A PARAPHRASE AND ANNOTATIONS UPON ALL THE BOOKS OF THE NEW TESTAMENT, BRIEFLY EXPLAINING ALL THE DIFFICULT PLACES THEREOF.

BY H. HAMMOND, D.D.

Δόξα εἰς ἐννίφιος Θεῷ, καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώπου εἰδοκία.

Χριστός γεννᾶται, δοξάσατε,
Χριστός ἐπὶ γῆς, υψόθητε,
Χριστός ἀπ’ οὐρανοῦ, ἀπαντήσατε,
"Ἀσάτε τῷ Κυρίῳ πάσα ἡ γῆ.

Greg. Nazianz.

A NEW EDITION IN FOUR VOLUMES.

VOL. I.

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The present edition of Dr. H. Hammond's Paraphrase and Annotations upon the New Testament is reprinted from the second edition of that valuable work, which was published in London, A. D. 1659, in folio. But in order to detect error, the proofs, as the work passed through the press, were carefully compared with the folio edition published A. D. 1702.

The reimpersion has been made without either alteration or addition, with this exception, that whereas in the original edition the various readings and some short notes are given in the inner margin, in this they are placed at the bottom of the page: whilst the larger body of notes, to which reference is made by Italic letters inclosed in brackets [ ], instead of being placed at the end of each chapter, has been collected and printed together in distinct volumes. Nor has it been judged necessary to retain the brackets in which the author enclosed those words of the text upon which he enlarges in his Paraphrase, care being taken to prefix a small letter of reference, wherever such an addition seemed

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likely to be of advantage to the reader. Moreover, the Greek words mentioned below, page viii, as set down in the margin of the Annotations, have not been reprinted, as they are readily to be found by the help of the index, which is to be seen at the end of the last volume.

Jan. 1, 1845.
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PREFIXED TO THE EDITION OF 1659.

To prepare the reader to receive the designed benefit of this work, it will be first useful to present him with a scheme or brief table of the several parts which here are offered to him, and will be reducible to three heads: the first concerning the original text, the second concerning the version or translation, the third concerning the exposition of it. In every one of these, if all that hath formerly been observed and written by others had here been summarily repeated, it would have given a vast, but unnecessary bulk to this volume: and therefore for those things which have been already thus largely insisted on, (whether by the ancients, St. Chrysostom, and the Greek Scholiasts, or, among the many later writers on this subject, by the most judicious and learned Hugo Grotius, in his admirable Comments on the Gospels, as also in the Posthumous Annotations on the other parts of the New Testament, which for a great part bear his signature upon them,) the care hath been to leave the reader from their own hands to receive the account, and reap the benefit of their excellent labours, (which are everywhere to be met with,) and not to add one volume more to the great number of those which are already enriched with the spoils and swelled by the transcribing of others' observations.

In the first place, that concerning the Greek text, many learned men, especially Lucas Brugensis and Robertus Stephanus, have used great industry to observe the various readings of the many manuscript copies which had been diligently collected and compared. And these are already to be had by those that please to consult them. Yet because this kingdom of ours hath been enriched with some monuments of antiquity in this kind, which were probably designed by God for more honourable uses than only to be laid up in archives, as dead bodies in vaults and charnel-houses, to converse with dust, and worms, and rottenness; some of these I have chosen to advise with, and from them to offer sometimes a various reading; yet not permitting this to supplant or turn out that which hath vulgarly been received, but setting it in the inner margin, that those that have judgment may, as they see cause, make use of it.
The first MS., which I have myself twice compared, I found in the place of my education, in the library of St. Mary Magdalen college in Oxford, a fair and an ancient copy.

The second is that more known in the king's library at St. James's, presented to our late sovereign by Cyrill the patriarch of Constantinople, written in capital letters by a very ancient hand, of Thecla, as it is thought, and now happily prepared for the press by the great pains and judgment of Mr. Patrick Young, from whose hands the most reverend father in God the archbishop of Armagh, having long since received a copy of the various readings, was pleased to communicate them to me.

The third is the Greek and Latin MS. of the four Gospels and the Acts, found ninety years since in a monastery at Lyons in the time of the civil war in France, and twenty years after presented by Theodore Beza, as a monument of venerable antiquity, to the university of Cambridge, the variations of which from the vulgar printed copies I also acknowledge to have received from the favour of the most reverend archbishop of Armagh. What hath from any of these appeared useful to be proposed, is in the inner margin of this book translated, and set over against the text, with an or in the front of it, as the characteristic note to distinguish it from the changes of the English translation, which, without that mark, are put in the same margin.

2. In the next place, concerning the translation, the first part of my task was to prepare a new one out of the original Greek, such as seemed to me most agreeable, and on which my present understanding of the text is founded; and to authorize or give confidence to such an undertaking, I had in my prospect not only the two English translations, the one in the book of Liturgy, the other in the Bibles, but the examples also of many learned men, as well those that live in the obedience of the bishop of Rome, (whose great, I shall add a just, value of the Vulgar is notwithstanding sufficiently known,) as others of the reformed churches: such of both sorts are cardinal Cajetan, [and] Mr. Calvin, who translate from the original what they comment upon. So doth Oleaster, and Mercer, and Forerius, and Erasmus, and Malvenda, a late Spanish friar, in his seven volumes of Comments on the Bible. I need not add Junius, and Tremellius, and Beza, and Castellio, the authors of the Spanish, the Italian, the French translations, and many more, who have all made use of that liberty. Yet considering my own great defects, the incompetency and disproportionableness of my strength and few years' consideration to the length and weight of this work; and knowing that as oft and as far as I differed in my sense from other men, so often and in the same distance did other

* See the most excellent Paulus Fagius in his Preface to the Targum of the Pentateuch.
men differ from me; and having before my eyes, from the fate of other men's attempts in this kind, (which I could not induce myself to approve of,) great reasons to forecast and foresee mine own hazards, and (though not to discern, yet) to fear and suspect many misadventures therein, and so to pass that more early censure on myself which from others, which saw not with my partial eyes, I had cause to look for: upon these, I say, and some store of other considerations, I made choice of the course which now is taken, instead of obtruding a new, retaining the known translation of our Bibles, and (after the manner which was formerly used in our Bibles of the larger impressions, of noting some other renderings in the margents) annexing, where it seemed useful, another translation of some words or phrases, with this * or †, or other like marks of reference to the words in our vulgar text; and this is done also in the inner margin. And where the matter is of any difficulty or weight, the reasons of the change are more largely offered, and are to be found in the Annotations, referred to by some letter of the alphabet, a, b, c, &c., set over the top of the word in the text. But when the matter is more perspicuous, or less weighty, so that the bare affixing of the Greek words is a sufficient reason for the rendering them, then that only course is taken, and the Greek being affixed to the English in the margent, the reader is left to judge of it, and to make that advantage of the change which he sees cause for, without any prejudice to other renderings.

Thirdly, for the explication of those difficulties in the phrase or sense, which this divine writing is still capable of, two ways have been taken, which appeared most profitable, first, by way of Paraphrase, and secondly, of Annotation. The first in compliance with the wants and desires of the most ignorant reader, for whom it appeared expedient, whencever any part of the text seemed capable of clearer words than those wherein the translation had expressed them, so often to affix to those obscurer words a perspicuous Paraphrase, which is accordingly done in the outer larger margent of every verse; and so much of the verse as is explained is included in one, if it be from the beginning of the verse, or, if not, in two brackets, after this manner [ ], so that the rest of the text, which is excluded by the brackets, may coherently be read with the Paraphrase of that which is included, and the sense continue undisturbed by that means. This in the historical parts of this book is contrived within the bounds of convenient brevity, and sometimes being wholly omitted, is yet supplied by some note of reference to any parallel place where it had been before explained: but in the Epistles, where the apostles' reasoning is close, or the transitions not very discernible, and in the Revelations, where the obscurities of the prophetic style require a greater circuit of words to explicate them, there the Paraphrase is more en-
larged; and so it is in like manner as oft as the length of that seemed sufficient to remove the difficulty or obscurity of the text, without any further trouble to the reader. Besides this, whenever any appearance of difficulty still remained which had not been cleared by the former methods, the only reserve hath been by way of Annotation, affixed in columns at the end of every chapter, and referred by some letter to that part of the text to which it belongs, and there answered by the same letter both in the text and margent. These Annotations are generally designed for the satisfaction and use of those who have some understanding of the original languages of the Bible, and therefore the several words or phrases so explicated, are in Greek set down in the margent of the Annotations, and all of them collected into an index at the end of the book, (and for the use of the English reader, the like index of every word or phrase so explained is annexed in that language also.) And by comparing of those original languages, the Hebrew words or phrases with the Greek which are used to render them, by consulting the glossaries of the best grammarians, Hesychius and Phavorinus especially, (who have a peculiar title to this business of explaining words in the New Testament,) and by taking notice of some customs among the Jews, and Grecians, and Romans, and by adding sometimes the testimonies of the ancients, when they appeared most useful, and when my slender collections enabled me to annex them, and by some other means which the reader will discern, (that especially of weighing the context, and comparing one scripture with another,) and by the blessed assistance and influence of God's grace and providence upon all, this whole work hath been made up, and the difficulties of these divine writings in some measure explained, with as much brevity as the matter seemed capable of, purposely abstaining from all doctrinal conclusions and deductions and definitions on one side, and from all postillary observations and accommodations, moral or mystical analogies, on the other side, (both because these latter are infinite, and because every man is allowed (within the bounds of sobriety) thus to apply scripture for himself, as his several taste and genius shall suggest to him,) and generally contenting myself with the one primary and literal sense of each place, unless when there appeared some uncertainty and just reason of doubting betwixt two or more senses, which should be preferred. One thing only it will be needful to add here, that the less curious reader, which desires only to understand and comprehend the plain sense of the scripture, and without any more ado to apply it to his soul's health, shall not need to tire himself with the larger trouble of the Annotations, which of necessity contain many things above the understandings of the more ignorant. But for those whose curiosity shall demand the reasons of any less obvious interpretations, or
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suggest to them a willingness of any further search, it will be necessary that the Annotations be read, as oft as there are any; and if at any time they seem to be wanting, (in which particular I am not secure but that much more may be fitly added in the opinion of other men than to me seemed necessary,) I shall desire that resort be made to the known commentators, especially to the most excellent Hugo Grotius, from whom, as oft as I had nothing to add, I purposely avoided to transcribe any thing.

It remains that as I am abundantly convinced of the defects and miscarriages of this work, so I beseech and importune the charity of those who have greater abilities, to contribute every one his talent toward the discovery of all the recesses of this sacred writing; that at length (though not yet) this repository and magazine of all saving knowledge and divine observation, being clearly understood, and rescued from the many unsound resolutions and positions which the glosses of men have obtruded on it, the result may be the composing of all divisions and factions in the church of Christ, the thinking and minding of the same things, the obliging and engaging of our souls to the pursuit of that one necessary, the performance of an early, cheerful, uniform, sincere, constant obedience and practice of all that Christ came from heaven to propose to us.

The hope and intuition of which, as it was the main design projected in undertaking of this work, so it will be the reader’s only justifiable aim in perusing it, and the only qualification which will render him capable of reaping any fruit by the prayers and ministry of those which attend on this very thing, among them, of

His Servant,

H. HAMMOND.
A POSTSCRIPT

CONCERNING

NEW LIGHT, OR DIVINE ILLUMINATION.

§. 1. THAT which Jo. Beverovicius, a physician of Dort, thought necessary to be stated by the votes of the learned of his age, before he would hope his profession could find any considerable entertainment among men, viz. whether there were a fatal period of every man's life, beyond which it were not in the compass either of art, or sobriety, or good managery to extend it, and as little in the power of disease, or intemperance, or even the plague or sword, to shorten it; hath been matter of some consideration to me in this work. For as in the designing of his time and studies it was prudently foreseen by him that one such popular error being imbibed, and improved as far as it would fairly yield, must needs be the defaming of his medicaments, and the blasting of his whole profession, as one great imposture; so after the pains and travail that this work hath cost from the time of the first thought and designation of it (at the beginning of my entrance on the study of divinity) to this present day of the nativity of it, I cannot look on it without some apprehension that it may run the same hazard which we read of the child in the Revelation, chap. xii, to be devoured as soon as born, if one false pretension, which hath of late been somewhat prosperous in this nation, and is utterly unreconcilable with the designed benefit of this or any the like work, be not timely discovered and removed.

§. 2. And the pretension is this, That the understanding or interpreting the word of God, or the knowing of his will, is not imputable to the use of ordinary means, (such are the assistance of God's Spirit joined with the use of learning, study, meditation, rational inference, collation of places, consulting of the original languages, and ancient copies and expositions of the fathers of the church, analogy of received doctrine, together
with unbiased affections, and sincere desire of finding out the truth, and constant prayer for God's special blessing on and cooperation with these and the like means,) but either to the extraordinary gift of the Spirit in prophesying, preaching, and expounding, or to illumination, not prophetical or simply extraordinary, but such as is thought to be promised to a new life, the work of the Spirit of God in the heart of every saint of his, which consequently supersedes the use of all external ordinances to such, even of the written word of God itself contained in the canon of the scripture.

§. 3. Had this pretension truth in it, I must confess myself, who do not pretend to any such extraordinary gift or inspiration, obliged to acknowledge the great impertinency of all this ensuing work, the perfect vanity of the whole design, and every part of it; and therefore am concerned (as far as the hazard of having laboured in vain) to examine the grounds, and manifest the falseness of this pretension, and that in this method, and by these degrees.

§. 4. First, by surveying the scripture grounds or proofs, which are producible in favour of it; secondly, by setting down the form of sound doctrine in this matter; thirdly, by shewing the great necessity of opposing this and adhering to the true doctrine. And these are likely to enlarge this Postscript beyond the bounds that would regularly belong to it, but will carry their apology along with them.

§. 5. The first ground or proof is fetched by the pretenders from Joel ii. 28, cited and applied by St. Peter, Acts ii, to the times of the gospel: It shall come to pass afterward, (or, in the last days, εὐραίον ἑπέρας,) saith God, that I will pour out my Spirit (or, of my Spirit, ἀπὸ τοῦ Πνεύματος Μου,) upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit, (or, of my Spirit,) and they shall prophesy. Whatsoever can be collected from this place to the benefit of the pretenders, will receive a short and clear answer by considering the time to which this prediction (and the completion of it) belonged, and that is expressly the last days, εὐχάρια ημέραι, in the notion wherein the writers of the New Testament constantly use that phrase; not for these days of ours, so far advanced toward the end of the world, (which yet no man knows how far distant it still is,) but for the time immediately preceding the destruction of the Jewish polity, their city and temple. That this is it, appears not only by the mention of Sion, and the destruction approaching it, in the beginning of that chapter in Joel, which signifies it to belong to Jerusalem that then was; but also by two further undeceiveable evidences: 1. By the mention of the wonders (immediately subjoined) in the heavens and the
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earth, &c., as forerunners of the great and terrible day of the Lord, the same that had been before described in Joel, ver. 2, and applied by Christ, in the very words, to this destruction of Jerusalem, Matt. xxiv. 29, 30. 2dly, By the occasion for which St. Peter produceth it, Acts ii. 14, the effusion of the Holy Ghost upon the apostles, ver. 2, 4, which, saith he, was no effect of drunkenness in them, but the very thing which was foretold by that place of Joel, before that great and notable day of the Lord, that was to fall upon that people to an utter destruction. This being a prediction of what should come before the destruction of Jerusalem, and the completion whereof was so visible and remarkable in that age, to which by the prophet it was assigned, (and this as a peculiar character of those times wherein the gospel was to be first propagated by this means, and to which it had a propriety, as a last act of God's miraculous and gracious economy for the full conviction of this people's sin, before they were destroyed,) it must needs be impertinently and fallaciously applied to any men or women, old or young, of this age, so distant from that to which it belonged, and so well provided for by the ordinary means, the settled office of ministry in Christ's church, as to have no such need of extraordinary.

§. 6. A second proof is taken from 1 Cor. xii. 7, To every man is given the manifestation of the Spirit to profit withal, or, πρὸς τὸ συμφέρον, for the benefit and profit of the church. But this is soon cleared by the context, which begins to treat, ver. 1, περί πνευματικῶν, of, or concerning, those that have the Spirit; so πνευματικός, the spiritual, clearly signifies, ch. xiv. 37, being joined with προφήτης, prophet; and so it is expressed to signify here, ver. 3, where ἐν πνεύματι λαλῶν, speaking in, or by, the Spirit, is set as an instance of the πνευματικός, the spiritual, (and it is but a mistake to render it spiritual things, the Greek πνευματικῶν belonging as directly to persons as things, being of the masculine as well as of the neuter gender.) Now for these πνευματικοί, spiritual men, or those that have the Spirit, it is well known that they were those which for the first planting of the gospel were by the descent of the Spirit endowed with extraordinary gifts of miracles, of healing, of prophesying, of speaking with strange tongues, which they had never learned; all which and more are here mentioned, vv. 8, 9, 10; and when these are exercised or made use of by any, this is called φανέρωσις πνεύματος, the manifestation of the Spirit, the Spirit of God manifesting itself hereby to be in such a man after an extraordinary manner. And then I need only add that the ἐκάστῳ, to every one, in the front of the verse, cannot in any reason be interpreted in the full extent of every man, or every Christian; for then the most wicked would have their part in it: nor yet of every saint; for there is nothing in the text which can so restrain it; but only of every such man as is spoken of in this discourse, that is, every πνευματικός,
spiritual man, every one that is thus endowed with extraordi-
nary gifts of tongues, &c.; for of such it is here peculiarly said,
that the manifestation of the Spirit, the exercise of those gifts, is
given, or designed by God, for the benefit or advantage of the
church. And so this is of no force for the enthusiast, nor
appliable to any but those who were thus extraordinarily en-
dowed by the Spirit’s descending upon them, which was a privi-
lege of that age, for the planting of the church, and not to be
hoped for (nor without sacrilege pretended to) in any other.

§. 7. A third proof is taken from John vi. 45, out of Isaiah
liv. 13, where it is foretold of the Christians, that they shall be
all taught of God. For the understanding of the full importance
of this text, two frequent known idioms of the sacred style must
be observed: 1. That verbs of knowing or understanding (such is
learning or teaching) do ordinarily include the will or affections
also, so as to know God is to obey and serve him. 2dly, That
verbs active (see note [a] on 1 Thess. iii.) and passive, (see note
[b] on Matt. xi.) but especially adjectives participial, do fre-
cquently include a real passion, or an effect wrought in the sub-
ject of the passion. And by the virtue of these two observations
(frequently exemplified in the Annotations) the phrase διδαχθον
Θεον, taught of God, will signify those that by the attractions
of his prevenient grace yielded to and made use of by them, are
persuaded to be his followers or disciples, and so belongs not at
all to the matter to which it is applied by the advocates of new
light, (see note [d] on Matt. xv.) That this not only may be,
(which is sufficient to repel the force of the argument drawn
from hence,) but certainly is the entire importance of this place,
appears by the context in the evangelist. 1. By the anteced-
ents, No man, saith Christ, ver. 44, can come to me, except the
Father which hath sent me draw him: and I will raise him up at
the last day: where the Father’s drawing, and, in the same sense,
the Father’s giving to Christ, ver. 39, denotes this effect of the
preventing grace of God, received in the humble pliable heart,
and that as necessary to the undertaking the faith of Christ, or
discipleship. And to this is this testimony out of Isaiah applied,
It is written in the prophets, They shall be all taught of God, that
is, all that sincerely come to Christ, that embrace the Christian
religion, are such as were formerly spoken of, drawn by God,
given to Christ by God, taught of God, by his prevenient grace
so fitted and prepared that they follow Christ, become his pros-
elytes and disciples when he is proposed to them. 2dly, By the
consequents, Every one therefore that hath heard and learned of the
Father cometh unto me: where, as the coming unto me is all one
with the coming unto me, that is, unto Christ, ver. 44, so they
that had heard and learned of the Father, being all one with the
taught of God, must needs be they on whom the effect of that
hearing and divine doctrine was wrought, that is, those who
were obedient to God's grace, disposing and fitting them with such a temper that they should be ready and willing to be Christ's disciples, (see note [d] on John vi.) 3dly, By the importance of the prophecy from whence it is cited, Isaiah liv. 13, where, in a prophecy of the Christian church, (the flourishing condition thereof described, ver. 11, 12,) two things are affirmed of the children, that is, members thereof: 1. Their obedience to God, they shall be taught of the Lord, they shall be disciples, followers, servants of God: and, 2dly, their prosperous state, and great shall be their peace; and those joined in one, ver. 14, In righteousness shalt thou be established; where, as establishment (further expressed by security from oppression) is all one with their great peace, so in all reason is their righteousness equipollent with their being taught of God. And so still, according to all the imaginable ways of judging, this which we have given is the importance of that phrase, and not that which is pretended from it. Nay, if the text be again observed, it would be a foul absurdity that would be consequent to that interpretation of it, that God the Father should be said thus immediately to teach them, who upon being so taught are said to come to Christ: for it is certain Christ was set forth by God as the teacher of his will, and that was the end of God's drawing any man to Christ, that he might receive the full knowledge of his will from thence, which it were impertinent and even impossible for him to do, who were first taught by God in this sense. (Of another notion of the word θεοδόξα, a little varied from this, see note [c] on 1 Thess. iv.)

§. 8. A fourth ground is fetched from the purport of the new covenant, set down Heb. viii. 11, out of Jer. xxxi. 34, They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me from the least to the greatest. But these words can no way belong to this matter, as will appear if it be but considered that that which is here promised is somewhat wherein the state of the gospel is opposed to that of the law, which, if the not teaching be literally understood, it cannot be. For as in the law Moses taught God's will unto the people, and after him those that sat in Moses' chair, so Christ also taught it under the gospel, and the apostles after him; which could not be, unless others were taught and instructed by them. And therefore that cannot be the sense of it. The words indeed belong to a matter very distant: they are a description of Christ's plain, easy, and gracious yoke, (Matt. xi. 30,) as that is set out by the opposition to the obscure, imperfect, more burdensome, and less agreeable yoke of the Mosaical performances, ver. 8. To the bare plainness and perspicuousness of the evangelical precepts it is applied by St. Chrysostom, as also is that of being taught of God, (see t. v. p. 244. l. 31,) and to that sure it belongs, but withal to these other excellencies thereof, over
and above the Mosaic al economy. There were in that many things, beggarly elements for beginners, many things improvable and capable of being heightened, and changed to the better by Christ's reformation; it was not ἄμεμπτος, faultless, ver. 7; and therefore when God designs to reform it, he doth it μεμφέμενος, ver. 8, complaining of the defects of it, and incompetency toward the end. And then this new covenant, which was to be introduced instead of it, is set off and illustrated by the opposition to it. But this is the covenant which I will make with the house of Israel after those days, or in the latter days, that is, at the coming of the Messias, saith the Lord, &c., which, as it is evidently a notation of the second covenant betwixt God and the whole Christian church, and so sufficiently removed from this of new light, so can it not be applied to any peculiar gift of prophecy, of preaching, &c., appropriated to some men, but must have such a notation as will be common to the whole house of Israel in the antitype, that is, to all Christian professors, not only the saints of God; for with all such is the covenant made in this gracious manner, (though many of them do not perform their parts, the condition of it,) for otherwise they could not be said to count the blood of it an unholy thing, Heb. x. 29. The plain meaning of the word is, that it is a most gracious covenant that God now meant to make with Christians; and the graciousness of it was to consist not only in the abundant mercy and pardon for sin, which there would be afforded, ver. 12, above what the Mosaical purgations and other observances could pretend to, but especially in the agreeableness of the precepts to the mind of man, to the human rational soul: there should be no need of taking such pains (as among the Jews was taken) to instruct men in the multitude of observances required of them, which yet under Moses was absolutely necessary, because the things commanded were such as, unless they had been known to be commanded by a divine lawgiver, and to that end frequently inculcated to that people, no man would have discerned himself obliged to perform; but the duties now required by God of inward purity (not of external circumcision and purifications) were of their own nature able to approve themselves to a rational creature, as most excellent and most eligible, written as it were in every man's own heart, if he would be patient to consult them there. And then as this can no way be applied to new light, save as that signifies the light which Christ brought with him when he came into the world to enlighten every man, viz. the constant established duties of Christian life, universally revealed by Christ's preaching and promulgating this second covenant; so it belongs not to any extraordinary way of revealing or expounding this covenant, or any part or branch thereof, (there being no need of that after Christ had so plainly revealed it, and commanded his apostles to preach it over the world,) but only to
the agreeableness (to the human soul) of that which was already revealed, the matter of this covenant. The same also is the importance of the former words, ver. 10, Διώκειας νόμους εἰς διδασκαλίαν, I will give my laws into their minds, and I will write them on their hearts; that is, the laws which shall now be given the Christian church, as God's covenant with them, shall be laws of spiritual internal obedience, for the regulating and subduing and mortifying of their affections, impressed and inscribed on their hearts, (which must now be kept pure, as the fountain from which all actions spring,) whereas the former Mosaical ordinances reached only to the flesh, or outward members, and by that means did not conduce much either to inward or outward purity of the heart or actions.

§. 9. Another sort of places there are which more immediately belong to the second branch of the pretension, (and that which is more frequently pressed,) the privilege that the saints have, by being such, of understanding much more of the will of God than any other can pretend to do. And a first ground is that of John vii. 17, If any man will do his, that is, God's, will, he shall know, &c. How little this place doth favour the pretenders of new light, will presently appear, 1st, by considering what it is that here it is said that the pious man, or the doer of his Father's will, shall know, viz. whether the doctrine which Christ preached be of God or no. This was not matter of new revelation, but the doctrine which Christ had already revealed and published to the world, and so could want no new light to make it known; nay, for the passing judgment of that doctrine thus revealed by Christ, whether it were agreeable to the will and sent by the appointment of the Father, he had given them sufficient means to proceed and conclude regularly; there was no need of any extraordinary discerning Spirit, the miracles which he did in the presence of all, and the voice from heaven at his baptism, gave full authority to all that he said, were matter of abundant conviction to all pious men that it was the good pleasure of God which he now taught; and there was nothing more wanting to beget belief but hearts duly qualified with piety and humility, which was necessary to render them a subactum solum, a soil, in which good seed being skilfully sown might take root, and bring forth plentifully. And that is the importance of the former part of the verse, Εὰν τις θέλῃ τὸ θέλημά μου ποιεῖν, If any man will, or take pleasure (see note [g] on Matt. xxvii.) to do his will; the character of the pious man, of that preparation of the heart which was required to fit men to a cheerful entertainment of Christ's doctrine, when it was already convincingly revealed to them. Which indeed is but proportionable to what a Hierocles and the philosophers were wont to say of the neces-

a Praef. Com. εἰς χρυσά ἀπή.
sity of curing and purging the eye, before it would be able to behold a bright or illustrious object; meaning the depositing of prejudices, and prepossessions, and passions, and prides, but especially of all habits of sin, which while they are upon the soul are the blinding of it, permit not practical truths (especially those of an higher form, such as those of Christ's requiring the purity of the eye and heart) to have any admission with them: according to that of Aristotle, that as those which are of raw and unruly affections, when they are taught moral precepts, λέγωνα τι πιστεύον, say them by road, but believe not a word of them; so the habit and custom of any vice is φθαρτική ἀρχή, corruptive of principles, makes men begin to question or not to understand those practical dictates which human nature and common notions had furnished them with. This advantage indeed (very considerable) toward the understanding of truths already revealed, humility and piety hath above pride and impiety: but as those that take themselves to be the only saints of the earth have but a weak claim to one of these, (and perhaps as weak to the other, which is never seated but in an humble breast,) so if they had the best claim of any men now in the world, it would not raise or entitle them to the gift of revelation, any more than of tongues and miracles; of new light, than of speaking Arabic, removing mountains, or foretelling things to come.

§. 10. Two other places there are in the next chapter, John viii, which sound as much for the interest of the pretenders, and signify as little, vv. 31, 32: If ye continue in my word, &c., ye shall know the truth, and the truth shall make you free. But that must be expounded by another idiom of the sacred dialect, (taken notice of and exemplified note [a] on Matt. ix,) when one thing only being designed to be said, another is premised preparative to it. And so here to them that continue in Christ's word, that is, in constant obedience to it, the promise is, that the truth shall make them free, that is, that the doctrine of Christ being thus continued in shall procure them a most valuable freedom. To which continuing in Christ's word, the receiving the knowledge of the truth, γνῶσοντες διδασκαλίαν, being preparative, it is accordingly set down before it, but not as part of the promise, being necessarily presupposed in the condition; Christ's word, ver. 31, and the truth, being all one, and the knowing it prerequisite to continuing in it. However nothing of new light can possibly be intimated by this knowing the truth, but only that which by Christ's preaching was made known unto them.

§. 11. The second place in that chapter is ver. 43, Why do you not understand my speech? λαλῶν ἐμοὶ ὑμῖν γνῶσκετε; Even because you cannot hear my word. But that hath no more aspect on this matter than the former had. It is only the rendering an account of the reason why Christ's expressions seemed strange

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unto them, why they did not acquiesce in and believe all he said unto them, but still disputed against it, viz. the disagreeableness of his doctrine to their carnal humours and fancies, their impatience of such severe precepts as he came to propose to them.

§. 12. Another ground is fetched from 1 Cor. ii, in many verses thereof, (which are sufficiently cleared and vindicated to their proper sense by the several paraphrases upon them,) but especially ver. 15, *He that is spiritual judgeth all things,* &c. But how little that belongs to the justifying this claim will soon be discerned by inquiring who is the ὁ πνεύματικὸς, or *spiritual,* there; without question such an one as is said to have *received the Spirit which is of God,* ver. 12. Such were the apostles and others of that time, which by the descent of the Holy Ghost were taught and instructed in all things which belonged to their office to reveal to the world, to whom they had commission to preach. And of such an one there is no question but that he ἀνακρίνει τὰ πάντα, *discerneth all things,* comes to the knowledge of all those parts of God's will which have before been kept close with God, as mysteries which the angels knew nothing of, but are now by Christ and his Spirit (which, saith he, should *teach them all things*) convincingly made known to have been the subject of the ancient prophecies. And the arguments that such an one useth to convince others being not fetched from human reason, or the artist's topics of probation, but only from proofs afforded by this Spirit of God, miracles, gifts of tongues, voices from heaven, old prophecies, &c., it therefore follows, that as he by these means comes to know these mysteries, so no worldly wise man, philosopher, or the like, called the ψυχικὸς, *animal man,* before, is qualified to argue or dispute against him. And so this hath no propriety or peculiarity of aspect on these future times, wherein as that which was revealed to those apostles is sufficiently communicated to us by ordinary means, in the writings of the scripture, so there can be no necessity or use of extraordinary.

§. 13. Others are pleased to argue from 1 John iii. 24, *Hereby know we that he abideth in us, by the Spirit which he hath given us,* Πνεῦμα ὁ Ἰδωκε. But that will soon vanish, if we observe the notion of Πνεῦμα, *Spirit,* (enlarged on in note [s] on Luke ix,) in many places of the New Testament, for the temper absolutely, or more strictly a gracious, pious temper or disposition of mind; and so the *Spirit which he hath given* us may there very commodiously signify that gracious charitable disposition, which being so eminently in Christ, is by his example and his precepts recommended, and, by our continuing in his discipleship, communicated to us, and wrought in us. The understanding it so in that place is very agreeable to the former part of the verse, *He that keepeth his commandments dwelleth in him,* and *he in him;* that is, every obedient servant of his *continueth in Christ,* that is,
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adhereth to Christ, and Christ continueth in him, and so he receiveth all gracious influences from him, particularly that of charity, or loving his fellow-Christians, as Christ gave us commandment, ver. 23, that special piece of Christian temper, so largely exemplified and so strictly required by Christ of all his disciples. And so again we see the phrase used, ch. iv. 13, By this we know that we abide in him and he in us, ἐν αὐτῶ μεν καὶ αὐτῶ ἐν ἡμῖν, because he hath given us of his Spirit. The ground of that speech is laid, ver. 12, If we love one another, God abideth in us, and his love is perfected in us; that is, our charity to others is an evidence of our continuing to receive divine infusions and influences from God, (for love or charity is such,) and that a proof that we have transcribed and imitated that love which he hath exemplified to us: for this is meant by his love being perfected in us, ἀγάπη αὐτοῦ τετελειωμένη, as his sufferings are filled up and perfected in us when they are imitated by us, when we suffer for well doing, as he did; the end of a copy or pattern being this, that we should transcribe it, and so the taking it out, imitating it, as we ought to do, the only way of giving it its due perfection. And so that whole verse is but a paraphrase on that speech of Christ's, By this shall all men know that ye are my disciples, if ye love one another, Christ bringing his scholars and followers up in the practice of this duty beyond all others. And upon this is built that which immediately follows, and so it must be interpreted by it, By this we know that we abide in him, and he in us, δι', because, or that, he hath given us of his Spirit; that is, this is a sure κριτήριον by which we may conclude our living like disciples of his, our not having forsaken him, as other uncharitable Gnostic heretics appear to have done, and so likewise his continuing to communicate his influences to us, as to disciples he is wont, that we are like him in this special grace of charity, the quality that is so remarkable in him. And so this is very remote from the enthusiast's pretensions.

§ 14. One especial reserve there is still behind from i John ii. 20, Ye have an unction from the Holy One, χρήσμα ἀπὸ τοῦ Ἁγίου, and ye know all things; and ver. 27, in words not much varied, and to the same sense, The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, remain in him still, or, as we read, ye shall abide in him, μετ' ὑμῶν ἐν αὐτῷ. That the full meaning of the unction's teaching or having taught them all things, is their having been instructed by those on whom the Holy Ghost (which was to teach them all things) had descended, and confirmed by the gift of miracles, abiding at that time in their churches, hath been shewed at large, note [d] on Acts x, and that takes away all the pretender's title from this place. But beside this, it is evident by
the context what it was that this unction was said to teach them, viz. that Jesus was the Christ, contrary to the Gnostic heretics, ver. 18, which denied it, and are therefore called ἀντιχριστοί, antichrists: They, saith he, ver. 19, went out from us, these heretics that denied Jesus to be Christ; but ye have an unction, &c. and ye know all things, (the all things here being, according to the ordinary scripture style, to be interpreted only of all those things which are there spoken of;) Ye have certain and infallible evidences that Jesus is the Christ. From whence he immediately concludes again, that they that have denied this are liars and antichrists, ver. 22, and puts them in mind of that which had first been taught them and sufficiently evidenced unto them from the beginning of the gospel's being preached unto them, ver. 24, in opposition to these false doctrines which had since been infused amongst them, ver. 26, to whom again he opposeth the unction, ver. 27. And so still here is nothing in the least degree favourable to the pretensions of the enthusiast.

§. 15. Some other places I find to be mentioned, which are yet further removed from this matter, for which they are pretended, as Gal. iii. 14, that we might receive the promise of the Spirit, ἐπαγγέλλει τοῦ Πνεύματος, through faith. What is meant there by the promise of the Spirit, that is, the Spirit promised his disciples by Christ at his parting from the world, appears at the beginning of that chapter, ver. 2, 3, viz. the powers of working miracles, &c.; and so it is interpreted, ver. 5, He therefore that ministereth to you the Spirit, and worketh miracles among you. And this may fitly be said to be received διὰ πίστεως, through faith, both as that is opposed to the Mosaical economy, under which there were not then those powers in the church of the Jews, as it is said, ver. 2. Received ye the Spirit by the works of the law, or by the hearing of faith? and according to Christ's promise to believers. These signs shall follow them that believe; in my name they shall cast out devils, &c., Mark xvi. 17. And so this place belonging to those miraculous operations of the Spirit in those times useful for the erecting of a church, can no more be applicable to believers in these times, than the speaking of tongues and gifts of healing, &c., which are not imagined by these pretenders to belong to them by force of this place.

§. 16. Somewhat different from this is that other of Ephes. i. 17, (and parallel to that Col. i. 9,) that the Father of glory would give you the Spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, &c. In this place there is little of difficulty, save that ἐν ἐπιγνώσει αἰσθήσεως is not rightly interpreted in the knowledge of him, whereas it should be to the acknowledgment of him, as the end of the wisdom and revelation, not the matter of it. That it is so, appears by the following words, the eyes of your understanding being enlightened, that ye may know——Where as the enlightening of their
understandings is answerable to the Spirit of wisdom and revelation, so the phrase that ye may know, is answerable to ἐν ἐπιγνῶσει, and so renders εἰ, (as it is ordinarily used for εἰς,) to, not in the knowing, or acknowledging of him. Which being premised, the plain meaning of the words is, that the apostle having heard of the Ephesians’ proficiency in the faith of Christ, prays that they may come to further growth yet, even to all abundance of all sorts of Christian knowledge, understanding the highest spiritual truths called wisdom, and interpreting of prophecies of the Old Testament called revelation, and both these as extraordinary (χαρίσματα) gifts at that time, and so called the Spirit of wisdom and revelation, Πνεῦμα σοφίας, Πνεῦμα ἀποκάλυψεως: and this for this end, that Christ might be fully discerned, and the truth of his doctrine acknowledged, by this means; in the same manner as, ch. iv. 11, it is said of Christ that he gave some apostles, some prophets, some evangelists, some pastors and teachers, (each of these furnished with extraordinary gifts, such as here are named,) for the building of the body of Christ, (that is, his church,) until we come to the unity of the faith and acknowledgment of the Son of God—that ye be no more tossed, &c. All which shews the high, extraordinary ways that were then afforded by God, by the descent of the Spirit, (for the building of a church, and confirming the faith of weaklings against the invasion of hereties, which fell off, and denied Christ,) and were here by the apostle prayed for to the church of the Ephesians, but cannot be extended as a promise to the enthusiast now that such gifts shall be or are afforded him.

§. 17. Beside these of the New Testament, other places are produced out of the Old, as from psalm xxv. 9, The meek will he teach his way; and, ver. 12, What man is he that feareth the Lord? him shall he teach in the way that he shall choose; and, ver. 14, The secret of the Lord is with them that fear him, and he will show them his covenant. But all these belong to a matter very distant from what the enthusiast pretends, viz. the benefit and advantage that accrues to all those that sincerely and diligently observe the laws of God. The meek, ver. 9, are certainly the obedient; and so the man that feareth the Lord, vv. 12, 14, and for the promises that belong to such, they are all to the same purpose, under several expressions, God will teach them his way, and teach them in the way that he shall choose, that is, direct and assist them in doing that which shall be acceptable in his sight, (not make known his laws of life by way of revelation to them, for they were certainly made known to them already, and so here it is supposed, for otherwise how can they be said to keep them? ver. 10,) and then show them his covenant, and communicate his secret to them, that is, afford them (in the practice of piety and virtue) those tastes of the sweetness of it beyond all other courses, that they shall by experience find how excel-
lent and (for itself, abstracted from the eternal reward) how desirable a thing it is to follow God’s ways, and not our own corrupt appetites. This must needs be the meaning of *sheving them his covenant*, that *covenant* whereby he promiseth all good things to them upon their obedience; which *covenant* was already made known to them, and could no otherwise now be shewed them, but by their discerning the graciousness of it. And for the *secret of the Lord*, that is this sweetness which results from the obeying his precepts, like that of manna from heaven, (called *hidden manna,* ) agreeable to every man’s taste, savoury to every rational soul. That this is the full meaning of it, appears by ver. 10, where *all the paths of the Lord* (those wherein he is said to *guide and teach the meek,* ver. 9.) are said to be *mercy and truth,* that is, made up of goodness in the highest degree, (so saith Kimchi of יסוד, mercy, that it is *the abundance,* or *excellence,* of *goodness,* and of *agreeableness* to the understanding or upper soul of a man, (to the common impressions that are in him,) *to such as keep his covenant and his testimonies,* that is, observe and practise them, and thereby have that excellency experimented to them, which wicked men, which never come to practise and try what it is to do as God directs, never apprehend to be in it. To this purpose there are infinite testimonies in this book of the Psalms, psalm xix. 9, 10, *The judgments of the Lord are more to be desired than gold,* yea, than much *fine gold,* sweeter also than honey and the honeycomb. *Moreover by them is thy servant taught:* and in keeping of them *there is great reward.* Where it is manifest what the *judgments* are, the commands and rules of life, such as are to be kept or observed; and all benefits and pleasures and advantages, present and future, are the constant result and reward of that observance. So again, ver. 7, *The law of the Lord is perfect,* (hath all kind of goodness in it, so the Hebrew signifies, and the Greek ῥᾴδεος,) *converting or restoring the soul,* bringing the man to himself again, from that degenerate condition of the sinner (so unworthy of the rational creature, that it renders him a very fool and unreasonable) to that honourable state of piety and virtue, and so making wise the simple, changing the sinner-fool into the scripture-wise, that is, pious, virtuous man. To which purpose see the 13th part of psalm cxix. And to the confirming this interpretation of this and the like places, I shall use one argument taken *ab absurdo,* from the *absurdity* which would follow from making them instrumental to the enthusiast’s claims: for it is well known that God revealed his will in those days by prophets particularly called and designed and commissioned to that purpose; and if any thing was to be done, which had not been sufficiently declared by the standing known laws, or when those had been remarkably despised and neglected, a *man of God* was chosen and sent from heaven with such new revelations: which was no way
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agreeable to, or reconcilable with, this other method, of God's revealing all his secrets to every pious, obedient servant of his; for then there would have been no need of any other.

§. 18. Of the same nature with these are those others that are produced out of the Psalmist, psalm cxix. 10, A good understanding have all they that do his commandments (where yet our margin reads far otherwise, and so as takes away all appearance of force from it, Good success have they, &c.) ; psalm cxix. 18, Open thou mine eyes, that I may behold wondrous things out of thy law; and so Prov. ii. 7, God layeth up sound wisdom for the righteous; and chap. iii. 32, God's secret is with the righteous; all perfectly agreeable to the former texts, and vindicated from the enthusiast's misprisions by the interpretations that have been affixed to them. As for that of Prov. xxviii. 5, They that seek the Lord understand all things, it must be explained by the context not to belong to all things indefinitely, but, as hath been said, and as it is ordinary in the scripture style, (see 1 Cor. xiii. 7,) to all the things that are there spoken of, that is, the judgments of God in the former part of the verse, his wise and just proceedings against the wicked, and his rewarding of piety, so that no man shall have any reason (to call the proud happy) to praise the wicked, ver. 4. And so the plain meaning of the place is, that whatever the atheistical sinner thinks of God's neglecting the government of the world, from whence he takes courage and confidence to sin, yet the truly pious man is able to contend with, ver. 4, and confute him, he finds experimentally the reward of the righteous, and knows that which the atheist will not acknowledge, that there is a God that judgeth the earth: and so that is nothing to the purpose to which it is produced by the pretenders.

§. 19. And as little that of the prophet, Isaiah xxxv. 8, of the highway, the way of holiness, and the wayfaring men, though fools, shall not err therein. For (besides that that prophecy might have a completion in Israel, and must not needs be extended any further than to what it primarily belonged) this meaning of it, as figuratively it is applicable to the Christian church, is most obvious, that the duties by God required of us are so plain and evident, that he that sets himself to the practice of them, be he of never so slow an understanding, cannot choose but know them; or else, that the condition of the covenant now required of us under Christ is not such as that any man through weakness, or ignorance, or involuntary error, should ever miscarry, or lose his part of the promise of that covenant; only deliberate sins against grace and against knowledge are imputed to any man to his ruin.

§. 20. So for the promise of putting a new spirit in them, Ezek. xi. 19, that is interpreted evidently by the latter end of the verse, I will give them an heart of flesh, that is, give them
that measure of my grace which shall work a reformation in
them, that they walk in my statutes and keep my ordinances, as it
follows, ver. 20.

§. 21. Lastly, for that of Hag. ii. 5, My Spirit remaineth with
you: it is evident that God's power and mighty work of deliver-
ance, such as had been shewn in rescuing the Israelites out of
Egypt, is the thing there meant by my Spirit; for thus the
words are introduced, (being spoken of the reedifying of the
temple,) According to the word that I covenanted with you when
ye came out of Egypt, so my Spirit remaineth among you: and
therefore, as an effect of confidence in that power, it follows, 
Fear ye not; which can no way pertain to the pretensions of the
enthusiast.

§. 22. Having taken this view of the chiefest of those places
which have been deemed favourable to the pretenders of new
light, and discovered the mistakes of them, I proceed to the
second branch of my method, the setting down the form of sound
doctrine in this matter, and that will be most fitly done by these
steps and degrees.

§. 23. First, That all knowledge of God's will is confessedly
(as every good gift) from God, communicated by those means and
degrees which God hath been pleased to choose, the light of
nature, the revelations, and oracles, and voices from heaven to
the fathers, and at last by his own Son Jesus Christ, and his
apostles commissioned by him; which being the last method
or way of revelation which we have reason to expect, our whole
duty is hereby resolved to be contained and set down in those
laws of the Old, but especially of the New Testament, which
make up the Christian canon or rule.

§. 24. Secondly, That any further light than that which is
thus afforded us cannot in any reason be pretended to by any,
or so as may satisfy himself or others, unless it may appear by
means sufficient to convince a rational man, 1, in general, that
it is agreeable to the economy under the gospel that any one,
after Christ and his apostles, and others of that first age extra-
ordinarily endowed, should to the end of the world be called to
the office of a prophet, as that signifies one that is sent to make
known de nuce, to publish God's truth or will unto men: and, 2,
that he particularly is such a prophet, and so sent, and by
authentic testification of divine miracles, or of mighty works,
which neither man nor devil can work without the assistance of
an Omnipotent Power, demonstrated and evidenced to be so.

§. 25. Thirdly, That if it should now be affirmed that any
man is, or since the apostles' age hath been, thus endowed, it
would be under a very strong prejudice from the contrary opinion
of the whole church of God for fifteen centuries, who, having
received the books of the Old and New Testament for the one
constant durable canon of faith, must be supposed to resolve
that nothing else shall ever be added to that canon, that is, no new revelations shall ever be made, (for if they should, our faith must be regulated by them as well as by any part of God's word already received;) and therefore in all reason this affirmation must be testified by arguments or proofs fit to outbalance so great an authority, which cannot be by any one man's affirmation of himself, whose testimony in this matter is of no validity; and yet it is evident that there are no other.

§. 26. Fourthly, That the understanding the word of God contained in the scripture, is no work of extraordinary illumination, but must be attained by the same means, or the like, by which other writings of men are expounded, and no otherwise. In other writings some things are so plain, that by the strength of common reason any man that is master of that, and understands the language wherein they are written, may understand them; others have such difficulties in them, arising either from the conciseness or length of style, or sublimity of the matter of the discourse, or intermixture of old forgotten customs, &c., that there will be need of proper helps in each of these to overcome the several difficulties. And so it is in the understanding of scripture: those places that are plain want no further illuminating either of the medium or of the eye, to discern or understand the meaning of them: and for the searching to the bottom of the greater depths, it is as certain that the use of human means doth ordinarily assist and conduct us successfully, (as observation of the usage of the word or phrase in other places, considering the customs of the people, the scope of the writer, and many the like;) and when it doth not so, it is visible that it is from my want of such assistances, which when I after come to meet with, I get through the difficulty, and by growth in knowledge and observation do come as perfectly to understand the more abstruse passage to-day, as I did the more perspicuous yesterday. And indeed if extraordinary illumination were required to understand the more difficult places of scripture, it could not be denied to be necessary to all the most easy also; (it being evident that the plainest precept in the original language, which alone is the word of God, is as inexplicable by him that understands not Greek or Hebrew, as the closest subtest arguings in St. Paul's Epistle;) and so no man should be acknowledged to understand any part of God's will but the saint that knows all of it; a supposition most evidently contrary to those many texts of scripture, which suppose men to know the will of God which they do not practice.

§. 27. Fifthly, It is most true that there is need of the concurrence of God's assistance and blessing, his grace and his providence, to the use of all ordinary means, to render them successful to us; and so there is need of God's illuminating Spirit to assist our weak eyes, our dark faculties. But then
this illumination is but that which is annexed to the use of the means, and not that which works without them; and this act of his providence is a suggesting of means which had not otherwise been thought of, had not God by his good hand directed to them, which he doth not by any inspiration, but by offering of occasions, which human industry is left to improve, and if it do not, receives no benefit by them. And so still this is the old light which hath commonly been afforded the diligent, no new illumination for the enthusiast. And of this sort of illumination three things are observable: 1st, That it is not discernible to be such in the principle, but only in the fruits of it; it is not (nor can it without miracle be) known by any that it is divine illumination, nor consequently that it is true, (the suggestions of my own fancy, nay of the devil, may be mistaken for it,) but only by the agreeableness of it with those truths which are already revealed from God, and that are by other evidences than that of the private spirit known to be so revealed: nay that agreeableness with divine is not always sufficient to define it an illumination; for my fancy may and doth sometimes suggest truth, and the devil, that knows much truth, may, when it is not his interest to lie, help men to the knowledge of truth, and so in the oracle he often did. However, that truth is again to be examined by human, rational means, not by the Spirit; for if it were, that second sentence or judgment of the Spirit would again want other means to discern whether that were a true Spirit or no. 2dly, That those illuminations come not so irresistibly, but that they may be opposed by human interpositions, prejudices, prepossessions, pride, opinionating, &c., and so still it will be at every turn uncertain, whether they be thus resisted or no; and till that be revealed by some new light also, it will still be unevident which is the truth of God to which the illumination or the providence assists or directs any. And, 3dly, That the illuminations ordinarily afforded by God are proportioned not to his all-seeing knowledge, but to our capacities and our real wants; and so, as his sanctifying grace is not given in such a degree or manner as to preserve us impeccable, so neither his illuminations, as to render us inerrable or infallible. But it being certain in both that God is not wanting to us in necessaries, (as he doth not bind himself to abound to us in superfluities,) the only conclusion from thence will be, that where God affords not his grace, he requires not of us those performances to which that grace was necessary; and so that he will supply by his pardon what was wanting in our strength, (and sure he will pardon errors of weakness as well as sins of weakness, human nesciences as well as human frailties,) and not that he will give all light, when, by not exacting all knowledge, that light was rendered unnecessary for us.

§. 28. Sixthly, That God's illuminations being proportioned
to our wants, and not to our ambitions or wantonnesses, it will be sufficient that they be afforded to those who are by him regularly called and sent to some office in his church of instructing and teaching others, those others being left to such more moderate degrees, which are agreeable to their more private condition, and the supplies which are allowed them from the pastor, whose lips are to preserve knowledge, and they to seek the law at his mouth. And as this advantage belongs not to the Ahimaaz, who runs, or assumes authority to himself, when he is not so sent, but only to him that can shew the regularity of his mission; so neither to him unlimitedly, but only so far as may competently fit him for the discharging his office, which is, the calling sinners to repentance, and directing and confirming them in Christian practice, (and a moderate proportion of knowledge may be as competent for that as a greater measure of illumination; he that hears not plain duty from Moses and the prophets, neither will he repent though one were sent from the dead;) nor to him without use of the ordinary means, study, &c.; nor to him without possibility of error, through his human weakness; nor of heresy, and even apostasy, through the vicious habits in his own heart, which this light doth not dissolve or dispel, but leaves to be mortified by other means.

§ 29. Seventhly, The sanctifying Spirit of God being received and employed effectually to the mortifying of carnal sins, and all filthiness of the spirit also, pride, obstinacy, faction, singularity, ambition, vain-glory, sluggishness, and all irregular passions and interests, &c., is an excellent preparative to the receiving benefit from God's illuminations; and the truly humble pious man is, cæteris paribus, more likely to be led into all profitable or practical truths than he who hath all or any of those clouds of darkness in him: but this again not so that the pious man shall be able to acquire knowledge without human means, to understand the Bible in the original without many years studying of those languages wherein it was written, or to divine the meaning of scripture without the assistance of those that have searched into the depth of it, nor so as to be infallible in what he doth use means to search, when those means are perhaps imperfect, (and will always be so till he comes to the state of vision,) and so incompetent to find out the truth, or else his parts incompetent for the judging or fathoming of it, it being evident in the most pious man what St. Paul personates in himself, 1 Cor. xiii. 12, that we now see as in a glass darkly, and know but in part.

§ 30. Eighthly, That after all this the common illuminations of God's Spirit are imparted, as God's sun and rain, to the unthankful and unjust and wicked, as well as to the saints and holy ones, (we know the devil's science, acquired by natural means, is great beyond any man's, and could not be so, unless
either those natural means were able to carry him as far as common illuminations do others, or else the illuminations afforded one be also communicated to the other.) The chief differences are, 1st, in the use of their knowledge: the one useth it to the benefit of himself and others; the other useth it not at all to his own advantage, but abuseth it to the destruction of others. 2dly, The one, through humility and many other virtues, is kept from assuming knowledge where he hath none, or of boasting it where he hath, and so is preserved from many errors and foul misadventures, which the arrogance of another betrays him to; but still these differences and others arise from the qualifications of the recipient, not from the degrees of the illuminations. If illuminations of themselves were competent to purge the heart, and prepare them for that holiness without which no man shall see the Lord, it might then be reasonable to extend God's promise of more grace to the humble, by way of reward for their humility, to the more illuminated. But the use of illuminations being to fit some men to instruct others, (and that being reconcilable with the eternal perishing of the instructors, 1 Cor. ix. 27,) there appears not any reason of extending that promise from sanctifying grace to that which is so distant from it, the increase of light and knowledge being so frequently what the apostle affirms in his time, the betraying and ruining of humility, 1 Cor. viii. 2, that it cannot regularly be looked on as the reward of it.

§. 31. It now remains, that in the last place I proceed in few words to demonstrate the great necessity of opposing and rejecting the enthusiast's pretensions, and adhering to the true doctrine. And that will be done by considering the dangers consequent to those pretensions.

§. 32. First, that of diminishing or increasing the scripture or canon of the written word, whenssoever the enthusiast (who by his trusting on a broken reed is of all men the most likely to fall often) shall mistake in interpreting any part of it. For the new light, if it be from heaven, being as certain to discover truth as it is certain that God cannot lie, whatsoever is taught by it must necessarily be as true as that holy scripture itself; and if it be the interpretation of any particular parcel of scripture, and yet vary from the true sense of it, it must consequently (to every one that believes it) take out so much of God's word out of the canon as that parcel did truly contain, and add as much to it also as that false interpretation amounts to: which being as often iterable as there be places of scripture explicable, or mistakeable by the enthusiast, these substractions and additions may also be infinite, and as many different now canons of scripture every year made as there be, or may be, assuming pretenders to interpretation, and those are infinite also. And this is one competent danger.
§. 33. A second danger is, that by the possessing of men's minds with this opinion of new light, or the voice of God's Spirit within them, the authority of the whole written word of God in effect is superseded and evacuated. This we see already to be the fruit of this pretension in many, who, calling the scripture the letter, and the voice within them the Spirit, apply to these two that place of 2 Cor. iii. 6, the letter killeth, but the Spirit giveth life; the conclusion from whence is naturally and inevitably this, that the scripture, when it differs from the enthusiast's fancy, is pernicious and mortiferous, and no antidote sufficient against it but the following the dictates, be they never so corrupt and carnal, (as when they are contrary to God's written word it must be expected they should be,) of a man's own heart. And then, as when there was no king in Israel, it was an easy deduction that every one should do that which was right in his own, not in God's, eyes; so it is to be expected that when this theocracy (God's governing men's lives by the written word) is cast off, all villanies and abominations should straight possess those hearts which have betaken themselves to this riotous liberty. And so we find it affirmed of the Gnostics by St. Peter and St. Jude, (as the general observation of the apostles,) that they scoffed and derided the revealed promises of God, walking after their own ungodly lusts, every man following his own inordinate appetite; and these very men, when they did all this, calling themselves the spiritual and the knowing, (so γνωσις, knowledge, was the interpreting the mysteries in the scripture after their own fancy, miscalled the Spirit, directly that new light which now we speak of,) A consequent whereof it was, that they separated from all the orthodox Christians, and joined with the Jews to persecute them.

§. 34. A third danger, most immediately consequent to this pretension, is the making God opposite and contrary to himself, as he must be if he be thought to own all the gleams of new light that shine in their several hearts that pretend to it; for these are most frequently different, and often contrary the one to the other, (as appears by the multitude of opinions and contrariety of practices which this one fruitful mother of monsters hath brought forth, all equally pretending to the wisdom that cometh from above,) and that not only in several men, but in the same men, at several times seeing and unseeing the same things; which how injurious it is to God, who can no more change than lie, need not be here manifested.

§. 35. A fourth danger is confusion among men, continual disturbances of kingdoms or states; the governors whereof having no other authority than what is founded on or agreeable to the word and will of God, it will still be in the power of each pretender to deliver oracles out of his own breast as immediate dictates of God, quite contrary to the safety and interest of that
government, whatsoever it is, which is at any time any where established. And so the peace of kingdoms must be as uncertain and mutable as the fancies of men, and the laws as ambulatory as testaments while the testator lives; every illuminate breast pretending to come, like Moses from God in Sinai, with new tables of divine commandments, which in all reason must supersede the old, be they never so firmly established.

§. 36. The sum of this matter is, that it being evidently consequent to this pretension, that the voice of the devil may be mistaken for the dictate of the Spirit of God, there is nothing so vile or monstrous, earthly, sensual, devilish, but may pass for divinely inspired by these means; and if it be regular to worship him as God whom we own as such, it may by immediate consequence bring in among the Christians the same worship of devils which had long possession of the heathen temples, those being by the worshippers believed and adored as the true God, because they gave responses out of the cave, delivered oracles, &c. unto them.

§. 37. How far the sober attempt and endeavour of interpreting obscure places of scripture, by the assistance of God's Spirit cooperating with human means, is removed from all these dangers, I shall not need to shew in more words than these, that what is here offered to the reader in this ensuing volume pretends no otherwise to challenge his belief, than it shall satisfy his understanding that it probably is what it pretends to be; and then if he receive damage by us in any thing, it is by his own rashness and overgreat easiness of belief, which he must in reason endeavour to put off, in exchange for some prudence and diligence of search, before he enter into this temptation.
THE GOSPEL

ACCORDING TO

SAINT MATTHEW.

CHAP. I.

The book of the [a] generation of Jesus Christ, the Son of [b] David, the son of Abraham.

1. AN history of what concerned, or narration of the passages of the birth, life, death and resurrection of Jesus Christ, who, according to the prophecies foregoing of the Messias, sprang from the line of David and Abraham, to both whom he was particularly promised.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of [c] Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon * of her that had been defiled by David, while she was the wife of Uriah, but was now after Uriah's death taken to be David's wife, and of her in that matrimony Solomon was born.

HAMMOND, VOL. I.
7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
11 And Josias begat Jechonias and his brethren; about the time they were carried away to Babylon:
12 And after they were brought to Babylon, Jechonias [d] begat Salathiel; and Salathiel begat Zorobabel;
13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat [e] Azor;
14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15 And Eliud begat Eleazar; and Eleazar begat Matthew; and Matthew begat Jacob;
16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So that the genealogy here set down (not by enumeration of all the severals which succeeded one another from Abraham to Christ, see ver. 8, but) in that manner as is sufficient to deduce his pedigree

1 and Jehoram begat Ahaziah; Ahaziah begat Joas; Joas begat Amaziah; Amaziah begat Ozias, called also Azarias. See 1 Chron. iii. 11.

immediately before the time (see note [d] on Mark ii. that Jechoniah king of Judah, Jer. xxiv. 1, and the Jews with him, were, at divers times, carried captive by the king of Babylon to his country:

12. And after the time of their being carried or removed thither, Jechonias.
tions; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise:

19 When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

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

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

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the mouth of Isaiah the prophet:

1 His mother Mary had been betrothed to Joseph, but was not yet married to him, and in this space he discerned her to be with child, but knew not by whom it was, it being indeed conceived in her by a wonderful miraculous manner, by the operation of the Holy Spirit of God.

2. Then her husband Joseph, being a merciful pious man, and not willing to expose or subject her to that public and shameful punishment which belonged among the Jews to those women whom the husbands when they first came in to them found not to be virgins, was willing secretly to dismiss her, that being not known to be betrothed to him, she might only be liable to the punishment of fornication, viz. infamy, not death.

3. proceeds from the powerful work of the Holy Ghost overshadowing her, Luke i. 35, and omnipotently working in her this conception.

4. whether by thee (as here) or by Mary, Luke i. 31, or by both together, (by the common right of parents,) his name shall be called Jesus, i. e. Saviour, the title of leaders or generals, and governors among the Jews, Obadiah 21. to denote his spiritual kingdom, and conduct of all that believe and obey him against their ghostly enemies, sin, &c.

22. (And hereby that prophecy, Isa. vii. 14, had a notable completion, when the prophet said to Ahaz, Behold—

1 For Mary his mother having been betrothed to Joseph, μητροτεύδεως γάρ, &c. before they came together, she was found to be with child from or by the Holy Ghost, ἐκ Πνεύματος ἁγίου, by dream, κατ᾽ θνησκόντα, to take Mary to wife, παραλαβεῖν Μαρίαν τὴν γυναῖκα σου: see note [f].
which was spoken of the Lord by the prophet, saying,
23 Behold, a virgin shall be with child, and shall bring forth a son, [f] and [g] they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
25 And knew her not till she had brought forth her firstborn son: and he called his name Jesus.

and as there the child in the prophet was called Emmanuel, to signify the presence and protection of God to Ahaz, so shall the birth of this child be the coming of God among us.)

25. And she brought forth this Jesus, her first-born, and in all probability her only son, (the word till being of no force to the contrary, as may appear, 1 Sam. xv. 35,) without ever being known by her husband, either before or after the conception of him, (and as it is piously believed, though not affirmed in scripture, remained a virgin all her life after;) and on the eighth day, the day of circumcision and of imposition of names, his name was called Jesus by the appointment of his parents, according to the angel’s direction.

CHAP. II.

NOW when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came [a] wise men from the east to Jerusalem,

2 Saying, [a] Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.
4. And calling the rulers of the Sanhedrin to him, (see note [a] on Mark v. 22.) he proposed this question to them, What place do your books assign for the birth of your expected Messias? (see note [c] on Acts xv.)

5. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6. And thou Bethlehem, which art the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

7. Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

* * *

1. the Christ is, or, must be born, ὁ Χριστὸς γεννᾶται.
2. learnt from them exactly.
3. had seen, εἶδον.
4. the territory of Judah.
5. led them along, προῆγεν αὐτούς.
11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

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

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

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

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem,

d gold as an acknowledgment of a King: which also fell out opportunely, to fit the parents for the charge of their journey into Egypt, ver. 13.

14. And upon the angel's warning, after the departure of the magi, or astronomers, immediately he took the child and his mother in the night time, and went a private way into Egypt.

15. And so that speech of Hos. xi. 1, which had one accomplishment in the people of Israel's being Herod: that it carried into and fetched out of Egypt, was now again fulfilled in this true promised seed of Abraham, i. e. in Christ, (of whom Israel, called God's first-born, was a type,) and in him, now that he was a child, as it was said in Hosea.

8 by dream, kar' ḏūpā. 
and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

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

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

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

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

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

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

23 And he came was not such a tyrant as Archelaus had discovered and dwelt in a city himself to be.

went into Galilee, where another of Herod's sons, Herodes Antipas, that contended with Archelaus for the whole kingdom, had seated himself, having gotten that from him. He probably would not be inquisitive or jealous against any that should be likely to dethrone Archelaus, and so there was not from him any apprehension of danger. Besides he called Nazareth: that it might be fulfilled which was spoken by the pro-

* learned, ἑτέρως: see note [k].
phets, He shall be called a [f] Nazarene. Natser, the branch of the root of Jessè, (or, as the word may bear, a Saviour,) so often promised to that people.

CHAP. III.

NOW before Christ’s entering upon the first part of his office, that of preaching the will of God, called his prophetic office, (in which he continued till his crucifixion,) it was necessary to set down the office of John Baptist, who proclaimed his coming beforehand as his harbinger or forerunner, and at whose baptizing of Christ the Holy Ghost visibly descended on him, and consecrated him to this prophetic office. And thus it was, while Jesus continued at Nazareth, though many years after his first coming thither, John the Baptist preached in the desert called the desert of Judæa, (differing from other deserts mentioned in the scripture, under the name of Maon, Engaddi, Ziph, the desert of Idumea, &c.) by a river side near Enon and Salim.

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

3. Not giving them any new precepts of life, but charging them with their breaches against the rule or law which they had already, and accordingly saying to all that people, Reform, and mend your lives, for the kingdom of the Messias, so long looked for, is now approaching, and so the time that God shall come to execute most visible judgments on this land, (even to an utter destruction, if ye repent not at this preaching of John and Christ,) and withhold most eminent and remarkable preservations upon all penitent believers.

3. And this according to that which Isaiah, ch. xl., saith, He shall preach in the wilderness of Judæa, and the sum of his preaching shall be, the approach of the Lord’s coming to receive his kingdom; and upon his being rejected, coming with his hosts against the obdurate and rebellious, to destroy them that would not let him reign over them. See note [c].

4. And the same John *had his[d] raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and 1 [e] wild honey. wore a rough garment made of camel’s hair, (such as Elias had, 2 Kings i. 8, and was thence called an hairy man,) or of sackcloth, Rev. xi. 3, agreeable to his being in the wilderness, and nothing to gird it to him but (as Elias again) a piece of leather made of some beast’s skin; and he eat nothing but either a larger sort of grasshoppers, called locusts, Rev. xi. 22, (or else, as some think, green herbs,) and field-honey, i. e. neither bread nor wine,

1 field-honey.
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Matt. xi. 18. Luke vii. 33, but only such as the wilderness or as the wood brought forth.

5, 6. And upon this fearful denouncing of his against the Jews, a great multitude of Jews of all parts went out to him, and confessed their sins, which might justly bring down these judgments on them, each acknowledging his own particular guilt, and promising reformation. And he received them by baptism, or immersion in the water of Jordan, promising them pardon, upon the sincerity of their conversion, and amendment or reformation of their lives.

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

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9. And say not, or do not please and satisfy yourselves in saying or thinking, that you have the privilege of being children of Abraham, which will be able to secure you; for God hath not such need of children of Abraham, that he may not destroy them; he can, without breach of promise to him, destroy them all, and then out of the obdurate Gentile world (or, if he please, out of the stones in the streets) produce and raise up a people to himself, followers of the faith of Abraham, and so as precious to God, and to whom the promises made to Abraham as truly belong, as to the proudest Jew among you.

10. But now are God’s judgments come home to this people, and ready to seize upon the whole nation, and shall actually fall upon every unreformed sinner among you. See note [c] on Acts xv. (In this how every sort of people is concerned, see Luke iii. 10, &c.)

11. But this is not all I have to say to you; be-

1. worthy or meet fruits of repentance, ἐργαζόμενοι δείκνυον τὸς μετανοίας. 3. seem not.

2. But the Ax is even alread'y, ἥν δὲ καὶ ἡ ἀξίνη.
tize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

side this warning you to repent, I am also sent to tell you that the Messias is now at hand, ready to enter on his office. And indeed all that I do, is to preach repentance, and to receive proselytes after the Jewish manner, with water, the only ceremony that I use; but Christ, who, though he comes after me, is much superior to me, and whose disciple or servant I am not worthy to be, (he being that great prophet foretold by Moses, that all must hear under pain of utter excision, and accordingly reforming and heightening Moses's law, which I have not meddled with, save to call you to repent of the breach of it,) he shall come in greater pomp, shall first send the Holy Ghost to come down visibly on some of you his chosen disciples, who shall believe in him, and to whom he shall entrust all power in his church after him, thereby not only to assure them of the truth of his doctrine, but also to consecrate them to his service, (see note [a] on Acts i.) to preach his doctrine to the whole world, (but first to all the cities of Jury.) And this shall be another manner of initiating of disciples, mine with water, but his with fire, which will purge those things which water will not, and this fire perhaps an emblem of something else; for immediately after that, by that time they have preached thorough all the cities of Jury, he shall also come down with fire or flaming judgments on the obdurate unbelievers, v. 12. (see Acts ii. 17. 19, &c.) and at the end of the world reward every man according to his works.

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

12. He comes like an husbandman to thresh and winnow, with such instruments in his hands which will sever the wheat from the chaff, the good from the bad; the good he will preserve, but the refuse he will deliver up to the wind and fire, to be utterly destroyed.

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

13. While John was thus a preaching and baptizing, and had gathered good store of disciples, Jesus cometh from Galilee—

14. And John besought him it might be otherwise, saying—

5 remove, or carry. 6 winnowing instrument.
And Jesus answered and said unto him, Suffer it to be so now: for thus it becometh us, for it is meet for Christ to suffer for the remission of sins. And he was transfigured before them, and his face did shine as the sun, and his raiment was as white as the snow.

And as they were coming down, Jesus commanded them that they should tell no man what they had seen, save Peter, and James, and John. And as they were coming down the mountain, Jesus commanded them, that they should tell no man what they had seen, till the Son of man be risen again from the dead.

And they kept that saying with themselves, wondering thereat.

And it came to pass, when Jesus was in a certain city, behold, a man asked him, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall not enter into the kingdom of heaven.

Therefore whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such child in my name receiveth me.

Then Peter came to him, and said, Rabbi, art thou coming to reign over Israel, that I also may sit in the seat of honor?

And Jesus said unto him, Simon, son of Jonas, dost thou love me more than these? And he said unto him, Yea, Lord; thou knowest that I love thee. And Jesus said unto him, Feed my sheep.

And Jesus said, I came not to send peace on earth, but a sword.

And he saith unto them, Ye will all surely stumble at me, but it is written, I will strike the shepherd, and the sheep of the flock shall be scattered abroad.

And when he had sent the multitudes away, he went up into the mountain alone; and there praying he became sorrowful.

And going round about, he saw a crowd, and saith unto them, What seek ye? They said unto him, Rabbi, who art thou? And he said, I am Jesus of Nazareth, which is to be crucified for the remission of sins, and to rise again the third day. And he spake as these words, an army of the sky appeared, and angels went forth out of heaven, and sat round about Jesus. And a voice came from heaven, This is my beloved Son, in whom I am well pleased.
3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

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

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

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

7 Jesus said unto him, * It is written again, Thou shalt not tempt the Lord thy God.

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

9 And saith unto him, All these things will I give thee, if this in a moment of time, Luke iv. 5, not one after another, that so they might amaze and affect him the more with their splendour, and on a sudden prevail upon him, which otherwise would not be so likely to

b It is sufficiently manifest to me that I am the Son of God, and cared for by him. I shall not require any more signs to prove it, nor express any doubt of his power and goodness toward me, as the Israelites did, Exod. xvii. 7, saying, Is the Lord among us, or no? To which the prohibition of tempting God refers, Deut. vi. 16, (which is the text quoted in this place, a prohibition not of too much, but too little confidence, of doubting of God's presence among them.)

e and from thence gives him a view of all that was to be seen from thence, and adds a representation of many of the other kingdoms of the world, in as splendid and inviting manner as he could, and all

1 the battlement. 2 on, εἰς. 3 carry thee, ἀποστάζῃ σε.
11. Then for a while, Luke iv. 13, Satan left tempting him, (afterwards setting himself more industriously on all stratagems to take away his life,) and as the devil left him, the good angels came and waited on him, ministering to his hunger, or bringing him meat, as to Elias was done.

12. After this, not immediately, but having gone once into Galilee, and done many things there, (set down, John ii. &c.) and having before that entertained some disciples or constant followers, John ii. 2; by name Philip, John i. 43; (for this and much more was done before John's being cast into prison, John iii. 24; see note [e] on John i.) when he heard of the imprisonment of John, he went a second time into Galilee.

Galilee encompassed, or in the confines of other nations.

17. Now began Jesus to enter on his prophetic office, (consisting of three things; preaching or making known the will of God, entertaining disciples, doing of miracles; the first here, and more largely, Matt. v. 6, 7, and in his many parables; the second, v. 18, &c.; the third, as necessary to confirm his doctrine, on all occasions from time to time, till his death, and departure hence;) and the sum of that office was to bring sinners to repentance, by giving them warnings from God, promises to allure, and threatenings to fright them to it.

18—22. And as Jesus was walking by the lake of Genesereth, (see note [e] on Luke viii.) he saw...
casting a net into the sea: for they were fishers.

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

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

21 And going on from thence, he 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.

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

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

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

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

affected with any disease on which the changes of the moon had influence, whether madness or falling sickness: see note [c] on ch. xvii.
AND seeing the multitudes, he went up into a mountain: and when he was set, his [a] disciples came unto him: 2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit [b] the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

1, 2. CHRIST now in a more eminent manner sets upon his prophetical office, and there being a great multitude present, he went up into a mountain, as a place of advantage to speak most audibly, and there seating himself as a prophet or teacher, a company of his constant followers, all that received and obeyed his doctrine, (not only the twelve, which were afterward chosen to be his apostles,) came close up, and communed with him, and to them he addressed his speech, saying (for the explication of this whole Sermon, see Pract. Catech. l. 2. &c.),

3. Blessed are all they that, how high soever their condition is in this world, are yet in mind, affection, and conversation humble and lowly, and they which, when they are in worldly poverty, bear it willingly, not only of necessity; for to these belong the riches, and those the greatest, even of a kingdom, and that of heaven, (see Luke vi. 20. Yours is the kingdom of heaven.)

4. for they are of a fit temper and capacity to receive that comfort which Christ and the Spirit offer to all that are capable of it; and accordingly their present sadness shall be repaired here, and moreover rewarded with future joys, Luke xvi. 25; whereas those that have most of the carnal jollities of this world, that have enjoyed all their good things here, have a sad arrear of mourning which expects them in another world.

5. the quiet-spirited persons, and they that live in obedience to government; for they ordinarily shall live quietly, and receive the protection and benefit of government, and, invading no man’s goods or life, shall generally enjoy long life and tranquillity in the earth. Or when the exercises of this virtue, in some singular conjunctures of time, bring losses or death upon them, they shall be richly rewarded in another world, and be made amends abundantly there for all that the practice of this virtue hath brought upon them.

6. whose appetites are removed from the meaner inferior objects of our thirsts, (which may raise but never satisfy our appetites,) from the worldling’s importunate desires, ambitions and covetings, to the eager and impatient pursuit of the favour of God, and of piety of the highest kind, that way of salva-
7 Blessed are they that are merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness’ sake: for their’s is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

1 Or, for righteousness’ sake; for instead of ἐνεκτ ᾧν, the Greek and Latin MS. reads, δικαιοσύνης, propuer justitiām.
13. Ye are the salt of the earth: but if ye have lost the salt, it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17. If Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

1. You disciples, all sorts of true Christians, (see note [a]), are the men, that by your doctrine and exemplary piety and charity, are to keep the whole land, the whole world from putrefying. But if your lives grow unsavoury or noisome, what means is there imaginable to repair or recover you? None certainly. And then are ye (unsavoury Christians) the most unprofitable refuse creatures in the world, and so shall be accounted of, (Mark ix. 50. Luke xiv. 34,) and dealt with accordingly.

14. As a city set upon an high illustrious place is seen by all that travel near it, and by them inquired after what it is, so the Christian church (which is a most conspicuous society in respect of the difference of their lives from other men) cannot choose but be taken notice of by the rest of the world, and either attract them by their good, or discourage and deter them by their evil examples, Isa. lx. 11. Phil. ii. 15.

15. It is my design in you, (in the doctrine which ye are to preach, and the exemplary lives which you are to live) to set up a torch or eminent luminary, like the sun in the firmament, for all the world to be enlightened by it, and directed in the actions of their lives. Now ye know, it is not men's meaning, when they light a candle, to put it under that which will cover and shut up the light of it, but to set it up at the best advantage, so that it may dispense its light most freely to all that are within reach of it. And so must ye diffuse your doctrine and examples to all the heathen world, whose ignorance and sins render them answerable to the dark parts of the house, which yet the candle, when it comes to them, doth illuminate.

k honest, honourable, commendable actions, such as are not practised by other men,

1. to take any thing from the law and the prophets, i. e. the rule of duties toward God and man in force among the Jews, to loose mankind from the obligations that formerly lay upon them, (v. 18, 19. and note [f]); to permit, much less to cause any one moral command to be evacuated, but to repair and make up whatsoever is any way wanting, to restore whatsoever hath been taken from it by false interpretations of those which have striven to evacuate some parts of it, to require more explicitly what was obscure before, and where there is any need to increase and add unto the law.

2. become insipid:

3. dissolve, or pull asunder, καταλθεναι.

4. perfect, fill up.
18 For verily I say unto you, "Till heaven and earth pass, one 6 [ɪ] jot or one title shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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

21 ¶ [k] Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, [f] Raca, shall be in danger of the council:

23 And whosoever shall say, Thou fool, shall be in danger of the hell of fire.

24 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

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

26 Agree with thy adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

27 Verily I say unto thee, Thou shalt not depart out of that place, till thou hast paid the uttermost farthing.

28 For verily I say unto you, Till the world be destroyed and all things come to an end, no one least particle shall depart from the law, or be taken away, or lose its force or obligation.

29 by his practice and doctrine evacuate any one of the least commands of the law, or which I shall now deliver to you, he shall be the least, (see note on ch. viii. [k]) i. e. be despised and rejected by God in the day of judgment, (which is called God's kingdom,

2 Tim. iv. 1. Matt. xxv. 1,) or, he shall be cast out of the church, be thought unworthy of having his name retained in the catalogue of Christians here, or saints hereafter, (as among the Jews that did teach and do contrary to the determination of the consistory, i. e. who, being a doctor of the law, did teach any thing to be lawful which the determination of the consistory made to be unlawful, he was looked upon as a rebellious elder, and was by law to be put to death.)

But whosoever shall himself practise and teach others to practise all, not neglecting the very least of them, shall be rewarded in an eminent manner here and at the day of judgment, shall be a principal Christian here and saint hereafter, advanced to the dignity of judging others, and to the glory attending it in heaven.

30 shall abound more above the ordinary practice of men than the actions or righteousness of the scribes and Pharisees abounds.

31 delivered by Moses in the law to the Jews, that they should commit no murder, and that he that did so should be liable to be tried for his life, pleadable in the lesser sanhedrin, (the house of twenty-three men, who had the cognizance in capital and greater matters,) obnoxious to capital punishment, that particularly of the sword.

32 for a light cause, or above the proportion of the cause, or immoderately for any cause, he shall be deemed to deserve that punishment which is answerable to capital, viz. the loss of eternal life, (except repentance prevent it, and relief from the death of our High Priest;) but he that shall call his brother, empty worthless fellow, that shall vilify, deride, and scoff other men, shall be liable to the great senate of seven shall be in danger of ty-two, where the punishment is stoning, severer than

6 iota, [ɪ]ota.
7 loose, or dissolve one of the least of these commandments, λόγω μικρῆς τοῦ ἐντολῆς τούτων τῶν ἑλάχιστων.
8 to, τοῖς δροχεῖ.
9 liable to, ἦχος τῇ.
10 rashly, vainly, unreasonably, sicut.
11 liable to, ἦχος τῇ.
the 2 council: but

Thou fool, shall be

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23 Therefore if thou
bring thy gift to the
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gift before the altar,
and go thy way; first
be 14 reconciled to
thy brother, and
then come and
offer thy gift.

25 15 Agree with
thine adversary
quickly, whilest thou
art in the way with
him; lest at any time
the adversary deliver
thee to the judge,
and the judge deliver
thee to the 16 of-
fer, and thou be cast
into prison.

26 Verily I say unto
thee, Thou shalt by
no means come 12 out
therefore, till thou hast
paid the uttermost
farthing.

27 Ye have heard
that it was said 12 by
them of old time,
Thou shalt not com-
mit adultery:

28 But I say unto
you, That 16 whoso-
ever looketh on a
woman to lust after
her hath committed
adultery with her al-
ready in his heart.

29 And if thy right
eye offend thee,

out of prison till thou hast made full satisfac-
tion (such as the law prescribes) for that trespass done
by thee, whereas by a seasonable timely compounding
of it, it might have been done with some moderation;
and so may a timely reconciliation with thy neigh-
bour, whom thou hast injured and made thy accuser
or adversary, avert that punishment of God, which
from him as the Judge and Avenger of all wrongs,
must otherwise be expected.

1 That he that looks lustfully, that feeds his eye
on any but his own wife, though he satisfy not his
desh; he that delights himself with beautiful faces,
gazes intemperately, &c. by that very lustful look,
hath, for his part, made himself guilty of adultery on
her.

29. And be thy eye (one instrument of ensnaring
thee, as the hand is another, v. 30.) never so useful
or advantageous to thee, thou hadst better have

Mark xiv. [f].

Mark xiv. [f].

Mark xiv. [f].
pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

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

31 [p] It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

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

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

34 But I say unto you, Swear not at all; neither by heav en; for it is God’s throne;

35 Nor by the earth; for it is his footstool: neither by other case thou art not to swear by any thing else, though it be inferior to God, because, being created by God, it is he only that hath power over it, and therefore it is not subjected to thy will, to abuse or

none than be ensnared by it. And so for all other things, if that which is most precious to thee and useful (as instrumental to the greatest uses and most grateful delights) be thereby a means of ensnaring thee in any sin, or hindering thee in thy progress of a holy or chaste life, deny thyself the use of that, which yields thee, together with that delight, that damage also, and the damage far more considerable than the delight; and adultery being forbidden, account it the most advantageous precept, this of not feeding or pleasing the eye, &c., which, when it is indulged to, makes it so hard, if not impossible to abstain from the fouler grosser sin, at least in the heart, (the purity of which, and not only of the outward members, is strictly required by Christ, v. 7.) For it is much better for thee to want those delights or advantages at this present, than that by the enjoying them thou shouldst plunge thyself body and soul into everlasting perdition.

30. See ver. 29.

u he must, is bound to

* is guilty of making

33. And as v. 21 and v. 27. (that of v. 31. being but appendant to that of adultery and brought in as in a parenthesis) I mentioned to you some of the commands of the decalogue, so now again another.

34. y All voluntary swearing, though it be by a creature, is wholly interdicted thee. And though in involuntary, those that are lawfully imposed by the magistrate, by way of adjuring or laying an oath upon thee, thou mayest and art obliged, in obedience to authority, to swear by God himself, yet in any
37. But let no more be used in your discourse but an affirmation, and, if need be, an asseveration; and so on the contrary, when you deny any thing, a negative, and if the matter require, some other addition of greater weight to express the seriousness of your speech, (but no kind of oath) to back or confirm it. For whatsoever is used above these necessary expressions and confirmations, (as any kind of oath used in discourse between men, be it by the heaven, the earth, &c.) proceeds from some evil principle, sometimes from your vainglorious humour, delighting in such big speaking, (founded in an opinion, that fearing to sin is a poor-spirited thing,) sometimes from want of reverence to the name of God, sometimes from the faithlessness of men, but most commonly from the devil, that evil one, who hath many snares to catch souls, and ensnare them in idolatry, or error, or unbelief, and the use of the forementioned forms of swearing may tend to this end indiscernibly; and besides, the not observing exact truth in all our conversation (which makes us not fit to be trusted without oaths), and the incredulity of men (that they will not believe without them), and so the pride and reverence also, are all the works of the devil, in which respect (as also, because there is no part of our sensitive appetite to which oaths do properly afford any delight or pleasure) the oaths that come from any one of these may be said to be from him, especially all needless promissory oaths, to which Christ’s speech especially belongs.

38. It is appointed in the judicial law of the Jews, that he that wronged or maimed another, shall himself suffer that very evil which he hath done to that other.

39. But I say unto you, “That ye [q] resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away rob thee of thy meager or inner garment, do thou

30 is from evil, or the evil one, ἐκ τοῦ ἐφιλοτατοῦ λαθοῦ. 21 the injurious, or evil man, τῷ ἔφιλοτοτῷ λαθῷ.
thy [r] coat, let him have thy cloak also.

41. And whosoever shall 20 compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye 21 salute your brethren only, what do [u] ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

rather than oppose violence to his injustice, venture the losing of thy upper better garment also.

41. And whosoever shall make thee go and carry his burdens a little way, do thou again rather than permit thy passions to oppose violence to this injury or light invasion of thy liberty, venture to suffer as much more.

... do not thou disdainfully or loathingly turn away.

43. It is true indeed that the precept of Moses concerning the kind dealing of the Jews with other men, extended not universally to all, but peculiarly to their countrymen, or fellow Jews (called, the sons of thy people): to others who were aliens and also enemies to them, they were not bound to be kind; but against some, viz. the seven nations, they were commanded to proceed hostilely.

44. Let your kindness be extended as the blessings of heaven, even to enemies and injurious provokers; in the same manner and measure as they do ill to you, do ye good to them, blessing, obliging, praying for them, and making them no other returns for all their virulencies, hatreds, and contumelious malicious behaviour toward you.

45. That so by imitating God, you may approve yourselves to be like him, as children to a parent, it being evident in him that he confines not his mercies to friends and good men, but extends them to injurious provokers and gross offenders as well as the pious lovers of him.

46. For if ye have ordinary charity to them which have so to you, do you deserve or have reason to expect any reward from God for so doing? Why, the worst sort of men in the world will do so.

47. And if ye abound in affection to Jews only, what do you more than all the most vulgar men of the heathen world think themselves obliged to? who kiss and embrace those that are nearest and dearest to them.

48. Therefore of you Christians I require, that you exercise your charity, whether of the lowest or highest sort, and extend it as far as the mercy of God is extended, viz. to enemies as well as friends, Luke vi. 36.

22 shirt, let go even thy upper garment to him. 23 press. 24 embrace, δωρεάντες.
[a] Take heed that ye do not your alms before men, to be [b] seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when 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 have glory of men. Verily I say unto you, b They have their reward.

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

4 That thou alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

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

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

[a] assemblies, or, places of concourse; τὰς συναγωγὰς: see note [d].
[b] receive, or, are paid, or, have received; ἀνέκουσι: see note on Mark xiv. [d].
[c] places of concourse.
But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

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

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men fasting. But when ye do charitable acts, do not let your left hand know what your right hand does:

For in secret ye have been heard: therefore your reward shall be in heaven. Enter not into judgment with your adversary before the matter is before the judge: otherwise thou mayest be put in prison.

Judge not, that ye be not judged: For with what judgment ye judgest, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why dost thou behold the speck that is in thy brother's eye, but consider not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the speck out of thine eye? and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the speck out of thine brother's eye.

For no man is perfect, save one only: why dost thou condemn thy brother, but dost thou not condemn thyself also? And why dost thou look on the speck that is in thy brother's eye, but dost thou not look on the bow in thine own eye? Or how wilt thou say to thy brother, Let me pull out the speck out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, cast out the beam from thine own eye first, and then shalt thou see clearly to cast out the speck out of thine brother's eye. For no man that is perfect, save one only; why dost thou judge thy brother? or why dost thou despise thy brother? for thy brother may be better than thou.

And why dost thou now budge the reed that is in thy brother's mouth? Hast thou not any reed in thine own mouth? But if thou /* do not lengthen your prayers with idle tautologies, after the manner of the heathen, which think they shall have their prayers granted through the multiplicity of words used by them in their devotions.*/

hath no need of your expressions to tell him your wants, and therefore is not likely to be wrought on by the length and multiplicity of them.

I shall therefore set you a pattern, after which to form your prayers. Our Father which remainest in thy throne in heaven, and there art praised by the angels and saints, which reignest there, and art perfectly obeyed, grant that thy name may be hallowed, thy throne may be set up and acknowledged, thy holy will and commands obeyed here below on earth also, by us thy sons and servants, sincerely and readily, and in some proportion to what is there in heaven.

The necessaries of our lives from day to day, or that which is proportioned to every man's being or sustenance.

And punish not on us all the sins wherewith we have offended and provoked thee to punish us, as we do most freely forgive all the injuries which have by others been done to us.

I permit us not to be brought into any temptation or snare, suffer us not to be entangled in any dangers or difficulties, which may not be easily supported.

For it hath been well observed by the wise men among the Jews, that our pardoning of those who have injured us, is rewarded by God with hearing of our prayers for his forgiveness. See Ecclus. xxviii. 2—5. and Matt. v. 7.
behave thyself as upon an ordinary day, (for the Jews anointed and washed themselves daily, save only in time of mourning).

who seeth thee when no man else doth.

It is a great vanity to hoard or treasure up any of the possessions of this world, for they are all, whether cloth, or fruit, or money, subject to those three casualties of moths, vermin, and thieves; every one the worse, some lost by keeping.

Ecclus. xxix. 11.

For as long as your treasures are those of this world, your hearts will be fastened upon this world; your only way of elevating your desires, and setting them on heaven, is to lay out that which God gives you on his service.

As the eye is the candle of the body, lightens and directs it, so hath liberality of mind a most observable influence upon the whole Christian's life and actions, serving them with light and directions toward the making them all very Christian. But where, instead thereof, covetousness is gotten in, there is commonly nothing but darkness, i.e. a life alien from Christ, from the temper which he requires. If then that most eminent leading virtue in Christianity, thy charity or liberality, be extinct, and turned into the contrary, that of covetousness, what a deep darkness shalt thou walk in, though the light of the gospel shine round about thee!

he will perform faithful service to the one whom he loves, but for the other, whom he hates or undervalues, if he be engaged in his service, he will despise his commands, and not care to please him; even the tending and observing of wealth, doing

smut, or vermin do consume. 10 candle, ἀ λύχνας. 11 good, liberal. 12 envious, covetous, injurious, malicious, τυφνός: see note [7].
to the one, and de-

nothing but what may in the eye of the world tend
to increase of riches, is not reconcilable with the
serving of God, doing what Christ requires of us.

25 Therefore I say
unto you, 18 Take
no thought for your
life, what ye shall
eat, or what ye shall
drink; nor yet for
your body, what ye
shall put on. Is not
the life more than
meat, and the body
than raiment?

26 Behold the fowls
of the air: for they
sow not, neither do
they reap, nor ga-
ther into 14 barns;
yet your heavenly
Father feedeth them.
Are ye not much
better than they?

27 Which of you
by taking thought
can add 19 one cubit
unto his 15 stature?

28 And why take
ye thought for rai-
ment? Consider the
lilies of the field,
how they grow; 4
they [p] toil not,
neither do they spin:

4 they neither labour in husbandry for the sowing those things from whence in the time to come garments are made, hemp, flax, &c., nor do they spin them when they are grown; i. e. they contribute nothing toward this matter of providing themselves clothing for the future.

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

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

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

1 Be not fearful or anxious for the future, nor
doubtful of God’s providence in allowing you the
necessities of life, food and raiment; for it is so
much more easy to give food than life, and raiment
than a body, that sure God, who was so able and so
kind to do the one, will not be unable or backward
to do the other to all that depend upon him faith-
fully.

18 Be not solicitous, μὴ μεριμνᾷε. 14 granaries, repositories, ἄνωθεν. 16 Or, aγορα, ἡ λυκία.
32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

JUDGE not, that ye be not judged.

2. For with what judgment ye judge,
ye shall be judged: with, both by God and man, as you yourselves deal with others in this particular; and this generally is so observable, that it is become a proverb among you, (see note on ch. x. [h],) that with &c.

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

3. How strange a thing is it, that thou shouldst look so severely on the light faults of others, who hast for the most part so much vaster crimes, particularly this of judging others, to be censured and reformed in thyself? this makes thy censuring others very unreasonable in thee.

4. Which way in reason shalt thou ever be fit so much as to reprehend, or direct another to amend any the least fault, much less to judge him, when thou art thus guilty of greater faults thyself? Thy continuing still guilty of such greater sins (such is this of judging others) argues either no need of having his lesser faults reformed, or thy no skill to assist him therein.

4. The beginning with other men, judging of them and neglecting the reforming of thyself, is a piece of hypocrisy. Take care to reform thyself first, then wilt thou be better able to work a reformation of any even the smallest sin in another.

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

5. ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they [b] trample them under their feet, and turn again and rend you.

6. ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

6. And for this matter of reprehending others, (all holy advices and admonitions out of God's word,) because they are a very precious deed of charity, (and so in like manner, for all other holy things, the word, and prayer, and the use of the sacraments, &c. by way of analogy with that of reprehension here particularly spoken of, ver. 4,) take care they be not cast away upon those that are incorrigible, and will but return thee reproaches and contempt for them, as swine tread under feet the most precious jewels that are offered them, and as dogs often tear them that give them what is most precious.

7. And that yourselves may be blameless, free from the greater and lesser guilts, (and so for all other things you want,) apply yourselves to God in prayer, and that will be a means of obtaining it, Luke xi. 9, 15. James v. 6.

7. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

8. For prayer, if joined with constancy and importunity, never misseth to obtain that which is most for his benefit to receive, and therefore shall not fail to obtain grace.

1 small thin shiver of wood.
9 Or what man is there of you, whom if his son ask bread, will he give him a stone?  
10 Or if he ask a fish, will he give him a serpent? 
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 
12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: 
14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 
15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, 
16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

9, 10. Any father will give his son which asks him profitable things, those things for which he asks, at least will give him other things as good or better, but by no means worse or hurtful, (nay, if he ask such, he will not give them.) 
11. If you therefore, which are not always willing to give, and do not always know what is good for your children, do yet not make such ill returns to your children's requests as to give them serpents for fishes, how much more shall God be sure to give you those things that are best for you? (though not always in kind what you ask for, because that is not always such, yet) grace which is always so. 
12. Another branch of prime Christian duty required of you is this, that whatsoever you would esteem reasonable that other men should do to you, if you were in their, and they in your condition, the same you must now think yourselves obliged to do to them, for this equity is taught you by your own law and scriptures in force among the Jews: see note on Matt. v. [g].

13. Let all your care be to set yourselves upon the Christian course, be it never so strict, (for it is easy to enter on a vicious course, and go through with it, and there are multitudes good store which pass that way to eternal destruction and damnation.) 
14. And there will be all need of your care, because the entrance and whole course of a Christian's life is made up of perfect strictness, in opposition to the looseness of the world, and that makes so few to choose it.

15. Take heed of false teachers, that, when they come to infuse their doctrines into you, wear sheepskins, as the prophets oft used to do, thereby pretending the greatest innocency and meekness that can be, but design and intend the direct contrary, devouring and rapacity. See Acts xx. 29.

16. Ye shall certainly know them and discern them, if you take notice of and weigh the doctrines which, when they have gotten some authority with you, they will presently endeavour to infuse into you. They that make no other use of their being counted prophets, but to infuse higher degrees of all kind of piety and charity into you, ye may resolve they are sent from God, for the devil would

2 envious, niggardly: see note on ch. vi. [i].
17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

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

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

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will are not such fruits by which you can judge well of them, for it is not every one which believeth on me, which acknowledgeth me, which looketh for salvation from me, that—

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

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

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

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for

21. And though in words they take upon them to be the only servants, sons, and saints of God, as heretics and schismatics ordinarily do, yet these words of theirs and their confident calling on God at the day of judgment, Lord, we are the men which thou by thy power hast enabled to foretell things to come, and by the same to exorcise devils, and do all kind of miracles.

b saying, I never knew you:

believeth and entertaineth all these commands here contained in this sermon, (beginning ch. v. 1,) and practiseth them, he is like a prudent builder, that laid the foundation of his house upon a rock: (see note on ch. x. [b].)

land floods that proceeded from that sudden rain,
it was founded upon a rock.
26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27 And the rain descended, and the floods came, and beat upon that house; and it fell: and great was the fall of it.
28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
29 For he taught them as one having authority, and not as the scribes.

29. For all this sermon of his, whether spoken continually, or with pauses between, was delivered by him as by one which had extraordinary power and mission, prophetic at least, which since Ezra's time had been intermittent (as the Jews confess), and not as the doctors of law among the Jews.

CHAP. VIII.

1. AFTER the finishing of this sermon of his, there was great resort unto him, not only for his doctrine, but his miracles of cures, &c.

a fell down and besought him that he would please to make use of his power, whereby he was confident that he was able to cure his leprosy.

b he was cleansed or cured from his leprosy.

c Be sure thou divulge not this to others, but according to the law shew thyself to the priest, and but go thy way, offer the offering required of all such as are thus

1 fell down before him.
[c] shew thyself to the priest, and offer the gift that Moses commanded, [d] for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously [e] tormented.

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

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: *but speak the word only, and my servant shall be healed.

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

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great [f] faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall [g] sit down [d] in the kingdom of heaven, and as many of the children of Israel shall be cast out.

But this which is now so very admirable will within a while be frequently exemplified: for the old prophets have oft foretold it, (and now the time of the completion approacheth,) that many with Abraham, and multitudes from all parts of the world will come 

---

* a captain or commander of an hundred soldiers,

* but of this I am assured, that one word of thine will as easily cure him as if thou shouldst thyself come personally.

9. For I am a man, who though I am under other men's authority, that of the chief commander, having soldiers and of the emperor, yet have under me soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. At this saying of the centurion's Jesus expressed much wonderment, and calling to his disciples, said with some earnestness of asseveration, I have not found any Jew so fully persuaded of my power, or that behaves himself so much like a believer, as this Gentile.

11. But this which is now so very admirable will within a while be frequently exemplified: for the old prophets have oft foretold it, (and now the time of the completion approacheth,) that many with Abraham, and multitudes from all parts of the world will come

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* affected, punished.
Isaac, and Jacob, in, and believe on Christ, partake of his spiritual feast, and be made to sit down with Abraham the father of the faithful, and the rest of the patriarchs of the Jewish nation.

12. And the Jews themselves to whom this Messias was primarily sent, will disbelieve, and be punished accordingly, shut out of the spiritual feast, out of the church here, and heaven hereafter, deprived of the light and cheerful heat that is wont to be in houses of feasting, and left to utter darkness, (the cold of the night, and winter, without,) stupid blindness here, and eternal darkness hereafter.

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

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

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

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

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

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

[1] Himself

He was so affected with all the miseries that befell us, that out of compassion to us, he made use of his divine power to heal even our bodies of the diseases that were on them.

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

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

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

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

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

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

And he saith unto 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 marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

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

Lord, I desire and firmly purpose to be a constant follower of thine, but for a time I beseech thy leave, that I may abide at my father's house, to perform the last rites of funeral obsequies unto him.

Leave that office to be performed by others, who are not embarked in this more holy and divine employment; for as in the law the Nazarites and the priests might not meddle with the interments even of their parents, but others might lawfully do it, others that were not Nazarites or priests might bury one another: so thou that art a consecrated person, the departing to bury a deceased friend, though it be a father, or to receive an inheritance or legacy from him, is an employment unfit for thee.

His disciples and none else followed—


ye that in the due season make not use of that promise in the psalmist, Psalm cvii. 23. 28, and apprehend not the fulfilling of it in and by Christ; ye that have so poor an opinion either of my power, or care of you, as to doubt of my presence to secure you? Then—

And at this they were wonderfully amazed, and terrified, (Mark iv. 41, Luke viii. 25.) saying—

that country where Gergesea and Gadara (Mark v. 1) lie near together: see Mark viii. 10.
30. And thereupon the devils knowing that Christ would cast them out, and by that miracle so far shewed forth his power, that it would probably bring all the country to believe on him, desired to prevent this, and thereupon fell on this project, which might incense the countrymen and in order to it besought Christ, saying—

31. And thereupon the devils knowing that Christ would cast them out, and by that miracle so far shewed forth his power, that it would probably bring all the country to believe on him, desired to prevent this, and thereupon fell on this project, which might incense the countrymen and in order to it besought Christ, saying—

32. See Mark v. 13, Luke viii. 32.

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

34. And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

gave them notice of the loss of their swine, and telling the occasion of it, let them know how as their swine were lost on one side, so two men possessed with devils were recovered, and that Christ had done this since his coming thither.

34. Hereupon the whole city, as being very much concerned in that which had happened, came out to meet and see Jesus, which did such miracles; and instead of being wrought on by his cure on the men to desire his continuance among them, the consideration of the loss of their swine made them desire, and beseech him, &c.

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

2 And, behold, they brought to him a man sick of the pal-

Capernaum, where he now dwelt, ver. 7. and Mark i. 21. 45. and c. ii. 1, and to which he removed from Nazareth, Matth. iv. 13.
by this extraordinary course of bringing the sick man, discerning the great vigour of their faith, said—

either in their hearts or in private discourse one with another, not heard by him or his disciples, This—

And Jesus by his divine power, as searcher of hearts, discerning whether their thoughts or words whispered among themselves and not spoken audibly, said unto them, Why do you pass such malicious causeless censures?

Be cured of thy palsy, and walk about.

that Christ in this state of exinanition hath authority to forgive sins here, to men that lie under punishment of them, and consequently to deliver from their bond those that were delivered up to Satan, and so tormented by him (This power given to Christ on earth in the commission received from his Father, ver. 8, to be from this time continued on the earth, and accordingly committed by Christ at his departure to the apostles, John xx. (and in them to their successors,) that what they forgive on earth should be forgiven in heaven, and the bonds loosed),

were amazed to see it, and acknowledged it an incomprehensible mercy of God, to send a prophet to them with such a commission, power of pardoning sin, and that testified by doing an absolute miracle, ver. 6.

a toll-gatherer or publican by trade, busy about his work; and upon Christ's first word of command, or call, he left his trade, and attended him as his constant disciple.

And this new disciple of his made him a feast, Mark ii. 14, and that a great one, Luke v. 27, (though Matthew, being the writer of this Gospel, affirm it not of himself,) and as Jesus was at that feast in Mat-
And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

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

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

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

And Jesus said unto them, Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Neither do men put new wine into old bottles: else they fall off and be discouraged.

What is the meaning of that speech, Hos. vi. 6, I prefer acts of mercy and charity, especially spiritual, belonging to the rescuing and saving of souls, before ceremonies, even of the worship of God, such ritual laws as these, of not accompanying with a heathen, or unclean person: for—

Our master John observeth strict rules of abstinence, and appointeth us to do what the Pharisees, the strictest sect among the Jews, do, viz. to fast twice every week, Luke xviii. 12, whereas thou and thy disciples use no such abstinences, what is the reason of that?

Can the special guests of a marriage feast fast, or retain any thing of sadness, as long as the marriage solemnities last? This duty of fasting will be more seasonable after my death, and then shall it be practised by my followers.

diminishes the beauty or handsomeness of it, and there is made by that means a worse breach, either because the new cloth teareth from the old, or because in a pieced garment, if the piece do not look like the cloth, the rent is more discernible, and the parts more divided and different one from the other, than if it had not been pieced at all (both these are set down, Luke v. 36): and this proves well that point in hand, both that joy and mourning do not well together, and that young novice disciples, that were not yet renewed by the coming of the Spirit upon them, and so were not strong enough for such, must not presently be overwhelmed with severe precepts, such

1 lay along, συνανάκεισθαι. 4 strong, δισχῶτες: see note [m] on Rom. viii. 5 Or, fast: be the Gr. and Lat. MS. reads μὴ ἔρωσται. 6 undressed, unfulled, unworn, ἄγωσφος.
the bottles break, and the wine runneth out, and the bottles perish: "but strong precepts are adapted to strong disciples, and then they do very well, which otherwise being unseasonably enjoined, will be brought into hatred and contempt.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the [A] ministers and the [A] people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

one of the consistory of that city, that dwelt there, Mark v. 22, and fell down, beseeching him, and saying, My daughter, when I came from my house, was at the last gasp, Mark v. 23, so that I suppose her dead by this time: but—

20. And as Jesus was a going to the ruler's house to cure his daughter, behold—

and found them very busily preparing for the interment of the ruler's daughter, with music and other solemnities for the funeral, he—

is not so departed that she shall not return again, her death shall not continue above the space of an ordinary sleep, and she shall, as from a sleep, awake from it. And they—

7 by this time, ἄρτι. 8 company in an hurry, or, making a stir, δὴλον ὑπερβουλήματος.
25 But when the people were [a] put forth, he went in, and 'took her by the hand, and she awaked, or came to life again, and rose up.

26 And the fame thereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, 'Thou Son of David, have mercy on us.

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

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

30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

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

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

33 And when the devil was cast out, the dumb spake: and the multitude marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, 'He casteth out devils by the prince of devils.

* This verse is wholly omitted by the Gr. and Lat. MS., and seems to be taken in here from chap. xii. 24, to which the other places, Matt. iii. 21. and Luke xi. 15, are parallel.

* Thou which art the Messias, (which wast promised to be of David's seed,) of whom it is oft prophesied, that he shall open the eyes of the blind, (Isa. xlii. 7. 29. 18, and xxxv. 5.) have—
through the prince of
the devils.
35 And Jesus went
about all the ci-
ties and villages,
* [f] teaching in their
synagogues, and
preaching the gospel
of the kingdom, and
healing every sick-
ness and every dis-
ease among the peo-
ple.
36 ¶ But when
he saw the multi-
tudes, he was moved
with compassion on
them, because * they
10 [m] fainted, and
were scattered a-
broad, as sheep hav-
ing no shepherd.
37 Then saith he
unto his disciples,
* The harvest truly is
plenteous, but the la-
bourers are few;
38 Pray ye there-
fore the Lord of the
harvest, that he will
send forth labourers
into his harvest.

they wanted a guide or director to teach them con-
stantly, and so were wearied out with wandering up
and down betwixt their false guides, scribes and
Pharisees, and were—
* There are great store of those that are willing to
receive instruction, but few to give it them aright;
and therefore it is the duty of all Christians that
have any care of the souls of their brethren, to
pray (according as the four ember weeks have since
been appointed in the church) that God will send
(see note [i]) orthodox and skilful labourers for the
use of his church, to convert and instruct those that
are ready for it. (This very fitly at this point of
time, immediately before Christ proceeds to ordina-
tion of the twelve, chap. x. 1.)

CHAP. X.

1. AND selecting twelve of his followers who
should continually be with him, and whom he might
send out on any message of preaching, &c., Mark iii.
15, (and who should after his death undertake the
whole work of preaching, &c.,) he now ordains them
to that office, and to that end he gave them power—
* The name of the first was formerly Simon, or
Simeon, which signifies hearkening, or obedient, (a
name aptly noting his readiness to follow Christ and
become his disciple,) but by Christ he is now called
Cephas (see John i. 43.) in Syriac, which signifies a
stone, such as might be fit in a building to be super-
struck upon Christ the corner-stone, and that in
the Greek is Petros, in English turned into the
appellative Peter, and with him, Andrew his brother,
and James and John, two sons of Zebedee, after
called Boanerges.

10 were strayed, or tossed and wearied.
3 Philip, and Bartholomew; Thomas Didymus, and Matthew or Levi, who had been a publican; James the son of Alpheus, and Lebbæus or Judas, the brother of James, Luke vi. 16, who also was surnamed Thaddæus.

5, 6. These twelve Jesus furnished then with a commission which they should use at present; as on occasion he should send them out to any city, and after his death, by going and preaching the gospel over all the cities of Judæa, against which time he now gave them command, saying, When you go about that work, preach the gospel first to the Jews, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye are come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: if not, your blessing shall return upon you, and they shall

1 Canaanite or Zelot.

2 delivered him up, see note [d] on chap. xvii.

3 a staff.

4 Simon the [e] Canaanite, and Judas [f] Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Do not enter into the houses of unclean spirits, and into any city or town of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

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11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye are come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: if not, your blessing shall return upon you, and they shall
but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves: therefore be ye wise as serpents, and harmless as doves.

17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

18. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

19. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

20. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and shall show no mercy, but shall hate one another.

21. And one Christian (at least such as pretend to be so) shall accuse and deliver up another to the persecutors, and forgetting all natural affection, the nearest kindred shall mishandle one another, and cause
22. And the Jews, wheresoever you come, shall persecute you for preaching of Christ; but there is a fatal day approaching for these Jews, and they that in despite of all these persecutions, ver. 18—22, shall stick fast to their Christian profession, they shall, beside their crown in another world, have a remarkable deliverance here out of that destruction which universally lighteth upon all others.

23. But when they persecute you in one city, you may flee to another; and be assured from me, that by that time you have gone through all the cities of the Jews, ver. 6, this fatal day shall come upon your persecutors; see note [b].

24. How reasonable it is for you to expect this ill usage among men, ye may judge by what ye see already, and shall more largely hereafter discern to befall me: the disciple cannot in reason expect to be better used than his master, nor the servant than his lord.

25. The most that a disciple or servant can aspire to, is to come to his master’s perfection, Luke vi. 40. And if they have called me Beelzebub, how much reason have you to expect that they shall deal with you as with the wickedest apostates in the world, revile you proportionably in your places and orders!

26. Be ye therefore courageous, not terrified by any thing that can befall you; this fear or foresight of the danger must not make you conceal any thing that shall not be I have taught you. See Mark iv. 22.

27. And therefore what I say now in parables to you, do ye courageously publish to all; and what I more privately impart to you as my disciples, and not to the multitude, chap. v. 1, do you stand on the top of the houses and proclaim from the battlements to the people in the streets as publicly as ye can.

28. And never be afraid of any man, armed with the most power or malice; for the utmost he can do is to kill your bodies, but your souls he cannot touch. And what an improvidence would it be in you, if to escape those terrors ye should neglect your duty, and so incur that far greater danger from God, who hath employed you, whose punishments are far more terrible, casting unprofitable servants’ bodies and souls, into eternal misery and torments.

29. Besides, consider that all the power of men
whom ye can fear is restrained and bounded by God,
on whose messages you go: if he see it most for his
glory and your good to permit them to kill you, what
reason can you have to be afraid of death? and if he
see it not fit thus to permit, be confident they shall
never be able to touch you. It is not all the malice
of men that can extend farther than God’s providence
sees fit to permit and order, even in the least matters.

30. God hath the knowledge and care and over-
rueling of all the least things that belong to you or
shall befall you.

31. This is full ground of all confidence and cou-
rage to you; your lives are dearly valued by God, and
will not by him be negligently or prodigally wasted.

1 shall courageously preach my doctrine when the
preaching of it is persecuted, and when any par-
ticular duty taught by me, and required by me to be
performed by all Christians, is so opposed by the
world, that the practising it then may bring the ut-
most hazard upon him, shall then constantly adhere
to that precept, and so confess and honour me, how
dear soever it cost him, I will be sure to own, and
honour, and stick to him, declare those performances
of his to his honour, before my Father in heaven,
from whom he shall have the acclamation and reward
of a good servant.

33. But whosoever shall k deny me be-
fore men, him will I
also deny before my
Father which is in
heaven.

34. Think not that
I am come to send
peace on earth: I
came not to send
peace, but a sword.

35. For I am come
to set a man at va-
riance against his fa-
ther, and the daugh-
ter against her mo-
ther, and the daugh-
ter in law against
her mother in law

36. And a man’s
foes shall be they of
his own household.

34. Do not deceive yourselves with an imagina-
tion, as if the effect or design of my coming into the world
were to secure unto the Christian profession a perpe-
tual enjoyment of worldly quiet and prosperity upon
earth, when all the malice of wicked men and devils
are set against it; but rather reckon beforehand of perse-
cution as your portion, and expect that your perse-
verance and constancy in this profession may and very
often will bring great outward calamities upon you for a
season, even unto the killing of some of you.

35. The far more general effect of my doctrine will
be (or upon the publishing my doctrine will ensue)
all manner of contention, quarrels, and variance be-
twixt the dearest and nearest friends, either about
acknowledging the truth of it, or adhering to it in
time of danger.

36. And the nearer men are to others in kindred, &c.,
the more bitter will their hatred be against them (as
against blasphemers, &c.) upon their receiving my
document, especially when it comes to be persecuted.
37. And he that prefers the advantages which he can and is like to receive from his parents, or any that are dearest to him, before those he expects from me, or that values their kindness or good opinion more than mine, is no fit person for my service, no way qualified to be a disciple for me; for it is certain all such worldly interests will ever be soliciting against me.

38. Nay, I must plainly tell you, that he that doth not provide for the utmost that can come, that is not content to suffer death itself (and therein to do what I do before him) rather than do any thing contrary to Christian duty, is not competently qualified to be a disciple of mine.

39. This comfort meanwhile ye have, that as he that useth any way of compliance with the persecutors, and so escapes their malice, and saves his life, shall gain little by this, but be involved in the destruction which awaits them; so on the other side, he that shall hazard the utmost, that he may stick close to me, shall be likely to fare best even in this world. For thus I foretell you it will be: some, to comply with the persecuting Jews, and to escape their persecutions, will renounce Christianity, and feign themselves zealous Jews; and so when the destruction falls upon the Jews, as it certainly shall most heavily, they shall be involved in that destruction, and that is all they shall get by that compliance and pusillanimity: whereas at the same time they that comply not, and so venture all that the Jews' malice can do against them, shall by the destruction of their persecutors be rescued from that danger, and live to see a peaceable profession of Christianity, or, if they do not, have the loss of a short temporary life rewarded with an eternal.

40. And therefore, both to arm you against this great error, and to satisfy one objection more which will be apt to rise in your hearts, (viz. that if Christian doctrine will be so persecuted, you have reason to expect that it will be looked on strangely by all others, and that nobody will dare to receive you into their houses,) I now tell you, that how great soever your persecutions are, and how dangerous a thing soever to profess to be a follower of Christ, yet shall no man have reason to fear the entertaining of you; for the same protection that waits over you, ver. 39, and the same reward that attends you, ver. 32, shall also await those that are thus kind as to receive you: it shall be as if they had entertained not only angels,
but Christ, and God himself; they shall be far the safer, not in more danger for such guests, according to that saying so ordinary among the Jews, that every man’s apostle is as himself; (see note [b] on John xx.) what is done to one’s proxy is interpreted as done unto himself.

41. He that entertaineth (see note [c] on 1 Tim. i.) a prophet in the name of that sent him, (one prophet coming in the name of another prophet, as Elias in the name of Elias, and the apostles in the name of Christ,) or in that one consideration, because he is a prophet, or he that doth support and enable a prophet to do his work that sent him, he shall receive the same reward that he should, if himself had been sent to prophesy, (gain thereby an interest in his work, and so in the reward due to it,) yea, the same that he should have had if he had received him that sent him, even Christ, and God which sent Christ: see ver. 40. And so likewise he that entertains any holy man sent by another to plant holiness among men, shall receive the benediction, Gen. xxx. 27, that attends the having a righteous man in one’s house, or that of Lot’s entertaining the angels, the messengers of God, or of Rahab’s receiving the spies; that is, shall himself be delivered by that means, when others are destroyed.

1 in this notion, because he is a disciple of Christ, (as Mark ix. 41, in my name, because you are Christ’s,) verily—

CHAP. XI.

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

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou [a] he that should come, or do we look for another?
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4. 5. To this Jesus answered by giving them the character of the Messias, as it lies in the prophets of the Old Testament, of opening the eyes of the blind, &c. (all which they now see verified in him); and to those other parts of curing diseases and raising the dead, he added this farther branch, that the humblest and meanest persons, those of the lowest condition, have the glad tidings of the gospel preached to them, as good a share in this blessed message as the best, and peculiarly they above others are affected and wrought on by the preaching of it.

6. And for that which concerns their doubting of what before they had believed, and that founded on John's present condition, Christ adds (over and above the words of the prophets), Blessed is he who doth not forsake or fall off from me in this time (or by occasion) of temptation or affliction, (such as now John is in, and) such as shall oft befall Christians in this world, Christ's office being not to deliver all men in this world out of such, but to shew them the way to suffer patiently, and to conquer by suffering.

8. Or was it any glorious gallant person in splendid array? Sure such an one you would not have looked for in a desert, but a court; and you know it was quite contrary of him. You found him in an austere habit and diet, and therefore you cannot now imagine that he is troubled with the confinement or danger he is in, so that he should presently be cast into doubts, or be changed so soon to so much weakness of faith from so much strength. Certainly he that lived in a wilderness, and observed that habit and diet there, is not now troubled at all that he is from Herod's court cast into prison.

9. No, it is certain you went out to him as to a prophet; and of him I must tell you, that he is a great prophet, nay, of a pitch beyond all the prophets that

1 receive.

2 scandalized at, or, about.
say unto you, and ever went before him, a direct herald and harbinger of Christ.

10 For this is he, of whom it is written, Behold, I send my messenger before [e] thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven [f] suffereth violence, and the violent take it by force.

10. For himself was prophesied of by the other prophets, that he should be the forerunner of the Messias, and when he came he did accordingly, pointing at him, This is he, &c., John i. 30.

11. Of him I shall freely say, that among all the prophets or special persons which since the beginning of the world have been by God sent to any office in his church, John Baptist is absolutely the greatest, honoured with more signal revelations than any of the old prophets, John i. 32, seeing the Holy Ghost come down upon me, &c. And yet let me tell you, that an apostle of mine, the meanest or least of them, whether in respect of revelations (having to those of his many others superadded) and the power of miracles, which John had not, John x. 41, and the Holy Ghost visibly descending on them, or whether in respect of office, sent by Christ to testify his resurrection, to convert first, and then to rule the church after me, is to be looked on as a far greater person and more honourable officer than John Baptist, who is no prophet himself, but only the forerunner, and so disciple, servant of a prophet.

12. And yet after all this, so acknowledgedly true of John, it is most sadly considerable, how after all John’s preaching of me, and all Judæa’s going out to him, chap. iii. 5, (and even the Pharisees and Sadducees many of them, ver. 7,) and their being baptized of him into the belief of the Messias (first preached, and then pointed out by him, and testified, This is he); yet from that time till this, all this while to this hour, scarce any but the multitude and meaner crowd of the Jews come into the gospel, together with the publicans and sinners, or Gentile men among you, who are looked on by the Jews as those which have no right to the Messias, and so as violent persons, invaders, intruders. The wise and learned among you, who could not but know him to be a prophet, and consequently in any reason should have given the readiest obedience to his doctrine, and so according to his direction have believed in me (as finding him so distinctly foretold by the prophets as the forerunner of the Messias), do not receive either of us. They were the men which received not the Baptist, ch. xxi. 24. 32, whereas all beside them, (as it is there said, ver. 25,) the multitudes, Luke iii. 10, the publicans,
ver. 12, the soldiers ver. 14, were very observant disciples of his; and in like manner ever since, the multitudes, and the publicans, from whom it was least to be expected, they have believed on me, but the principal men, Pharisees and doctors, &c., they oppose and blaspheme, ver. 18, 19. And thus, as when a house is broken up by thieves those of the family are deprived, and all is parted among invaders, so is it now, the eminent Jews are deprived of all their part in the gospel, and only the more ignorant multitude, and the publicans, &c., they divide it among them.

13. For the law and prophets all of them, that is, the writers of the Old Testament, had a prophetic relation to the Messias, darkly and afar off described Christ in types and predictions, and so continued to do till John came, but he, beyond them all by way of indication, pointed at him as actually present, whom all others foretold as future and at a distance.

14. And whether you will or will not receive him, take it how you will, this is that Elias prophesied of in Malachi, to usher in a new state, and the Messias the prince of it.

15. And the embracing of his doctrine or message is a matter of huge concernment, and they that do not embrace it will not excuse themselves from the crime and punishment of obstinate wilful blindness.

16. But whereunto shall I liken this generation? It is like unto [9] children sitting in the markets, and calling unto their fellows,

17. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18. For John came neither eating nor drinking, and they say, He hath a devil.

19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.

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of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which were done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

The judgment or punishment which befalls mere heathen cities shall be easier or less than that which expects you.

23. And thou, Capernaum, the place of my abode, which hath been so honoured and favoured by me beyond all other places, and hast received such spiritual advantages, shall be brought to destruction and desolation suddenly, humbled as low as thou wert highly advanced; for if the miracles done in thee, on design to reform thee, had been done in Lot's time, for the reforming of Sodom and Gomorrah, Sodom would certainly have reformed, and so should not have been destroyed.

24. And therefore you in all reason are to expect a sadder destruction and devastation than that which befalls Sodom and Gomorrah.

25. About that time it was that Jesus upon some occasion taken, probably that of ver. 19. founded on the close of ver. 5, (his being received by the meaner, and refused by the higher sort,) brake out into an affectionate expression of thanks to God, that those mysteries of the gospel which the wise men of the world despised (and were thereupon given up by God to their own wilful blindness) were yet by him revealed to the meanest and most ignorant, that is, that God had so disposed the way to heaven, that the most ignorant and most humble, not the most illuminated and most proud, were most ready to receive and embrace it.

Or, go down, for the Gr. and Lat. MS. reads καταβά, descends.
26. This is an act, said he, of thy free and undeserved mercy, O Lord, to some, and of thy just desertion to others.

27. All that come to me, and believe on me, are by my Father (enlightening and stirring up their hearts, and using all powerful means to that end) brought and delivered unto me, and none acknowledgeth me but the Father, and those who, by the miracles, &c. which my Father enableth me to do, are attracted to me. As on the other side, none acknowledgeth the Father in that manner as he now requires to be acknowledged, but the Son, and he that believes his preaching of him. Wherefore come—

that are now engaged in a sad drudging course of service and slavery to Satan, and I will entertain you into a cheerful, pleasant, not only supportable service.

29. Put off your present servitude, and exchange it for my yoke, exemplified to you by myself in mine own meekness and humility, and you will find a strange exchange, refreshment instead of weariness, which came from your former course.

30. For my service is a good, desirable, excellent service, and the commands or tasks that I require you to perform are very tolerable, and easy to be performed.

CHAP. XII.

AT that time Jesus went on the sabbath day through the corn; and his disciples, being hungry, plucked the ears of corn, and to eat.

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

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of Abimelech, and there ate the showbread, which was not lawful for him to eat, neither for them which were with him, but entered into the house of the priests, for there was no meat there prepared, but many elims were there.
God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read 4 in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

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

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

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

9 And when he was departed thence, he went into their synagogue:

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

*Is healing and doing cures on the sabbath day one of those permitted things of which thou speakest? If he should say it were, this they knew would (though the former would not) bear an accusation in their Sanhedrim, being by them at that time counted utterly unlawful.
In the smallest matter, if it be but of one sheep, the practice is ordinary among you now, according to your present interpretations of the law, if that fall into a ditch, to drag it out, to save it drowning on the sabbath day.

It is therefore in all reason lawful to work a cure on a man, to perform a charitable deed of saving life, &c. the Pharisees joining with the Herodians (either prefects of Herod the tetrarch, or a sect called by that name, see note [a] on ch. xvi. and [b] on ch. xxii.) went, and debated in council, and resolved to charge a capital crime against him, and so to have him put to death.

To avoid this danger (as ch. iv. 12) he went with his disciples to a private place, the sea of Galilee, Mark iii. 7: yet great multitudes from Galilee, and from Jœaæ, and from Jerusalem, and from Idumæa, and beyond Jordan, and of those that dwelt about Tyre and Sidon, Mark iii. 8, and of all quarters round about that place, followed—

16. And he commanded that this should not be celebrated, proclaimed abroad, that no acclamations should be used toward him, desiring quietly to discharge his office of doing good, and healing, without more notice taken of him, and consequently more contastations with the Pharisees, who, he saw, would not be wrought on by him, but desired only matters of accusation and advantage against him, ver. 10, even to put him to death, ver. 14.

17, 18. By all which actions of his (humility and aversion of glory on one side, and on the other, his receding, and not contending with those that would not acknowledge him, and the Spirit, or power of God in his miracles, but continuing to preach the gospel, and heal diseases, by the sea of Galilee, Mark iii. 7, even to the meanest parts and people of them, ver. 15, when the principal Jews resisted him) was fulfilled that prophecy, Isaiah xlii. 1, of the Messias, to this sense, Behold the Messias, who is very obedient to all my will, whom I have loved, and preferred before all others to execute this great office, and to that end sent down my Spirit on him; and he shall carry forth or propagate the law of living well (the will of God in the gospel) unto the Jews in Galilee, and in the heathen cities of Tyre and Sidon, &c. bordering round about.

1 Or, see note [f] on ch. iii. 2 sustained, or taken to myself. 3 nations: see note [e] on Mark xxiv.
19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 [d] A bruised reed shall he [e] not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

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

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

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils.

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

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

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

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

19. He shall not set forth himself, or his regal power, as kings are wont to do, magnificently, with a noise, or tumult, or proclamation before them in the streets, calling all in question that do not presently acknowledge them, but shall come in an humble and lowly manner. (And it were strange that he should be despised by us for that, it being merely for our sakes that he hath put on this condition, this humble guise is the fittest for the office which he means to exercise, that being all mercy to the weak, &c.)

20. Those that have fallen, as long as there is any hope left in them, he will not deal with rigidly, but very mercifully, being desirous to plant the gospel, that is, evangelical righteousness, completely in the world.

21. And though the rulers and Pharisees do not, yet the Jews of the Gentile cities, Tyre and Sidon, &c. shall lay hold on him. Thus they did, ver. 15 compared with Mark iii. 8, and this is by Esaias called waiting for his law, ch. xliii. 4, willingly receiving, and giving obedience to him.

22. Whom the devil had cast into a disease which deprived him of speech and sight, and—

23. The Messias that was so oft foretold and expected to be born of the family of David, and so he that shall deliver us, and reign over us?

24. The ruler of the devils, which consequently is able to cast out devils that are his subjects, inferior to him.

25. If any king mean to uphold his kingdom, he will not quarrel and fall out with his own subjects, and cast them out which are a-doing him service; such divisions and civil dissensions as these will soon destroy his kingdom, and therefore cannot probably be affirmed of any prudent ruler or prince.

26. And Satan's casting out devils which are about his business (possessing those whom he would have possessed) would be such a civil dissension and breach as this. This is an argument against you. But then, secondly,

27. Why may not I cast out devils by the power and in the name of God, as well as your disciples and countrymen, the Jews among you, (who being evil, are therefore more obnoxious to suspicion of holding correspondence with Satan's kingdom,) do, at least pretend to do. When they in the name of God go

4 cry out, make an outcry, κραυγᾶς.

5 bring forth, ἐκβάλω: see note [i] on ch. ix.

6 nation, ἔθνη.

7 Is not this, Μήτρα ὄβρος.
28 But if I cast out devils by the Spirit of God, then the kingdom of God is come upon you.

29 Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever [k] speaketh a word against the Son of man, [i] it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it [k] shall not be forgiven him, neither [l] in this world, neither in the world to come.

about to cast them out, you affirm it to be by the power of God, and so do I. Why should you not believe that of me which you affirm of your own?

28. But if it be indeed by the power of God that I do all this, (called the finger of God, Luke xi. 20,) then it is clear, that although you were not aware of it, yet this is the time of the Messias, whose mission God hath testified with these miracles, and would not have done so if he had been a false Christ. And then, thirdly,

29. My dispossessing Satan of his goods, turning him out of those whom he possesses, is an argument that I have mastered him, and so that I do not use his power, but that mine is greater than his, and employed most against his will, and to his damage.

30. And it is proverbially known, that he that is not on one’s side, that brings forces into the field, and is not for a man’s assistance, he is certainly for his enemy, engages against him, doth him hurt; and consequently my casting out devils shews that I am Satan’s declared enemy.

31. For this speech of yours (that I work by Beelzebub) let me tell you, Pharisees, ver. 24, that this malicious resisting and holding out against the visible work of God, and despising the miracles that I have wrought by the Spirit and power of God, ver. 28, is such a crime, of so deep a dye, that it shall to them that continue in it be irremissible.

32. Whosoever shall say this against the Son of man, that is, shall not receive me as I am the Son of man, or before I am sufficiently manifested by the Spirit or finger of God to be the Messias, he may by want of light or manifestation be excusable, and by a general repentance for all his sins of ignorance may receive pardon. But he that shall resist the Spirit of God, manifestly shewing in these miracles wrought by Christ, to the astonishment and conviction of all but Pharisees, ver. 23, and shall impute those miracles to the devil, which, by what hath been said, sufficiently appear to be the works of God’s own power; if he repent not particularly of this, and come in, and acknowledge Christ, thus revealed and manifested to him, there is no pardon or mercy to be had for him, neither in this age nor at the coming of the Messias, (by him supposed yet future,) or, neither in this life, where he shall be punished with spiritual death,
God's withdrawing of grace, nor in the other, where eternal death expects him.

33. For indeed they that do this, that impute the miracles which by the power and finger and Spirit of God are wrought by me unto the devil, must, according to the old known rule of judging the tree by the fruit, be understood to affirm the same ill of him (that is, the Holy Ghost) whose productions these miracles are, as they affirm of the miracles themselves; by pronouncing these to be diabolical, they do by implication pronounce the Holy Ghost to be an infernal spirit, and so God to be the devil, which is the highest and the most irremissible blasphemy imaginable.

34. Ye are indeed a wretched sort of people, your language speaks you what you are, viz., that your viperous hearts will not permit you to speak any otherwise, (as how can you is used John v. 44, and of Christ, he could not do miracles, Mark vi. 5, that their unbelief was a let and impediment to him,) for as your hearts are, even so by consequence will your language be, and therefore from so viperous a brood no better can be expected.

35. Every man entertaineth his guests with such provisions as he hath, and just so, men's words are testimonies of what is in their hearts.

36. But deceive not yourselves, as if words were too light to be accounted for; believe it, words, such they may be, false, blasphemous words, such as yours are now, ver. 32, and such as flow out of the evil treasure of the heart, ver. 35, shall be most sadly accounted for in the day of judgment.

37. For words as well as actions are accounted of by God in conferring either rewards or punishments upon us.

38. All that take upon them to be sent from God, and expect to be received, bring some signs with them, miracles, or somewhat of that nature, to give them authority; we now desire some such from you.

39. But he answered and said unto them, p An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: wherefore you shall have my office asserted, after I am
gone, and find Jonas’s drowning and wonderful restoring from the whale’s belly to have been a type of me, and that a most significant one.

40. For as Jonas lay buried in the whale’s belly three days, so shall Christ continue in the grave part of three natural days, or shall die in one day, and rise again the third day after it.

41. And they that are not convinced and brought to repentance by my resurrection, and the preaching of my apostles, which shall be consequent to that, their sin and condemnation shall be much greater than that of the Ninevites was, for upon Jonas’s recovery from the whale’s belly, and coming to preach to them, they repented, Jonah iii., whereas the resurrection of Christ, and mission of the Spirit, and preaching of the apostles over all Judea after that, is a far greater way of conviction than that recovery and preaching of Jonas.

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

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

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

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

18 somewhat more, πλείων.
19 somewhat more, πλείων.
selves, make entrance, and take a durable possession again, and so the state of this people is like to be more desperately damnable than before I came among you it was, or than, if Satan had never been cast out, it would have been.

46, 47. Whilst he was on this severe discourse so ungrateful to many of his auditors, it happened that his mother, the blessed virgin Mary, and some others of his nearest kindred, were waiting without to speak with him, and upon this occasion one of his auditors, either to try what he would say, or perhaps to interrupt him in his speech, told him that his mother and kindred waited for him.

48, 49. To which he presently replied (to signify this office of his to declare the will of his Father to be dearer to him than all relations, and withal to shew that obedience to God was the thing above all others most welcome to him) in these words, Who is my mother, &c., that is, Ye are deceived in me, bare natural or secular respects sway not with me in comparison to the gaining of proselytes to heaven.

8 becomes thereby the child of God, and consequently by that means the brother and sister of Christ, and besides, Christ is also formed in him, and so he is the mother of Christ, answerable to the Virgin in whom Christ was conceived. And therefore I do most justly set that valuation on him, and in that respect more tend the teaching of such, and conversing with them, than the paying a civility to those who are in carnal respects nearest to me.

CHAP. XIII.

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

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

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

4 And when he sowed, some seeds fell on the path, or the ground which was not pre-

\( a \) was forced to go sit in a boat; and—

\( b \) by similitudes.
parad for sowing, but left to go on in passing through
the field, and there that which fell was (trod on,
saith Luke, and so was never able to grow, but lay
till it was) devoured by the birds.

sufficient mould to take root, only enough to cover
them, and by that means, as the manner is, they came
up the sooner for having no depth of mould to take
root in.

d when the time of year came for the sun to get up
to more strength and heat, they—
in some parts of the field, where there were roots
of briers not destroyed; and the briers or thorns over-
grew the corn, and so choked it.

those corns sprang up prosperously to the harvest,
every corn yielding plentifully.

And his disciples wondered that he should
speak so mystically and obscurely to the people, and
therefore asked him why he did so.

And he gave them this answer, The under-
standing the higher and obscure parts of the gospel
is a privilege that belongs only unto you disciples,
which are believers already, which have already re-
ceived and profited, and undertaken to direct your
lives according to the rules of my doctrine comuni-
cated to you; but these, which have not done so, are
not yet fit for revealing of secrets to them (that which
is fitter for their turn, is to be incited by the darkness
of parables to inquire into the meaning of them,
ver. 13).

Whosoever hath to purpose, that is, hath made
use of any degree of grace or knowledge afforded
him by God, shall have more given him, (as in the
seed that fell on good ground,) he shall have an
abundant increase; as proverbially it is known of rich
men, it is easy and usual for them to grow richer soon
by wise employment, and laying out of their wealth,
and every man’s presenting them; but whosoever is
poor ordinarily grows poorer: and so shall it be in
the spiritual wealth; whosoever employs what he hath,
he shall increase by exercising his graces, and be-
sides, have addition from God; but whosoever makes
not use of what he hath, and so by his own fault fallett into poverty, he shall not only be denied more,
but shall be deprived of what he hath, the means of
grace shall be taken from him, and also grace itself,
as to that measure which is in all the children of
God,) upon his willful continuance in sin against con-
science; and all degrees of it taken away, either
when he shall have filled up the measure of his iniquities, or (in all who die before effectual repentance) at death.

13. Parables may be designed to several uses: they are such things that those who desire sincerely to learn may by industry and examination of the parables more fully discern by them than by the plainest speech, and withal better carry it away and retain the sense of them; but secondly, they that willingly shut their eyes against the light, because their deeds are evil, they do not use to see, but understand and discern less by parables than otherwise; (and yet, thirdly, if they have any desire of learning left, parables will more excite and inflame a desire of understanding and inquiring after the meaning of them than any thing else;) and therefore do I not speak plainly to them, but in such veils as these, because what hath formerly been without parables delivered unto them, as plainly as what is before their eyes, they have not made use of.

14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15. And this is a just judgment of God's upon them, for their former obduracy and obstinacy, in that they have hung down their ears (as creatures do that hearken not, whereas others hold them up) and shut their eyes against me, wilfully blinded themselves; for fear, as it were, that they should see, or hear, or understand, and by repentance and conversion become capable of my working cures of mercy on them, which otherwise I should infallibly do, (and also, on God's part, lest such precious knowledge should be exposed to further contempt.) See note [a] on Mark iv.

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

17. For verily I say you, you are thus capable of these higher illuminations unto you, That many prophets and righteous men have desired to see those things which ye see, and so far in God's favour, that God hath made himself
have not seen these; and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

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

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

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

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

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, some an hundred, some sixty, some thirty.

13. You disciples therefore, to whom it is given to know the mysteries, ver. 11, (from whence to this 18th verse all was spoken as in a parenthesis,) have ye the meaning of this parable.

19. When the gospel is preached to any, and he lays it not to heart, but by temptations is induced to live an unchristian life: this is that is meant by the seed that is sown by the path side, that is, by that part of the parable mentioned ver. 4.

20. But the sowing of seed on the stony ground denoteth him that at the first hearing receives the gospel with all greediness and joy, looking only on the smoother part of it.

21. But for want of an honest heart, a good soil, where it may take deep root, for want of resolution to bear whatsoever the gospel requires of them, they last but a little while: as soon as ever Christianity is persecuted, as soon as any chargeable duty is required of them, immediately they are galled and discouraged from going any farther in the ways of piety. See note [c] on ch. xi.

22. But the sowing of seed among thorns denoteth him that heareth the gospel, but the solicitude and care of preserving the things of this world (and of getting of riches) being in his heart, where the word is sown, suffocates it, and so renders the word in him unfruitful, makes him live never the better for being a Christian.

23. But the sowing the seed in good ground denoteth him, that by hearing and understanding, and laying to heart the precepts of Christ, expresses the effects of it by bringing forth abundance of Christian practice all the life after, some in a greater measure than others, but all in a good proportion.

13. This is it which is sown by the path side. 14 that which is sown on stony ground, ἀκούσας ἀκούσας ὄρατος τὸ κείμενον. ἐν αὐτῷ ἐλήλυτον. 16 And that which is sown, ὃ δὲ ἐστὶ σπέρματι. 17 It becometh, γίνεσθαι.
24 ¶ Another parable put he forth unto them, saying,  

The kingdom of heaven is likened unto a man which sowed good seed in his field:

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

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

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

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

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

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

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

1 The state of the gospel or success of Christ's preaching in the world, is likened—

1 all through the wheat, all over the ground, and—

26. This was not discerned at the time, but when the corn came up, and began to ear, then, beside the wheat that was sowed, there appeared cockle also.

1 certainly all the seed which thou didst sow in thy field was good wheat, and yet we discern now a great deal of cockle among it; whence should this be?

k Some malicious person hath done this. Here—upon the servants offer their pains, if he please to accept them, to go presently and weed up all the cockle.

1 No, for some of them are in such a conjuncture with the wheat that the one cannot be pulled up but the other will follow, if it be done by you that are not so able to discern them.

m until my time of judgment, and then I will appoint the angels my officers, saying, Gather—

The state of the gospel is of such a growing pro—
creative nature both in the world and in the heart of man, where it is received, that it is fitly resembled to a grain—

cooke, gederia.  

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

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

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

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

36. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, \[\text{Declare unto us the parable of the tares of the field.}\]

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

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

9. The gospel hath such a secret invisible influence on the hearts of men, to change them and affect them, and all the actions that flow from them, that it is fitly resembled to leaven, so mixed throughly with the whole, that although it appeareth not in any part of it visibly, yet every part hath a tincture from it.

I will pour out all those mysterious truths which have been kept close from all time, and now, though in parables, are revealed by me.

9. Explain, interpret unto us—

10. greater than herbs, μείζων τῶν λαχανῶν.
39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

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

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

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

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

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

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

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

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into

11 conclusion of the age, συντέλεια τοῦ Æώς.  
12 conclusion of this age.  
12 scandal, τὰ σκάνδαλα.
the sea, and gathered of every kind: 48 Which, when it was full, they drew up, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and shall separate the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

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

52 Then said he unto them, Therefore every [9] scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which brings forth out of his treasure things new and old.

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

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

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

14 made a disciple for, μαθητεύεις eis.
Joses, and Simon, and Judas?
56 And his sisters, are they not all with us? * Whence then hath this man all these things?
57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
58 And he did not many mighty works there because of their unbelief.

AT that time Herod the tetrarch heard of the fame of Jesus,
2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.
3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.
4 For John said unto him, It is not lawful for thee to have her.
5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
7 Whereupon he promised with an oath to give her

a prophet, or of somewhat a higher rank, more than a prophet, ch. xi. 9.
6. Mark vi., note [b].

a Whence then is it that he thus far excels and surpasseth all them?

though John the Baptist, when he lived, did no such miracles, yet being put to death, and God thinking fit to raise him from death again, it is reasonable to expect that God will assist him with a miraculous power to assure men that he was sent from God, his rising from the dead is so strange a thing, that it must needs be attended with other miracles.

15 scandalized at: see note [c] on ch. xi.
whatevershe would ask.
8 And she, "being before [a] instructed of her mother, said, Give me here John Baptist's head in a charger.
9 And the king [b] was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.
10 And he sent, and beheaded John in the prison.
11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.
12 And his disciples came, and took up the body, and buried it, and went and told Jesus.
13 ¶ When Jesus heard of it, [d] he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.
14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

Upon the advice, impulsion, instigation of her mother, with whom she consulted what she should ask, said—

9. This petition was very unacceptable to Herod, yet because he had sworn, and that it might not appear a levity or inconstancy to those that were at the feast with him when he made the oath, he gave appointment it should be so.

12. And John's disciples took care of his burial; and that being done came to Jesus, whose forerunner John was, and told him what had befallen John, and (probably) continued with him as his disciples.

4 that the same might not befall him before he had fulfilled his office, for which he was sent, (see ch. xii. 15,) he departed by ship from thence, taking none but his disciples with him, and went to a place which was not inhabited; and when the people heard whither he was gone, they took a compass by land, and came to him thither.

6 was so kind, as not to conceal himself from them any longer, but came to them, and when he was come, he healed—

F 2
16 But Jesus said unto them, They need not depart; give ye them to eat.
17 And they say unto him, We have here but five loaves, and two fishes.
18 He said, Bring them hither to me.
19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he [c] blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.
20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.
21 And they that had eaten were about five thousand men, beside women and children.
22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, and Capernaum, whither it seems they went, John vi. 17,) that so he might quietly dismiss the multitude.
23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the [d] evening was come, he was there alone.
24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
25 And towards the morning Jesus——

*he appointed the apostles, Mark vi. 39, to dispose them meal-wise on grass-plats there, and took——


not counting women and children.

22. Upon this the multitudes designing to take him and proclaim him king, John vi. 15, he presently sent his disciples before him by sea to the wilderness, Mark vi. 32, (which was on the same side with Bethsaida and Capernaum, whither it seems they went, John vi. while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the [d] evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the towards the morning Jesus——

the evening being ended.
fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of [a] Gennesaret.

35 And when the men of that place knew him, as having been there before, Luke v. 1.

k some spirit or phantastic shape, that seems there to walk bodily; and they—

l give me thy commission, and then I know I safely may come—

m why did thy mind stand divided, float between faith and diffidence? why didst thou stagger? why didst thou distrust my power, when I bid thee come to me?

n Christ and Peter were come—

o the rest of his disciples came every one of them and adored him, and acknowledged his omnipotence.

p Cinnereth, Deut. iii.
him, they sent out into all that country round about, and brought unto him all that were diseased; 36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth his father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is [c] a gift, by whatsoever thou mightest be profited by me; and so will understand it, O father, that by which thou shouldst be relieved by me is a gift already devoted to God, and cannot without impiety be otherwise employed, and by this piety to God I may be as profitable and helpful to thee, for God will repay it upon me and thee in our needs; he is under obligation not to give it his father, or (as some would have it in pursuance of the latter interpretation), he hath said enough to his parents, or, he shall be free from that obligation to relieve them. (See note [d] on 1 Peter iii.) Here it is a clear example to demonstrate, that you that stand so for the observing of your traditions do make no scruple to evacuate the obligation of God's commandments. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draw eth nigh unto me mands.

1 it is an interdict, or he is obliged.
with their mouth, and honoureth me with their lips; but their heart is far from me.

9. The service which they perform to me is little worth, and likely to receive a slender reward, when my commands are not heeded by them, but their own constitutions set up instead of them: see Mark vii. and note [a] on Heb. viii.

10. And leaving the Pharisees with some dislike, he calls the multitude, (who while he talked to the Pharisees stood at some distance,) and speaks more hopefully of, and cheerfully to them, saying, To this matter of washing before meat, so insisted on by the Pharisees, do you consider what I now say.

11. Not that which is eaten, but that which is spoken pollute any man.

galled, and discouraged from receiving thy doctrine.

12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13. But he answered and said, Every [d] plant, which my heavenly Father hath not planted, shall be rooted up.

14. If this have galled and discouraged and drove them from me, let them go; they are stupidly and perversely ignorant themselves, and take great pleasure to be accounted doctors and rabbis, instructors of the ignorant; and what can be the effect of this, but that the leaders, and they that are led by them, shall together engulf themselves in perdition?

Tell us the meaning of this parable.

15. Then answered Peter and said unto him, Declare unto us this parable.

16. And Jesus said, Are ye also yet without understanding?

17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught.

18. But those things which proceed out of the mouth come from within.
forth from the heart; and they defile the man.
19 For out of the heart proceed thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
20 These are the things which defile a man: but to eat with unwashed hands defileth not a man.

b but so merely corporeal and external a thing as omitting to wash before meat cannot be thought to defile any man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
22 And, behold, a woman of Canaan came out of the same coast, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away: for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
25 Then came she and worshipped him, saying, Lord, help me.
26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, A truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
28 ¶ And Jesus answered and said, O woman, great is thy faith: be it unto thee as thou wilt.
28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came a nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 And then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said,
Seven, and a few little fishes.
35 And he commanded the multitude to sit down on the ground.
36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.
37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.
38 And they that did eat were four thousand men, beside women and children.
39 And he sent away the multitude, and took ship, and came into the coasts of [i] Magdala.

CHAP. XVI.

1. Not being satisfied with his former answer of the sign of Jonas, ch. xii. 39, they again require some farther sign from him, to testify that the God of heaven hath sent him.

*ye hypocrites, ye have skill enough to expound and interpret the appearances of the sky, and can prognosticate what kind of weather it will be, by what at the present ye observe in the colour of the clouds: and when my preaching in these words, Repent, for the kingdom of God is at hand, and my adding miracles of all sorts to enforce belief on you, do not yet work on you, is it not strange that you cannot discern what is coming upon you? Can there be any more certain prognostic of approaching destruction than this? and are not you much more nearly concerned herein than in rain or fair weather ye can be? Why should not your sagacity in other things extend to this also?

4. It is an argument of great perverseness and falseness in you, that when so many miracles have been wrought, and repentance so long preached among you, ye now require a sign from heaven to

10 satisfied, ἑξορθάσθησαν.
evidence that I am a true prophet: this ye would never do if ye were not bent against all reformation. And since ye are so, all that I shall farther add is to put you in mind of Jonas's preaching to Nineveh, and to assure you, that if ye do not now repent ye shall suddenly be destroyed. And having said this he departed from them.

2. Take special heed of the Pharisees and Sadducees, a sour and a proud sort of people, and so not fitter compared to any thing than to a piece of sour dough, that diffuseth itself to the whole lump of bread with which it is mixed, as their disposition doth to all their sect.

3. And they understood not his meaning, but from the mention of leaven grossly conceived that the occasion of his speech was because they had forgotten to bring bread along with them.

4. What a piece of infidelity is this, thus to apply my speech to the want of bread!

9. Will you never lay to heart, or consider? Have you so soon forgot how easily I am able to relieve your want of bread? Ye have had two competent evidences of this very lately afforded you, five thousand men fed with five loaves, and yet twelve baskets of fragments to spare after they were satisfied.

10. And so four thousand fed with seven loaves, and seven baskets of fragments remaining.

11. How then could ye be guilty of so gross an infidelity as to think me still unable to provide necessaries for myself and you, and consequently to speak of bread when I bid you beware—

12. Then they understood their mistake, how that he had not spoken of bread or leaven literally, but that he foretold them what kind of people all the Pharisees and Sadducees were, and all that were leavened or taught, or received infusions from them, viz., that all the whole tribe of them were a sort of hypocrites, Luke xiii. 1, who pretended much piety and love of the truth, and so inquired after signs from heaven, ver. 1, but were indeed most perversely and maliciously bent against Christ and his doctrine, and would prove the most virulent persecutors both of him and them, ch. x. 17.

1 Look, and take heed, ὄρατε καὶ προσέχετε.
13. And being on his way (Mark viii. 27.) to Cæsarea Philippi, he asked his disciples, What opinion have the multitude, Luke ix. 18, of me? do they take me for an ordinary man? or a prophet, or what Whom do men say else?

* some old prophet of the Old Testament, either risen from the dead, (as it is clear they expected Elias should come again,) or else that the soul of one of the sects had borrowed from the Pythagoreans) come into his body. See note [α] on John ix.

16. To this question Simon Peter particularly rend-

17 And he saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for * [e] flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this stone I will build my church; and the gates of * [g] hell shall not prevail against it.

19 And I will give unto 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 heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

20, 21. The disciples knowing that he was the Messias, and having told him so, ver. 16, he commands that this be not publicly disclosed (till after
21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, 

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whatsoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

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

28 Verily I say unto you, There be some standing here, which shall not taste his resurrection, at which time in his wisdom he thought it most seasonable) telling them that it was necessary that Christ should be put to death, by the instance of the Jewish sanhedrim. See note [b] on chap. viii.

\[a\] God forbid, or avert this from thee; or as the Syriac reads, Be propitious to thyself, Lord: this—a snare or stumbling-block, moving me to that which were a sin if I should yield to it, and contrary to the will, course, and commandment of God my Father: (see note [c] on ch. xi.) for thou—

\[k\] And not only I, but all that have a mind to be my disciples and followers (as you profess to be) must deny their own human will of sparing themselves, indulging and favouring themselves, and in preparation of mind take up that cross; and indeed when I am gone, the same affections which befall me shall pursue them. But yet of this state of theirs this will be observable, that perseverance in the faith will be the only way to relieve and rescue them out of their pressures; for they that by persecutions shall be brought to apostatize and join with the Jews shall with them be certainly destroyed in that great slaughter of them, and he that shall hold out and venture the utmost for the confession of the truth shall be most likely to be delivered when they are destroyed (unless when his suffering death is more behoefful, as mine is now, and then he shall, for that enduring, be raised again to an endless life): see note [k] on ch. x. 22, and note [c] on 2 Peter 1. 16.

26. Nay, if by denying me a man should gain some advantage at the present, what a pitiful bargain would be made of it, although he should gain the whole world, as long as life, (ver. 25.) especially eternal life, were lost by it! And what price is there imaginable to buy that back again if it be lost? or what is there that a man would not willingly give for it?

27. For there shall be a solemn visitation among the Jews, a time of judgment on them (see note [m]), wherein there shall be a visible discrimination between those which cleave fast to Christ and those which do not, and so likewise on all mankind, either in particular visitation upon kingdoms or at the day of doom.

28. And of this coming of mine against my enemies, and to the relieving of them that adhere to me, I tell you assuredly that some that are here present,
of death, till they see the Son of man coming in his kingdom. John by name, shall live to see it, that is, that he shall not die till that remarkable coming of Christ in judgment upon his crucifiers, the visible destruction of the Jewish state.

CHAP. XVII.

AND after six days Jesus taketh Peter, James, and John his brother, and bringing them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

4 Then Peter said to Jesus, Lord, let us abide here, and not consort any more with those beneath us: and to that end build three booths, one for thee and us.

4 whatsoever he shall teach is that which you are to receive as my good pleasure, before any either of the law or prophets, Moses or Elias then appearing, according to that prediction of Moses himself, Deut. xviii. 15, Him shall ye hear.

6. And when Peter and James and John heard that voice from heaven, they were amazed and astonished for fear, and fell down prostrate.
9 And as they came down from the mountain, Jesus charged them, saying, 'Tell the vision to no man, until the Son of man be risen again from the dead.'

10 And his disciples asked him, saying, Why then say the scribes that [a] Elias must first come?

11 And Jesus answered and said unto them, 'Elias truly shall first come, and [b] restore all things.'

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is [c] lunatick, and sore vexed: for oftentimes he fellaleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long

* Tell not that which you have now seen and heard to any man, no not to the rest of your fellow disciples: (see note [b] on ch. viii.)

10. And upon the contemplation of what here they had seen and heard these three disciples asked him, saying, If this be true that was said by Moses and Elias in the mount concerning the approach of the great and dreadful day for the destroying of God's enemies, and rescuing his faithful servants, then what is the meaning of that which the doctors generally teach, that Elias must come before that great and dreadful day of the Lord, and the rising of the sun of righteousness with healing in his wings, to them that fear God's name? Mal. iv. 2, 5.

It is truly observed by them from Malachi that Elias is first to come, and to do his office of restoring and returning the Jews to repentance, (see Mark ix. 12,) to preach repentance, and so prepare for this famous coming.

12. But I say unto you that it is another person that is prophesied of under the name of Elias, which cometh, and that person is come and gone already, but not acknowledged by the principal men of the Jews, but despised by them, and put to death by Herod, and so Christ himself shall also be before this great day that now ye hear of.

the changes of the moon have such a power on him, that at such times the devil, ver. 18, handleth him miserably, casting him into fits of the falling sickness, throwing him into the fire or water, whatsoever is next.

those disciples of thine that stayed beneath when thou wert retired, and they—

17. Upon this Jesus rebuked those disciples, accused them of infidelity and perverseness, that when he had been with them so long, given them power to heal diseases and cast out devils, and in some cases prescribed prayer and fasting, ver. 21, as the means of doing it, they now neglected that means, and so were not able to cast out this devil: this impotency of theirs therefore was very culpable, and so here

1 cometh first and shall rest, ἐρχεται καὶ ρεῖ. 2 acknowledged, ἀδειγμον. 3 Mary Magdalene.
shall I suffer you? charged upon them by Christ; and having done, he
bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child
was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why
could not we cast him out?

20 And Jesus said unto them, Because
of your unbelief: for verily I say unto you,

1 k I have given you the power of doing all miracles,
and directed you to the means which ye are to use in
the doing them; and if you did sincerely believe,
though in never so weak a degree, the things that I
have said to you, and obeyed and practised accord-
ingly, ye should by me be enabled to do any thing
that is most impossible among men, as even to remove
a mountain out of the place by speaking to it, (which
is literally affirmed to have been done by the gift of
miracles,) or any thing else as strange and as difficult
shall remove; and
nothing shall be im-
possible unto you.

21 k k Howbeit this
kind goeth not out
but by prayer and
fasting:

22 k k And while
they abide in Galil-
lee, 1k Jesus said un-
to them, The Son
of man shall be
betrayed into the
hands of men:

23 And they shall
kill him, and the
third day he shall
be raised again. And
they were exceeding
sorry.

24 k k And when they
were come to Capernu-
num, they that re-
ceived 4 d [e] tribute
money came to Peter,
and said, Doth not
your master pay tri-
but?

25 He saith, Yes. And when he was
come into the house, Jesus prevented him,
saying, What think-  
est thou, Simon? of  
whom do the kings  
of the earth take  
custom or tribute?  
of their own children, or of  
strangers?  
26 Peter saith unto him, "Of  
strangers. Jesus saith unto him, Then are  
the children free.  
27 Notwithstanding, lest we should  
offend them, go thou to the sea, and  
cast an hook, and  
take up the fish that  
first cometh up; and  
when thou hast opened  
his mouth, thou shalt find  
a piece of money: that take,  
and give unto them  
for me and thee.  

Never of those of their own household. Jesus  
replied, Then this tribute which is paid to God for  
his temple belongs not to me, who am his Son, nor  
to you who are now domestics of his.

* make them believe and say that I contemn the  
temple, (or despise the authority that requires it,)  
which will be an occasion to them to reject and sin  
against my doctrine, go and cast an angle into the  
lake, and the first fish which thou catchest, when thou  
openest his mouth, thou shalt in it find a piece  
of money worth two shillings sixpence, which makes  
two didrachms, or head-money for two persons.

AT the same time  
came the disciples  
unto Jesus, saying,  
Who is the greatest  
in the kingdom of  
heaven?  

1. Upon Christ's mentioning his resurrection from  
death, ch. xvii. 23, and Mark ix. 31, which they took  
to be a beginning of his kingdom here, the disciples  
inquire ambitiously (among themselves, Mark ix. 33.)  
who shall have the chief place of dignity in that  
kingdom of the Messias here? (so again on the same  
occaision they fall on the same thoughts, Matt. xx. 20,  
Luke xxii. 24, and look that way, Acts i. 6.)

2. And Jesus, willing by an emblem or visible repre-  
sentation to satisfy this question of theirs as far as  
was useful to them, called—  

* Unless you change your inclinations and desires,  
and take yourselves off from this vain ambitious expec-  
tation and pursuit of a carnal kingdom of Christ,  
and of your receiving dignities and preeminent in  
it, you can never be true disciples of Christ, this  
carnal ambition and projecting being so contrary to  
the Christian temper.

4. Two things therefore I shall teach you from  
this emblem: first, that the state of Christianity is  
such a state, that he which is most lowly is most capable  
of eminence in it;

5. Secondly, that all the lowliest and meanest  
persons are so dearly valued by me, that he that  

others' children.  

HAMMOND, VOL. I.
6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for the Son of man is also on earth with them.

6. Whereas, on the other side, he that shall gall, discourage, drive from me and the Christian practice any such meanest person that comes to me, it were for his advantage that the stone of a mill, not such as women turn with the hand, ch. xxiv. 41, but so big that it is fain to be turned by an ass, were hung as a weight about his neck, and he then cast into the sea, sure to be hurried presently to the bottom of it.

7. Upon this occasion I tell you beforehand, that great falling off and apostatizing there will be amongst those that receive the faith, great discouragements to obstruct the receiving of it, many will be seduced from the right way (which is a sad and woful thing). But though this be to be expected in respect of the wickedness of some, and seducibleness of others, and though it be not imaginable that the world should by God be kept free from all such temptations to sin, (nay God hath thought fit to permit such for the trial and exercise of Christians,) yet will this be little matter of excuse, but rather of aggravation of their sin and woe, that shall be instrumental to this end, that shall be the authors of them.

8. And therefore I now forewarn you that if any that is nearest to you (friend, profit, pleasure, as dear to thee as a member or any part of thyself) go about to discourage thee in thy Christian course, to withdraw thee either in gross from the Christian profession, or more particularly from any act of duty to the contrary sin, thou be sure to renounce it, part with it (Matt. v. 23, 30); it being so much more eligible and desirable for thee to attain eternal bliss, having in thy lifetime been halt or maimed, that is, passing through some difficulties or austerities, than by escaping those difficulties to run into sin, and so to hazard everlasting fire.

b having here for some years lost the benefit of one of thine eyes, rather—

10. It is a matter of great moment, then, worthy your saddest care, that you do not undervalue or neglect the good and advantage of any of the meanest

1 millstone such as is drawn by an ass, μύρων ἀναστ. 2 scandal, σκάνδαλα. 3 scandalise, σκάνδαλιζε. 4 good, καλόν. 5 good, καλόν.
for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two witnesses, of whom the word shall be established.

17 And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church, let him be unto thee as an heathen and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then answered Peter and said, Declare unto us this parable. For what shall we give much for that land?

22 And Jesus said, Unto whomsoever much is given, of him shall much be required: and to whomsoever much is trusted, of him shall more be托ed.

23 Then said he also to his disciples, Whosoever shall lose himself for my sake shall find himself.

24 Verily I say unto you, There be some standing here, of whom ye shall not drink water nor eat bread, till ye have seen the kingdom of God.

25 For I say unto you, That ye shall not have a cup of cold water given you to drink in my name, except ye do the will of my Father which is in heaven.

26 He that therefore shall辱glieve me, shall also辱glieve Paul.

27 But I say unto you, That if ye have repented, and do penitence, eat you no flesh for forty days, and shall offer a sacrifice for your sins.

28 Also I say unto you, That whosoever shall confess me before men, him shall the Son of man also confess before his angels in the presence of his Father which is in heaven.

29 But whosoever shall deny me before men, him shall also he deny before his angels in the presence of his Father which is in heaven.

30 He that receiveth you to receive me, and he that receiveth me receiveth Christ, and he that receiveth Christ receiveth me: for he that receiveth me receiveth not me, but him that sent me.

31 For he that is least among you all, the same shall be great in the kingdom of heaven.

32 Who is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

33 Blessed is that servant, whom his lord when he cometh shall find so doing.

34 Verily I say unto you, That he shall receive an hundred fold again.

35 But he that is a slothful servant shall be beaten many times, and also shall he be thrust out into outer darkness: there shall be weeping and gnashing of teeth.

36 But if any man have not the Spirit of Christ, he is none.

37 For if a man abide not in Christ, he is a bramble and thorn, set to cast reproach upon his neighbour.

38 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

39 And when he had agreed with the labourers for a denarius a day, he sent them into his vineyard.

40 And they went their ways. Again he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard; and I will give you a denarius a day. And they agreed, and went.

41 And again he went out about the sixth hour, and about the ninth hour, he did in the same manner.

42 And about the eleventh hour he went out, and found others standing. And saith unto them, Why stand ye here all the day idle?

43 They say unto him, Because no man hired us. He saith unto them, Go ye also into the vineyard.

44 And when the end of the day was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

45 And when they came in, every man received a denarius.

46 Now when the first came, they supposed that they should have received more: and they also received one apiece.

47 But when they saw those hired, they were angry; and they brought them to the lord of the vineyard.

48 But he saith unto them, Reap ye, and all you also.

49 The labourers were angry, and went away. And he went out the next morning, and did the same thing.

50 Again he went out about the end of the day; and found others standing. And saith unto them, Why stand ye here all the day idle?

51 They say unto him, Because no man hired us. He saith unto them, Go ye also into the vineyard.

52 And when they received it, every man received a denarius.

53 And when they came in, the first came, and said unto him, Lord, thy hire is not equal to his.

54 And he said unto him, Man, I will give thee what is mine own.

55 And he said unto another, But he added also, and said likewise. And they wounded his hands.

56 And the first went also, and he also received one apiece.

57 And they said unto him, Lord, what shall we do, that we may work the kingdom of heaven?

58 He saith unto them, Go ye into your habitation, and see which one of you has brought me a lamb.

59 And they went, and sold all that they had, and bought for themselves lambs.

60 And he said unto them, Whosoever shall have forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive even more than these.
tion of his fault; (and by the same reason this is to be extended to all other wilful crimes of which thou seest him guilty, those being as fit to exercise this part of thy charity towards his soul as any injury done to thee immediately;) and let this be the method; first go and admonish him of it privately, so that it have nothing of shame or reproach joined with it; and if he mend upon such admonition, there is an end; thou hast reason to rejoice as at the finding the stray sheep, that thou hast been so happy an instrument of his repentance.

16. But if this first method of thy charity succeed not, another essay must be made: take with thee one or two other men, either that the crime which thou layest to his charge be so confirmed to him by sufficient testimony, John viii. 17, that he be no longer able to deny it, (as that which cannot be contradicted or denied is said to be established, Heb. vi. 16,) or that the authority of these, added to that of thy private admonition, may be of more force with him, induce him to condemn himself, at least be more likely to do so, be more weighty in the presence of two or three.

17. But if he be still refractory, either through non-conviction of the fact or non-contrition for it, if this second admonition work not on him, then make it a matter of public cognizance, tell it to the rulers of the assemblies, (saith S. Chrysostom, see Power of Keys, ch. ii. § 12,) or tell it in the presence of all the people, that before them the governor may rebuke him, (as Timothy is appointed to do, 1 Tim. v. 20.) But if this last method succeed not neither, if he be still refractory, thou art then to look on him as a desperate deplored sinner, (see Power of Keys, ch. ii. § 9,) fit for the censures of the church to overtake him.

18. Which ye therefore to whom now I speak, the designed rulers of the church, and your successors the bishops, are in this case to proceed to, to use the keys given to you, as stewards of the house, (ch. xvi. 19,) for the ejecting of such. And I assure you, whomsoever (see note [k] on ch. xi.) ye shall thus cast out of the church on earth, shall, without repentance, and submission to your censures and reformation upon them, and sincere desire to reconcile and approve themselves to you, be by me excluded from heaven. These censures of yours, inflicted by this
19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say unto thee, Until seven times: but, Until seventy times seven.

commission from me, shall be backed by me. And so whomsoever ye shall upon sincere repentance receive into the peace of the church again, he shall by me be pardoned also.

19. As for the second of the three admonitions, spoken of, ver. 16, (see note [5] on ch. vii.,) this I assure you, that as the assize of three men among the Jews had some power, so shall any two or three Christians, joining in such a reprehension, be considerable in this matter, having the privilege of God's presence (as in their prayers thus united, so in their united admonitions) to give them authority, assistance, and blessing.

20. For where two or three are met or assembled for this piece of discipline, (as for any holy action besides,) there am I present with them in a special manner, and will not suffer the actions, which thus they undertake by my appointment, to be set at naught by any.

21. When Christ had gone thus far by way of return from the last to the second, and before he proceeded from that to the first, Peter interposed this question (the answer to which comes home to the first of the three also): Sir, seeing I am bound to forbear my brother, or fellow-Christian, that injureth me, and not to act any revenge upon him, as we were taught by thee, Matt. v. 39, and seeing now, upon admonishing him that hath injured me, in case he repent, either on the first or second or third admonition, I am to proceed no farther against him, but forgive him, and rejoice that I have done so much good upon him, ver. 15; yet because he that hath thus trespassed, and repented once, may possibly trespass again, and repent again, (see Luke xvii. 3, 4,) I desire to be taught by thee, how oft I am to do this, to forgive him, that though he repented of his injury, ask forgiveness, and promise to do so no more, (see ver. 26, 29,) yet oftentimes relapses again, how oft must I be thus indulgent to him and forgive him upon his request? must I do it often, or seven times?

· This rule is to hold eternally, not only for a great, but an unlimited number of trespasses, supposing that the trespasser repent and promise amendment for the future, Luke xvii. 4, (otherwise thou art not so bound to pass by his trespass, but that thou mayest by the means prescribed, ver. 15, &c., endeavour his reformation, for in that case that is the greatest charity he is capable of.) ·
23. ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30. And he would not: but went and cast him into prison, till he should pay the debt.

31. So when his fellowservants saw
what was done, they were very sorry, and came and told unto their lord all that was done.

32. Then his lord, after that he had called him, said unto him, "O thou wicked servant, I forgave thee all that debt because thou desirdest me:

33. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2. And great multitudes followed him, and he healed them there.

3. The Pharisees also came unto him, tempting him, and

* when all those occasions were over on which he spake those things, he departed—

b no less in Judæa now than before in Galilee.

* jailors.
Ye cannot but remember the strict union and conjunction betwixt man and wife which was appointed by God in the creation, Gen. i. 27, where as soon as the man and woman were created we find this conclusion made by Adam, (or rather the historian,) Gen. ii. 24, that the man was to forsake all and cleave to his wife, and continue with her as inseparably as with another part of the same flesh: (see note [b] on Luke xvi.)

6. And therefore thus are they to be thought of, as two by God united into one; and then sure that which hath been thus instituted by God must not by man be altered; it ought still to continue among you, as it was first instituted; it is utterly unlawful (unless in case of falseness to the husband’s bed, Matt. v. 32.) to put the wife away.

7. To this the Pharisees objected, saying, What account then is to be given of that precept in the law wherein Moses appointed the husband (in some cases mentioned by him, Deut. xxiv. 1.) to give a bill of divorce unto the wife, in this manner permitting him to put her away?

8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committh adultery: and whoso marrieth her which is put away doth commit adultery.

10. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. with it, then sure the inconveniences and hazards of
11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ¶ And, behold, he bestowed his blessing upon them, and departed—

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt

marriage above the advantages and conveniences of it would be so great, that it were more prudent not to marry at all, than to be subject to such possible inconveniences.

11. To this objection he gave this answer, that all men are not capable of that prudential aphorism—that a single life is more profitable and fit for their turn than marriage—but those only whom God hath some way more than ordinarily fitted for it by some special gift.

12. For some live unmarried, as being naturally enabled to do so chastely, and without great difficulty; some, as being by men disabled, (of which sort there were very many among the heathens, ordinarily called eunuchs;) some out of firmness of resolution have gotten that mastery over themselves that they can live chastely in a single life, and do so on purpose that they may have fuller vacancy to set themselves apart for the duties of Christianity. Now he that finds this agreeable to his condition, and can thus conquer and subdue himself, he may do accordingly, if he please, and shall do well and wisely in so doing.

1 that by imposition of hands he would bestow his benediction upon them. And his disciples would have chid them away.

8 their meekness, humility, and docility, are the temper, which of all others is most like that which is required of disciples of Christ.

15. And using that ceremony of imposition of hands, frequent among the Jews in all kind of benedictions,

1 what is the condition required of me to make me capable of eternal bliss?

k Thy calling me good without conceiving me to be God is not right. But for thy question of the way to eternal bliss this is soon answered: it is by obedience to God's commandments.

1 Jesus said, Those great precepts given by God to Moses, containing the heads of all duties both toward God and man, particularly those six of the second sort, containing the duty toward man.
not bear false witness.

19 Honour thy father and thy mother; and, <sup>a</sup>Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, <sup>b</sup>"All these things have I kept from my youth up: what lack I yet?"

21 Jesus said unto him, <sup>c</sup>"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, <sup>d</sup>"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.

25 When his disciples heard it, they strait as a needle’s eye, who then can undertake it? were exceedingly amazed, saying, <sup>e</sup>"Who then can be saved?"

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; not place any confidence in it, is a work that God

<sup>a</sup> Thou shalt not design advantage to thyself by another man’s loss, or desire any thing that is his, but consider his good as well as thine own; which is the sum of the last commandment.

<sup>b</sup> All these parts of duty I have sincerely observed all my life; what more is required of me?

<sup>c</sup> If thou wilt ascend to that higher pitch to which I come to raise men, if thou wilt be a Christian, then must thou, upon contemplation of the reward that is laid up in heaven for all that sincerely obey me, be contented to part with all the wealth of the world whencesoever that is required of thee, either directly (as now I command thee to sell and give to the poor all that thou hast, and so to follow me as all my disciples have done, though they had not so much to part with as thou hast) or by consequence, when thou canst not obey any particular precept without danger of being undone by it.

29. When the young man heard Christ say this he was much grieved, because he had a very great estate, and therefore seeing he could not be a Christian at any cheaper rate, he forsook or departed from Christ, would not pay so dear for that perfection.

<sup>d</sup> It is very difficult for a wealthy man to undertake that condition required of all by me that will be Christians, and come to bliss now under the gospel.

<sup>e</sup> The rich man setteth his heart upon his riches, and trusting in them, Mark x. 24, must part with as much of his humour before he can be capable of being a Christian, of performing the condition by me required to attain bliss, as that beast, camel or elephant, &c., which is of the greatest bulk, must part with, to be qualified to pass through the straitest place.

<sup>f</sup> If the way prescribed by thee to bliss be as strait as a needle’s eye, who then can undertake it? who can come to bliss upon such terms as these? who is there that according to this rule is qualified for salvation?
what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

1. If you do not perfectly understand what was last said, (of the last shall be first, &c.) then a resemblance of it (and in that of all God’s dealing with men in the church) you may have in a man of an estate, managing it himself, by the manner of his dealing with his hired labourers; first, he went out as soon as it was light (answerable to Christ’s calling and sending the twelve at the beginning of men’s receiving the faith, ch. ix. 38, and ch. x. 1,) into the marketplace, where day-labourers were wont to stand, expecting employment, to hire labourers for his vineyard.

2. And having agreed with a certain number for a set determinate wages of seven-pence halfpenny a day—
And he went out about the third hour, and saw others standing idle in the marketplace.

And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they had received it, they murmured against the goodman of the house,

about nine of the clock in the morning, and saw—

I will not bind myself to give you the wages of a whole day for this part of it, but according as you shall, for the time you are in, behave yourselves in the vineyard, you shall be rewarded.

about twelve at noon, and about three in the afternoon, and did—

And about five in the evening he went out again, and found others looking for work; willing to be employed, but not entertained by any, and saith—

See ver. 4.

beginning first with those that came in latest, and so ascending to them that came in first.

And when they came to be paid that had entered last upon their work, he gave them a whole day's hire, upon their good discharge of that one hour in the vineyard.

But when they came which were hired first, and wrought from the morning all day, they thought that they should have more than they which had been less time in the vineyard, but they were mistaken in their expectation, and had no more than the sum for which they were hired.

Or found, for the Gr. and Lat. MS. reads ἐδεικτοῦ.  
3 bailiff, or him that had the oversight, ἐπιστάμενος.  
4 master of the house, ἀριστοκράτης.
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12 Saying, These last have [a] wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am [b] good?

16 So the last shall be first, and the first last: for [c] many be called, but few chosen.

17 And that which was said before, ch. xix. 30, is evident, that some that come after you in time may prove as richly rewardable as you; for the known saying is very true, that they that have favours done them by God beyond others (as, to be first called, was a special favour to the disciples, of which no reason can be given but God’s will) do not always exceed all others in labour and Christian diligence, (as the apostle St. Paul, called long after, and therefore by himself styled less than the least, and born out of due time, as called after Christ’s being gone to heaven, yet did labour more abundantly than all the twelve,) may some of them apostatize, and fall off from the called are many, but the choice or elect few.
17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,
18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death;
19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again.
20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipped him, and desiring a certain thing of him.
21 And he said unto her, What wilt thou? She saith unto him, *Grant that these my two sons, James and John, may have the first places, as Joseph and Judah had among them.*
22 Then Jesus told the two disciples they begged they knew not what. All the dignity, saith he, that is to be had by being nearer to me than others, is that of suffering inwardly and outwardly; can you prepare yourselves for that?
23 And he saith unto them, *Ye shall drink indeed of my cup, and be baptized with the baptism that*...
I am baptized with: but to sit on my right hand, and on my left, is not mine to give: but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

7 save to those for whom, ἄλλοι ὑπὸ τοῦ πολέμου.
32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?
33 They say unto him, Lord, that our eyes may be opened.
34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,
2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.
3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,
5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
6 And the disciples went, and did as Jesus commanded them,
7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

a the foal of the ass, Mark xi. 2, and Luke xix. 30, 31: see ch. xxvi. 8, and ch. xxvii. 44.

4, 5. Thus Christ rode, not for any weariness, (having gone formerly through all Palestine on foot, and this being now a small journey from mount Olivet to Jerusalem,) but thereby (by using this that belonged to judges, Speak, you that ride on white asses) to signify his approbation of those due acclamations which he knew would that day be given him, ver. 8, as to the Messias, that so the prophecy Isaiah lxii. 11, and Zach. ix. 9, might be accomplished, wherein we read, that the King of the Jews, the Messias, should come riding upon an ass’s foal, which though it were a meek, was yet also a royal gesture or ceremony.

b set him upon the foal: see ver. 2.
8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, [a] Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the [b] tables of the money-changers, and the [c] seats of them that sold doves,

13 And said unto them, It is written, 'My house shall be called the house of prayer; but ye have made it a den of thieves.'

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, 8 while they fitted the beast for him used this ceremony of laying garments spread in his way, a rite usual among them at the creation of a king (2 Kings ix. 13); others used the ceremonies used at the feast of tabernacles, cutting and carrying of boughs, and crying in Hebrew, Save now; which being here done to Christ under the title of the son of David, was their proclaiming or acknowledging him to be the Messias which was to come (see note [a] on Matt. xi.); and this they did in more words, saying, Blessed in the name of the Lord be he that is thus peculiarly sent by God to bring reconciliation or peace (Luke xix. 38.) to us sinful men; Glory be to thee in the highest heaven, for thou art the eternal God that dwellest there.

d those which returned money by exchange, and the—

e The temple shall be set apart peculiarly to God's service, or employed only as a place of prayer; but your practice hath made it far otherwise; you have made it a kind of marketplace, a receptacle of cunning merchants, that make gain and advantage of their brethren by attending the festivals of the temple, and selling to them that bring not sacrifices with them.

15. And when they of the Jewish sanhedrim saw his miraculous cures, ver. 14, and the children's acclamations as to a king, or Messias, they were much troubled at it.
Hosanna to the son of David; they were sore displeased,
16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.
18 Now in the morning as he returned into the city, he hungered.
19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.
20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!
21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the fidence of yourselves, but in all humility of prayer to God; and whatsoever ye shall thus pray for, believing, ye shall receive.
22. But this you must set upon not in any con-
23. And all things, ing that I, according to my promise, will grant it to thee that ask in prayer believing; you, ye shall certainly receive from me: see Marking, ye shall receive. xi. 24.

4 at some distance from the way, ἐκ τῆς διαφορᾶς: see note on Mark ii. 6. 5 How is the fig tree withered presently! ἠλικοῦται ἐξηράνθη.
23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, "By what authority dost thou these things? and who gave thee this authority?"

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it: from [e] heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not then believe him? 26 But if we shall say, Of men; he we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, "Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And

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5 Thou hast no authority from the sanhedrim to do what thou doest; from whence then hast thou it? or why dost thou teach and do what thou doest without it?

24. To this question Jesus thought fit to give answer by making this other question, which would retort and stop their mouths; as it appears it did, ver. 27.

25. Had John the Baptist commission from God to do what he did, or came he only of himself?

We shall be in danger to be stoned by the multitude, Luke xx. 6.

1 Then sure it is not needful for me to give you account of my commission or authority, when it is granted by you that a man may lawfully preach and baptize, and entertain disciples, as John did, without the approbation of the sanhedrim.

28. But is not this a strange thing, that you that undertake and pretend so much to be God's knowing and obedient servants should yet stand out the most obstinately of all others against his commands and messengers sent from him, when the worst and meanest of men, the publicans and the multitude, forsake their former ways, repent and believe the gospel? I will tell you a story, or parable: There was a man that had two sons—

'Or, other; for the Gr. and Lat. and most of the MSS. read ἐπέρ, not ἐπέρρεψεν.
he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots \( ^k \) go into the kingdom of God before you.

32 For John came unto you \( ^1 \) in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, wrought on by him, yet did not this work upon you.

33 \( \text{¶} \) Hear another parable: There was a certain household-er, which planted a vineyard, and \( ^7 \) hedged it round about, and dug it round about, and digged \( ^m \) a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and \( ^* \) stoned another.

36 Again, he sent \( ^6 \) other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them

\( ^7 \) set a mound about it, and hewed a wine-press, φραγμὸν αὐτῷ περιέθηκεν καὶ ἐβρὸς λῆμνον.
him, saying, They will reverence my son.

36 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

37 And they caught him, and cast him out of the vineyard, and slew him.

38 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

39 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

40 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: [7] this is the Lord's doing, and it is marvellous in our eyes?

41 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

42 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

43 And when the chief priests and elders, and the scribes of the Jews, saw the things that he did, they took counsel together, how they might put him to death.

44 For they loved the publicans more than righteous men; for they went to their table.

45 And when the Pharisees therefore had heard that he had put off the able men, they also took counsel how they might overcome him.

46 And Jesus went to the house of Simon; and Simon had a leper daughter, which was dead: when Jesus heard of it, he came and went into the house. And when the multitudes saw it, they were amazed, and said, Who hath done this work?

47 And a man in the company said unto him, Master, rebuke thy disciples. And he said, I say unto you, That in Heaven there is rejoicing over one sinner that repenteth, more than over ninety and nine just persons who need not repent.

48 And he said, I am come to call the sinners to repentance, and not the righteous; for such have need not of repentance.

49 And the door of the temple was broad open by day, and night. And there was a certain rich man, whose name was Zaccheus; and he was chief of the publicans.

50 And he sought to see Jesus who stood and spake to the people; and he could not for the multitude.

51 And he desired to see him; and being unable because of the multitude, he climbed up into a sycamore tree to see him; for he was of the chief tower.

52 And when Jesus saw it, he said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house.

53 And he made haste, and came down, and received him joyfully.

54 And when they saw it, they all complained, saying, He hath received him whom our fathers wronged.

55 And Jacob said, Why is this done to me? Is not this my son, of whom my wife brought forth?

56 And his brethren said unto him, And his father said, Is this thy son, whom thou saidst was dead? he is yet alive.

57 And he brought him forth, and, behold, his father brought forth meat, and said, Son, eat, and come to me; for I made thee a fool.

58 And he said unto his father, Lo, thou hast this day born unto me a son and king; and, lo, a chief also to rule over me.

59 And his father answered and said unto the servants, It is gone out of my lord into his house.

60 And he said unto his father, Lo, I have kept thy commandment which thou commandedst me, that I should eat no bread, or drink water; and that I should not go near a woman.

61 And it came to pass, when the time was come to eat, that he would have nothing to do.

62 And his father said unto him, See here, son; and lo, I have made all things ready for thee, as thou saidst:

63 And he was heavy to go down; and he went slowly; and he was heavy to go up.

64 And he said, Lo, I have kept thy commandment which thou commandedst me, that I should not go near a woman.

65 And it came to pass, when he was come to Jerusalem, that all the cities of the kings of the Jews worshipped him.

66 And when he was come into Jerusalem, he entered into the temple; and all the chief priests and scribes sought to lay hands on him;

67 And they said one to another, See that ye say nothing; for the people know not what they do.

68 And they were all thinking how they might take him; for they feared the people, for they all believed that he was a prophet.
Pharisees had heard his parables, they perceived that he spake of them.  
46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.  
* they durst not, knowing that the people generally took him for a prophet, that is, one that had liberty of speech, and was not to be restrained, or apprehended, nor disparaged by them, ver. 26.

CHAP. XXII.

* continued his discourse, ch. xxi. 44, and went on in parables, saying,

2. It hath and shall be the fate of the gospel now preached to men, and first to the Jews, to meet with such reception as a king is by parable supposed to meet with, who at the marriage of his son made an entertainment,  
* to call upon the appointed guests for whom the feast was provided, and to bring them in.

4. But of the whole number of those that were invited, none came; some preferring their other affairs in the world before coming to a feast, took no great heed to the invitation, but sent back their desires to be excused, Luke xiv. 18.

6. Others, most barbarously treating the servants that were sent on no other message to them but this of inviting them to a feast, killed them reproachfully which came thus to oblige them.

The feast is prepared, and in it your duty is performed, but those which were the prime guests first invited to it have behaved themselves most unthankfully and unworthily, there is no reason they should

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1. marriage feast.  2. feast, γαμος.  3. feast.  4. marriage feast.
but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14. And many are called, but few are chosen.

15. Then went the Pharisees, and took counsel how they might entangle him in his talk.

16. And they sent unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou teachest the truth.
regardest not the person of men. 17 Tell us therefore, What think- 
est thou? Is it lawful to give tribute unto Cæsar, or not? 13 But Jesus per-ceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and [c] superscription? 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s. 22 When they had heard these words, they marvelled, and left him, and went their way. 23 The same day came to him the Sad-ducees, which say that there is no resurrection, and asked him. 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:
of men, or partiality, thou wilt tell us truly what is our duty toward God. Tell us— What is lawful by God’s law in thy opinion? Is it by that lawful to give— their treacherous design, and said, Why endeav-ours to ensnare me under pretence of reverencing me? ver. 16. the money or coin in which ye are wont to pay the tax; and they brought him a coin that was half the Alexandrian but a whole Attic drachm, and so the fourth part of the shekel of the sanctuary, or half the ordinary shekel. See note [e] on ch. xvii. The inscription of this coin is Cæsar Augustus, such a year after the taking of Judea; this being a record of the conquest of the Romans over this nation, and the right by them acquired by the sedition of Hyrcanus, (see note [6]) and an expression of the years since that taking, about ninety years (for so long ago did Pompey subdue and take Jerusalem); shew that now it is unlawful to seek change, after so long continuance of that power so fairly and legally acquired. Besides, the coining of money is part of the supreme power, or regal prerogative, incommuni-cable to any other and your acknowledging this to be the current coin, supposes Cæsar, whose signature it hath, to be your lawful prince, to whom therefore the tribute is due, as the legal protector of your civil commerce: look therefore upon the coin for the stating of your question, whose image and signature it hath on it. 21. They confessed it to be the image or signature of the Roman emperor; and Christ thence concluded, that they that acknowledge Cæsar’s supremacy over the Jews ought not to dispute, but pay him that tribute that is due to him as supreme, there being nothing derogatory to God in so doing. But the law of God requiring that every one should have that which belongs to him, and particularly kings their due ac-knowledgments and tributes, which are due to them as acts of piety are due to God. admired the prudence of his answer, and so departed without hopes of gaining any advantage against him. future estate after this life, and asked— do the part of the next of kin to his wife, and the children which he begethewhereshallbeaccounted his dead brother’s children or seed.
Likewise the second also, and the third, unto the seventh.

And last of all the woman died also.

Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Jesus answered and said unto them, "Ye do err, not knowing the scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

But as touching the resurrection of the dead, have ye not read that which was spoken unto 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 dead, but of the living.

And when the multitude heard this, they were astonished at his doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?"

Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy understanding, and with all thy strength."

"This error of yours, in believing no resurrection, proceeds from your not considering the several places of scripture, nor the power of God in ordering the life to come in another manner than is used in this.

As for your argument against it, it is soon answered, by telling you, that in that other world those that are there live not like husbands and wives, but are in that respect no otherwise than the pure, spiritual angels of God, which have no bodies about them; all such relations which are here among men are swallowed up in that other world.

But to make it evident to you by that part of scripture which hath authority among you Sadducees, that is, by the law, by you acknowledged for the word of God, that there is another life, it is there, you know, thus written: I am—

which being spoken after their decease, was an evidence that there is another life after this, which they that are dead to this have their parts in, or otherwise how could God be said not only to have been, but still to be their God after their death?

on design to ensnare him in his answer, or to hear what he would say, and saying—
and with all thy soul, and with all thy mind.
38 This is the first and [e] great commandment.
39 And the second is like unto it, ‘Thou shalt love thy neighbour as thyself.’
40 On these two commandments hang all the law and the prophets.
41 ¶ While the Pharisees were gathered together, Jesus asked them,
42 Saying, ‘What think ye of Christ? whose son is he?’ They say unto him, 'The son of David.'
43 He saith unto them, How then doth David in spirit call him Lord, saying,
44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

47 Thou shalt think thy neighbour as worthy to enjoy what belongs to him as thou thinkest thyself, and allow thy neighbour whatsoever thou expectest from him either by way of justice or charity, nay, whatsoever thou desirest to receive from God himself.
48 The prophets, as interpreters of the law and its precepts.

49. The Pharisees being by this occasion drawn together about him, ver. 34, before they went away again from him, Jesus asked—
50 ‘What is your opinion of the Messias? whose son, or of whose progeny do you find in the scriptures that he shall be?’ They say—

writing by inspiration, prophetically,

next unto me, till I subdue all thine enemies under thee.

46. This question posed them all, and quite put them out of their course (to which formerly they had received some discouragement, ver. 22, 33,) of asking him questions, to take advantage from him, ver. 15, 35.

CHAP. XXIII.

1. Then Jesus having quit himself from the Pharisees and Sadducees, spake to the multitude—

THE scribes and Pharisees, &c., those that are of the sanhedrim, are by you to be looked on as your lawful rulers, that have authority over you, succeeding Moses and the seventy elders, Num. xi. 16.

3. And therefore do ye live in obedience to all their lawful commands, in all regular subjection and obedience. But let not their actions be your exam-
works: for they say, and do not.

4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5. All that they exercise themselves in most industriously are the performances which will bring them in most of praise. The law, which they were commanded, Deut. vi. 8, to bind upon their hands, &c., that is, to lay it near their hearts, to practise it diligently, they write in rolls, and hang them in their foreheads, and bind them on their wrists, &c., count them as a kind of charms, and make them as large as they can, to be seen of men, and one to exceed the other. And for the fringes of their garments, which they were indeed commanded to wear, Num. xv. 38, Deut. xxii. 12, to remember them of the law, and as a peculiar fashion to discriminate them from other men, they either for an ostentation of piety which those were to remember of, or to express the greater strictness in separating from all others, wear these fringes very large; and so, whether for observances invented and prescribed by themselves only, or for those which the law prescribes, all their care is to be praised of men.

6. They love to have the first place, if it be but at an ordinary meal; and in the consistories they are ambitious of the headships, and when they teach in the synagogues, or are there to hear others teach, and, as the manner was, sit in chairs while they do so, they are ambitious of getting the uppermost chairs.

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9. And call no man your [d] father upon the earth: for one is your Father, which is in heaven.

And love the uppermost rooms at feasts, and the chief seats in the synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

And call no man your [d] father upon the earth: for one is your Father, which is in heaven.

1. fringes. 2. meals, dishes.
in heaven is only he to whose doctrine and precepts ye owe this absolute faith and obedience.

10. And do not ye pretend to be leaders or teachers, but all fellow-disciples that receive the faith from me, and so communicate it to others.

11. As for any precedence or superiority, which shall hereafter be instituted in the church, ye are not to look upon that but as an office of burden and duty, of watching and waiting on them over whom ye are placed.

12. And indeed for this, this ought to be the rule, that whosoever is ambitious of dignity in Christ’s church ought never to be admitted to it, but he that shall think himself unworthy of it is fittest to be advanced to it.

e ye keep the multitude from embracing the gospel or doctrine of Christ, to which they are generally inclined; ye suppress the meaning of the scriptures which belong to the Messias; and not only reject Christ yourselves, but prohibit others from believing on him, which, were it not for fear of you, would willingly embrace him.

d for instead of shewing mercy and charity to them that are left destitute, ye, on the other side, are greedy and rapacious, grind the face of the poor, and devour the remainder of their substance whom ye ought in reason to relieve; and that ye may do these acts of uncharitableness more securely, ye pretend to great piety, and for a colour or fair show, (that you may be the more trusted, and so have opportunities to do it the better,) use to make long prayers: but for this, for your making piety a colour and guise, under which to practise the greater sins, ye shall receive—

[e] to get one Gentile to your religion, and when he is so, by teaching him the worser part of your doctrine, that which fortifies him against the receiving of Christ, and by pressing him to that legal strictness, (which is commanded you as Jews, but belongs not to him,) you put him into a far worse and more dangerous estate, and make him more vehemently to oppose the gospel than yourselves or your own children, natural Jews.

16. Woe unto you which take upon you to be the leaders of the blind, Rom. ii. 19, and are blind yourselves, saying, If a man swear by the temple he is not obliged by that oath, but he that swears by the gold

* obliged, ὄφελεται.
17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter; but his inside, being full of divers mint and anise and cummin, are very scrupulous in small, and very adventurous in the greatest matters.

26 Ye are all for washing of outsides, as of your vessels to eat and drink in, so also of your hands and whole bodies, and in the mean while leave your souls full of all abominable impurities, such as, Gen.

27 Obliged.

28 What a sottish senseless folly is this, which your deep learning hath advanced you to! For sure the gold of the temple, which receives all the sacredness it hath above other gold merely from being the gold of the temple, cannot be more sacred than the temple itself, nor consequently the oath by the gold obliging, when an oath by the temple itself is not.

29 The swearing by the altar contains in it that other oath, which ye take to be so much more obliging, that by all the free-will offerings presented at or on the altar, and so cannot possibly be less obliging than that alone.

*by God, who although he have his throne in heaven, yet is pleased to own the temple as his place of residence or dwelling upon earth.

*In matter of paying tithes you are as exact as any the strictest lawyer would require of you, descending to the tithing of herbs, of which there was doubt and dispute whether they ought to be paid or not; but for the great moral duties, both of the first and even the first table, just dealing, and works of mercy towards men, and the great duty, (even of the law,) faith in God, you are far from the practice of these, which being the most considerable weighty duties, ought most precisely to be walked in, to be made your work and care; and the other, though not to be left undone, yet counted inferior to those.

*ye are all for washing of outsides, as of your vessels to eat and drink in, so also of your hands and whole bodies, and in the mean while leave your souls full of all abominable impurities, such as, Gen.
26. Thou hypocrite, that art so like a blind man as to wash one part only, and then think all is clean, see to the cleansing thy heart, which is as it were the inside of the vessel, and that is the true way of cleansing the outside, the actions also; at least let the first care be taken for the inside, and the outward cleanliness will have its place, and praise will be to some purpose.

27. Woe unto you, scribes and Pharisees, hypocrites! for ye may fitly be resembled to sepulchres, which are fain to be whitened over that they may be discerned to be such, and so avoided, being otherwise grown over with grass, and not discernible from other ordinary ground by the outside, Luke xi. 44; whilst yet within, like real sepulchres, ye are full of all pollution.

28. Even so are ye the fairest in outward guise and show, but in your hearts, designs, and actions that flow from thence, the most noisome and polluted that can be, nothing but contrariety to your professions, and instead of justice and charity, which ye pretend, the most greedy and ravenous oppressors, ye are.

1. You do honour unto the prophets slain by your forefathers.

29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31; 32. Hereby you do avowedly confess that you are the children of those bloody men, and consequently that if you go on in their sins, it is most just that all the vengeance due to them should with advantage fall on you; and now are ye going on in their steps, (see note [f] on ch. x.) and all your declaiming against their bloodiness, all your condemning of them, is but a piece of hypocrisy, you being now as bloodily disposed as any of them, and as ready to perfect that work of cruelty begun by them, and so bring all that blood on you: see Luke xi. 47.

33. And being of such a serpentine vipers' race, and filling up the measure of your fathers', sins, in going on still in their bloody course, ver. 37, how is it possible for you to escape that final destruction of the damnation of which attends all this guilt, and those torments of hell?

6. Violence and incontinence, ἀφρεγμή καὶ ἀκρασία; see note [h] on 1 Cor. v. 7. the inside of, τὸ ἐστιν τοῦ. 9. that, δέ. 8. And do ye fill up, καὶ ἡμῖν πληρώσατε, or, And ye have filled up; for the Gr. and Lat. MS. reads, ἐπλήρωσατε, impléstes.
Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of [z] Zacharias son of Barachias, whom ye slew between the temple and the [k] altar.

Verily I say unto you, All these things shall come upon this [l] generation.

Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as [a] hen gathereth her chickens under her wings, and ye would not!

Behold, your desolation of temple, and city, and whole nation is irreversibly at hand.

And after I am once gone from you, ye shall see me no more, receive no more admonitions from me, till I come to take vengeance of you, at which time you shall be forced to confess me; and those that will not confess me now, would then be most glad (if it would be accepted) to use that acclamation which the children did, when ye were displeased with them, ch. xxi. 9, to obtain any mercy from me.

A bird her young ones, ἄρνης τὰ νηστήλα. 10 after a while, till you would say. 11 Blessed in the name of the Lord be he that cometh: see ch. xxi. 9.
AND Jesus went out, and departed from the temple: and his disciples came to him for to shew him the magnificent structures which Herod had built there.

a Of all this stately fabric of the temple, which ye see, there shall within a while remain no one part undemolished, but all ploughed up from the very foundation.

b And Jesus said unto them, 'See ye not all these things? Verily I say unto you, There shall not be left here [a] one stone upon another, that shall not be thrown down.'

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, 'when shall these things be? and what shall be the sign of thy [b] coming, and of the [c] end of the world?'

4 And Jesus answered and said unto them, Take heed that no man deceive you—

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the [d] end is not yet.

7 For [e] nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 When [f] these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

9 Then spake Jesus again to them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

10 And when Jesus had thus said, he was troubled in spirit, and saith, 'My soul is exceeding sorrowful unto death: tarry ye here, and watch with me.'

11 And he went a little further, and fell on his face, and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.'

12 And there appeared an angel unto him from heaven, strengthening him. 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.

13 When he rose up from praying, he took unto him Peter and James and John, and began to be troubled, and to be very sore amazed. And he said unto them, 'My soul is exceeding sorrowful unto death: tarry ye here, and watch with me.'

14 And he went a little further, and fell on his face, and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.'

15 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, 'What, could ye not watch with me one hour?

16 Watch and pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh is weak.'

17 Again, he went away, and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.'

18 And when he cometh, he findeth them sleeping: and saith unto Peter, 'What, could ye not watch with me one hour?

19 Watch and pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh is weak.'

20 And again he went away, and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.'

21 And he came again the third time, and saith unto them, 'Sleep on now, and take your rest: it is enough: the hour is come; behold, the Son of man is betrayed into the hands of sinners.'

22 And they said unto him, 'Lord, are thou now come to set up thy kingdom, and to sit on the throne of glory?'

23 And Jesus answered and said unto them, 'Ye know not what spirit ye are of. For the Son of man is not come to destroy men living, but to save them.'

24 And as they went away, behold, a certain man called Mark, the son of Yohanan, the son of Yoseph, saith unto them, 'I will follow thee.'

25 And he said unto him, 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.'

26 And as they went out of Jericho, a great multitude followed him.

27 And, lo, a man in a purple robe and a gold crown came to meet him, saying, 'Hail, king of the Jews!' And Jesus answered him, 'What have I to do with thee, thou accursed, thou blind leader of the blind? depart from me.'

28 And they that were with him, seeing the multitude, were moved with compassion on account of them, and Jesus said unto his disciples, 'The labourers are few, and the people great.'

29 And he called his disciples unto him, and saith unto them, 'I have compassion on the multitude, because they continue with me, and they have nothing to eat. I pray thee, therefore, send them away, that they may go into the surrounding country, and gather themselves together of small flocks and herds; and I will provide for them.'

30 And they said unto him, 'Where shall we buy bread, that these may eat?'

31 And he saith unto them, 'How is it that ye do not understand that I spake it to you, saying, 'It is needful that I should go on unto Jericho, and the Son of man be betrayed into the hands of sinners.'

32 And they understood not the saying which he spake to them: and they thought that he was speaking of their country and of Jerusalem. But they went their way, and sold all that they had, and bought little flour.
8 All these are the beginning of sorrows. *These are the signs of the approach of those sad pangs, (which shall bring forth deliverance to my disciples that adhere fast to me, but utter destruction to the obdurate Jews,) yet only of the approach, for there are other forerunners still behind.*

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another. *And then many Christians shall by their sufferings be discouraged from following me any longer, and to secure themselves shall betray other their fellow Christians, and deal maliciously against them.*

11 And many false prophets shall rise, and shall deceive many. *And many false teachers to arise, (see note [d], and 2 Thess. ii. 3, and note [a] on 1 John ii.) the Gnostics; followers of Simon Magnus, who by two affectives, first, promise of immunity from the present persecutions, then, by allowing carnal libertys, shall corrupt and inveigle many Christian professors.*

12 And because iniquity shall abound, the love of many shall wax cold. *And by reason of the extreme sharpness of the persecutions great multitudes shall fall off from Christianity to that sect of the Gnostics who profess not to have so much love or zeal to Christ as to acknowledge or confess him in time of persecution. See note on Luke ii. 6.*

13 But he that shall endure unto the end, the same shall be saved. *But the event shall prove this prudential compliance of theirs and denying of their persecuted profession to be the greatest folly in the world, this very design of avoiding dangers shall engulf them into them, and (as for salvation hereafter, so) for security, sure the way surest to attain to both is the constant adhering to Christ without wavering: see note [h] on ch. x. and ver. 39.*

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. *And after this there shall be but one prophetic: viz., that the disciples shall depart and preach the gospel to them that are more likely to receive it. After the Jews' rejecting the gospel it shall be removed from them and preached to the Gentiles, and then speedily shall this destruction come. See 2 Thess. ii. 3.*

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who so readeth, let him understand:) *And therefore to proceed from the signs to the thing itself, from the forerunners to this actual sad coming of mine in vengeance upon the crucifiers, observe what I now say unto you: As soon as ever ye*  

thrones, or pangs of travail, *dehurir.*
16 Then let them which be in Judaea flee into the mountains:
17 Let him which is on the house-top not come down to take any thing out of his house:
18 Neither let him which is in the field return back to take his clothes:
19 And woe unto them that are with child, and to them that give suck in those days!
20 But pray ye that your flight be not in the winter, neither on the sabbath day:

see the Roman army, which will make such an horrid vastation, that you may resolve it the ultimate completion of that prophecy of Daniel, (which belonged primarily unto Antiochus, but secondarily also to these Romans;) when, I say, ye shall see this army set down in a siege, and begirting the holy city, (when you read that place in Daniel remember what I now say, and remember how pertinent it is to this purpose, though spoken also of another),

16—19. Then is the season for every one that is in any part of the region of Judaea to get out of it, (as hastily as Lot was by the angel warned to get out of Sodom, Gen. xix. 17.) and to fly to the mountainous parts beyond Judaea, or else he must expect to be destroyed in it. For this will be a very sudden vengeance, such as on Sodom, and woful to them that are not in condition to fly speedily out of it.

20. This will be a sad condition indeed if it chance to fall out in the time of winter, when long and hasty journeys are most miserable; or if on a sabbatical year, a time of the greatest scarcity, (for though there was a promise in the law, on their obedience, that the rest of the seventh year should bring no scarcity upon them, but that the year before should be blest with a double plenty, yet now that their disobediences had ripened them for their utter ruin the continuance of this miraculous mercy was not to be expected,) for in such a year it is to be expected that those by whom ye pass will have no more than they use for their own necessities, nothing to spare for you, (at least to provide for such multitudes flying all at once,) who yet must not stay to carry any thing with you, ver. 17. And yet these difficulties, whatsoever they are or can be, you must venture on, rather than stay in Jerusalem or thereabouts.

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.

sabbath, sabbath.
no flesh should escape.
banished Jew Christians, those that fled from the siege, ver. 16, return quietly to their home again.

23. Then in the time of that distress and flight if any shall persuade you that here is he that shall deliver you, (that is, the Messias, that shall free you from this distress,) if any shall put you in any hope of any deliverer, see that you do not heed or follow after any such.

24. For at this third season a third sort of false Christ shall arise, (see note [d]) assuming to be sent by God to deliver you, and false prophets there shall be to persuade you to betake yourselves to these false Christ, and these betwixt them shall pretend working of miracles, and giving you signs to draw you after them, and (coming in a nick of time so advantageous for that turn, when your danger appears to you so great and formidable, and so promise of deliverance so welcome) they will be likely to draw many after them, even the most sincere persevering Christians, if it were possible for any deceit to work upon them.

25. Therefore let this premonition of mine forewarn and secure you against this danger.

26. When therefore the news shall come that there is in the wilderness an eminent person, which will fight your battles, deliver you from the Roman yoke—such was Simon, who had gathered an army of forty thousand, and was in the desert country of Judea—be sure you go not forth after him, give no ear to such rumours; or if they shall tell you that there is in such a frontier town, or place of defence, or in such a stronghold within the city of Jerusalem, (for there John with his zealots fortified himself,) this deliverer, or Messias, or leader for you; depend not on any such relief, nor forsowl your flight, ver. 17, upon confidence that he shall do any thing for you.

27. All such deceits may prove ruinous to you; for this judgment and vengeance upon the Jews shall come so as that it cannot be avoided; but it shall at the same time fall upon several parts of the land, or in a moment, like lightning, fly from one corner to another; this day a great slaughter of Jews in this place, to morrow in another a great way off.

28. And there is no preventing of it by getting into any place of appearing safety, for wheresoever the Jews are, there will the Roman armies (whose ensign is the eagle, and who will have a sagacity to
29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and [n] the powers of the heavens shall be shaken:
30 And then shall appear the [o] sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other;
32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:
33 So likewise ye, when ye shall see these things, know that [11] it is near, even at the doors.
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
35 Heaven and earth shall pass away, but my words shall not pass away.
36 ¶ But of that day and that hour know not:

29. This distress shall make short work with this nation; for immediately upon this which I have now foretold you, the temple, the city of Jerusalem, and the rest of the cities of Judea, and that whole people, shall be shrewdly shaken, all the whole government, civil and ecclesiastical, shall be destroyed.

30. And this shall appear to be a signal punishment upon the Jews, and they shall with sorrow (though too late), take notice of it as a notable act of revenge of the crucified Christ upon those that were thus guilty of his death: (see premonition to the Revelation.)

31. And he shall, as with an herald and a loud sounding trumpet, gather together all the persevering believers, that remnant whom he purposed to preserve from this destruction, wheresoever they are in any part of Judæa, (see Rev. vii. 12,) and rescue them from this common calamity: see ver. 40, 41, and Rev. vii. 3, 4, &c.

32. Now as by the sight of a fig tree, the softness of the branch and budding out of leaves, ye know and discern that the winter is now past, and the summer is nigh approaching;

33. So in like manner resolve ye that these are most certain and infallible signs, by which, when you see them, you may conclude that this coming of the Son of man, for the destruction of the Jews and your rescue and deliverance, is near at hand.

34. Of both which I now assure you, that in the age of some that are now alive shall all that hath been said in this chapter be certainly fulfilled: (see note [V] on ch. xxiii., and note [c] on Luke xviii. 7.)

35. What I say is immutably firm and sure, the whole world shall be destroyed sooner than one word that I have now delivered shall prove otherwise.

36. But of the point of time when this judgment shall come (see note [a] on Heb. x., and 2 Peter iii. 10.) none but God the Father knows that, (see note [b] on Mark xiii.) and that must oblige you to vigilance, and may sustain you in your trials, (when you begin to faint by reason of persecutions from the Jews, ver. 12, which this is to set a period to,) by
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remembering that how far off soever your deliverance seems to be, it may and will come in a moment unexpectedly.

37. But this judgment on the Jews shall be like that on the old world in respect of the unexpectedness of it: see Luke xvii. 20.

38, 39. For as in the age before the deluge the judgment had been preached sixscore years together, and at last Noah, by building of an ark, did visibly forewarn them of the flood approaching, yet the people went on secure and unmoved in their course, knew not so much as of his embarking till the very minute that the flood surprised them, and destroyed every person but Noah’s family, that made use of the means prescribed them by God; so shall it be in this approaching destruction on this nation.

40, 41. Then shall there be many acts of God’s providence discerned in rescuing one from that calamity wherein another is destroyed, especially that of departing out of Judea, ver. 16, which the believers generally did at Gallus’s raising the siege, (see note [g]) the rest staying behind, and so being destroyed. Two persons in the same field together shall be thus discriminated in their fate; two women grinding together, or turning of a handmill, one of them shall stay, and be destroyed, and the other that was in the same place and danger with her shall, as by the angel that hurried Lot out of Sodom, or otherwise by some invisible disposition of that Providence which waits on his faithful servants, be rescued from that destruction, ver. 31.

42. This judgment then being so near, and yet so uncertain when the time will be, it will become every one to be vigilant every minute, that he may be of the number of those to whom those strange deliverances are promised, that is, a faithful, constant, obedient servant of Christ’s, not tempted from his service by any terrors: see ver. 13.

43. For certainly any man that were thus forewarned of a thief that would break into his house at such a time is mad if he do not provide a guard to secure it against that time.

44. And then by the same reason, when the time is so uncertain, and the being ready at that time so necessary, you are obliged to be alway on your guard, expecting every hour.

*apprehended, and the other dismissed, παραλαμβάνεται, καὶ ὅ ἐστι ἀφεται. 13 this you do know, ἵκεσι γινώσκετε.*
45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

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1. At that point of time last spoken of, the heavy visitation on this people, the condition of Christians will be fitly resembled by this parable of ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 And went into the bridegroom’s house, and sat down to eat and drink: and they were not able to stand before the bridegroom who came in.

6 Again, a proverb has it said, “Before the morning, before the day is the light.”

7 Then those five maidens of the foolish, seeing that their lamps were going out, went and cried unto the wise, saying, Give us of your oil; for our lamps are going out.

8 The wise answered and said, No; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

9 And when they went their way, they sold for the price of a dollar, and bought for themselves oil.

10 While the bridegroom was long in coming, they all slumbered and slept.

11 But at midnight there was a cry that the bridegroom was come; and they went forth to meet him.

12 Then went they that shut the door, and said unto them, Come on in; the master of the house is come; go ye in to supper.

13 Then they went away because they were not fitly provided; and they went in and shut the door.

14 Afterward came other five maidens; they also took their lamps, and went; and they were not able to stand before the bridegroom who came in.

15 And the wise virgins answered and said unto them, Yea, come and take them from us.

16 But they said, This is not fitly provided.

17 And the king said to them, Go ye out, that you may be cut asunder, and cast into outer darkness; there shall be weeping and gnashing of teeth.

18 For in as much as you were not fitly provided, go ye into the darkness from which ye came, and may the Lord against you.

19 But to take care against betrayals, to stand in the way of the Lord, and to give the purchase in the time of need; therefore provided I oil in a vessel, that I might be able to carry them on my head; and I went and fetched them from the seller, and I did it with my own money, and I did not ask a cent for it.

20 And when the king had entered the hall, and there were no maidens with him, he said, Where are my virgins? and they answered, They are not fitly provided.

21 Then the king said, There is an oil in my vessels, which I had for that purpose, to replenish their lamps, when the oil which was in was spent.
5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one

a great noise, hurry, and proclamation made—

and went to trim their lamps, and fit them for their march; but when they went to do so, some of them had oil, and others had spent it all.

for ours is all spent, and so our lamps are gone out.

And the wise answered them, that they had reason to fear that, if they should be so kind, they should deprive themselves, and not have sufficient for both.

place of nuptial entertainment, and—

Here is now no entertainment for such as you, who have by your sloth and improvidence betrayed yourselves.

13. See ch. xxiv. 36.

¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

his domestic officers in their several places, stewards, husbandmen, &c.
he gave five talents, to another two, and to another one; to every man according to his several ability; and straightforward took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents beside them.

23 His lord said, m in trafficking with these lower meaner things, (see Luke xix. 17, and xvi. 10,) thou shalt be highly dignified, Luke xix. 17, as one of them that thy lord hath joy of, or that he delighteth to honour, Esth. vi. 6.

1 what was competent for that employment, place, office, exigence of business intrusted to him under his lord, and agreeable to his capacity.

2 Or, gained other, &c., for the Gr. and Lat. and the King's MS. reads ἐξῆκονετο.
unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the ’exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weep-

* I had had experience of thy severity in requiring increase from thy servants far above that which thou intrustest to them, and I, for fear of losing my talent, and provoking thy displeasure thereby, thought it best to dig a hole in the earth, and there lay it up safe; and accordingly there is thy talent safe again, though without any increase of it.

*thy words acknowledge thee to have had actually in thy thoughts that I, that was one that dealt in merchandise and making of gain, would expect profit of that which I committed to thee: thou—

money-merchants, (see note [6] on ch. xxi.) and then at my coming home I should have had mine own again, and some increase with it.

29. For to him that useth and improveth God’s grace shall by degrees be given so much, that at the last he shall have all abundance; but from him that doth not so, that which had formerly been given him shall be withdrawn.

30. As for him that made no use of (nor brought in any increase to his master from) the talents intrusted to him, the idle disobedient servant, (see note [a] on Luke xvii.) let him be cast out into the dungeon, given in all abundance, περισσευσθεναι.
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ing and gnashing of teeth.

31. 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 shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

31. All this parable, from ver. 13 to this place, being put as in a parenthesis, Christ here proceeds: But when Christ comes to judgment, whether to execute vengeance on this people, or (of which that is an emblem) to doom every man for his future eternal being, then shall his appearance be glorious and full of majesty.

32. And all the people of the Jews, believers and unbelievers, and all other men that have ever lived in this world, every one having had some talent to trade with, intrusted to him by God, shall by the angels sent out to that purpose (ch. xiii. 41.) be gathered before him.

33. And all the meek obedient followers and disciples of his, he shall place in a state of greatest dignity and preferment, but all the unfaithful disobedient shall be cast into judgment.

34. And then as a king, or judge, shall he distribute the joys and dignities of the kingdom of heaven, which before all eternity were designed to be the reward of all faithful servants of God.

35. According to every man's works of piety or charity performed in this life, expressed here by feeding and entertaining of Christ.

36. And again of clothing his naked body, tending him when he was sick, relieving, assisting, providing for him, and visiting him in restraint.

37. Then shall those humble faithful disciples of his, as not being conscious of any such acts of service or charity shewed to Christ, answer him—
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hunged, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hunged, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

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44. And then they, as if not conscious of this impiety, shall begin to expostulate that they never dealt thus unkindly with Christ, never saw him in any distress without relieving him.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the [a] pass-
over, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtlety, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever

which being a time of executions among the Jews, Christ shall at that time certainly be delivered up by the Jews to the Romans, to die after their manner, that is, to be fastened on a cross, &c.

b the whole sanhedrim.

 apprehend Jesus secretly, without any great noise, Luke xxii. 6, and cause him to be sentenced and put to death by the Romans.

5. And although it were customary to put malefactors to death at solemn times, Acts xii. 4, that their punishment might be more exemplary, yet they had an exception to that, because of the great opinion the people had of him, which might cause a sedition among them if it were done at any such time of resort, and therefore they deliberated, and had some thoughts of putting it off till after the feast. (But it seems this counsel was laid aside upon Judas's proffer, ver. 15, only a fit season was sought by Judas, ver. 16, perhaps only that of apprehending him in the night.)

d one Simon, known and distinguished from others by this, that he had once had a leprosy, and it is probable, had been cured of it by Christ, and so was a disciple of his, a Christian, there came—


t one of them, by name Judas Iscariot, (see note [a] on ch. xxvii. and ch. xxi. 2.) murmured that so much ointment should be cast away upon Christ.

9. When it might have been sold at a good rate, and that have relieved many poor people.

8 Why do you murmur or complain of this woman's action, seeing that which she hath now done is an act of charity or piety very seasonable at this time?

11. For you are sure to have continual opportunities of giving alms to the poor, but ye are not likely to have so towards me.

12. And indeed this very act which she now hath done is more than an act of charity, it is a presage very significant, that I shall die and be buried very shortly, for which this ointment is proper, by way of embalming.

1 delivered up, ἔκδοσας. 2 cruise. 3 lay.
this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,
15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.
16 And from that time he sought opportunity to betray him.

17 ¶ Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.
19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.
21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.
22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

b the story of Christ's death and burial shall be—

14. Then Judas, he that had made that mutiny, and consequently that had had this answer given him, in foul displeasure upon this occasion, (and knowing that they of the sanhedrin were desirous to apprehend him privately) went unto—

k shekels.

1 such an opportunity as they meant, ver. 4, that is, an opportunity of taking him when the people should not be aware, to deliver him up unto them.

17. Now on the Thursday evening, wherein the thirteenth day of the month Nisan was concluded, (see note [c] on Mark xiv.) and the fourteenth day began, the day of preparation to the feast of unleavened bread, whereon they put all leaven out of their houses, that is, on the evening which began the paschal day, the disciples came—

m The season of my death is so near at hand, being likely to befall me before this paschal day at even, (wherein they were wont to eat the lamb,) that I cannot solemnly observe the paschal sacrifice; I will therefore eat the unleavened bread and bitter herbs, the memorial of the afflictions and deliverance in Egypt, at thy house this night. See note [c] on Mark xiv.

n after sun-set some time: see note [c] on Mark xiv.

4 Or, staters, for the Gr. and Lat. MS. reads ovraipas. 6 deliver him up, ἔκακος.
23 And he answered and said, "He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; [z] this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will [f] not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had [g] sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock.

31. Between supper and going abroad Jesus spake these words to his disciples, Ye shall all fall off from me before morning, and fulfil the prediction, Zach. xiii. 7, which foretold that Christ should be apprehended, and thereupon the apostles, the chief of his little flock of believers, (for sheep he had others which were not of this flock,) see Mark xiv. 27, 28, should fly away and forsake him.
shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, 'Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith un-
to Peter, * What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again; for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, * Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, * Were you so unable to watch with me one small while? Obrue obx lexibvate mlan spav &c.

* that ye be not encompassed and overcome with temptations; for however your mind and resolution be good, and at the time your professions zealous, (see Mark xiv. 38,) yet it appears by this present sleeping of yours that the flesh is weak, and, if ye be not careful, ye may fall from your stoutest resolutions.

* seeing I discern this to be thy purpose and wise disposal that I should suffer this bloody death, and that the effects thereof are so advantageous to the good of the world, I am perfectly content and willing to endure it.

* overcome with heaviness of sleep.

44. So he left them without saying much to them, as before, their eyes being so oppressed with sleep, that they were not in fit case to consider or answer what was said to them.

* You may now enjoy your drowsy humour, I shall make no farther use of your vigilance; the minute is now come upon you that your Master shall be apprehended and taken from you, and carried before the tribunal of the Gentiles, the Romans, (by whose judicature he shall be put to death, see note [f] on Luke xxi.)

b delivers me up into their hands.

* a commander and band of soldiers (see note [f] on Luke xxi.) provided with arms for the apprehending him, sent upon this service by the sanhedrim of the Jews.

* apprehend him.
and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thine is the kingdom, and the power, and the glory, for ever. Amen.

54. But the prophets have foretold I must suffer, and their predictions must be accomplished.

55 And, behold, they that were sent before unto the synagogues, and to every village, preached the word of the kingdom, and healed every disease, and every fault.

56 And all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples forsook him, and fled.

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and elders were assembled.

58 The next thing done was, that upon Christ's speaking to have the disciples let go they were permitted, John xviii. 8, and all of them having that liberty departed from him, and that with so much terror, that one in the company, being a young person, ran away perfectly naked, Mark xiv. 5.

As that time, or instant, υπειρασάτο ἰσόν ἑκάστῃ.
priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought [A] false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last—

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witnesses against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I [i] adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, *Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of [A] power, and coming in the clouds of heaven.

65 Then the high priest [f] rent his clothes, saying, He hath spoken blasphemy; what further need have we of wit-

the sanhedrin was assembled.

1 into the outer room, where the servants used to remain, to see what the issue of the matter would be.

59. Now the sanhedrin used all diligence to get any false testimony against him that were capital.

60. But none that came was of any force, because they were all but indeed single witnesses. At the last—

61. And misreported a speech of his related truly, John ii. 19, saying, This fellow—

k Hast thou no answer to make to these accusations thus testified by two witnesses?

l spake again unto him, saying, I lay an oath upon thee, and by that which is most sacred require thee to speak and say freely whether thou art the Messias, whom we know to be the Son of God.

m As low as I am, I am he. But I tell you, within a little while you shall discern this Son of man, whom you are now ready to crucify as man, assumed into his throne, installed in his heavenly kingdom. An effect of which shall be most visible in his acting vengeance upon you, and that as discernibly as if he were coming with his angels, who use to appear in bright clouds.
66. What is the vote or sentence of the council concerning him? They answered, He is guilty of a fault which is punishable with death.

67. Then did some of the officers of their court spit in his face, and buffet him, and blindfold him, Luke xxii. 64, and then gave him blows on the face,

68. Saying, Thou who by thy title of Christ pretendest to unction prophetical, make use of it for thyself, and by it tell us who it is that smites thee.

a wert a prime companion or disciple of (see Mark iii. 14.) Jesus of Galilee.

69. I am not guilty of what thou layest to my charge.

saying, I have no relation to him.

70. And when he was gone out into the porch, another said saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

71. And again he denied with an oath, 'I do not know the man.

72. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betra\eth thee.

73. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

74. And Peter remembered the word of Jesus, which said unto him, * Before the cock crow, thou note on Mark xiii. 35.

* cudgelled him.
shalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.  

1. And having retired for a while, the whole sanhedrim, consisting of chief priests and rulers of the people, &c., met together in council, and there decreed that he was to be put to death, and accordingly that they would press the Roman procurator to do justice on him capitally.

2. And accordingly, as one pre-condemned by them, they bound him, and led—

* cast by the Jews' sanhedrim, wished that he had not done it, and was exceedingly grieved and afflicted in mind, and brought—

b I have committed a foul sin, in delivering up into your hands a most innocent person to be put to death.

5. And when they would not receive the money, he would not carry it back again, but threw it down as a detestable thing that he was resolved to rid his hands of, and leaving it in the temple, departed to his home; and was there so affected with sorrow, and horror, and despair, that in a fit of melancholy or suffocation he suddenly fell down upon his face, and burst, and died, Acts i. 18.

6. And they of the sanhedrim, ver. 3, seeing the money thus left in the temple, had some thoughts of putting it into the treasury, because it is the [b] price of blood.

7. And they took counsel, and bought with them the potter's field, to bury [c] strangers in.

8. Wherefore that field was called, The field of blood, unto this day.

9. Then was fulfilled that which was 

1 departing was strangled, or fell into a fit of suffocation.
spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 
10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Art thou not a King? Then Pilate said unto them, Behold your King.

14 And they answered and said, We have no king but Caesar.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, whom is called Christ?

18 For he knew that for envy they had delivered him.

19 And the chief priests and elders persuaded the people that they should ask for Barabbas, and destroy Jesus.

20 Then Pilate, willing to gratify the Jews, sent Jesus to them to be crucified.

21 Then Pilate said to them, What shall I give you? They said, Crucify Jesus, and we will give you Barabbas.

22 Pilate said to the multitudes, Behold, this is the man of whom ye have spoken, who calls himself King of the Jews.

23 When Pilate therefore had scourged him, he brought him to the governor, saying, Behold, I deliver unto thee a man of whom ye say is the King of the Jews.

24 Then said the chief priests to Pilate, It is not true that this fellow calleth himself King of the Jews.

25 Then Pilate again said to them, What shall I do then with Jesus, whom ye call the King of the Jews?

26 They cried again, Crucify him, Crucify him!

27 Then Pilate said to them, Behold, your King. They answered, We have no king but Caesar.

28 Then delivered he him therefore to be crucified. (See note [a] on Heb. viii.)

11. And Jesus was brought to the bar and examined, whether he were the Messias so long expected by that people, and he answered, Yes, I am.

12. And to all the accusations sent in against him by the sanhedrim, whether by a written bill of theirs or by some attorney instructed by them, (themselves coming not in, John xviii. 28,) he made no kind of reply.

13. Dost thou not think fit to make apology for thyself, hearing what charges are sent in by the sanhedrim, and those sufficiently testified against thee?

14. All this would not move Christ to make any apology or plea for himself, at which Pilate extremely wondered.

15. Now this being the time of the yearly passover, a solemn feast of the Jews, it was customary with the procurator to gratify the Jews by pardoning some prisoner of that nation, and that it might be the greater obligation to them, to give them liberty to choose whom they pleased by votes of the people.

16. But which by many is taken to be the Messias?

17. That which moved him to make this proposal, was because he knew it was matter of malice in some great persons among them (wherein the multitude of the people were not concerned) that Christ was thus persecuted, and so that the multitude might probably be pleased to have him released.
19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

20. But they of the sanhedrim prevailed with the multitude that they should make choice of Barabbas, and by cry and clamour require Jesus to be put to death.

21. I do you choose to have released or pardoned, according to that custom, ver. 15.

22. The whole multitude, instigated by the sanhedrim, cried out, ver. 23.

23. But the more Pilate seemed to believe him guiltless, the more violent were they in their clamours that he should be put to death.

24. When Pilate discerned this, that his expressing his opinion of Christ's innocence did not at all allay the people's violence, but that contrariwise it made them ready to mutiny, put them into a rage and distemper, he solemnly called for water, and in the presence of them all washed his hands, desirous thereby to free himself of all guilt in doing any thing in this matter, and said, I will be guiltless, it shall (or, let the whole matter) lie upon you.

25. And the whole people cried out, Let it be so; whatever guilt there is in putting him to death, let it lie upon us and our posterity.

26. Though he had intended to inflict no other punishment on Christ but that of scourging, Luke xxiii. 16, 22, (and therefore it appears, John xix. 1, that
Pilate scourged him long before he sentenced him to crucifixion, ver. 16, nay, after the scourging he was very industrious to have saved his life, vers. 4, 8, 12, and Matt. xxxiii. 24, scourging is the punishment of some that were not killed,) yet upon this importunity of the people, which he did not think fit to resist, to that of scourging he superadded the sentence of death, crucifixion also, which was wont to have scourging preparative to it; see note [b] on Luke xxxiii.

27. The whole band that guarded the temple came and surrounded him, as a guard to a malefactor.

28. And they stripped him, and put on him a k scarlet robe.
29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!
30. And they spat upon him, and took the reed, and smote him on the head.
31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to [c] bear his cross.
33. And when they were come unto a place called Golgotha, that is to say, a place of a skull,
34. They gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink.

35. And they that fastened him to the cross, the executioners, stripped him, and then divided his garments, all but the inner garment, into four parts, and took every man one, but the inner, having no seam in it, they rent not asunder, but cast lots for it:

1. they lighted on Simon of Cyrene, whether as a favourer of Christ, or as one which casually passed by at that time, (see Mark xv. 21,) and him (either without consideration who it was, or else particularly as a favourer of Christ, and so by the Jews' instigation) they pressed, as usually they did men to bear burdens, (see note [f] on ch. v.) forcing him to carry the cross after him, Luke xxiii. 26, to the place of crucifying.

m bitter poisonous ingredients to hasten death: and when—

36. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken that it might—

1 And when they had crucified him, they parted, σταυρώσαντες βδ εἰκαρσίαντο.
by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also those of the sanhedrim that were there, derided him, and said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and some inducement to believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 Then was fulfilled the prophecy of Isaiah, the saying, He was numbered with the transgressors: the reproach of all was laid upon him.

46. And one of the thieves that was crucified with him spake to the same purpose, Luke xxiii. 39, but the other found fault with him for it.

45. Now from twelve of the clock till three there was an eclipse or obscuration of the sun, and consequently darkness over all Palestine and far beyond over other parts.

47 And Jesus cried with a loud voice, and gave up the ghost.
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lamma sabbathani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost. 

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

50. Again Jesus said aloud, Father, into thy hands I commend my spirit, Luke xxiii. 46, and with those words he gave up the ghost.

51. And behold the wall or partition, made of stone, which covered or veiled the sanctuary from the court where the people assembled, or else that covered the holy of holies from the sanctuary, was sent—(See note [d] on Luke xxiii.)

52. And many bodies of pious men, which had been dead, arose out of their graves, and after his resurrection they also went into the city of Jerusalem, and were there seen and known by many.

54. "captain of the Roman guards, and the soldiers"
55 And many women were there beholding afar off, which had followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.

57 When the even was come, there came a rich man of [k] Arimathæa, named Joseph, who also himself was Jesus’ disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure, until the third day, lest his disciples come by night, and remove his body, and the people say, "He was taken away."
guard to attend the sepulchre until that third day be past, lest his disciples, that cannot but remember his words, do accordingly come and take away his body out of the grave in the night time, and then persuade the people that he is risen from the dead, which if it should happen, the people's belief that he is risen from the dead would prove a more dangerous seduction than any they have yet fallen into.

In the [a] end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: go and secure it as you know, κοινωνιάσαντες, ἵππανε τὴν κοινωνίαν: 1 And the evening after the sabbath.

They that guarded the sepulchre did shake—

The night after the sabbath, toward the next morning, Mary Magdalene and the other Mary, having with them spices to embalm his body, Luke xxiv. 1, came to see—

And when they came, they found there had been a great concussion, probably of the air, a kind of thunder, with which the angels are wont to appear, but withal about the earth, at the removal of the gravestone: for the angel—

they that guarded the sepulchre did shake—

He is not here in the grave, but, according to
his own predictions, risen from the dead, and all that
ye can here discern is the place where he lay, and
the napkins, and searcloths folded up and laid by,
John xx. 5.

7. Go quickly, and according to what I have told
you do ye tell the disciples; viz., that he hath per-
formed his promise in rising from the dead, and now
will perform that other of going into Galilee, ch. xxvi.
32, the appointed place of meeting; thither if ye go
ye shall be sure to meet him; God hath sent his angel
from heaven to tell you this.

8. And being affrighted with the appearance of the
angels, but extremely joyed with the news of Christ’s
resurrection, they made all haste to carry his discipless
word of this.

fell down and caught him by the feet,

disciples and kinsmen,

12, 13. And those chief priests calling the rest of
the sanhedrim together, by decree of council ap-
pointed that a good sum of money should be given to
the soldiers, sufficient to bribe them all to say, that his
disciples—

d the procurator Pilate’s hearing, (see ch. xxvii. 14,)
we will persuade him that it was so, and keep you
from punishment for guarding the tomb no better.
THE GOSPEL
ACCORDING TO
SAINT MARK.

T HE beginning of the gospel of Jesus Christ, the Messias and eternal Son of God; as it is written in the prophets, Be-
hold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

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

6 And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And he was preaching, saying, “The one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

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

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

the old prophets, under the style of the voice of a preacher in the desert, that is, the proclamation of an eminent person that should go into the wilderness and cry and give warning to the Jews, that by repentance and amendment of life they should prepare themselves for the coming of God, a terrible coming to visit and punish the impenitent.

4. According to this prediction of the prophets John went into the desert part of Judæa, and there proclaimed to all the Jews the necessity of their instant change of life, promising them thereupon (and on no other terms) forgiveness of sins. And all that came to him, and thus reformed upon his preaching, he took and washed them in the river, after the manner of proselytes among the Jews, (see note [d] on Matt. xxiii., and note [a] on John iii.) to signify to them the purification of their wicked lives, to which they were obliged, and on performance of which (and not otherwise) God would receive them into his favour and look on them as his people. And this baptism and this repentance, and the benefit of it, remission of sins, he proclaimed to all every where as he went.

5. And the generality of people in all the country, and in the city of Jerusalem, obeyed his preaching so far as to go and receive baptism from him, (which was done in Jordan, a river convenient for that purpose, the same wherein Naaman’s leprosy had been cleansed long ago by washing in it,) and to confess the sins that they had severally been guilty of, and desiring directions from him for new life, Luke iii. 10.

[a] See note on Matt. iii. 4.

[b] I am the forerunner of one who is of infinitely more authority than I, whose disciple I am not worthy to be, or as such to be employed by him in the meanest office, such as the taking off his shoes. See note [h] on Matt. iii.

8. I am not worthy to be considered by you in comparison with him. All that I do is to receive you as proselytes, (after the Jewish manner,) as many as now come in and repent, and make faithful promise of amendment and new life; and so water is the only signal which I use. But he, when he comes, shall send down the Holy Ghost from heaven in a visible manner upon his disciples, and by that great signal testify to you the truth of his doctrine, &c. See Matt. iii. 11, and note [a] on Acts i.
10. And instantly after his baptism, as he came up from the river, he beheld a parting of the heavens and opening of the clouds, and the Spirit of God hovering over him as a dove doth when it descends and lights upon any thing. (See note [k] on Matt. iii.)

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

12. And immediately the spirit [a] driveth him into the wilderness.

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

14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent, ye, and believe the gospel.

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

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

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

19. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in a ship, mending—

4 with their father Zebedee, Matt. iv. 21, and other labourers here mentioned, ver. 20, all together in a ship, mending—

1 as it were, dorel. * exposeth him, or leadeth him. 3 and those in the ship or boat.
the ship mending their nets.

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

21. And they went into a city of Galilee, called Capernaum, Matt. iv. 13.

22. And they were astonished at his doctrine: for they taught him as one that had authority, and not as the scribes.

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

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

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

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

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

28. And they wondered extremely at his way of instructing them, Matt. vii. 28. For his manner of teaching was not like that of the doctors of their law, who only expound the law and tell them the traditions of their fathers the Jews; but he as one that came with power from heaven to give new rules of life delivered his doctrine with great authority.

29. possessed with a devil, (Luke iv. 33, see Mark iii. 22. 30,) which cast him into a fit of epilepsy; and—

30. subdue, quell, undo us, cast us out of our possessions? I know—

h This is more than was ever heard of before, and therefore sure his doctrine comes from heaven in an extraordinary manner; for it appears that he hath an authority over the devils themselves, and they are subject to him.

31. They obey him.

4. in an unclean spirit; see note [a] on 2 Cor. xii. 5. the unclean spirit having disquieted him, (troubled him, wrought or boiled within him; see note [c] on ch. ix.) and having cried, σωματίζει καὶ κρίζειν. 6. what is this new doctrine? that, τίς ἡ διδαχή ἡ καινὴ ἀπό συρίας, ὑπ'.
28 And immediately his fame spread abroad throughout all the region round about Galilee.
29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
30 But Simon’s wife’s mother lay sick of a fever, and anon they tell him of her.
31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.
32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.
33 And all the city was gathered together at the door.
34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.
35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.
36 And Simon and they that were with him followed after him.
37 And when they had found him, they

1 through all Galilee, a third partition of Palestine, called the ambient or circumjacent region of the nations which encompassed Judæa. See note [e] on Matt. iv.

took hold of her hand, and raised or lifted her up; and as soon as he did so, the disease forthwith left her, and she was so well that immediately she attended and made provision for them.

well nigh all the inhabitants of that place were gathered—

8 presently,
said unto him, * All men seek for thee.

38 And he said unto them, Let us go into the [\(b\)] next towns, that I may preach there also; * for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

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

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

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

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

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

45 But he went out, and began to publish it much, and to blase abroad the matter, insomuch that Jesus could no longer with safety come publicly into the city, but was fain to withdraw himself into places of solitude, (see note [b] on Matt. viii. 4,) and yet even there the people found him out, and in great multitudes came to him from every quarter.

* Sir, thou art extremely inquired for and sought after by all.

* for that was the appointment and employment for which I was sent by my Father.

* If it be thy pleasure to shew forth thy power, thou art most able to cure me of my leprosy.

* It is my pleasure; be thou cured of thy leprosy.

* with threats commanding him not to speak of it, (see note [b] on Matt. viii. 4,) he forthwith—

* See notes [c] [d] on Matt. viii.
AND again he entered into Capernaum after some days; and it was noised that he was in the house.

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

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

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

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

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

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

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

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

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

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

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

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

14 And as he passed by, he saw Levi the son of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

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

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

If your master be a pious and holy person, how comes it to pass that he observeth not that which all pious Jews (those of the sect of the Pharisees, ch. vii. 3, 4.) observe most carefully? viz. to abstain from all pollutions, and so not to eat or converse with any heathen person, or such as frequently trade with such.

* Or, came also and sat (or lay) together; for the King's MS. reads, και ἐπερχόμενοι ἐδίδοται.
17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

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

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

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

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

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

23 And it came to pass, that he went on their journey through the cities, and spake in the synagogues, preaching the gospel of the kingdom of God. And the power of the Lord was with him, so that his word of grace was found ready powerfully to accomplish the things he spoke.

1 my special business for which I am sent is to reduce wicked men to new life.

5 according to their custom of frequent fasting, were now on a day of fast: and they—

h See note [e] on Matt. ix. 15.

1 if he do not take care not to run that error, that patch of new cloth (see Matt. ix. 16.) taketh away—

2 Or, the Pharisees; for the King's MS. (and divers others) read, καὶ ὁ Φαρισαῖος; and in the end of the verse καὶ ὁ τῶν Φαρισαίων is left out.

3 were fasting, ἤσαν ἑσπερέως.

4 perish, ἀπολογίτων.
through the corn fields on the sabbath day: and his disciples [a] began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

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

26 How he went into the house of God [b] in the days of Abimelech, just before Abiathar's coming to the high priesthood, and did eat—

1 in the time of Abimelech, just before Abiathar's

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

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

AND he entered again into the synagogue; and there was a man there which had a withered hand.

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

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

28. See note [a] on Matt. xii.

CHAP. III.

* the synagogue at Capernaum, ch. i. 21.

2. And the Pharisees, ver. 6, desirous to have somewhat to lay to his charge, thought they had now an opportunity, and therefore observed greedily what he would do to this lame man, whether he would heal him on the sabbath day or no.

* about, or before Abiathar's being high priest.
And he saith unto them, Which do you conceive to be most unlawful on the sabbath day, to hurt by not helping, when I am able, to be guilty of killing one whom I can save? or else to work a cure, to deliver one in distress or danger?

... that their hearts were so hardened, as flesh which hath a thick skin grown over it, keeping his words or miracles from having impression on them.

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

But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea.

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

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

For he had healed many; insomuch that they pressed upon him to touch him, as many as had plagues.

And unclean spirits besought him to give them leave but to touch him, and as many of them as had any disease upon them, (see note [c] on 1 Cor. iv.)

And those that were possessed with devils, or the devils in the possessed, when—

so that they fell down before him.
spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

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

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

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

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

16 And Simon he surnamed Peter; 17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite.

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

1 the forementioned house in Capernaum, ch. ii. 1.

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

21 And when his friends heard of it, they went out to lay concerning him, they came to him to get him home.

And those that were thus cured by him, and dispossessed (see note [6] on Matt. viii.)

§ a select number: and they—

§ be continually attendant on him as disciples are wont, and go on his errands, to preach his doctrine, &c.

15. And to those he gave power—

16. And these twelve were, 1. Simon, on whom he bestowed a surname, signifying a stone, or rock.

2 pleased, &dgr;ελευ: see note on Col. ii. 18. 3 Zelot: see note on Matt. x. 4. 4 delivered him up, παρέδωκεν αὐτὸν. 5 come into the house, ἐβραότα τοῖς άλλοις.
hold on him: for with them; for it was commonly reported that he was in some excess or transportation.

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

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

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

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

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

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

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

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

30 Because they said, He hath an unclean spirit.

The miracles he doth are by the power of the devil, ver. 22.

He is possessed with the devil, the prince or chief of the devils, (see note [f] on Mark xii.) and by his power it is, not by any divine authority, that he cures and casts out devils.

1 See Luke xi. 18.

m the whole community of devils make an insurrection and schism against one another, they will certainly be destroyed and not long continue.

27. No man can come into the house of a strong man, and rob him. See Matt. xii. 29.

28. See Matt. xii. 31.

n shall resist the Holy Spirit, (see note [h] on Matt. xii.) there is no pardon to be had for him, without particular repentance and reformation, but is—
31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.
32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.
33 And he answered them, saying, Who is my mother, or my brethren?
34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

36 desire thee to come to them.

q shall be valued by me as dearly as any of the nearest relations is by any man.

CHAP. IV.

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

2 And he taught them many things by parables, and said unto them in his doctrine,
3 Hearken; Behold, there went out a sower to sow:
4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.
5 And some fell

1 See Matt. xiii. 4.

Or, seeking him: for the King's MS. reads γραφήνεις αὐτόν. abode on the sea, καθήσαται ἐν.
on stony 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 because it had no root, it withered away.

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

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

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

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

11 And he said unto them, Unto you it is given to know the mystery of God’s dispensing of his grace, which to others is more obscurely delivered in parables,

12 In such a manner, that although they hear God’s word, yet they are not wrought on by it so far as to be converted, or to have their sins pardoned; and this is a punishment of their own faults in holding out against God’s word and not embracing it. See Matt. xiii. 15.

13 But as parables are a way of obscuring doctrine to the careless heedless hearers, so have they a special energy in them, which worketh most sharply, and with greatest quickness on the diligent hearer, such

See note [a] on Matt. xiii.
The sower soweth the word.

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

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

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

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

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

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

The gospel of Christ wheresoever it is received, as it ought, is diffusive of itself, is as a candle lighted and brought into a room, on purpose to shine forth to others in communicating the light we have, (see Matt. v. 15,) and in actions of the light, Christian performances.

Or, out of their heart, for the King’s MS. reads, ἀνὰ τῆς καρδίας αὐτῶν. scandalized, σκανδαλίζωνται. desires which are about other things, ἀλλὰ περὶ τὰ λοιπὰ ἐπιθυμίας. is it not that it may be put, ἐμφανίζω ἐπιτεθῇ.
22. For the doctrine which is taught you by me, in or out of parables, must be both practised and published by you, and therefore (for no other reason) it is revealed to you, and that by way of parables, which are the obscuring of it, that having acquired the understanding of them you may set the more value on them for your own practice, and be more industrious to communicate them to others: see Matt. x. 26.

23. And therefore let there be a weight laid on these and all other my words, and be sure you lay them up to do accordingly.

24. And he further said unto them, Mark diligently (and practise accordingly) what you hear: as you deal with God, so will he deal with you; and to those of you that heed and make use of what is said to you, more knowledge shall be revealed.

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

26. ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28. For the earth bringeth forth fruit in its season, and yet without any contribution of itself; first the blade, then the ear, after that the full corn in the ear.

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

Which should not be made manifest, δὲ μὴ φανερωθῇ. Nor was it made secret, εἰς ὑπὸ διάκρισιν. Consider, behold. Green corn like grass, then the stalk, or stalk, then the full corn on the stalk, χόρτος, ὑδατήσχος, ὑδατήσχος ὑπὸ τέσσαρον. Is ripe.
And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

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

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

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

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

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

37 And there arose a great storm of wind and rain together, and the waves—

38 And he was in the hinder part of the ship, asleep on a pillow: and they a-

30 And he said, our course, he then takes us to himself and rewards us: and whencesoever Christ's word and grace meets with an honest heart, thus it is upon his first being revealed to him.

31. The state of Christianity is like to the sowing of mustard seed: there the word and grace of Christ is sown in the heart, as a little grain of mustard seed in a garden; it is small and unconsiderable at the sowing, as the mustard seed is the least of all seeds.

32. But being sowed, as the mustard seed comes up, and within a while grows into a tree, (Luke xiii. 19,) and hath branches big enough for birds (to build nests in and roost, Luke xiii. 19, or) to be defended from sun or weather in them, so doth that in the honest heart bring forth most abundantly, by the grace and blessing of God upon the use of his talents of grace.

8 in such a manner as was most intelligible, and withal most profitable for them.

h on a certain time, Matt. viii. 23, in the ship—

i alone, without the multitude in the ship.

k tempest of wind and rain together, and the waves—

14 on that day, ἐν ἐκείνη τῇ ἡμέρᾳ. 16 as he was, into the ship, ἐσ ἐν τῇ πλοῖσι.
wake him, and say unto him, Master, carest thou not that we perish?
39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?
41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

AND they came over unto the other side of the sea, into the country of the Gadarines.
2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:
4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.
5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

k we are ready to be drowned, and wilt thou continue asleep, and take no care to preserve us?

1 how should it be possible for you after so many evidences and experiments of my power, and readiness to preserve you, not at all to trust or rely on me?

CHAP. V.

a the coast where Gadara, Matt. viii. 28, and Gergesa lie together: see ch. viii. 10.

b two men, Matt. viii. 28, which were in a phrensy, possessed with devils, in a raving lunatic manner of unruliness.
3 And one of them here mentioned (as the other also in St. Matthew) had—
6 But when he saw Jesus afar off, he ran and worshipped him,
7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.
8 For he said unto him, Come out of the man, thou unclean spirit.
9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.
10 And he besought him much that he would not send them away out of the country.
11 Now there was there nigh unto the mountains a great herd of swine feeding.
12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.
13 And forthwith 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 sea, (they were about two thousand;) and were choked in the sea.
14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.
15 And they come
to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

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

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

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

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

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

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

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

23 And besought 1 sober, or, in temper, σωφρονῶσαν.
him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

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

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

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

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

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

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

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

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

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

33 But the woman and I am confident she will recover.

28. Being thus confidently persuaded in her mind that the least touch of his clothes would cure her.

h flux.

i some cure had been wrought by touching him, turned—

2 disease, μαστίγος.
being by what had been wrought in her assured of his divine power, and so strucken into a great awe and reverence towards him, came and—

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

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

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

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

38 And when he come unto the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly,

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

40 And they laughed at him, saying, Why troublest thou the dead? But when the spirit was come upon him, he gave a loud cry, and came out of the dead damsel, and she arose straightway.

And the father and the mother, Luke viii. 51, leading him the way, he permitted none of his own company to go into the house along with him, save—

See Matt. ix. 23.

Peter and James and John, ver. 37.

1 from thy disease, μαρτγυς σου. 4 follow with him, συνακολουθήσαν αὐτῷ. 5 Or, of them that; for the ancient Gr. and Lat. MS. reads κλαίετων.
the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damas, I say unto thee, arise.

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

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

43. See note [b] on Matt. viii.

CHAP. VI.


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

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this, and such mighty works are wrought by his hands?

3 Is not this man the son of Joseph the carpenter, and were brought up in the same trade with him? is not Mary his mother, and James, and Joseph, and his brethren, and James, and Joseph, and Simon, and are not they also right now living among us? And they were discouraged from following, and so forsook him.

3. Is not this man the son of Joseph the carpenter, and were brought up in the same trade with him? is not Mary his mother, and James, and Joseph, and James, and his brethren, and James, and Joseph, and Simon? and are not they also living among us? And they were discouraged from following, and so forsook him.

4 But Jesus said, A prophet is not so subject to be despised and set at nought any where as among them that are nearest to him, that think they know his beginnings, &c.

4. But Jesus said, A prophet is not so subject to be despised and set at nought any where as among them that are nearest to him, that think they know his beginnings, &c.

1 also, κατ.
5. And accordingly there was such a general unbelief and undervaluing him there in his own country, that he had no fit opportunity there to shew his power in working miracles: only a few sick people that had faith to be healed came and besought him, and those by his bare laying his hands on them were healed presently: see Luke iv. 23.

to cast the devils out of those that were possessed by them.

8. See note [e] on Matthew x.

Whereas the devils came out of the blind and dumb, and the dumb speak, and the blind see. And all the people of the country of the Samaritans about that place heard of these things, and were glad. And they said unto him, Where is thy master? And he said, Behold, he is coming out of the house. And immediately he entered in and cured them. Then came the whole city out to meet him: and when they saw him they besought him to depart from their borders.

5. And they came out, and went in among the swine, and the herdsmen seeing them, were filled with exceeding joy. And the centurion had a dear child, and it was sick and hourly perishing. And he said, Lord, I am a man under tribute, and I fear my lord, lest he should send me away. And I am also under a great bondage: and as for this my servant, it is with me as if it were my own son. When therefore his own servants saw that he had no more power of healing, they came and besought him, saying, Lord, I beseech thee, look upon the house of my lord. And when he came into the house, he saw the child lying on his bed, and fast asleep in the midst of his pangs. And he took the child by the hand, and the child arose straightway. And even those that besought him, when they saw it, were filled with exceeding great joy. And this is a notable token of the power of the almighty God that he made the devils to fly out of the blind and dumb, that he cast them out of those possessed with devils, and that he shewed his power in curing the sick, and showed compassion on the poor. And this is the sign of the dimension and the greatness of the kingdom of God. And he dwelt in the house of Simon Peter, who had a daughter also whom he had and had been sick a long time. So when Jesus heard of it, he took with him Peter and James and John, and went straightway to them. And when he saw Peter's mother-in-law lying in bed with a fever, he touched her hand, and she was healed with a word. And they were astonished, and said, Where did this man get this? And Peter said, and they that were with him, and they marvelled, and said, What is this? Can the devils come out of the devils? And he spake to them many such things in parables, and told such things as these: and he beheld and discerned and perceived many things, and he spake in other words also. And he came again to the coast of the sea, and there sat by the seashore and taught. He that had power to destroy and to create, and to shew great miracles, and to cure the sick, and to give sight to the blind, and to take away the dumbness out of the mouths, and to open the ears of the deaf, and to cast out devils, and to do all things whatsoever he willed. And he spake many such things in parables, and taught in their synagogues and in their houses. And the multitude was great. And he said unto them, Verily I say unto you, many of the children of Israel had an opportunity to see me, and shall not believe: and many more have seen me, and shall not believe. But to whom shall I show my power, and shall I declare my signs and wonders to him? And they that believed received power. And they cast out devils and wrought miracles, and cast out devils out of all the houses of many whom they had, and cured many sick people. And so many people came to see to what they saw him do, that they marvelled, and said, What is this? A new thing shall come forth, and a new thing shall be done. It is a notable sign of the power of God, that he has cast out devils out of the blind and dumb, and he has cast them out of those possessed with devils, and he has cast out devils out of the fever-sick and those who had fever, and he has cast them out of the dumb, and has opened their mouths, and has given them speech, and he has cured the sick, that he may shew his power.
13. And they cast devils out of many that were possessed by them, and using no other means but only that of unction (and laying on their hands, ch. xvi. 18.) they cured many sick persons.

5 now he is risen, the same power that raiseth him worketh also miraculously in him.

10 one of the old prophets raised from the dead, or else such an one as they were of old now newly raised up.

9 the conscience of what he had done to John Baptist made him fear, and say, It is John—

J on occasion of Herodias, whom Herod had married, though she were his own brother’s wife.

18. Whereupon John dealt freely and plainly with him, and told him that it was utterly unlawful for him to live with her.

19. Herodias therefore, being touched with this, designed him a mischief, and would have removed him out of the way by some death or other, but could not any way compass it:

20. For Herod because of his authority with the people, on whom John had wrought very much, (smith Josephus,) was afraid to meddle with him, Matt. xiv. 5, and besides knew him to be a just and holy man, which extorted respect from him, and accordingly he had care to keep him safe, and moreover and 7 [b] observed heard him oft, and in obedience to him did reform many things, and indeed took a delight to hear him, but this one particular of Herodias stuck so close to him, that John’s reproofs could not prevail to make

21. And when [c] a him part with her.

5 For that Herod, Ἀβραὰμ γὰρ ὁ Ἰδραυης. 6 was angry with him. 7 kept him, or looked to him.
convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

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

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

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

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an [d] executioner, and commanded his head to be brought; and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the

k to Herodias's daughter, Ask—

26. And Herod the king was exceeding sorrowful and much troubled, not only that he should be obliged to shed blood upon his birthday, (see note [b] on Matt. xiv.) but especially as having a reverence and kindness to John, ver. 20, and also fearing the inconvenience that might come of it by reason of the authority which John had with the people, Matt. xiv; and yet, because he had sworn so publicly before those that were at the feast with him, that they might not discern either impiety or inconstancy in him—imprudence in promising, or inconstancy in not performing—he granted her request.

festival day came, when Herod on the anniversary of his birth, τῶν γενεσίων. 9 principal men: see note [c] on John i. 10 were at meat with him, συνανακειμένοις. 11 I desire, ἐδώ: see note [g] on Col. ii. 12 a soldier of his guard.
damsel: and the damsel gave it to her mother.

29 And when 1 his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and 2 told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye 3 yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

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

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent 4 them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 13 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and 14 now the time is far passed.

36 Send them away, that they may go into the country round

1 John’s disciples

1 gave him an account of their preaching and miracles, and of the success of both of them.

2 alone, and nobody else with you, into—

3 the disciples, and—

34. See Matt. ix. 36.

35. And when it began to be late toward the evening, (see note [d] on Matt. xiv.) the disciples—

13 And much time being now past, ἐν τῇ ἡμέρᾳ ὑπέρ ταῦτα ἐγένετο. 14 it is already a long while, ἐν τῇ ἡμέρᾳ ἐπνόησε.
about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?

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

39 And he commanded them to make all sit down [c] by companies upon the green grass.

40 And they sat down in several companies or divisions on the ground, after the manner that they used on beds whereon they were wont to eat, (see note [g] on Matt. viii.) by hundreds—

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

42 And they did all eat, and were filled.

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

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

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida,

P of the broken pieces of bread and of the remainder of the fishes.

44. And they that were entertained and supped on these few loaves and fishes were about—

15 lay down bed by bed, ἀνείποι πρασιάλ πρασιάλ.
while he sent away the people. 

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

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

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

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

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

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

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

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

54 And when they were come out of the ship, straightway they had not so laid to heart the miracle of the loaves as to believe him able to do such a miracle as this, (that of multiplying the loaves, &c. being as truly an act of divine power as this of walking upon the sea,) which was a great stupidity and dullness in them. 

9 in the night, (see note [d] on Matt. xiv.) the ship— 

7 toward morning he came walking on the sea, and appeared to design not to come to them, but to pass by them farther that way. 

16 an apparition, or phantasm, φάντασμα. 

17 Or, the men of that place knew him; for the King’s MS. reads, ἐνεργοῦτε αὐτὸν oἱ ἄνδρες τοῦ τόπου ἐκείνου.
55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered into villages, or cities, or the 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 whole.

"the villages in the country regions without the cities, they laid—

CHAP. VII.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with [a] defiled, that is to say, with unwashed hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands [a] oft, eat not, holding the tradition of the elders.

4 And when they came from the market, except they [c] wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brases vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why doth thy disciples not wash their hands according to the tradition of the elders?

6 He answered and said unto them, Why do ye also this which is not of man, but is of your father’s tradition? For the scribes said, Seven times in the day must ye wash your hands.

7 And he said unto them, Is it not known unto you, what that scripture saith, The stones that the builders refuse, those same are laid for the foundation of the church; and the despised stones are become the head stones; and therejected stones are become the chiefstones?

8 Even so it is written, There shall come out of Sion the savest stones, and they shall lay thee down for a foundation.

9 Therefore, whosoever shall call on the name of the Lord shall be saved.

10 And they were astonied with his doctrine: for his speech was not as their doctrine.

11 But he took up a great cup, and gave thanksgiving, and said, Take, all of you, and drink thereof:

12 For this is my blood of the covenant, which is poured out for many for the remission of sins.

13 I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new in the kingdom of God.

14 And when he had taken the cup, gave thanks, and said, Take this, and divide unto you all; for this is my blood of the covenant, which is poured out for many for the remission of sins.

15 I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new in the kingdom of God.

16 And when he had taken the cup, gave thanks, and said, Take this, and divide unto you all; this is my blood of the covenant, which is poured out for many for the remission of sins.

17 Amen I say unto you, I will no more drink henceforth of this fruit of the vine, until that day when I drink it new in the kingdom of God.

18 And when they had sung an hymn, they went out into the mount of Olives.

19 And when they were come at the place called Gethsemani, he saith unto them, Sit ye here, while I go yonder and pray.

20 And he took with him Peter and the two sons of Zebedee; and he began to be sorrowful and very heavy.

21 And he said unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch with me.

22 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

23 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

24 Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak.

25 And he went away again another焉, and prayed, saying, O my Father, if this cup pass not away from me, but must I drink it, thy will be done.

26 And he came and found them asleep again: (for their eyes were heavy;) and he left them, and went away again, and prayed a third time, saying the same words.

27 And when he had returned, he found them sleeping, and they asked him, saying, Master, we watched for thee:

28 And he saith unto them, Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak.

29 Again he went away and prayed, saying, My soul is exceeding sorrowful unto death: tarry ye here and watch.

30 And he came and found them sleeping again: (for their eyes were heavy;) and he left them, and went away, and prayed a third time, saying the same words.

31 And again he came and found them sleeping, because of their heavy sloth; and left them, and went away again, and prayed a third time, saying the same words.

32 Then said he to them, Arise, and let us be going; behold, he that betrayeth me is at hand.

33 Now when they had sung an hymn, they went out into the mount of Olives.

34 And he that delivered me unto you hath the scripture and the power of God.

35 And they saidunto one another, What shall this mean, 'The scripture hath said, He shall take away from the seat of the many, and shall divide unto the residue of his people'?

36 And they understood not that saying of Jesus: they perceived not the thing that he spake.

37 And it came to pass, when even was come, that he said unto them, Now is the son of man delivered unto his enemy, and is set to death.

38 Then said they unto one another, What shall we do? for this man teacheth them that are of his own nation how to repose the elders and the scribes, and the Pharisees.

39 And they that were sent came to the house, and asked them, Why sit ye here? for the master calleth you.

40 And they said unto them, He answered them, saying, He answered them, saying, He answered them, saying, Master, we know not: Nevertheless they knew that he said not unto them, without authority.

41 Then answered the greater part of them, saying, He hath spoken of John the Baptist; and he will take away from us, and is set to death.

42 And he said unto them, John truly was a lamp that shone, and ye were willing. But I am greater than John: for the Father hath commended his works unto me.

43 And they said unto him, What then sign will thou send, that we may know that thou art he that the Christ is come into the world?

44 He said unto them, I will also tell you by an simile; No man lighteth a lamp, and putteth it in a vessel, except he put it on a candlestick; and it giveth light unto all that are in the house.

45 For whatsoever thing is hid from men shall be known; and that which is half hid shall come clearly to light.

46 And these witnesses said, That if we were good, then he would have spoken well of us: but we are evil; because he saith, Whereunto ye go, I come to send fire on the earth.
cording to the tradition of the elders, but eat bread with unwashen hands?
6 He answered and said unto them,
4 Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.
7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.
8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such likethings ye do.
9 And he said unto them, Is not this fair worship and serving of God, to reject all the prime commands of God, the most considerable parts of religion, and act directly contrary to them, and satisfy and content yourselves with some external performances which are not at all commanded by God, but only by yourselves or your rabbins?
10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:
11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.
12 And ye suffer him no more to do ought for his father or his mother;
13 Making the word of God of none effect through your tradition, which ye have delivered: and many
5 injunctions, ἑνδιάμετρα. 6 You do fairly disannul, or abolish, Καλεῖς ἀθετεῖτε. 7 revileth, or speaketh ill of, κακολογεῖν.

1. You are the very sort of hypocrites of which Isaiah prophesied, ch. xxx. 13, men that profess great strictness in performances toward God, and practise in some external things more than God commands them, and impose these upon others as the commands of God, when they are only human ordinances: as for the inward purity of heart, and actions, to which all God's laws of washings, &c., all the ceremonial law of legal uncleanness, did refer, being but the shadow to pourtray the true substantial purity of the heart and soul, the fountain of actions, they take no care of them, transgress against this substantial part of religion in the foulest manner, and spend all their time in these external superfluities, washing of pots, &c., the ordinances of their rabbins only.

9. And he said unto them, Is not this fair worship and serving of God, to reject all the prime commands of God, the most considerable parts of religion, and act directly contrary to them, and satisfy and content yourselves with some external performances which are not at all commanded by God, but only by yourselves or your rabbins?


9. If when a man's parents want any thing which the son hath, (and so is bound by nature and the fifth commandment to give it them,) he can tell them that he hath taken an oath, not to relieve them, he shall be free from the obligation of the fifth commandment. See note [c] on Matt. xv.

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

13. And so by this invention of yours ye free a man from any obligation of honouring or succouring his parents when he hath no mind to it: and many—
15. As for your question, ver. 5, about washing, know this, that the true and real pollutions which God would have all men to avoid are not those which come from the meats and drinks, and such external things, but those of wicked thoughts and words and actions, those are the great defilements principally aimed at in the legal prohibitions, and forbidden by them.

16. Take notice of what I say, though it be contrary to the rules of purity as they are understood and practised by you; for this is a reformation that I am sent to work in your law.

19. Because his heart or soul being the principal part of him, and that which alone is capable of defilement, all sin being an act of his will and choice, the meats which we take in enter only into the stomach and belly, not into the heart; and being taken in, if there be any polluted part in them, that is voided and carried out in the draught; and by the purging out those dregs all meats are made clean and nutritive.

20. But as in the law of Moses it is observable that the excrements and whatsoever (almost) comes out of a man polluted all it touched, Deut. xxiii. 13; 21, 22. So thereby is signified that all defilements of the man are those that come from within him, having their beginning from men’s wicked will and choice: such are evil machinations, or conspiracies, (see note [e] on Matt. xv.) adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

8 machinations, διαλογισμοι. 9 immoderate desires, wickednesses, πλεονεξίαι, πωμηλίαι.
10 calumnies, βλασφημίαι.
23. All these evil things come from within, and defile the man.
24 ¶ And from thence he arose, and went * into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.
25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:
26 The woman was * a Greek, a Syrophoenician by nation; and she besought him that he would cast forth the devil out of her daughter.
27 But Jesus said unto her, 1 Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.
28 And she answered and said unto him, 2 Yes, Lord: yet the dogs under the table eat of the children's crumbs.
29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the Galilæans.

23. These vile things are they that are truly said to come out of the man, that is, out of his soul, betraying themselves by actions, and leaving a stain and blemish upon it.
§ to the utmost parts of Palestine, which border upon Tyre and Sidon—

1 I am first to exercise my office, to distribute my miracles of mercy, among the Jews, which have always had a nearer relation to God than any other nation, and all other nations looked on by them as vile and profane, not to be conversed with; they are first to be taken care for, and when they have their fill, then the fulness of God's mercy may overflow to the Gentiles.

k Though it be so, Sir, yet that which may be had by another poor creature without prejudice to the Jews is all that I beg of thee, and such proportions are allowed even to dogs when the children have the full meal.

29. And he said, The faith expressed by this answer of thine is such, Matt. xv. 28, and so much beyond ordinary, that it shall not go unrewarded, and therefore go thy way—

11 extraction, τῷ γῆρας.
of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

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

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

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

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it:

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

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

1 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

12 dumb, or that could hardly speak, tonguetied than above measure, ἑπτακεφαλικός.

13 groaned, ἐστρεψάζω. 14 more
3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

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

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

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

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

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

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

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

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

b distributed them, gave every one of the multitude a portion.

c appointed them to give every one a piece of fish.

d the coasts of Magdala, Matt. xv. 39, or Magadon, (as St. Jerome and St. Augustine there read it,) a village near which lies another called Dalmanutha; so that either of them might fitly denominate the whole.

* requiring him to shew them some miracle from heaven, by which they might know him to be a prophet; but this they did, not out of sincerity of heart, to believe in him upon any such miracle, (of which they had store already,) but only to ensnare him.
12 And he sighed deeply in his spirit, and said, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

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

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

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

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

17 And when Jesus knew it, he saith unto them, 'Why reason ye, because ye have no bread? perceive ye not yet, neither understand ye, how ye have your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

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

20 And when the seven among four thousand, how many baskets full of fragments took ye up? They say unto him, Seven.

1 See note [a] on Matt. xvi.

2 This he saith to reproach us for our negligence in providing and bringing victuals with us.

3 Why should you think that my speech should relate to your having no bread? as if I were not able to supply that want: will you never understand nor consider what is done before you? will you always be thus senseless, thus unimprovable, that nothing can enter into you, making no use of eyes or ears or memory, after all this?

4 See note [b] on Matt. xvi.
21 And he said unto them, **How stupidly inconsiderate are you!**

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

23 And he took the blind man by the hand, 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.

24 And he looked up, and said, **I see men, but cannot distinguish them from trees, but that they walk.**

25 After that he put his hands again upon his eyes, and **wrought the cure perfectly upon him**: and he—

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

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

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

29 And he saith unto them, But

7 How do ye not consider? 7 How do ye not consider? 8 into, et al. 9 recovered sight. 10 I see men, for, as trees, I see them walking; or, I behold men, for I see as it were trees walking: so the King’s MS. and many printed copies, ἅρμα προς ἄρμα πάσως, ἢ dr kαί νεόν ἡμῖν, πέρηκε.
whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

"And he charged them 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 of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

And he spake openly. And Peter took him, and began to rebuke him.

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

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.

For what shall it profite a man, if he shall gain the whole world, and lose his own soul?

the long expected Messias of the world.

P not proclaim him as yet to any that he was the Christ: see Matt. xvi. 20.

4 the prophecies of the Messias could not be fulfilled, unless he suffer, and be rejected, and at last put to death by the great consistory or sanhedrim of Jerusalem, (see note [c] on ch. v.) and rise again the third day.

in the hearing of the people (see note [a] on John vii.), or without any figure or parable to involve it, which formerly he had often used, John ii. 19, and iii. 14. Matt. xvi. 4.

**t**elling him, that his proposal was contrary to the will of God, the prophecies, the end of his coming, the salvation of men, and such only as was fit for the adversary of all these to propose to him.

will undertake to be my disciple, must resolve not to care what becomes of his own secular advantages, or of even life itself, but prepare himself for the same death that I shall die before him, and to follow me as a disciple both in life and death.

35, 36. And let me tell him, that the great care of preserving himself, if it make him to deny or forsake me in the pursuit of it, shall not be a probable course of standing him in any stead in this world, it shall be the very means to destroy many, who, if they continued firm to their profession, might probably escape, (see Matt. xvi. 25,) and however, the advantages to the constant and losses to the cowardly in another life are infinitely above all other considerations.
37. Or what shall a man give in exchange for his soul? 38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

37. The losing of life here, if it happen by an unchristian desire to save it, or however, everlasting death, is so great a loss, that nothing else is worth having which is so purchased.

38. See notes [m] and [n] on Matt. xvi.

CHAP. IX.

And he said unto them, Verily I say unto you, "That there shall be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. 3 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what he said. 7 And it came to pass, while he thus spake, a cloud overshadowed them: and behold, a voice came out of the cloud, saying, This is my beloved Son, in whom I am well pleased. 8 And when the disciples heard it, they fell on their faces, and were sore afraid. 9 But Jesus came and touched them, saying, Arise, and have no fear." And when they had lifted up their eyes, they beheld no man save Jesus. 10 And they went down from the mountain, and into a city: and when they had entered, Jesus asked them, What thought ye in the journey? 11 They said therefore unto him, Master, we had a thought in the journey, that it was Moses, and Elias, which appear unto us. 12 But he said, It is I; be not afraid. 13 And they went on to the other side of the sea of Tiberias, in the land of Gad. 14 And Jesus went up into a mountain, and there he sat with his disciples. 15 And the people, when they knew that Jesus was come into Galilee, went to him, and sought him, and spake unto him, saying, Art thou the预期 of John our Baptist, which was before us, saying, Where is he? and we went to him, and he told us, He is he. 16 And all the people, when they heard all these sayings, were mighty amazed. 17 And they asked him, saying, What shall we do then? He answered and said unto them, He that hath two coats, let him give to him that hath none; and he that hath food, let him do likewise. 18 Then Peter said unto him, Behold, we left all, and followed thee. 19 And Jesus said unto them, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, and the gospel's, 20 But he shall receive an hundredfold 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. 21 But many that are first shall be last, and the last first. 22 And he said to his disciples, The day shall come, when ye shall desire to see one of the days of the Son of man, and shall not see it. 23 And they shall say to you, Look here, or look there: Go not after them, nor follow them. 24 For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. 25 For where two or three are gathered together in my name, there am I in the midst of them."
what to say; for they were sore afraid.
7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying,
4 This is my beloved Son: hear him.
8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.
9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man was risen from the dead.
10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.
11 ¶ And they asked him, saying,
12 Why say the scribes that Elias must first come?
13 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.
14 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.
15 And when he came to his disciples, by and for you. See Matt. xvii. 11, 12.

1 held a discourse, disputing among themselves, τὸν λόγον ἐκφάντασεν πρὸς ἐμοί τα τούτα συνή-
2 τοτεν. 2 The scribes say, Ὅτι λέγουσιν οἱ γραμμ. 3 also is come, καὶ ἩΛ ἐλήλυθε.
he saw a great multitude about them, and the scribes questioning with them.

16 And he asked the scribes, "What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And whereas ever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit taking him, and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftimes it hath cast him into


8 a disease, which when it is upon him takes away his speech (an epilepsy, Luke ix. 39.) and hearing, ver. 25.

19. He said to his disciples, or, In his answer to the man he said to his disciples: see Matt. xvii. 17.

1 put him into a fit,
the fire, and into the waters, so as to endanger his life.

1 If thou canst believe me to be able to do it, thou mayest then be capable of this miracle; for all things—

If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, thinking verily that they were not able to cure this disease, asked in private what the reason was.

32 And he told them, that to the curing of this disease they ought to have fasted and prayed, and their not using that means (which they ought to have used) was it that made them not able to do it, and that was the culpable omission which he reprehended in them, ver. 19. See Matt. xvii. 21.

And Christ now determined to be more private, seeing and telling his disciples how little good was now likely to be done by his further miracles, it being certain that the chief of the Jews would, instead of

* put him into a great disquiet, ἔν τῶν μαθητῶν εὐαγγελίζοντος.
his disciples, and believing on him, put him to death; but as this should be, so within three days he should rise again, and that would be a proper means to convince some. (See note [5] on Matt. viii.) But they understood——

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for they had, as they went along, fallen into a contention which of them was to be preferred before, to take place of the rest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, the same who should be the greatest.

36, 37. To which purpose he gave them a significative emblem in shewing them a little child, and having done so, taking him into his arms and embracing him; by the former part intimating, (what was before expressed, ver. 35,) that he that will expect to be capable of any office of dignity from him, (to have that authority in the church after, which he hath now from his Father,) humility and meekness is the only way to it; by the second, (his embracing the child,) his great kindness to, and particular owning of such humble followers of his: they have commission from him, as he hath from his Father, and the receiving, or entertaining and submitting to them, is interpretatively the entertaining and obeying of Christ, and by consequence of God the Father, whose commission Christ came with.

who was greatest, τις μεγαστώτερος.
because he followeth not us.

30 But Jesus said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

30 For he that is not against us is on our part.

40 For he that goes out into the field, doth always take one part or other; and his not engaging against me, as is evident by his using, not blaspheming my name, is an argument infallible that he is on my side, believes in my name, which he makes use of to such purposes.

40. For the proposal of thine is like that of Joshua, Numb. xi. 28, and is to be answered as that was by Moses. Let as many cast out devils in my name as will or can; for though they accompany not with us, as then Eldad and Medad were not with the rest of the seventy, ver. 27, yet assuredly the same Spirit worketh in them, and I shall not be dishonoured by such.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hunged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter life hale, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is

48. And on the other side, he that shall oppose me in the least degree, discourage the meanest Christian, hinder his progress in Christianity, his condition is so sad, that as it were much better for him never to have been born, so being born it were a preferment to him to be annihilated again.

43—48. It is a sad thing that Christians should, by any temptations or occasions whatsoever, be aliened from Christ; yet such things are to be looked for; and therefore the great misery of it and infelicity lies upon them that do contribute any thing towards it (see Matt. xviii. 7). And therefore, if any thing that is most near unto thee, most useful, or necessary to thy secular concerns, be a means to alien thee from the service and profession of Christ, part with it most readily and speedily; thou hadst better lose that and (after whatever sufferings here) inherit heaven eternally, than (after whatever temporal enjoyments here) to be thrown into hell, where the remorse for such folly, and the sharp torments attending it, shall never be at an end.
better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be [e] salted with fire, and every pious man will preserve himself pure from all evil affections, as the sacrifice is by salt from all putrefaction.

50 Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? *Have [f] salt in yourselves, and have peace one with another.

AND he a arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, *Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, *Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, *For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

49. For every apostate or temporary Christian, every wicked man that by the temptations of the flesh fore-mentioned is taken off from the Christian course, shall (like a burnt offering) be consumed with fire, but every pious man will preserve himself pure from all evil affections, as the sacrifice is by salt from all putrefaction.

* As the doctrine and grace of Christ is useful to you in respect of yourselves, to eat up corruptions in the soul, so let it have that other quality of salt, as it is a sign of union and of the perpetuity and firmness of that, and so let it engage you in all amity and peaceableness with other men.

CHAP. X.

a departed from Galilee, Matt. xix. 1.

b Is it lawful for a man upon a dislike of his wife, for other causes besides fornication, to put her away? This they asked out of an intention to ensnare him, knowing his doctrine in this matter, Matt. v. 32, contradicted that liberty which they had by Moses.

c Moses gave us liberty to do so, Deut. xxiv. 1.

d This law wherein that was permitted by Moses was written to provide by that means against the inflexibleness and impersuasibleness of the Jews' hearts, which, if this were forbidden them, would be apt to commit some greater villany.

6—9. But the prime law of the creation was quite otherwise, making the union between husband and wife a sacred thing, that must not be violated by any. See note on 2 Peter i. 6.
7 For this cause shall a man leave his father and mother, and cleave to his wife;  
8 And they twain shall be one flesh: so then they are no more twain, but one flesh.  
9 What therefore God hath joined together, let not man put asunder.  
10 And in the house his disciples asked him again of the same matter.  
11 And he saith unto them, Whosoever shall put away his wife, and marry another, committh adultery against her.  
12 And if a woman shall put away her husband, and be married to another, she committeth adultery.  
13 ¶ And they brought young children unto him, that he should touch them: and his disciples rebuked those that brought them.  
14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.  
15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.  
16 And he took them up in his arms, put his hands upon them, and blessed them.  
17 ¶ And when he was gone forth into

* by living as an husband with her, whom he marries, when he is the husband of another, and causeth his own wife, from whom he thus unreconcilably parteth, to commit adultery, Matt. v. 32; that is, giveth her great occasion and temptation and danger to do so.  
13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

8 they are of that temper of innocence and simplicity, (and being impotent themselves resign themselves up to be aided and sustained by others,) that they are of all others the fittest emblems of those of whom the Christian church is made up here, and heaven hereafter.  
15. And he that shall not come to Christianity as a little child, with that very humility and self-denial and resignation, and sole dependence on Christ, as is observabule in one of this age, shall never be received or entertained by Christ.
the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [8] Depraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieving: for he had great possessions.

23\n\nAnd Jesus looked round about, and saith unto his disciples, How [c] hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard

1 a young man, Matt. xix. 20, a ruler, Luke xviii. 18.

1 The attribute of good belongs truly to none but God: is that thy meaning to acknowledge me such when thou callest me by that title?

k the six commandments of the second table of the decalogue, Honour thy father and thy mother, Thou shalt not commit adultery, &c., and instead of the tenth, Thou shalt rest contented with thy own, and not seek to increase thy own condition by the diminution of other men's.

m approved these gracious beginnings in him, and accordingly spake friendly and kindly to him, to allure and advance him to that degree of contempt of worldly possessions and riches (which otherwise would depress his soul, and make him incapable of true discipleship, as the thorns in the parable of the sower) that might give him the true advantages of wealth, ability of relieving and supporting others, and by a readiness to suffer the utmost in that profession, qualify him for a capacity of discipleship first, and then of eternal treasure.

n undertake the doctrine of Christ here, or be made partakers of his glory in the kingdom of heaven hereafter!

1 Or, behold a certain rich man: so the King's MS. reads, δοῦ ν ἐπὶ πλαθεῖς. 2 Deprive.
is it for them that trust in riches to enter into the kingdom of God?

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But [d] many that are first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them; and they that looked upon wealth with the eye of the world, as that which can help them to all they want, to enter into—

33 for such a rich man continuing in that worldly-mindedness to enter—

See Matt. xix. 25.


29. See Matt. xix. 29.

* See note [e] on 2 Peter iii.

31. But for you who talk so much of your sufferings know this, that of those that come in latest to discipleship or apostleship (as Paul), some shall in diligence and bringing in proselytes to Christ, 1 Cor. xv. 10, very much outstrip those who came in first, (that is, Peter who here speaks and the other disciples of Christ's first election.)

32. And as Christ before and his disciples after him were going up to Jerusalem they began to consider the danger of this voyage, the sanhedrim re-
them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the

solving to kill him, John xi. 59, and sending writs to apprehend him, ver. 57, and they were horribly afraid, whereupon he took the twelve into a nearer conference, Matt. xx. 7, and began to tell them distinctly what usage he should now meet with at Jerusalem.

because they have not themselves in the sanhedrim power to put any man to death, they shall deliver him up to the Romans to do it.

he shall be reproachfully dealt with and scourged, and spit on, and put to death, and the third day—

And the mother of James and John in behalf of her children came (Matt. xx. 20.) to him with a petition. See note [a] on Luke vii.

The preferment which ye ask for is not such as you take it for, but only a condition of suffering, which perhaps you will not be much in love with or able to support.
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40. But to be advanced before all others is a thing of that nature that I shall not dispose of it according to favour partially, to gratify you or satisfy your importance, but according to those rules and conditions and qualifications which my Father hath set down.

41. And when the ten heard it, they began 'to be much displeased with James and John.

42. But Jesus called them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister.

44. And whosoever of you will be the chiefest, shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46. ¶ And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, there were two blind men, Matt. xx. 30, of which one was called Bartimæus, that is, the son of Timeæus, which sat—

47. And when he heard that it was Jesus that passed by, Bartimæus (and the other in like man-

8 it is not mine to give, save to those for whom it hath been prepared, ἵνα ἴδῃς ὅτι δεότα

9 ἐκάλεσεν τοὺς ἄνδρας ταῦτα, ἵνα ἴδῃς ὅτι δεότα

10 ἐκάλεσεν τοὺς ἄνδρας ταῦτα, ἵνα ἴδῃς ὅτι δεότα
sus of Nazareth, he cried out and said, Jesus, thou son of David—

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he senteth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied,
whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple; and when he had having cured the lame, &c., Matt. xxi. 14, &c., at

b See note [a] on chap. v.

c the Messias, whose coming is prophesied of, and so long expected. See note [a] on Matt. xi., and

d that kingdom of David our father (or of Christ typified by him) which hath been prophesied of, and expected as future, and is now ready to begin: we acknowledge thee, O Lord, in the highest heavens.

in the highest. See note [a] on Matt. xxi.

1 Blessed be the name of the Lord be he that cometh.

2 Blessed in the name of the Lord be the coming, or future kingdom of David our father, εὐλογησάτω ἡ ἄρχομενη βασιλεία to ἐξουσίαν Κυρίου.

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13. 14. And being so, he espied afar off a fig tree full of leaves, and went to see if there were any fruit on it, and when he came he found no one fig nor any thing but leaves on it, the year being, it seems, unseasonable for that fruit, and therefore being willing to shew a miracle on a fruitless tree (which had nothing but leaves to be destroyed by his curse) he said unto it, This tree shall never bear more fruit, but shall wither and dry up presently. Which sentence of Christ, if it be applied as an emblem to men that bear no fruit, it will then signify that they which profess piety (which is answerable to bearing of leaves) must never be found without fruit; if they be, Christ will visit them, and subtraction of grace and destruction will be their portion, the one following upon the other, as the instant withering here upon the word of Christ. But the most pregnant meaning of it is, that the Jews, which were just like that leafy tree, without any kind of degree of fruit on it at this time, when Christ came from heaven to call for it, should suddenly be destroyed.

in the court of the Gentiles, which the Jews were more willing to profane, (see note [6]), and overturned the tables, &c. See note [6] on Matt. xxi.

shall be an holy place, set apart for all the people of the world to worship me in, but you have transformed it into a receptacle for cheats to reside in: see note [c] on Matt. xxi.

3 as they went out, εξέβησαν αὐτῶν. 4 if forsooth, εἰ ἄρα. 5 it was not a season of figs. 6 commodity, σκεία: see note [6] on Matt. xxi. 7 the house of prayer to all nations, ὅτι ἰδεῖς τοὺς λαοὺς τοῖς ἐθνεῖς.
strove him: * for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whatsoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

b for resolving not to be instructed or reformed by him, not to receive the reformation brought from heaven, they were yet afraid that something would come of it derogatory to their authority, for the whole multitude of men that heard him looked on him with admiration.

I went again from Bethany to Jerusalem, Matt. xxii. 20, they saw—

* to the disciples, Believe in God.

23. For I have given that power to you, that if any of you in the fear of God, with full confidence of faith, without all mixture of doubting, shall set upon any the greatest difficulty, though as great as the removing of a mountain, and assuredly believe that through the strength and power of God in Christ it shall be done, he shall do whatsoever he will.

24. This is to be undertaken by you, not upon confidence of your own strength, but by humble prayer to God; and whatsoever you shall thus pray for, believing that I will according to my promise grant it to you, that ye shall be sure to receive from me.

25. But for the obtaining this certain return to your prayers, the other conditions, which have formerly been required (see Matt. vi. 14.) to make men's prayers effectual, must be observed by you, namely, that whenever you pray for any thing to be granted you by God, you put all malice from you, and be filled with all charity even to your enemies, that God may in like manner deal with you.

26. And if you do not so, there is no expectation that any prayer of yours, whether for pardon of sin or any thing else, shall be heard and granted by God.

* Or, scared, because: for the King's MS. leaves out abov.
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,

1 the sanhedrim of the Jews, to whom prophets were wont to approve their mission, and say—

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.

1. And Christ spake many parables unto them, all pertinent to the rebuking of them for their unbelief, as first, that mentioned Matt. xxii. 28, and then, secondly, this here, Matt. xxii. 33, of a man that planted a vineyard, and set an hedge about it, and a place for the winefat, and built a tower, and let it
out to husbandmen, 
and went into a far 
country. 
2 And at the season 
he sent to the hus-
bandmen a servant, 
that he might receive 
from the husband-
men of the fruit of 
the vineyard. 
3 And they caught 
him, and beat him, 
and sent him away 
empty. 
4 And again he sent 
unto them another 
 servant; and at him 
they cast stones, and 
wounded him in the 
head, and sent him 
away shamefully 
handled. 
5 And again he sent 
another; and him 
they killed, and many 
others; beating some, 
and killing some. 
6 Having yet there-
fore one son, his 
wellbeloved, he sent 
him also last unto 
them, saying, They 
will reverence my 
son. 
7 But those hus-
bandmen said among 
themselves, This is 
the heir; come, let 
us kill him, and the 
inheritance shall be 
our's. 
8 And they took 
him, and killed him, 
and cast him out of 
the vineyard. 
9 What shall there-
fore the lord of the 
vineyard do? he will 
come and destroy the 
husbandmen, and 
will give the vine-
yard unto others. 
10 And have ye 
not read this scrip-
ture; The stone which 
the builders rejected 
is become the head 
of the corner:

42, Acts iv. 11, Rom. ix. 33, 1 Peter ii. 7.
11. This was 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 went their way.

13. Soon after, being willing to get some accusation against him, they sent some of the Pharisees and of some of the Herodians together to him, the Pharisees and the Herodians, to catch him in his words.

14. And when they were come, they say what either against the liberty of the people of God, asserted by the Pharisees, or against the power of the Roman emperor, asserted by the others; perhaps also suspecting, by his frequent being in Galilee, (and his apostles most of them being born there,) that he was of the sect and doctrine of the Galileans, that no acknowledgment or tribute was to be paid to the emperor.

a that thou wilt freely speak thy mind what danger soever come of it, and not suffer the fear of Cæsar to restrain thee from telling us the will of God.

b the treacherousness of their design under those fair words, said unto them—

duces, which say there is "no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? [d]
27. Those therefore were then alive when God said this of them, which was long after their death: ye therefore—

28. ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33. And the real substantial performance of all duties both towards God and man is to be preferred before all those ritual performances that religion is generally placed in.
unto him, 'Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 ¶ And Jesus answered and said, while he taught in the temple, 'How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore calleth him Lord; and whence is he then his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

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.

* How comes it to be generally resolved by the doctors of the law out of the scripture, that Christ—

1. This account of thine argues that thou art not far from being a Christian, the doctrine of the gospel containing little more in it beyond this.


h in the temple over against the chest, into which the free-will offerings were cast for pious and charitable uses, Luke xxii. 1.
43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

1 having scarce enough for herself, yet out of that very little hath been liberal, and cast in—

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto 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 and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and 1 out of her penury, ἐν τῆς. 2 plucked asunder, καταλαῦθ. 5. And Jesus answered them, The forerunners that you are most concerned to know are the great dangers that ye shall be in if ye be not very wary of being seduced and drawn off from the truth.

6. For before that time many false prophets and false Christs pretending to deliver the nation from the Roman subjection shall appear among you, and draw many followers after them.
8. For there shall be civil wars among you (see note [e] on Matt. xxiv.) and earthquakes in several parts of your country, and famines and tumults: these are as the first grudging of those great pangs of travail which shall after some time come suddenly upon your nation.

9. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10. And the gospel must first be published among all nations.

11. But when they shall lead you to an empty place, deliver you up, take no thought beforehand what ye shall speak: neither do ye meditate beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12. And these prosecutions and bringing you before tribunals ye must look for from those that are nearest to you, from Jews of your closest alliances.

13. And indeed from all sorts of men the true Christian professors must look for very sharp opposition; all which must not be matter of discouragement to you; for it will be so ordered by the providence of God, that the adhering constantly to Christ will be of all other things the most probable way to deliver you from the present dangers that shall overwhelm the unbelievers and apostates, and the only sure way of

[e] the pangs of travail, ἐλέθλον.  
[f] to them, αὐτοῖς.
unto the end, the same shall be saved.  
14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:
15 And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house:
16 And let him that is in the field not turn back again for to take his garment.
17 But woe to them that are with child, and to them that give suck in those days!
18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
21 And then shall many be ejected: Lo, here is Christ; or, lo, he is there; believe him not:
22 For false Christs and false prophets making you eternally happy, (see note [4] on Matt. x. 22,) whatsoever your sufferings be.
14 the Roman army (see note [5] on Matt. xxiv.) like that which Daniel spake of, besieging Jerusalem, that holy city, towards which the Gentiles ought not to be suffered to approach, &c., (what ye read in Daniel of other times have here a farther completion,) then be sure ye get you out of Judæa: see note [6] on Matt. xxiv.
16 get away with as much speed as possibly he can, and not venture the hazard of his life to save anything that he hath.
17, 18. And the haste will be so great which will be necessary in this conjuncture of time, that they that have encumbrances about them to stop that haste, as for example, women with child, or that give suck, or any else, in case it happen to be in the winter, will be much endangered by it.
19. For they shall be days of most heavy affliction and pressure, such as never were and never shall be paralleled in any time.
17 such fury of the zealots, such intestine tumults and horrid cruelties, and such foreign close sieges from the Romans, and from thence miserable famines and plagues, that it will be imputable as an especial act of God's overruling providence if there be one Jew left undestroyed. But it is foretold by the prophets that a few shall escape, and that all the Jews should not be utterly cut off (see Matt. xxiv. 22, and note [4]); and for the fulfilling that prophecy care shall be taken for the preserving of some, those especially who shall adhere constantly to the obedience and faith of Christ.
21. And so ye are nearly concerned to be careful that ye run not out after any deceivers.
shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken—

1 the hosts of heaven, see Matt. xxiv. 29, shall be shaken—

k See note [q], and on Matt. xxiv. 6, and note [q] on Matt. xxiv. 30, and Matt. xxvi. 64, and præmon. to Revel.

1 from one end of the world to another. See Matt. xxiv. 31.

29. The like judgment may ye make by these signs and prognostics to discern when this vengeance comes near.

29. To which I farther add, that it shall be within the lifetime of some now living and here present, within thirty or forty years: this is sufficient warning for you and answer to your question, ver. 4.

30. Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away; but my words shall not pass away.

* that they may, or, such as may seduce—

* remember I have forewarned you.

hosts, ἑρμήνευσις. 7 the branch thereof is now become soft, and the leaves sprout forth, ἐστὶ γὰρ ὁ κλάδος ἐκεῖνος γένεσθαι, καὶ ἑκάστη τὰ φύλλα.
32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither [b] the Son, but the Father.

33. Take ye heed, watch and pray: for ye know not when the time is.

34. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35. Watch ye therefore: for ye know not when the master of the house cometh, [c] at even, or at midnight, or at the cockcrow, or in the morning:

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

CHAP. XIV.

1. When the passover, which is the preparation to the seven days feast of unleavened bread, (or in the evening of which began the abstinence from all leavened bread,) was now but two days off, that is, about Wednesday in the passion week, the sanhedrim took counsel how they might apprehend him secretly without any great noise, (Luke xxii. 6.) and put—

2. And they resolved on it in council (see Matt. xxvi. 5.) that it were best to defer it till after the passover, lest the multitudes being then there they should rescue him tumultuously.

1 feast, ἑορρ. 2 a cruise, ἄλαβαστρον: see note [b] on Matt. xxvi.
[a] spikenard very precious; and she [b] brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and wheresoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could; she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

4 had in her power, was able; she hath done this prophetically unto me, using this funeral rite as a prefiguration of my death, which is now approaching.

5 to agree with them upon a price, whereupon he would betray him—


[a] shaking or rubbing the cruise, she poured out of it upon. 4 toward embalming, εἰς τὴν ἀπάντασιν. 5 seasonably deliver him up, εἴκοσιν ἀπὸ τὸν παραδείσου.
on Thursday even, the beginning or first part of the paschal day, on which they use to put leaven out of their dwellings, and at the conclusion of it, that is, at sunset following, to eat the passover, his disciples (according to the custom of beginning then to make preparation for the paschal sacrifice on the day approaching) came and said unto him—

Peter and John, Luke xxii. 8, and saith—

the unleavened bread and bitter herbs as a commemoration of the deliverance out of Egypt, (but not the lamb,) see note [c].

And in the night (see note [d] on Matt. xiv.) he comes with the rest of the twelve.

One that eateth in the same mess with me, ver. 20, shall betray me.
21. I am to go out of this world to be put to death, according to prophecies; God hath determined that I should come, and like the good shepherd, incur any hazard, lay down my life for the sheep, and foreseeing the malice of the Jews, and their bloody designs, and the falseness of Judas, &c., hath determined to permit me to be slain by them, and accordingly hath foretold it by the prophets, that I should be led as a sheep to the slaughter, &c. But that will contribute little to his advantage that is the actor in it. It is a most unhappy thing to have any hand in putting the Messias or any other person to death, though their dying may be determined by God to most glorious ends, which the wicked actor or contriver knows nothing of, nor at all designs, but directly the contrary. And therefore any such is a most wretched creature.

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26. And when they had sung an hymn, they went out into the mount of Olives.

27. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28. But after that I am risen, I will go before you into Galilee.

29. But I shall not long continue under the power of death; I shall soon rise again; and when I do so, I will appear to you in Judæa first, John xx. 19, and afterward, John xxii. 1, I will go into Galilee, and thither you may resort to me, and I will give confirmations of your faith, John xx. 20, and settle the whole business of the church, ver. 21, &c., before I ascend to heaven.

in which a covenant of infinite mercy is sealed with mankind, to assure unto them pardon of sin, Matt. xxvi. 28, upon their repentance and new life.

that this is the last passover I shall keep with you; the next feast I shall keep with you will be in heaven:

(see note [f] on Matt. xxvi. 29.)

See note [g] on Matt. xxvi.

discouraged and fall off from me by reason of that which you shall see befall me this night: for as this is the time wherein that prophecy of smiting the shepherd, the man that is my fellow, saith the Lord of hosts, Zech. xiii. 7, is to be fulfilled; so shall that other part of that prophecy be fulfilled, that the shepherd my followers shall be much dismayed and dispersed by the fright of it.

28. But I shall not long continue under the power of death; I shall soon rise again; and when I do so, I will appear to you in Judæa first, John xx. 19, and afterward, John xxii. 1, I will go into Galilee, and thither you may resort to me, and I will give confirmations of your faith, John xx. 20, and settle the whole business of the church, ver. 21, &c., before I ascend to heaven.

be that, ἐμαυτόν. blood, that of the new covenant, that which is shed, αἷμα τὸ τῆς καυμῆς διαθήκης τὸ ἕκκομμένον. scandalized in, or through me, σκανδαλισθείσας. in ἑκτὸς.
29. But Peter, being of a warmer spirit and greater confidence and assurance of his own steadiness than the rest, said unto him—

this night, which is the first part of the Jewish day, before the second cockcrow twice, thou shalt deny me thrice.

the more Christ forewarned him of his fall, the more confidently he affirmed the contrary, That though adhering to thee should certainly cost me my life, yet would I not, to save that life, do any thing contrary to the owning and acknowledging thee that thou art my Lord, and I a disciple that retain or belong to thee. Likewise—

while I go a little way off and pray.

the portion of affliction now present upon him and approaching might pass—

not what seemeth most desirable to my flesh, but to thy divine will and wisdom.

Thou that didst even now express so much kindliness and constancy to me, ver. 31, art thou so unable to do so much less? In this state of agony, which I expressed to you that I was in, ver. 34, coudest thou be so little concerned as to fall asleep when I stayed so little while from you?

over and above, said the more, Though there should be a necessity that I should die with thee, ἐκ περίσσου ἔλεγεν μᾶλλον, Ἐάν με δὲν συνάπτομαι σοι. 12 going before a little, he fell, προελθὼν μικρῶν, ἐκεῖος. 14 Abba, which is, Father, Ἀββᾶ καὶ Πατὴρ: see note [c] on Rom. viii.
est not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly
is 18 ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, 'Sleep on now, and take your rest: [d] it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

38. Believe it, as confident and secure and unconcerned as you are, the danger now approaching me is so near to you also, and the temptation from thence to deny and forswear me so great, that it were fitter for you to be watchful and importunate with God in prayer that you be not overcome by temptation: (see Matt. xxvi. 41). The spirit—

40. See Matt. xxvi. 44.

Fare you well; your watching will now be no farther useful to me, the fatal minute foretold you is now present; behold, I shall presently be apprehended and delivered to the Romans, by them to be put to death (because the Jews could not put to death).

u the sanhedrim of the Jews.

x carry him to safe custody, take care he escape not.

13 forward, προδοτίων.
47 And one of them that drew a sword and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their wid-

48. And Jesus having reprehended that act of hasty unjustifiable zeal in Peter, and cured the wound, restored the ear to him that had lost it, Matt. xxvi. 52, &c., turns him to the company that comes to apprehend him, and said, Are ye come—

this dealing of yours is necessary to the fulfilling of that decree of God's, expressed by the prophecies of Isaiah, &c.

a all his disciples forsook him—

51. And there was a young man who had been (as it is probable) raised from bed by the noise, and so had no more but his inner garment, and that through haste not put on but cast about him, and he followed after to see the event, and the soldiers seeing him were about to apprehend him: and he left—

b Caiaphas the high priest, Matt. xxvi. 57, where the whole sanhedrim was come together.

16 were with him, παρεστηκότων.  17 testimonies were not sufficient.
57 And there arose certain, and bare false witness against him, saying,
58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.
59 But neither so did their witness agree together.
60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?
61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?
62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
63 Then the high priest rent his clothes, and saith, What need we any further witnesses?
64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.
65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike
66 Tell us by divine skill who strikes thee.

* was not equal to that charge of capital crime, were of a lesser moment, if they had been true, not enough to put him to death.
* some that heard him speak of his own death and resurrection after three days under the phrase of this temple, or, the temple of his body, John ii. 19, and they applied this to the temple of Jerusalem, and bare witness that he said so of that.

59. But that, if sufficiently testified, was yet no capital crime.

60. And therefore to get some charge against him out of his own mouth the high priest stood up and said to him, Answerest thou nothing? what sayest thou to these things which these—


" the whole sanhedrim, ver. 53.

18 And neither thus was their testimony sufficient: see note [g].
19 sergeants, officers, apparitors, of ἐπιστραταί.
20 best him with blows of a rod, or cudgel, παλιγμοσύνῃ αἰθοῦ
him with the palms of their hands.
66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:
67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.
68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.
69 And a maid saw him again, and began to say to them that stood by, This is one of them.
70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.
71 But he began to curse and to swear, saying, I know not this man of whom ye speak.
72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before &c., and casting his eye up to Christ, he saw him look earnestly upon him, Luke xxii. 61, which, together with the crowing of the cock, put him in mind of what he had done, and thereupon he wept (as himself confesses here by his amanuensis St. Mark,) but, say the others, he wept bitterly.

CHAP. XV.

And straightway in the morning the chief priests, elders, and scribes, that is, the whole sanhedrim, having sat in consultation, and re-

21 imprecat, ἀναθεμάτιζω. 22 he looked upon him, and wept.
solved that he was to be put to death, (Matt. xxvii. 1,) bound Jesus, and carried—

b I am.

it was the custom for him to loose to the Jews, by way of gratification, some one prisoner, whomsoever the multitude of them should demand, ver. 8.

d that together with his complices was in prison for having made an insurrection, and this man had also committed—

to release them a prisoner according to custom.
gain unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?  
13 And they cried out again, Crucify him.  
14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.  
15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.  
17 And they clothed him with purple, and platted a crown of thorns, and put it about his head.  
18 And began to salute him, Hail, King of the Jews!  
19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.  
20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.  
21 And they compelled Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and dich.  

in compliance to the importunity and clamours of the Jews, though he thought him absolutely innocent, (and therefore sent for water to wash his hands of it, Matt. xxvii. 24,) and though he had inflicted scourging as a lower punishment to release him from this higher, see note on Luke xxviii. 16, released Barabbas, and gave them their desire, delivered Jesus to be crucified.

5 took him aside into an inner hall from that where Pilate sat, (the hall where the prætor sat in judicature,) as a retiring room, and there they first set the whole band of soldiers to guard him to his execution.  
17—19. Then they attired him and set him out like a mock king, (implying that to be the crime for which he was punished, ver. 2,) putting on him a purple garment, and fastening a crown of platted thorns upon his head, and in a scoffing manner bowing themselves to him as to a king, but withal striking him with a cane and spitting on him.

h See note [s] on Matt. v.

1 having scourged him, φερακελάων.  ² which is the prætor's hall, διο ρατον τωνον.
and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink mingled with myrrh: but he received it not.

23 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

24 And it was the third hour, and they crucified him.

25 And the supercription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left.

26 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

27 And they that passed by reviled him, shaking their heads, and saying, Ah, thou thatdestroyest the temple, and buildest it in three days, Save thyself, and come down from the cross.

28 And by this means that prophecy, Isaiah liii. 12, was fulfilled—

29 using an expression of detestation, said, Thou that destroyest—

30 Likewise also the chief priests mocking said among themselves, He undertook to be a saviour of others, and did many miraculous cures on others, but himself he self he cannot save—

31 Let Christ the King of Israel de-
ascend now from the cross, that we may see and believe. And "they that were crucified with him re-viled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloï, Eloï, lama sabachthani? which is, being interpreted, My God, my God, why hast thou for-saken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried, with a loud voice, and gave up the ghost—

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of [c] James

one of them that were—

33. And when the trumpet that sounded twelve at noon had gone, there was—

⁹ the commander of the band of soldiers and other of the soldiers, Matt. xxvii. 54, which stood—

⁴ that when he had so cried he gave, ὅτι οὗτος ἡ γῆ εἰσέβλεψεν.
the less and of Jesus, and Salome;
41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.
42 ¶ And now when the even was come, because it was the preparation, that is, the first day before the sabbath,
43 Joseph of Arimathaea, an honourable [c] counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.
44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.
45 And when he knew it of the centurion, he gave the body to Joseph.
46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.
47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

AND when the sabbath was past, Mary Magdalene, and Mary the mother

8 little. 6 whether he were yet dead, οὐ γὰρ ζῶντιν.
of James, and Salome, had bought sweet spices, that they might come and *embrace him.

2 And very early in the morning the first day of the week, they came unto the sepulchre b[c] at the rising of the sun.

3 And they said among themselves, Who shall roll away the stone from the door of the sepulchre?  

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw *a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7. But stay not here seeking the living in a tomb, but go tell his disciples, and particularly Peter, that according to his own words before his death, ch. xiv. 28, he is risen from the dead, and that, &c.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: *neither said they any thing to any man; for they were afraid.

9 ¶ Now when Jesus was risen early the first day of the week—

1 ran, ἐφυγον.
week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be dammed.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 [e] They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they

9 signs shall attend those that believe those things, οὐμενὶ δὲ τοῖς πιστεύσασι ταῦτα παρακο- λουθήσον.
shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

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THE GOSPEL

ACCORDING TO

SAINT LUKE.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

* which have in these late years been so illustriously acted among us, even—

b instruments and actors of those things which were the subject-matter of this following history;

3. I thought fit also, having gotten exact knowledge of the several passages, to set them down by way of history, most excellent—

4. That thereby thou mayest be confirmed in the belief of those things which are supposed to have been taught thee and received by thee to prepare thee for baptism, viz., the principles of Christianity.

1 have been performed. 2 exactly traced all things from the top, or from the beginning, παρηκολουθηκότι ἀνωθεν πᾶσιν ἀκριβῶς. 3 catechized, κατηχηθης.
5 ¶ THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course, it was his course to go into the sanctuary and offer incense there.

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 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 standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

5 of the family of Abia, 1 Chron. xxiv. 10, that is, of the eighth of the twenty-four courses of the priests which ministered in the temple by their weeks: and his—

4 sincere, upright persons, which so lived in obedience to God's will in all matters of duty, (without indulgence in any known sin,) and to all the Jewish observances, as with God's merciful allowance to human frailties is sure to be acceptable in God's sight.

7. And they were childless in the same manner as Abraham was; for beside the barrenness of the wife they were both of an age conceived to be past childbearing.

10. And while the priest offered incense within, the people, according to the custom, were praying without.

' thy prayer for the people (joined with the incense, Lev. xvi. 17.) and for the whole world (as Josephus and Philo say) is now most effectually heard, God meaning now suddenly to send the Messias, and before him his forerunner, who shall be born of thy wife Elizabeth, and called John.
14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. 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 Ghost, even from his mother’s womb.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20. And, behold, thou shalt be [g] dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21. And the people waited for Zacharias,
and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24, 25. And his wife Elisabeth conceived presently (see ver. 20, and note [m]), and as soon as she perceived it she went out of the way to avoid the discourses of the people, and returned not till the time of the conception of Christ, (and revealing of that,) whose officer and harbinger only John was to be. And Elisabeth blessed God for this miraculous mercy of his, in giving her a child in her old age, and so taking away from her the reproach of barrenness, which was so heavy and unsupportable among the Jews, Isaiah iv. 1.

26. And in the sixth month after Elisabeth's conception, see ver. 36, the angel—

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, 6 Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner

6 Hail, gracious person, the Lord be with thee. 6 it.
of salutation this should be.

30. And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32, 33. He shall be an eminent person, being the Son of God, (see note [I] on Matt. i.) and the God of Israel shall settle upon him a spiritual kingdom, of which that temporal of David was but an imperfect throne of representation, the absolute government of the church, that spiritual house of Jacob, and that kingdom of his shall continue for ever, shall never be destroyed, as the kingdom of the Jews shall.

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

35. And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36. And, behold, thy cousin Elisabeth hath also conceived in her old age, and that barren woman is now six months gone with child.

37. For with God nothing shall be impossible.

38. And Mary said, Behold the hand of the Lord is upon me; for he is mightier than I, and hath sanctified me. And the angel—
And the angel departed from her.

39 And Mary arose in those days, and went as speedily as she could into the hill country, to some city there (of which there were many, Josh. xv. 48.) within the portion of Judah, to visit Elisabeth her cousin;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath done an honour (the greatest that was ever done to any) to me, the unworthiest of all his servants; in which respect all posterities shall look upon me as the happiest person, the most highly dignified by God of any.

49 For the omnipotent God of heaven hath honoured me above imagination, his name be blessed mighty hath done to for it.
me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they call ed him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

50. And his mercy and gracious acceptance and abundant kindness is to those that serve and obey him humbly from time to time to all eternity.

51. Whereas the proud and great designers of the world are so far from being favoured, that they are opposed and confounded by him.

52. Nothing is more ordinary with him than to debase the lofty atheist, and to advance the humble person, though of never so low degree.

53. The poor that calls to him is replenished by him, and the rich man that trusts in his wealth is often brought to beggary.

54, 55. He hath now performed his promise to Abraham and to his seed, hath exhibited to them (the Jews, and all the believing world) that great promised mercy, and so made a provision for them, which shall never fail, sent the Messias, the Saviour of the world so long expected, a mercy that shall never be taken away from us.

9 God had shewn a miracle of mercy to her in giving her a child thus in her old age, and when she had been barren so long.

r on the eighth day, whereon it was the custom to circumcise children and to give them names, the kindred and neighbours met to that purpose, and they intended to call him by his father's name, Zachary.

60. And Elisabeth being also inspired by God, ver. 41, and having by that means received knowledge of the name appointed by God, and not from her husband, who was now dumb, and so had been ever since the angel spake to him, ver. 22, (see Titus Bostrensis, p. 771. B.) answered and said—
61 And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signs to his father, how he would have him called.
63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.
64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.
65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.
66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and [x] prophesied, saying,
68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
69 And hath raised up an [c] horn of salvation for us in the house of his servant David;
70 As he spake by the mouth of his holy prophets, which have been since [p] the world began:
71 That we should be saved from our

and his tongue restored to him as before, and he—

65. And great astonishment and reverence came on all—

* Certainly this child will prove some notable person! And God in a special manner was present to him, to assist and prosper him.

67. And Zachary by especial motion of the Spirit of God coming on him sung this hymn, Blessed be—

u hath performed his promise often mentioned (see Gen. xxi. 1, and l. 24, Exod. iii. 16, and iv. 31.) of visiting and bringing Israel out of Egypt in this spiritual (as formerly he did by way of temporal) deliverance, and by the Christ the Messias now to be born hath redeemed his people—

* a king, a ruler and eminent deliverer for his people; and although the kingdom be not a secular one, yet is he to be born of David's family.
enemies, and from the hand of all that hate us;

72 To perform the mercy promised to our fathers, and to remember his holy covenant;

73 The oath which he swore to our father Abraham,

74 That he would [g] grant unto us, that we being delivered out of the hand of our enemies might serve him [r] without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts until the day of his shewing unto Israel.

AND it came to pass in those days, that there went out a decree from Cæsar in the Roman empire should have their names and

7 deal mercifully with our fathers, meta τῶν πατέρων ἡμῶν ποιήσας ὁ λαος. 8 delivered without fear from the hands of our enemies might serve him. 9 rising of the sun, or the east.

73. Gen. xxi. 16.
Augustus, that all the world should be taxed. 1	[\text{enrolled}.]  
And this taxing was first made when Cyrenius was governor of Syria.)  
3 And all went to be taxed, every one into his own city.  
4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;)  
5 To be taxed with Mary his espoused wife, being great with child.  
6 And so it was, that, while they were there, the days were accomplished that she should be delivered.  
7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.  
8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.  
9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tid-

\footnote{\text{enrolled}.} this first enrolling was.  
3 the stable.  
4 watching the watches of the night over their flock.  

\footnote{b} was sent procurator into Syria (under which province Palestine was) to enrol that part of the empire: note [\text{enrolled}.].  
\footnote{c} to the city where their ancestors were born, and so these to the city where David was born, from whence they came, ver. 4.  
4. And so, though Joseph dwelt in Galilee in the city Nazareth, he was forced to go into Judæa, unto the city of David—
ings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Yeshall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, 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 known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and meditated on them in her heart.

11. For the Messias or God incarnate is this day born in Bethlehem, David's city.

12. And by this you shall distinguish this child from all others; Ye shall find—

* angels, so far from envying this dignity of man's nature that they congratulated it, and thereupon sang this hymn, Glory to God—

14. God be glorified by them which are in the highest heavens, the angels, &c., because of that peace which this birth of Christ hath brought on the earth, and because of that favour, mercy, reconciliation of God toward men, which is wrought thereby, or because of that reconciliation of God toward those that are found sincere before him.

' whole story of all that was told them—

* a stable: see note [c]. 6 Or, peace toward men of good will, or of his good liking: for the King's MS. and the ancient Gr. and Lat. read, εὐδοκίας, consolationis, and so many of the ancient fathers. 7 stable.
And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb 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.

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 Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ.

for the real completion of all those things which were first told them by an angel, and then heard and seen by themselves.

And when the eighth day was come, wherein it was the law and custom for children to be circumcised and named, he was circumcised, and his name imposed on him, which was Jesus, according as he had been named of the angel—

they brought him, as their firstborn, to present him to the priest, and then to redeem him, as Num. xviii. 15. is appointed;

(According to that law given to the Jews, that as the firstborn male of other creatures, so the first-born son (in remembrance of God’s slaying all the firstborn of the Egyptians to deliver them) should be consecrated to God, Exod. xiii. 3, and since the Levites were by God taken instead of the firstborn, it is to be redeemed, Num. iii. 12 and 46.)

And then for her own purification after childbirth, Lev. xii. 6, to offer her pair of turtles, being not able to offer a lamb (which is an argument that the magi had not yet brought their presents, Matt. ii. 11.) according to the commandment of God, that he which is not able to bring a lamb shall bring a pair of turtles, &c., Lev. xii. 8.

an upright and godly man, looking for and expecting the coming of the Messiah, see ver. 38, whether in a spiritual only, or (as most expected) in a temporal kingdom, to restore their liberty to the Jews.

And he had received revelation from the Holy Ghost, that before he died the Messias should come, and he should see him.
27. And at this very time he came by the guidance and dictate of the Spirit into the temple, and when Joseph and Mary brought in Jesus to perform those things which were according to the law usual to be done, then took he—

1 recited this hymn, Lord, now lettest—

29. Lord, now thou hast fulfilled thy promise revealed to me, ver. 26, I am heartily content to die:

30. For I have with these fleshy eyes of mine beheld the Messias,

31. Whom thou hast so long promised, and at last exhibited in the sight of all the congregation;

32. A light afforded to the Gentile world, Isaiah xlix. 6, to reveal to them God's righteousness, (or the way of living which will be acceptable to God,) Psalm cxvi. 18, and (after he hath reformed the religion of the Jews, taught them the substantial instead of the ceremonial observances) to bring the Gentiles to the receiving of that religion, and so to bring much glory and honour to that nation, to those at least that do receive him, or in case they will do so.

m is appointed by God to be a means of bringing punishment and ruin upon all obdurate impenitents, and on the other side to redeem, restore, recover those that will be wrought on by him throughout all this people; and he shall be vehemently opposed; so holy and severe in his precepts and practice that he shall be a butt or sign, such as are mentioned Isaiah viii. 18, a mark for all obdurate sinners to set themselves against;

35. (And that opposition shall bring upon thee either death itself or some sore affliction,) that the machinations and designs of men, (see note [e] on Matt. xv.) which are now kept secret, may come forth, and be discovered by their dealings with him, by the judgments which they pass upon him, some receiving him as the Messias, others not. Sec note [f] on Rom. viii.

n very old, and had lived in the matrimonial estate but seven years, unto which she came a pure virgin;

37. And being now a widow of about eighty-four years old, she constantly frequented the temple (see
which departed not from the temple, but served God with fasting and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake 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 into Galilee, to their own city Nazareth.

40 And the child waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

and was 9 had continued there all the feast days, and then came home, as they—

P they returned to Bethlehem, and there continued till they were warned to remove into Egypt, Matt. ii. 14; from whence returning they came to their own dwelling at Nazareth in Galilee, Matt. ii. 23.

40. And Jesus grew in stature of body and faculties of mind, (his divine Spirit assisting and strengthening his natural faculties,) and was indue with great wisdom through the grace and power of God's Spirit upon him.

9 after they were come a day's journey they missed him, and made strict inquiry after him amongst their—
days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about [a]my Father’s business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

NOW in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being [a] governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip [b]tetrarch of Iturea and of the region of Trachonitis, and Ly-

51. And though in that of staying in the temple (an introduction or essay preparatory unto his office, to which he was sent by God, to whom obedience is due before parents) he did somewhat without his parents’ leave, (see John ii. 43) yet in all other things he lived in perfect obedience to them: but his mother—

52. And Jesus in respect of his human nature, consisting of body and soul, did grow or improve, his soul improved in wisdom, his body in stature, as others of his age are wont, and withal became daily a more eminent illustrious person in the eyes of all.

CHAP. III.

a procurator of Judæa, and Herod, governor of that fourth division of the kingdom called Galilee, and his brother—

8 in my Father’s house.
sanias the tetrarch
of Abilene,
2 Annas and Caiaphas, being the [c] high priests, the
word of God came
unto John the son
of Zacharias in the
wilderness.
3 And he came
b into all the coun-
try about Jordan,
preaching the bap-
tism of repentance
for the remission of
sins;
4 As it is written
in the book of the
words of Esaias the
prophet, saying, "The
voice of one crying
in the wilderness,
Prepare ye the way
of the Lord, make
his paths straight.
5 Every valley shall
be filled, and every
mountain and hill
shall be brought low;
and the crooked shall
be made straight, and
the rough ways shall
be made smooth;
6 And all flesh shall
see the salvation of
God.
7 Then said he to
the multitude that
came forth to be bap-
tized of him, O gen-
eration of vipers, who
hath warned you to
flee from the wrath
to come?
8 Bring forth there-
fore fruits worthy of
repentance, and [b] be-
gin not to say within
yourselves, We
have Abraham to
our father: for I say
unto you, That God
is able of these stones
to raise up children
unto Abraham.
9 And now also the
axe is laid unto the
root of the trees:
2. Annas a chief priest being a man of principal
authority among the Jews, and Caiaphas placed by
the procurator in the pontificate, the word of—
b to several parts of the coasts that were nigh
Jordan, Bethabara, John i. 28, Ænon, John iii. 23,
and by that means all the region about Jordan came
to hear him, and he warned all the people to repent
and be baptized of him, to come in as proselytes of
his, that so their sins might be forgiven, which would
otherwise bring certain destruction on them.
c There shall come a crier, or herald, or harbinger
of the Messias in the wilderness, to fit men by repen-
tance for the receiving of Christ, and part of his pro-
clamation shall be in these words, Every valley &c.,
which may figuratively import the peculiar quality of
the gospel of Christ, which was to work upon the
poor in spirit and exalt them to a participation of the
greatest privileges, which none of the higher, loftier
spirits were capable of, till they were humbled, and
brought down from their heights; but literally they
may seem to foretell the terrible destruction which
should shortly come upon this people for their im-
penitence, the plaining of the land for the coming of
the Roman army, (see note [c] on Matt. iii.,) and the
visible discrimination which should then be made
betwixt the obdurate impenitent unbelievers on one
side, and those that are penitent and receive Christ
on the other.
6. And all men shall discern the deliverance which is
wrought for the penitent believers when all impi-
tents are destroyed.
d destruction approaching?
* do not think it will serve your turn that you are
able to say, (see note [a] on Mark ii.,) We are of the
seed of Abraham, who have right to the promises
made to him, whatsoever our actions are; see Matt.
iii. 9: for I say—
every tree therefore
which bringeth not
forth good fruit is
ehewn down, and cast
into the fire.
10 And the people
asked him, saying,
What shall we do
then?
11 He answereth
and saith unto them,
He that hath two
casts, let him impart
to him that hath
none; and he that
hath meat, let him
do likewise.
12 Then came also
publicans to be bap-
tized, and said unto
him, Master, what
shall we do?
13 And he said un-
to them, *Exact no
more than that which
is appointed you.
14 And the soldiers
likewise demanded
of him, saying, And
what shall we do? And
he said unto them, Do 1
violence to no man, neither
[d] accuse any falsely;
and be content
with your wages.
15 And as the peo-
ple were in expect-
ation, and all men
mused in their hearts
of John, whether he
were the Christ, or
not;
16 John answered,
saying unto them all,
I indeed baptize you
with water; but one
mightier than I come-
eth, the latchet of
whose shoes I am
not worthy to un-
loose: he shall bap-
tize you with the
Holy Ghost and with
fire:
17 Whose winnowing
instrument, see note on Matt. iii. 12,
in his hand, and he is in his—
1 not wrong any.
18. And John Baptist said many such things as these, and more different from these, by way of exhortation and proclamation to the people, concerning the gospel of Christ.

19. And Herod calling him to the court, and hearing him often, and that with great respect to him at first, (Mark vi. 20.) at last being reproved by him for marrying his brother's wife, and for all other sins that John saw him to be guilty of, added yet this—

20. Added yet this above all, that he shut up John in prison.

21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the (e) son of Heli,

24. Which was the son of Matthea, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph.

25. Which was the son of Mattathias, which was the son of Amos, which was the son of Naum,
which was the son of Esai, which was the son of Nagge.

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda.

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Mattathat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Manan, which was the son of Mattathia, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and

HAMMOND, VOL. 1.
when they were end-
ed, he afterward
hungered.

3 And the devil said
unto him, If thou be
the Son of God, com-
mand this stone that
it be made bread.

4 And Jesus an-
swered him, saying,
It is written, That
man shall not live
by bread alone, but
by every word of
God.

5 And the devil,
taking him up into
an high mountain,
shewed unto him all
the kingdoms of the
world in a moment
of time.

6 And the devil said
unto him, All this
power will I give thee,
and the glory of them:
for that is
delivered unto me;
and to whomsoever
I will I give it.

7 If thou therefore
wilt worship me, all
shall be thine.

8 And Jesus an-
swered and said unto
him, Get thee behind
me, Satan: for it is
written, Thou shalt
worship the Lord thy
God, and him only
shall thou serve.

9 And he brought
him to Jerusalem,
and set him on a
pinnacle of the tem-
ple, and said unto
him, If thou be the
Son of God, cast
thyself down from
hence:

10 For it is written,
He shall give his
angels charge over
thee, to keep thee:

11 And in their
hands they shall bear

4. See Matt. iv. 4.

5. See Matt. iv. 8.


1 battlement, προβηγμα.
thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being exceedingly admired of 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 day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those that are bruised,

19 To proclaim to all a year of jubilee, wherein the acceptable year of servants are set free, &c.

2 until, &c.

R 2

12. See Matt. iv. 7.

b being by the powerful incitation of the Spirit of God now stirred up to set upon this prophetic office, returned into Galilee—

d and he made shew to undertake to expound some part of sacred writ, as their doctors are wont to do.

17. And the officer of the synagogue (see ver. 20.) brought him the book of—
And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Verily I say unto you, No prophet is accepted in his own country.

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

And many lepers were in Israel in the time of Eliezen the prophet; and none of them was cleansed, saving Naaman the Syrian.

See note [n] on Mark v.

And all that heard him did with acclamations express that they were amazed at the power and wisdom with which he spake, (see Psalm xlv. 2,) wondering whence he had such excellencies, Matt. xiii. 54; but because they knew he was Joseph's reputed son, one brought up in an ordinary condition, they did not believe on him.

Whereupon he spake unto them, saying, That which among the Jews is by way of gibe vulgarly used to a physician who is himself fallen into any disease or infirmity, "Physician," &c. (which signifies a man that pretends to do cures abroad, but is able to do none at home,) is become appliable to me, who being believed on by strangers, and by that means having opportunities to do miracles or healing among them, am despised and rejected among my own countrymen, very few of whom having that belief of my power as to come to me for cure, Mark vi. 5, I cannot consequently do many such miracles here, Matt. xiii. 58, which in Capernaum and other places I have done.

And so generally hath it been; when prophets have been sent to work miracles of mercy, very few among their countrymen, to whom they were familiarly known, have been found fit to receive them.

As in Elias's time, of the many men and women, particularly of widows that were in that time of famine through all Israel, there was none qualified to receive that miracle from Elias but one only, the widow of Sarepta, or Zarephath, a city of Sidon, 1 Kings xvii. 9.

And though there were many leprous persons among the Israelites in Elisha's time, yet they being his countrymen the observation was there as here, that no one of them had faith to seek and qualify himself for a cure of his leprosy, only Naaman, which was not that countryman, but a Syrian, was by Elisha converted to the true religion, and healed of his leprosy.
28 And all they in the synagogue, when they heard these things, were filled with wrath,
29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.
30 But he passing through the midst of them went his way,
31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.
32 And they were astonished at his doctrine: for his word was with power.
33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,
34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.
35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had cast him into a fit of apoplexy, before or in the presence of them all, the devil and the disease departed from him, and he was very well immediately.

b he spake with authority, Matt. vii. 29, and added miracles also to confirm the truth of what he said.

i was possessed by the devil, and tormented with a sore disease consequent to it, and cried out—

This is very wonderful, beyond all that was ever seen before! for with authority—
37 And the fame of him went out into every place of the country round about.
38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.
39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.
40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.
41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.
42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.
43 And he said unto them, ¶ I must preach the kingdom of God to other cities also: for therefore am I sent.
44 And he preached in the synagogues of Galilee.

*used all means to prevail with him, that he—

*My business is to preach the gospel, (and the cures which I work are but subservient to that,) and this I must preach to the rest of the villages and towns, and not continue still in one place.
AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret.

2 And saw two ships standing by the lake: but the fishermen were [a]gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes; and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that [b]they began to sink.

8 When Simon Peter saw it, he fell down.

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1 came, or flocked about him, ἐκκινήσατο αὐτῷ. 2 having gone out of them had washed their nets. 3 to catch, ἔλεγεν ἄργα ""
My sins make me incapable of receiving benefit from thy miracles: this great miracle of the fish being ready to drown the boat, and to become destructive to me, I beseech thee go out of the ship.

9. This he spake not out of a desire to be rid of his company, but out of a great sense of his own unworthiness, and a great dread and amazement wrought in him by the miracle.

10. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11. And when they had brought their ships to land, they forsook all, and followed him.

12. ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.
And he withdrew himself into the wilderness, and prayed.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

Whether is easier, to say, Thy sins are forgiven thee; or to say, Rise up and sin no more?

What ground have you for this dispute beginning in your hearts, and expressed by your tongues?

Is it blasphemy for him that is endued with divine power, and can cure all diseases with his word, 

hid oft go aside into places of solitude, and

on one of those days, besides his customary going out to some privacy for prayer, he spent some time in teaching or expounding the scriptures to them, and there were present many Pharisees and doctors of their law, and divers others coming from the parts of Galilee, &c., and he exercised his divine power in healing those that thus came unto him from all parts to that purpose.

This is sure a blasphemer, making a God of himself, for none but such can forgive sins.

What reason ye in your hearts?
be forgiven thee; or to forgive sins also? The one ye shall see me able to do, and why may I not then freely, and without injury to any, do the other also? (see Matt. ix. 6.) Whereupon he said to the paralytic, I command thee, and thee to take up thy bed upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured and whispered against Christ, and questioned with his disciples why their Master and they would do that which was so unlawful by the publicans and sinners?

31 And Jesus answering said unto them, They that are
whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

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

36 ¶ And he spake also a parable unto them; No man putteth a piece of new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine desireth new: for he saith, The old is better.

9 When the disciples of John (Matt. ix. 14.) and the Pharisees observe frequent days of fasting, at least two every week, and set apart those days to prayer also more solemnly than the rest, what is the reason that thy disciples do not so at all, keep no solemn weekly days of fasting?

p Can it be expected or thought reasonable for the guests of a marriage feast to fast,

9 there are sad days to come upon my disciples; and when they come, and I, on whom they depend, am removed from them, then will it be seasonable for them to practise that duty of fasting.

r No prudent man putteth a patch of new cloth into an old garment, (see Matt. ix. 16,) or if he do not observe that rule of prudence, then both—

39. It is not best immediately to bring men to an austere course of life, but by degrees, lest they fall off upon the ungratefulness of it: for they that have tasted old wine, which is the smoother, will not willingly leave that for new, which is more harsh, (see Ecclus. ix. 10,) the old being sweeter, more grateful and delightful, and agreeable to the stomach: and thus it is fit to condescend to the weaknesses of men, and not presently to require of my disciples the austerities of fastings, &c., especially while I am with them, which is rather a time of festivity to them, but there will soon be a season for fasting also: ver. 35. &c.
CHAP. VI.

1. In the morning of the day of Pentecost falling on a sabbath day, by which conjunction that day became an high sabbath, Christ passed through the corn fields, which were now full ripe, (this feast of Pentecost being called the feast of harvest, Exod. xxiii. 16,) and his disciples (see note [a] on Matt. xii.) plucked the ears of corn and eat of it.

2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3. And Jesus answered them, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4. How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5. And he said unto them, That the Son of man is Lord also of the sabbath.

6. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7. And the scribes and Pharisees "watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8. But he knew their thoughts, and said *observed him insidiously, and at last asked him whether the working a cure on the sabbath day were lawful or no? Matt. xii. 10, that they might—*

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*a second prime sabbath.  
b designs of treachery, (see note [e] on Matt. xv.)*
and yet made no scruple to run the hazard rather than omit the working of that mercy to the man—

9. And therefore said, He that doth not an act of charity when there is need of it, and he can do it, doth commit sin, and he that then doth not cure, destroys: I shall therefore ask you this question, Which of these is the fittest employment for a sabbath day, to cure or kill?

10. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11. And they were filled with senseless anger or rage, and consulted together what they might do to Jesus.

12. And it came to pass, that in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13. ¶ And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles:

14. Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16. And Judas the brother of James, and Judas Iscariot, which also was the traitor.

* senseless anger or rage, and consulted together what they might do to Jesus.

* his followers that received the faith and attended his preaching, and of them he chose twelve to be constant attendants, (and these were the men to whom after he left his power at his parting from the world, John xx. 21, and gave them commission to plant and rule the church, and then named them apostles, as governors sent by commission by him.)

* Cephas, which in Syriac signifies a stone.

3 in an oratory of God.  4 the Zelot, Ζηλοτής.
17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: because by virtue of any bare touch of his, cures were conveyed to all that needed them.

20 ¶ And he lifted up his eyes on his disciples, and said, 

[d] Blessed be ye poor: for your's is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.
25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, * what thank have or charity from others to you, if ye were in their condition and they in yours, be ye careful to do the same for them.

33 And if ye do good to them which ii. 19; for the very heathens (as publicans, Matt. v. 46.) do good to you, what are willing to pay kindnesses to them who have shewn thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for *sinners also lend to sinners, to receive as much again.

35 All the worldlings' present plenty will end in famine and misery, all their jollity in weeping and gnashing of teeth.

36 Even a good reputation when it is popular and general, the universal applause of the men of this world, is a very ill sign, and that which hath been generally the false, not the true prophets' portion.

* and from him that taketh away thy upper garment withhold not thy shirt or inner garment also. See note [r] on Matt. v.

30. Every man that truly wanteth (such is not he that maketh begging his trade, and refuseth to make use of his labour to sustain or rescue him from want) is the proper object of every man's charity; and therefore no man that is thus qualified to receive, and by asking offers thee an opportunity, is to be rejected by thee: and liberality consisting of two branches, giving and lending freely without interest, do thou exercise both parts of it towards the poor; give to all distressed persons that ask from thee, and from him that wanteth and receiveth any loan from thee, exact no use.

31. And whatever you would think an act of duty what thanks or reward can you expect? see 1 Peter good to them which ii. 19; for the very heathens (as publicans, Matt. v. 46.) do good to you, what are willing to pay kindnesses to them who have shewn thank have ye? for sinners also do even the same. the heathens lend to heathens, that at another time they may borrow as great a sum.

* taketh thy goods, exact not. 6 borrow, ἀνολαβέω. 7 that they may borrow as much, τὰ ἄνολαβω τὰ ἀνολαβω.
35 But love ye your enemies, and do good, and * lend, [g] aiming for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and * running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but * every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, * distrusting nothing, and [g] pit, βῶσον. [s] shiner: see note [s] on Matt. vii.

9 lend to them to whom your loan may be a seasonable mercy, though they be so poor that ye cannot in any probability ever borrow of them at any other time; and never think that this improvident bounty will ever bring any want on you: and this shall be a means to make God your paymaster, who will do it most abundantly; and beside that, ye shall herein imitate God himself, who is bountiful to those that make him no returns, yea, that provoke him by their sins.

37. Matt. vii. 1. Do not accuse (see note [d] on John xii.) or interpret other men’s words or actions uncharitably, lay not unfavourable censures on them, but deal with that candour toward others as you expect or desire God should do to you.

38. All your works of mercy and liberality shall be most abundantly repaid.

39. Another parable there was which Christ at some time used, though it seem not to have been spoken at the time when the former passages were delivered. See Matt. xv. 14.

* every right true follower of Christ will be content to suffer what his Master suffers before him, Matt. x. 25, and that portion he must look for.

* small thin shiver of wood
when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45. 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 of the abundance of the heart his mouth speaketh.

46. ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49. But he that heareth, and doeth not, his heart is like a man—

50. ¶ And why call ye me, Lord, Lord, and do not the things which I say?

51. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

52. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

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74. ¶ And why call ye me, Lord, Lord, and do not the things which I say?

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77. But he that heareth, and doeth not, his heart is like a man—

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82. ¶ And why call ye me, Lord, Lord, and do not the things which I say?

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86. ¶ And why call ye me, Lord, Lord, and do not the things which I say?

87. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

88. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

89. But he that heareth, and doeth not, his heart is like a man—

HA M M O N D , V O L . I .
is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion’s servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he [a] sent unto him "the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but I say in a word, and my servant shall be healed.

some of the principal men among the Jews—

5. For, said they, he is, though a Roman command-
er, a great lover of the nation and religion of the Jews, and hath expressed that by an act of special piety and favour to us, he hath built—

but instead of thy trouble of coming, give but thy command by word of mouth, and I make no doubt but that will cure my servant.

1 speak thou by word, εἰρήν αὐτῷ.
8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you,

4 I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered—

This heathen officer hath exercised a greater act of belief, or faith in my power, than any Jew yet hath done.

and she being a widow, and by this loss of her only son left desolate, all the neighbourhood were come to her, to lament and mourn with her, and to attend the funeral.

and spake, and so evidenced himself to be revived. And he delivered—
he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of their infirmities and diseases, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he, whosoever shall not
be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts.

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

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation?


k any disciple of mine, the meanest or least of them, Matt. xi. 11, is designed to a more honourable office than he.

29. And when this John preached, none but the meaner people and publicans and the like received God's message by him, or expressed their thankfulness to God, (for this mercy, proclaimed by him as a forerunner of Christ, viz., pardon upon repentance,) and they came in cheerfully to his baptism: see Matt. xi. 12.

30. But the Pharisees and doctors of the law, the great and the learned men, they would not repent or make themselves capable of that mercy, but rejected him, (and now reject me,) and that proffer of mercy tendered to them.

31. Whereupon Christ delivered this parable unto them, thereby to express most lively the Jews of that age.

² scandalized about, or offended at me, σκανδαλισθη εν ημοι. ⁴ towards, εἰς.
and to what are they like?  
32. They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34. The Son of man is come eating and drinking; and yesay, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35. But wisdom is justified of all her children.

36. ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee which had

1 in a strict austere course of abstinence, and your censure of him is, that he is an hypochondriac, frantic fellow.

34. And I on the other side observe no such abominences, eat meats indifferently, and converse with men indifferently, and ye censure me as sharply, saying, Behold—

35. See note [a] on Matt. xi.

38. And as he lay along, his feet being behind him that lay next to him, she standing behind him, let fall drops of tears upon his feet, effects of sorrow and love, and stooping down wiped his feet (after that new kind of washing them) with no other towel than that of her own hair, then fell down and kissed his feet, and poured the ointment upon them, (a festival ceremony, and an expression in her of great kindness.)

5 wailed, ᾤλαβασαν. a cruise: see note [b] on Matt. xxvi.
bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no [c] water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not

7 Or, Which therefore of them will love him more intensely? for the King's MS. reads, vis obv apotov eni klenov, &c.
See note [c] on Matt. xxvi.

The greatness of the mercy shewn to her hath proportionally a far greater expression of gratitude from her: but to whom—

This great expression and these affectionate extraordinary acts of thy faith are rewarded with a free pardon of all thy sins past; go and live as thou oughtest to do for the rest of thy life, and God's favour and all happiness go along with thee.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

A sower went out to sow his seed: and the doctrine of Christianity, and the reformation which God now expected and required to be wrought among this people, or else he would send judgments on them: and the twelve—

seven devils had been cast out.

had supplied him with necessaries out of their own possessions.

See Matt. xiii. 3.

therefore.
as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, 'What might this parable be?'

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while be-

'What is the meaning of this parable?'

Christian doctrine, but to others I spake in parables, that that prophecy of Isaiah might be fulfilled on them, which said, Hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive: God denying them those more clear means, and allowing them none but parables, as a punishment of their former obduration against his means. See Matt. xiii. 14.

12. They that receive the word, parallel to the seed sown by the path or way, are those hearers which receive it so little way into their hearts, that the devil comes presently and picks it up, as birds do corn, and so they are never the better for it.

lieve, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and [b] bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and [b] bring forth fruit with 1 patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; 1 neither any thing hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered h kindred near unto him, Matt. xii. 46.

17. For it is not God's will that any talent should be laid up useless and unprofitable, Matt. x. 26, Mark iv. 22.

18. See therefore that you receive profit by what you hear: for to him that employs his present stock shall more be given; but from him which doeth not so, even that which hath formerly been given him, shall be taken away again, Matt. xiii. 12.

1 speak with thee.


1 perseverence, ἐπομονᾷ.
and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on [c] the lake; and [k] they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.


[k] their boat was filled with water.

1 commanded the wind to cease, and the waves of the sea not to move so turbulently, and accordingly they ceased—

26. See Matt. viii. 28.
28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them, saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went

p And to shew the people the destructive power of this legion of devils, if not restrained by his omnipotent goodness, and so to let them see the great benefits that were now come to them, if they would receive and believe in Christ, he did permit (or not restrain) them to do what they so much desired, to enter into the swine. See Mark v. 13.

q villages in the country.
out to see what was done; and came to Jesus, and found the
man, out of whom the devils were de-
parted, sitting at the feet of Jesus, clothed,
and in his right mind: and they were afraid.
36 They also which saw it told them by
what means he that was possessed of the
devils was healed.
37 ¶ Then the whole multitude of the
country of the Gad-
arenese round about
besought him to de-
part from them; for
they were taken with
great fear: and he
went up into the ship,
and returned back
again.
38 Now the man
out of whom the de-
vils were departed
besought him that he
might be with him:
but Jesus sent him
away, saying,
39 Return to thine
own house, and shew
how great things
God hath done unto
thee. And he went
his way, and pub-
lished throughout
the whole city how
great things Jesus
had done unto him.
40 And it came to
pass, that, when Je-
sus was returned,
the people gladly
received him: for
they were all waiting
for him.
41 ¶ And, behold,
there came a man
named Jairus, and
he was 'a ruler of
the synagogue: and
he fell down at Jesus'
feet, and besought
him that he would
come into his house:

be one of his constant attendants or disciples.

the people of the place were very much joyed at his coming.

See note [c] on Mark v.
42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there came one from the house of Jairus, (ver. 41,) which brought him word that his daughter was dead, and therefore he should not put Christ to the trouble to come down

Thy daughter is to work a cure, when she was already dead.

was dead, ἡ κορά. 

a flux: see note [d] on Mark v.
dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole.

51 And when he came into the house, where there was already a great company of neighbours gathered together, weeping and bewailing the deceased, he suffered none of those that came with him to go in, save Peter, &c. And seeing the company within lamenting her death he comforted them, saying, Weep not; she—

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished; but he charged them that they should tell no man what was done.

**CHAP. IX.**

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, *Take nothing for your journey, nor take with you so much as a staff to guard you by the way, see note [e] on Matt. x.*
ther money; neither have two coats apiece.
4 And whatsoever house ye enter into, there abide, and thence depart.
5 And whatsoever will not receive you, when ye go out of that city, shake off the very dust from your feet d for a testimony against them.
6 And they departed, and went through the towns, preaching the gospel, and healing every where.
7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;
8 And of some, that Elias had [a] appeared; and of others, that one of the old prophets was risen again.
9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.
10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place e belonging to the city called Bethsaida.
11 And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.
12 And when the

c as long as you remain in that city, Matt. x. 11.

d by that means to testify to them and others that ye have been with them, and have not been received, but unworthily rejected by them, and accordingly to express to them what is likely to befall them, Matt. x. 14.

Christ, and he did not know what to think, because some said, that it was John Baptist risen from the dead, who having been killed by him, he feared he would now work some eminent revenge on him for it.

f some, that Elias was come.

within the territory of Bethsaida.

h preached the gospel to them, and healed them—
day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy; and that must be a large proportion to feed all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say ye that I am?

19 They answering said, John the Baptist; but some say, 

1 betake themselves to their inns. προσεύχετε καταμύρσας, συνήθες αὐτῷ.

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1 refresh themselves, and get—

k and cannot give them entertainment, unless we should go and buy; and that must be a large proportion to feed all this people.

1 See note [e] on Mark vi., and note [g] on Matt. viii.

a that they might distribute to the multitude a portion for every one: Matt. xiv. 20.

2 praying by himself, his disciples came to him.

3 Or, men: for the King's MS. reads οἱ ἰδεωτέροι.
Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answeringsaid,"The Christ of God.
21 And he straitly 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 great sanhedrin, and be slain—

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain all the wealth of the world, and lose his soul, or life? See note [m] on Matt. xvi.

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed,

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass, about an eight days after these

The Messias.


23. Matt. x. 38.

24. Matt. x. 39, Mark viii. 35.

9 when he comes so illustriously to punish his crucifiers (or at last judge the world). See note [o] on Matt. xvi.

27. Which is not now so far off but that some here present shall live to see it.

six complete days, but eight, reckoning the first and last, (see note [m] on Matt. xiii.,) after these—
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sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, * Jesus was found alone.

37 And as they were departed from Jesus. And Christ commanded them to tell no man what they saw.

T 2
And they kept it till after his rising from the dead, Matt. xvii. 9; and they obeyed his command, and did accordingly.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him. 38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him, and throweth him into the fire: and hereby bruising him, and hardly departeth from him. 40 And I besought thy disciples to cast him out; and they could not. 41 And Jesus answering said, Of a truth I say unto you, Unbelief and unbelief shall slay all. Will my presence so long, and the power given you by me, work no better effects upon you? You will make yourselves unworthy of such favours by your not making use of them: see Matt. xvii. 21, and Mark ix. 28. Having thus reprehended his disciples, he said to the man, Bring thy son hither. 42 And as he was yet a coming, the devil threw him down, and tore him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. 43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, 44 Let these say:—

37. Matt. xvii. 15.
ings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this 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.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Sama-

* what he meant by those words; and though they thought much upon it, yet could not they imagine what it meant; and yet they durst not ask him the meaning.

46. But by occasion of them thinking Christ's kingdom should shortly begin, they fell into a dispute among themselves, who of them should have the highest dignity at this revelation of Christ's kingdom.

47. And Christ either being asked by some of them, Matt. xviii. 1, or else of his own accord, discerning by his divine knowledge the debate they were engaged in, (though now they were ashamed that he should know it, Mark ix. 33, 34,) and being willing to cure this vain ambition in them, took a little child, and set him in the next place to himself,

48. And said unto them, The dignity that from me, or in my kingdom, accruesth unto any, belongs to such as these, the humblest and meekest: the dignity which from my Father is communicated to me, and from me to others, is the portion of the meekest. See Matt. xviii. 4.

* for though he keep not company with us, yet if he do it in my name, he is one that believes in me, and not to be forbidden. See Mark ix. 39, and Matt. xii. 30.

b when the time was come (see note [a] on Acts ii.) when he was to be crucified, not being terrified with that danger, he resolved firmly to go up to Jerusalem.

c some of his disciples before, as harbingers (which was part of the disciples' office): and they went—
53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, 'Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, *Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

53. And the Samaritans would not give him reception, because he appeared to them to be a going to Jerusalem, and they never do so, but worship in mount Gerizim, John iv. 20, and so separate from all those that think Jerusalem the only place of worship.

The Christians' spirit, the economy or course prescribed them, differs much from that of a prophet in the Old Testament, moved by zeal against the enemies of God; the course which you must take with such is that of sweetness and persuasiveness; and this proposal of yours is very contrary to that.

56. For I came not to kill any, but to preserve and rescue from death, and from all that is ill. And all the revenge that Christ thought fit to act upon them was to leave them, and go to another village.

* You had best to consider what you do; for doing so will be far from advancing any temporal interest of yours, Matt. viii. 20.

59. And there was another disciple of his, who had already undertaken his service, and attended on him, Matt. xviii. 21, who came unto him, and said, Sir, before I betake myself wholly to attendance on thee, spare me so long till I have buried my father, either now newly dead (of which the news is now come to me) or very old, whom I would attend while he lives, and give him that civility of burial, and then come and follow thee. (Theophylact.)

60. But Jesus replied unto him, The Nazarite, Num. vi. 7, being consecrated to God, was not to pollute himself with his dead father, but leave that work of burying him to others; and so the priest also; and therefore thou, that hast by the tender of thine attendance consecrated thyself to me, must refer that office of burying thy father to others that have not undertaken that attendance, and set presently about thy task of preaching the gospel. See note on Matt. viii. 22.
62 And Jesus said unto him, 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

He that holds the plough must follow it close, and not make errands home, or betake himself to any other business, till his day's work be done; if he do, he will not be fit for that employment: so thou, if thou wilt undertake my service, must not defer or procrastinate, but presently set to it, without any delay, and then follow it with the same diligence: and if thou art not thus ready to set out with me, if thou either pretendest or really hast such kindness to thy former course, and what thou hast left at home, as to take thee off one day from my service, thou art not worthy of the dignity and advantages of a Christian life, art no competent judge of them, nor consequently fit for a disciple of mine.

CHAP. X.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, 'The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: 'behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

beside the twelve apostles, chose seventy others to be to him as disciples were wont to be to prophets, that is, to go on his errands, as he should appoint them; which they did by turns, two at once, as harbingers proclaiming his approach in every city whither he meant to come.

The province is large, and there be many that are ready to receive the gospel, when it shall be preached to them: it is needful therefore to pray to God to incline men's hearts to undertake this office of going and revealing it to them, for as yet there are very few for so great a task.

but when ye go, ye must expect to meet with dangers and ill receptions.

4. Yet let not that deter you, or put you upon making provisions beforehand for your journey: and as you go, spend no time in civilities with any, intend and mind that one business you go about.

d any to whom peace properly belongs, any pious person, called by an Hebraism the son of peace, (as the wicked apostate traitor is the son of perdition, John xvii. 12,) any pliable person capable of the blessing of the gospel dwell there, your peace shall rest—

1 The ancient Greek and Latin MS. read, εβ. LXXII. seventy-two, and so ver. 17.

* "Ὅν χυλέτες διότι μελλήσως καὶ ἀναβολής ποιεῖται πρόφασιν, &c. Titus Boeotius, p. 792.
7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.
8 Go not from house to house.
9 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:
10 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
11 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
12 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.
13 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.
14 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.
15 And thou, Capernaum, which art upon, εἰς
16 Remove not out of one house to go to another in the same city.
17 receive without any scruple the entertainment which they offer you.
18 as a testimony of your obstinacy and usage of us, (Matt. x. 14, and Luke ix. 5.) and as a token to assure you that your destruction is very near falling on you.
19 when that judgment comes, ver. 14.
20 Woe unto you, ye cities of Jewry, among whom so many miracles have been shewn to work faith in you, and so to bring you to repentance, and all in vain! had the like been done in heathen cities near you, they in all likelihood would have been wrought on by them.
21 And accordingly their portion in the vengeance approaching shall be more supportable than yours.

2 upon, ἐπί; 3 furthermore, περὶ; 4 upon, ἐπί.
exalted to heaven, shall be thrust down to hell.

16 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, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because 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 thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

k destruction and desolation. See Matt. xi. 23.

16. The not hearkening to your preaching, the despising of these warnings of yours is the despising of me that have sent you, and so of God that sent me, and hath destined this only means to avert his judgments from the world, and shall accordingly bring all vengeance upon the Jews on their refusal.

17. And when the seventy returned, they came to Christ and told him with great joy, that although it was not part of their commission, ver. 9, yet they having used his name (as afterward, Acts xix. 13.) against devils, it thrived with them, the devils were subject to do what they bid them.

18. And he said to them, Wonder not at that; for it is determined that within a while the prince of devils shall be dethroned, and fall from his great unlimited power in the world, as lightning when it flasheth and vanisheth doth, that is, come to nothing, never recollect again.

19. I bestow upon you a power to cast out devils, and to be above any harm that any the most noxious creature, which the devil may use as his instrument, can do unto you.

1 you are children and heirs of God, set in that right way, in which as many of you as shall continue shall inherit eternal life. See note [a] on Phil. iv., and note [b] on Rev. iii.


m this is an act of thine infinite wisdom and mercy and condescension to the weakness of men, mixed with all justice toward the proud contemners.

22. I come not in mine own, but my Father's name; all my power is delivered to me by him, and so my doctrine also; and no man—

3 hades, ἡδες.
23 ¶ And he turned him unto his disciples, and said privately, "Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, 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.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

* It is an incomparable felicity you are now partakers of.


* a student of the law came to try what his judgment was about the law, or rule of life, and asked him what was necessary to be observed to the attaining that eternal life which Christ promised. And he answered him, The very same which in the law of Moses is set down as the main substantial part of the law, which he therefore bid him recite unto him.

27. And he recited out of Deut. vi. 5, the known summary of the law, Thou shalt love—

P the due performance of this is all that I now require of thee to salvation.

29. But he willing to set out his own perfections, and being confident of his having performed the first part, the duties toward God, by the exact observance of the ceremonies of the law, made no question concerning that; but for the second, the love of the neighbour, he proposed that other question, Who are contained under that title of neighbour?

30. This question Jesus thought best to answer by a parable, saying, A certain man—
31. And a certain priest, without any knowledge of what had happened, at the same time went that way, and saw him, and would take no pity on him.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37. And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38. ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a

40. See note [i] on Matt. ix.
sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she [b] help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

7 thou takest a great deal of unnecessary, though not culpable pains (as in all worldly business there is a great deal more solicitude than is necessary):

42. But the one only thing which is absolutely necessary, the hearing my word in order to the keeping it, the receiving advantage by my coming to thy house, is much a more acceptable thing to me than the entertaining me with so much diligence; and the advantage of this will continue to Mary to all eternity.

CHAP. XI.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is [a] indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you

Behaved herself as a disciple, never parted from him, but attended diligently to all that was delivered by him.

z wholly taken up about making provision for (and distributing to) the guests, (see note [a] on ch. viii.) and she came to Christ, and desired him to bid her sister Mary to join with her to make provision for the company, which was too much for her to do alone.

3 See Matt. vi. 11.

[a] is indebted to us.

b hath done us any injury.

7 the good portion, the ἰεράτην μερίδα.
shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: [ἐ] the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, [γ] 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 as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.

b travelling by this way, is come to my house, and I have nothing to entertain him.

c both I and my children, which might deliver it to thee, are in bed—

d If respect of friendship will not work upon him, yet his coming without bashfulness at such a time of night, which is an argument of his real want, and of his confidence in him to whom he comes, will certainly make him rise and—

9. And the same effect, let me tell you, will your constancy and earnestness in prayer to God have upon him.

10. For no child or friend of God's ever misseth to receive from him what he thus asketh.

11—13. There is no fear that God should deny such petitions, or give his children any hurtful thing, when they ask that which is good for them; and though many things which men ask be not such, yet his Spirit, and the assistances of that, are so certainly so, that they will never be denied to them that ask them of the Father.

1 shamelessness, ἀταλάντος. 
to them that ask
him?
14. ¶ And he was
casting out a devil,
and it was dumb.
And it came to pass,
when the devil was
gone out, the dumb
spake; and the peo-
ple wondered.
15 But some of them
said, He casteth out
devils through Beel-
zebub the chief of
the devils.
16 And others,
tempting him, sought
of him a sign from
heaven.
17 But he, knowing
their thoughts, said
unto them, Every
kingdom divided
against itself is
brought to desola-
tion; and a house
divided against a
house falleth.
18 If Satan also be
divided against his-
self, how shall his
kingdom stand? be-
cause ye say that I
cast out devils
through Beelzebub.
19 And if I by Beel-
zebub cast out devils,
by whom do your
sons cast them out?
therefore shall they
be your judges.
20 But if I with the
finger of God cast
out devils, no doubt
the kingdom of God
is come upon you.
21 When a strong
man armed keepeth
his palace, his goods
are in peace:
22 But when a
stronger than he
shall come upon him
and overcome him,
he taketh from him
his complete armour,

* and the disease which that devil inflicted on the
man deprived him of speech, and he cast out the
devil, and restored the man to his speech again; and
the people—

15. But some persuaded themselves, ver. 17, that
all his power was from Beelzebub, Matt. ix. 34, and
xii. 24, and that he having power of all inferior devils
enabled him to cast them out.

16. Others, to make trial of his power, desired him
to shew them some miracles or tokens of God's send-
ing him, some voice from heaven, or the like.

17. To the former of them, those that thought he
used the devil's power to cast out devils, he used these
arguments of conviction, (and to the latter his answer
is set down, Matt. xii. 39, and here ver. 29, &c.,)
Every kingdom—

18. If there be a division among the evil spirits,
and one devil set himself against another, their king-
dom cannot long endure: for though it is possible for
the advancing of the devil's kingdom one instrument
of his may undo that which another hath done, which
is not a division, but a politic union and conjunction
in the same project, yet for one to oppose, and vio-
lently to eject the other, (see Mark i. 25,) and do his
utmost to cast him and his kingdom out of the world,
this is a division which cannot be imagined among
those that are of a conspiracy, but only betwixt
enemies bent to ruin one another: (see note [g] on
Matt. xii. 27;) because ye—

* that which is done by them before your eyes will
be an argument of conviction against you.

20. But if by the power (and Spirit, Matt. xii. 28.)
of God it be that I cast out devils, then, as the mira-
cles of Moses, confessed by the magicians to be done
by the finger of God, Exod. viii. 19, were a certain
testimony that he was sent by God to redeem the
people out of their bondage, so is this a certain argu-
ment that I am now sent by God to redeem you if you
will believe on me.

21. The devil will not be cast out of his possessions
unless some person armed by the power of God,
superior to what the devil is possessed with, come and
conquer him.

22. And therefore my casting out devils is an argu-
ment that I come with that power, greater than any
the devil hath, and conquer and disarm him, and give

* his complete armament, τὴν παροσκλαυ ἀρτοῦ.
and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked 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 spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Nineve, being accompanied with the miracle of having been three days in the whale’s belly, and then being cast up on the shore alive, was an assurance to them that without repentance they should speedily be destroyed; so shall the preaching of Christ to the men all that follow me the benefits of that victory to be distributed among them.

23. It is proverbially said, He that is &c., and therefore he that doth not assist, but cast out Satan, must be resolved to be an enemy of his, and not to operate by power from him: see Matt. xii. 30, and Mark ix. 40.

24. But to you that have received such miracles of mercy, (particularly that of casting out devils,) and made no use of them, I shall add this parable, When the unclean spirit &c.: see Matt. xii. 43.

27. And about this time his mother and brethren came to speak with him, and one came and told him so, Matt. xii. 47; and upon mention of his mother, a woman there present said aloud, Blessed is the womb—

28. But he said, Whosoever shall hear and obey the word of God is to me as dear as mother or brethren, Matt. xii. 49, 50, and indeed that blessedness of being an obedient faithful servant of God is far greater than this other of having been the person of whose womb Christ is born, abstracted or separated from this other of having undertaken the obedience of God.

29. As for the second question proposed, ver. 16, he now in the presence of a great multitude gave answer also to that, (see Matt. xii. 39,) This is an evil—

30. For as Jonas preaching in the streets of Nineve, being accompanied with the miracle of having been three days in the whale’s belly, and then being cast up on the shore alive, was an assurance to them that without repentance they should speedily be destroyed; so shall the preaching of Christ to the men
of this age, accompanied with his death and resurrection after three days, be a certain forerunner of destruction to them that believe not.

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

533 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

534 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

535 Take care therefore that the Christian precepts and graces afforded thee be not accompanied with an unchristian life.

536 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when a bright shining of a candle doth give thee light.

537 And as he spake, a certain Phar-
risede besought him to dine with him: and he went in, and set down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 ¶ Then answered one of the lawyers, and said unto consistorys, and saith unto him, This speech of thine is grown over with grass, and they which see the specious outsides of them, Matt. xxiii. 27, know not what is within, viz., bones of dead men and putrefaction, and so are polluted by them: (see note [g] on Matt. xxiii.)

Ye hypocritical Pharisees wash yourselves, as if a man should wash his vessels, the outside of them only, leaving the insides of them full of all filthiness; for thus do ye wash your bodies, leaving your souls full of all uncleanness.

40. This is an extreme folly; for if your outward washings were in obedience to God, you would cleanse the insides, your hearts and souls also, as well as your bodies.

41. The best way of purifying yourselves, estates, meats, and drinks, &c., from all pollution cleaving to them, is (instead of that which you Pharisees attempt by washing your hands, your vessels, &c.) by works of mercy, and liberal almsgiving; as far as you are able, restoring to the injured, or, if there be not place for that, giving to those that want.

1 anise and cummin, Matt. xxiii. 23, and so also of rue, and every the meanest herb that grows in your garden, and omit the principal duties both to God and man. These are the main things which God requires of you, though those other lower performances ought not to be omitted, of paying tithes exactly, according to the law and custom among you.

m consistorys, Matt. xxiii. 6.
him, Master, thus saying thou reproachest us also.

And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

And ye certainly are not free; ye are they which lay heavy tasks on others, and think not yourselves obliged to perform or undergo any part of them.

Woe unto you! for ye [c] build the sepulchres of the prophets, and your fathers killed them.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Therefore also said the wisdom of God, I will send them prophets and [c] aposteries, and some of them they shall slay and persecute:

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And as he said that, &c.

And ye bear witness, and consent, or are well pleased with the deeds,

"Αρα μαρτυρεῖτε καὶ συνεδροκείτε θοις ἕργοις."

That, &c. messengers, ἀναστάλων.
these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode upon one another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

13 be sharply angry with him. 14 pose him concerning many things.

Of all other dangers take special heed of the Pharisees, see Matt. x. 17, (and Sadducees, Matt. xvi. 6,) whose doctrine, expressed by leave, Matt. xvi. 12, is full of hypocrisy, puffes them up into a great opinion of their own sanctity, and hath an influence, like leaven, to the souring of all their actions; and accordingly these men, though they make a great show of piety, and may be apt to deceive you, and make you expect good from them, yet will they of all others be readiest to betray you, Matt. x. 17, &c.

2, 3. This I say not that you should so beware as to be afraid of them, or conceal any part of your message; I only foretell you your danger that you may prudently combat with it, proclaim publicly to their faces whatsoever you have been taught by me, and not only secretly and whisperingly, but publicly and confidently beat down this hypocrisy and false doctrines of theirs: (that is the meaning of ver. 2, 3. appears by comparing them with Matt. x. 27, and Mark iv. 22.)

4, 5. And let me tell you, as one friend would do another that which is most for his interest, that these Pharisees at the utmost can but kill the body, and when that is done, there is an end of their malice; and therefore it is much wiser to fear displeasing of God, (as you will do, if for fear of men ye omit to discharge your duty,) who, as he will cast both body and soul into hell, upon disobedience and disloyalty to his commands, so can, if he please, and will, if he see it best for you, preserve you in the midst of the greatest dangers.
6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and unto powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

6. This is a work of that providence of his that attendeth and watcheth over the smallest things in the world; the vilest sparrow or bird of the air, in every motion of it, is within the reach of God's care.

7. And agreeably to that particular providence of his, which extendeth to every event, you may resolve of yourselves that God hath a most particular providence over all that belongs to his servants. This will fortify you against all fear, whatsoever your dangers are: for sure there is more value set on you, and care taken for your preservation, than there is over all the sparrows that are in the world.

8. And this encouragement you have, that your fearless confession of Christ and his truth shall be rewarded with his owning you in the day of judgment (which sure is more to your advantage than anything you can acquire by compliance with the world).

9. Whereas the contrary fear, or cowardice, or falling off from your duty, shall cause Christ to disclaim you when you have most need of him.

10. Here are added by St. Luke words spoken by Christ on another occasion, Matt. xii. 32, and seem to be applied by him to the aggravation of the sin of the Pharisees, on occasion of whom this whole passage from ver. 1. was delivered; that they that by the meanness of Christ's human appearance are tempted to deny him to be the Messias, and do accordingly oppose him, may have some place for pardon, and be in some degree excusable; but they that attribute his works of power (his miracles done visibly by the finger of God) to the working of the devil in him, there is no place of excuse and mercy for them, if they do not, upon the resurrection of Christ, and the apostles' preaching it to them, return and repent, and effectually receive Christ.

11. This being said of them as in a parenthesis, he returns to other passages of that speech of Christ's, Matt. x. 9, When they bring you before consistories, (see note [d] Matt. vi., and note [b] James ii.)

12. See Mark xiii. 11.
14. But he (knowing what had happened to Moses when he would have made peace among the Jews, Exod. ii. 14, *Who made thee a prince or a judge over us?*) gave them an answer which the evangelist sets down in the same words wherein the Greek rendered the Hebrew there, that is, I will not be liable to such objections from men as were then ungratefully made against Moses, I will not meddle with your matters of interest, wherein he that is not awarded what he desires will think himself unjustly dealt with.

15. All that I shall say to you is, That the desire of wealth, the labour to increase your own by lessening another man’s possessions, the not being content with what you have, is a sin of great danger, diligently to be avoided, and indeed that which doth no man any good. For though possessions are useful to sustain life, yet no man is able to prolong his life, or to make it any thing more happy or comfortable to him, by possessing more than he needs or uses, that is, by any superfluity of wealth. The only way to be the better for the wealth of the world is to dispose and distribute it to the service of God, and benefit and comfort of others, ver. 21.

16. To which purpose Christ spake and applied the parable following, The ground—

17. And he contrived and cast within himself in his thoughts what he should do with all that plenty which was so much greater than his barns could hold.

18. 19. And his resolution was, that he would pull down his barns and build bigger, and lay up all in them, (never thinking of giving others any of that which he knew not what to do with,) and then he should be an happy man, have wealth enough for many years plentiful, voluptuous, festival living, pleasing himself and entertaining others.

21. This is directly the case of any man that makes no use of his increase and plenty, save only to pos-

sest it and provide for himself by it, never thinking
not rich toward God, of employing that which he hath to spare to the re-

lieving the poor, or otherwise to the service of God.

21. "And he said unto his disciples, Therefore I say unto you, Take no thought—

22. If it is not in any man’s having superfluous that his life from his possessions consists. Or, no man’s life, if he have never so much abundance, depends on his possessions; οὐκ ἐν τῷ ἄρρητῳ τῆς ἡμέρας, ἀλλὰ ἐν τῷ πλούσια, ἀρτοῦ. * feasts, εὐφάγεσιν. * do they require thy soul from thee: see note [8] ch. xvi.
shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink; neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these

* other things, which are greater, and so in proportion harder than those, and depend as little on your solicitude.


* and be not disturbed with thoughts and anxiety, Matt. vi. 31.

* age: see note [m] Matt. vi. 5 solicitous.
things shall be added unto you.
32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
34 For where your treasure is, there will your heart be also.
35 Let your loins be girded about, and your lights burning;
36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
37 Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38 And if he shall come in the second watch, and find them so, blessed are those servants.
39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched; ed, and not have

32. Entertain no solicitudes for such things as these; for your Father, which destined you to an everlasting kingdom, will not fail to allow you your portion here of those things that are useful for you.

35. Be ye as servants attending their master's business, ready whenever he commands them any thing, or hath any business for them.
36. Like the attendants on a bridegroom, (who whenever he comes from the marriage feast to the chamber comes hastily, and is not patient of any delays,) always ready to answer at the first knock.

37, 38. As in that case it is a great happiness for a servant to be found ready, because by that means he may attend his master, (whereas if at that minute he be out of the way he utterly loses him,) and as a reward of that diligence the bridegroom will entertain his servants, set them down, and wait upon them himself; so is it a blessed thing to be found employed as Christ would have us, whenever he comes to call on us; and in order to that, to be always ready, not to fall off from him in the least manner.

39. And as Christ's coming will be to the rewarding of all faithful servants, persevering believers, so will it be to destroy all lethargic stupid impenitents, who by their own negligence lie open to all that ven

6 Or, in the third watch, and when he comes, find: for the King's MS. τρίτη φωλαγη, και ξέδω στηρ.
suffered his house to be broken through.

40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41. ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42. And the Lord said, ¶ Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will make him ruler over all that he hath.

45. But and if that servant say in his heart, My lord delayeth his coming;

46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit

40. And therefore to avoid that danger also it concerns all to be perpetually upon their guard, because this coming of Christ to visit and punish is like to be sudden, but the time uncertain. See Matt. xxiv. 43.

peculiarly to us thy constant attendants, or to all Christians?

The parable doth in several degrees belong to every Christian, who hath some trust committed to him by Christ, and must be very careful to discharge it (see Matt. xxiv. 45); to you as stewards here, to all Christians as servants, ver. 43; and no man's trust is so mean that diligence in it shall not be rewardable.

But to them again, with some difference, as they have received more or less of divine revelation, immediately or mediately ver. 47.

And be he never so meanly employed, God will reward his trustiness and diligence with committing to him the greatest trusts, see Matt. xxiv. 47, the greatest office of dignity in the church.

and upon that consideration abuse that trust and power reposed in him as a steward, deal injuriously with those that are under his rule, and spend his master's goods riotously and luxuriously.

with the untrusty false stewards, the unbelieving Jews, which have not reformed upon all Christ's preaching unto them.

47, 48. According to the degree of knowledge which God hath afforded, so shall their crimes receive aggravation of guilt and increase of punishment. And the more light and grace he bestows on any, the greater and the more Christian performances will he require of them.
things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 If I am come to send fire on the earth, and [c] what will I, if it be already kindled?

50 But I [d] have a baptism to be baptized with; and how am I [e] straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people,

k Many ways you have of presaging what weather it will be, which seldom fail you, as, when ye see a cloud—

49. It is to be expected, as a consequent of my coming into the world, that persecution should attend, Matt. x. 34, and this will be a means of exploring and trying who are faithful, and who are not: and therefore I am so far from wishing this otherwise, that I rather desire that it were already kindled or begun.

50. But I am to bear the first part of it, to be immersed in afflictions, Matt. xx. 22. Till this come to be accomplished upon me I am in some straits, terrified, like a woman with child, with the apprehension of the pangs approaching, Matt. xxvi. 39, but very willing to be delivered, to do and suffer that whereunto I was sent.

51—53. Soon after my departing, great divisions and feuds will break out concerning me, the whole land shall be divided into factions and civil broils, Matt. x. 34, and xxiv. 7.
will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magis- trate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Chap. XIII.

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

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

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

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think

56. Ye that can judge by sight of the skies and the winds, what will befall, why should ye not have as great sagacity to discern and presage the judgments that are near approaching towards this nation, if they do not suddenly repent and receive Christ?

57, 58. And why do ye not, (without need of looking upon the skies for the presage,) by the same rational way of judging in which you proceed in other matters, use the same prudence in divine matters of danger which you do in human worldly contentions? and so when you see an action coming against you, wherein you are sure to be cast, set presently to reconcile the adversary, to make your peace and escape the danger? (to which purpose was this which Christ said at another time, Matt. v. 25.)

10 season, καιρός. 11 ἔτος, δικαίωμα.
ye that they were sinners above all men that dwelt in Jerusalem?

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

6 ¶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumber-eth it the ground?

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

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

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

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

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

13 And he laid his hands on her: and immediately she was . . . perish in the ruins of the whole city, as they of that tower.

6. And he spake a parable to them, of which this is the plain meaning: This people hath long been unprofitable, made no returns to all God's husbandry bestowed upon them, and yet God hath given them space to repent, and sent his Son to dress and manure them; and if this do not work upon them, there is nothing to be expected but destruction and excision. The parable was this: A certain man—

9. And perhaps it will bear fruit; or, make this experiment, whether it will bear fruit or no: and if—

d sore disease inflicted on her by the devil, ver. 16, for the space of eighteen years, and she did so extremely stoop, that she could hardly see the heavens.

· thy disease.
made straight, and glorified God.

14 And 'the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people,

There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day.

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

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

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

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

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

20 And again he said, Whereunto

1 stable: see note [c] ch. ii.
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.
22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.
23 Then said one unto him, Lord, are there few that be saved? And he said unto them,
24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

is the doctrine of the gospel likely to be received by the generality of men, or only by a few disciples of us? And the reply that Christ made to this question was to advise him and all others,

24. That they should not be led away with the example of the many that neglected the present opportunity, and after would not find admission when they should desire it, either into the church here or the kingdom of God at the day of doom; that the gospel should at length be removed from the obstinate Jews, and consequently heaven also.

25—27. That a great deal of timely care and industry and contention was required to get the end of our Christian faith and hope, and that a little formal seeking of him, a desiring the reward upon no farther pretences than that the gospel hath been preached among them, that they have eat and drunk in Christ's presence, nay, that they have by him been enabled to work miracles, Matt. vii. 22, &c., would not serve the turn, without a careful and due performance of all that Christ requires of us. As for others, be their pretences and confidences never so great, they shall at the day of judgment be utterly rejected, and their wicked doings rewarded with everlasting fire.

28. And then, what a restless torment will it be to you to see the fathers of the old world, that never saw or heard Christ preach among them, as you confess you have, received by God into his kingdom, and you rejected! Matt. viii. 11, 12.
And though but few Jews should receive the faith, yet disciples shall come in to Christ from all quarters of the world, and by him in the church be received and entertained as at a feast, (which is some and shall sit down farther answer to the question, ver. 23,) and so con- in the kingdom of sequently bear the patriarchs company in heaven. God.

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

And they that are now afar off, the Gentiles, shall be admitted to his favour, while the present Jews through their obduration shall be cast out, ver. 28.

Upon his instructing the people, and doing miracles in this manner, some of the Pharisees, unwilling that they should thus see his power and hear his doctrine, were very desirous to have him gone, and for a pretence suggested the danger that he was in from Herod if he should stay any longer, saying, Go out of Galilee, Herod's jurisdiction; for if thou stay here, he will put thee to death.

And Christ (according to his prophetic office, which gave prophets authority to reprehend all, were they never so great in this world, and their commis- sion to the execution of that office made them super- rior to all to whom they were sent, Jer. i. 8, 9, 10,) answered them, saying, Go tell that great artificer, or subtile disguised person, Herod, (by the manner also of the expression, o left dubious, intimating the sub- tility of the Pharisees, disguised by them, but by him discerned, who by the mention of Herod's design to kill him thought to drive him out of their coasts,) that I attend the decree of my Father, and in the mean time perform the office for which I was sent, not fear- ing what he can do unto me. Behold, I cast out devils, cure diseases for a while at present; and after a while, when my course is finished, I am to suffer death.

In the mean time I must do what I do, and then go and suffer at Jerusalem, being designed by my Father first to do these works, and then to die there, that being the place where all people have been wont to be put to death, at the council of the great san- hedrim, and where, though capital judgments are now taken from the Jews, yet the prophets are to be tried.

nor, ταβύρι, to day and to morrow it is necessary for me to do what I do, and on the day following to go. 2 a bird doth her young ones: ὡπις τὰ πτηνά ἡ νεώτης, the King's MS. reads, and the ancient Greek and Latin.

οὕτω γέγονεν ἀλάστεκε ἡ κλησμ, ἀλλὰ ταβύρι, εὐφανεστατα μοιρὰς τινι χρόνων φωνή, καὶ σαφῶς δει- κνών ἐγγὺς δυτις τῷ ἀλάστεκε τοῦ φαινομένου, διὰ τὴν πανοράματα. Titus Boeotreas, p. 805, B.
CHAP. XIV.

1. And being upon an invitation persuaded to go on a sabbath day and dine with one of the Pharisees of great quality, a ruler or member of one of their consistories, they themselves that had thus invited him did insidiously and treacherously watch and observe what he would do, on purpose to take advantage against him (a thing contrary to all laws of hospitality).

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

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

4. And they held their peace. And he took him, and healed him, and let him go;

5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6. And they could not answer him again to these things.

7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms saying unto them,

8. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man

by way of prevention asked a question of the doctors of the law and Pharisees that were present, saying, Is the working of a cure on a sick man a thing forbidden, and so unlawful to be done upon a sabbath day?

5. And he said unto them, Which of you—

7—10. And being at this feast, he observed how desirous those persons (doctors of the law and Pharisees, &c.) were every of them to take place, or have the precedence at the feast, and thereupon, knowing their inclinations, he spake this parable to them, which imported how much more honourable it is for a man to set himself below than above his place, and how certain a way that is to get him honour.

1 rulers, which were Pharisees. 2 even they were watching him, καὶ ἀφιέρωσεν τὸν ἄρσον. 3 a marriage feast, γάμους: see note [c] Matt. ix., and note [d] Matt. xxii.
than thou be bidden of him;
9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.
10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.
11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
12 ¶ Then said he also to him that bade him, b When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

b Let not thy entertainments be of those which can or are likely to entertain thee again, or to whom thou hast obligations of affinity, &c., for this is but a worthless way of hospitality, in which there is nothing commendable or thankworthy.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:
14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat than any else.

11. For humility is the only thing that is valued or commended, or thought fit to be rewarded either by God or man.

13, 14. The only commendable way, and that which it will be reasonable for God to reward, is, the entertaining of those that want, and who are not likely to make thee any return; for this, God will be thy debtor, and pay thee at the day of judgment; and there can be no such advantage to thee as that.

15. Upon this occasion one repeated that known saying among the rabbins, Blessed &c., that is, It is certainly a much happier thing to be feasted by God in his kingdom than by any man on earth; and therefore that is most true which was said, ver. 14, that it is more advantageous to any man to entertain the poor than any else.

honour, glory, &c.
bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all [b] with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that

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6 presently.

X
24. For I say unto you, That none of those men which were bidden shall taste of my supper. 25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26. If any man offer to undertake my discipleship, and doth not prefer me before all others that are nearest to him, yea, and before his own life too, Matt. x. 37; he is not for my turn; and my service, being so sure to bring persecutions along with it, will not be for his.

27. And whosoever doth not come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31, 32. Or as he that designs a battle or a war, and is not provided with all necessaries to go thorough with it, had better never engage, or being engaged, should presently think of treating and compounding the matter;
33 So likewise, whoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

33. So he that undertakes to be a Christian must resolve to renounce all that is most precious to him in this world, or else he will not be able to hold out, and so had better never pretend to that profession.

34. A Christian is the salt of the earth, (Matt. v. 13,) of infinite use and benefit to all with whom he converseth, being an example of purity and other virtues, whereof Christianity is made up; but if he shall fail in the exercise of these, prove earthy, heavy, and insipid, without any active stirring quality, like to those bodies whose salt is drawn from them, he is utterly destroyed and perished.

35. The unhappy remainder is useless beyond the most noisome excrement or putrid carcass. It is not fit or useful (as some things are) to enrich the ground, nor to mix with other things, which, being corrupted from their primary use, are yet good for that (and so are kept, though in a mean place, for that use); it is neither at present, nor for the future, by long digestion or farther putrefaction, capable of being good manure or compost for the earth, but is utterly unprofitable, and generally dealt with as such, cast out without any respect into those places where men would have nothing grow, apt only to convert a good soil into a desert. Let every disciple, every Christian designed by Christ to be the salt of the earth, lay this to heart, for he is nearly concerned in it.

**CHAP. XV.**

3 heathens in great multitudes for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 Matt. xviii. 12.

5 earth.

1 admitting, προσέχεται.
5 And when he hath found it, *he layeth it on his shoulders, rejoicing:*
6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his estate.

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*God in the sight of his angels shall rejoice (and express that joy) at the returning and repenting and change of one heathen or sinful atheistical liver, more than at the daily virtuous performances of those which have never been engaged in a vicious course; and so, though they have and want sorrow (and wishing it were otherwise) for their frequent slips and failings and infirmities, and withal a diligence, and vigilance, and greater industry and study for the future to grow in piety and strength of grace, yet having always continued in a virtuous course, these need not that change of mind which belongs to others, and is properly called by that title of repentance.

10. After the same proportion it is that God expresseth joy in the sight of his angels upon the reducing of one indulgent sinner to good life.

11. To which purpose he made use of this other parable by way of story: A certain man—*
13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with husks that the swine did eat: and no man gave unto him.

16 And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!

17 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

18 And am no more worthy to be called thy son: make me as one of thy hired servants.

19 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, 'Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:
24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing.
26 And he called one of the servants, and asked what these things meant.
27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, "because he hath received him safe and sound.
28 And he was angry, and would not go in: therefore came his father out, and intreated him.
29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

Unto him with all the expressions of respect and kindness which are possible; bring the best garment that is in the wardrobe, and put it—

24. For this return of a prodigal so desperately lost, I look upon as if he were risen from the dead, because he was lost—

25. Now that son of his that had always continued with him, and followed his business, and observed him diligently, (parallel to whom is the just person that never run the prodigal's course, and so needs no repentance,) was in the field—

to celebrate his safe return with a time of feasting.
30. But as soon as this thy son was come, which hath 'devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

32. But for the return of this thy brother from that riotous course, which is as wonderful a work and as considerable a blessing as if he had been raised from the dead, it is all reason that we should express an extraordinary joy in an extraordinary manner.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had *wasted his goods.

2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: *I cannot dig; to beg I am ashamed.

4. I am resolved what to do, that, when I am put out of the stewardship, *they may receive me into their houses.

5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

b having not been brought up to it, I am not able to earn my living by my labour, and so there is no way of subsistence imaginable for me but to beg, and that is a shame for me.

c I may be entertained by my master's debtors.

* But it &c., Ἐφπαρθήμα τις &c.
And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. If ye then be not faithful in that which is another man's, who shall trust you with that which is his own?

The steward that deceived his master, or, the officer to whom these fading things, the riches of this world, were intrusted: for worldly men are more provident and dexterous to make provision for themselves for the time to come, for the remainder of their life, than pious men are to provide for their eternal futility.

 Accordingly I advise you to make provision for yourselves, by so using the fading wealth which is intrusted to you here, that when these transitory comforts forsake you, you may be received into heaven.

He that is a faithful steward of God's, in a right use of the riches of this world, will be so in grace, which is more precious; and he that doth not make use of his wealth so as is most agreeable to God's design of trust, that is, gaining a richer crown for ourselves hereafter, by dispensing it to them that want it here, that man, as long as he continues such, will never make that use of grace that he ought to do.

If therefore you have not made that use you ought of the fading riches of this world, who will intrust to you that which is more precious?

And if you have not made that use you ought of your worldly wealth, which is only intrusted to you for a time, as unto stewards, and passes from one owner to another, what hope is there that God will give you those heavenly riches which will always continue to you and become your propriety, which you may enjoy to all eternity?

Here are put together by St. Luke many speeches of Christ, vers. 13, 16, 17, 18, delivered by

1 false or unfaithful.
2 more prudent for their own generation than, ἑαυτῶν ἐκ τῶν γενεῶν τῶν ἑαυτῶν κύριων. with the false mammon: see note [a] Luke xvi.
3 false, ἄδικον: see note [a] Luke xvi. 4 another's.
will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things; and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, comitteth adultery: and whosoever marrieth her that is put away from her husband comitteth adultery.

19 If there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
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 died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; 5 into heaven, to be placed next to Abraham the father of the faithful, (see note [g] on Matt. viii.)

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime [e] receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house:

23. And being dead, and in a place of tormenting flames, he beholds Abraham in a place of joy, and the poor Lazarus placed next to him. (See note [g] on Matt. viii.)

25. And Abraham, with all *mildness and gentleness and compassion, without any reproaching or reviling, said unto him, All that I can in this thy sad condition impart to thee is only to tell thee what thou art now to expect, and to mind thee of the reasonableness of it; for all thy portion of abundance and prosperity and ease and felicity, without intermixture of afflictions, thou hast already enjoyed, and spent upon thyself in thy lifetime, without imparting them to any other, though in neversomuch want of thy relief; and on the other side, Lazarus hath had all his portion of afflictions already; and now it is but just that he should have his bliss and you your torment without any alay or mixture.

26. But beside, there is an irreversable decree passed upon you and all such, and it is not possible for all the saints in heaven to yield or obtain any release for you, or for you to get release one minute out thereof.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house:

* oik. εἰνε, ἀπὸθρόπως καὶ ὑμεῖς, &c. ἀλλὰ τί; τέκνων, φιλι. Titus Bostrensis, p. 808. C.
28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Then said he unto the disciples, *It is impossible but that offences will come: but woe unto him, through whom they come!*

2 If it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 i Take heed to yourselves: 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 to thee, saying, I repent; *give an account of my condition, and with it some seasonable needful exhortation unto them—* though they are not moved with the hearing God's law and denunciation of the prophets, being so familiar with them, yet a messenger from the dead, which shall testify his own sight or knowledge, may probably work upon them to believe what he saith, and to be warned and reformed by it.

31 But Abraham answered him with a quite contrary affirmation, That they which by the knowledge of their duty delivered by Moses and the denunciations of the prophets are not wrought on, or brought to obedience or amendment of life, would not in any probability be wrought on by a narration of one that came to them from the dead: there being more reason to persuade any rational man that the scriptures are true, and worth our heeding, or (that being supposed, as among the Jews it was) that upon that one motive delivered in them he should reform and amend his life, than there would be to trust or believe him that should bring a message from the dead to any man on the earth, and to forsake an habit of sin upon that motive.

CHAP. XVII.

It is not to be imagined that God should so think fit to interpose his power perpetually as to hinder or not permit false doctrines and schisms, and other the like means of hindering or discouraging men in their Christian course, to come into the world, (Matt. xviii. 7.) to draw men from the Christian doctrine of truth and charity: but woe unto—

b discourage or drive off one Christian to unchristian life.

3, 4. Be ye careful that ye be not guilty of any degree of this; but on the other side, after the example of Christ, (mentioned in this matter, Matt. xviii. 11, 12,) do the utmost in your power to reduce any Christian that offendeth, though it be by injuring thee; in which case thou art to be so far from being angry with him, or designing revenge, that thou must, besides pardoning him upon his reformation, how often so ever he offend thee, use all probable means to bring him to repentance.

1 scandal, σκάνδαλον. 2 scandalize, σκανδαλίζω.
pent; thou shalt forgive him.

5. Upon another occasion, (most probably that Matt. xvii. 20, where, in the discourse between his disciples and him, he taxeth their unbelief,) he was intreated by some of the disciples (who were not able to cast out a devil, or cure the young man of the epilepsy, Matt. xvii. 16.) that he would give them more of this gift of miracles, that they might be able to do all to which they were by his designation sent, but were not able to do them for want of some higher degree of this miraculous faith than as yet they had attained to.

6. And he said unto them, If you had but the least degree of true faith, you should by my power be enabled to work any the greatest miracle, remove mountains, Matt. xvii. 20, make trees grow in the sea, &c. But what I mean by this true faith, I will express to you by a parable or similitude.

7—10. As it is with an hired servant, it is not sufficient for him to do that one business for which he was hired, but other common offices there are which belong indifferently to all servants, as waiting at table, &c.; and when he hath done his other works in the field for which he was hired, as ploughing, &c., he must first set cheerfully to the other offices before he think he have done his duty, or expect to receive his ordinary food, his daily wages; so must ye (whose task it is to cure diseases, cast out devils) do all those things with all fidelity which are means to that end, or never think you have performed your duty. When confidence of my power and using the mention of my name will not cast out devils, then solemn prayer is your duty, to be superadded to that; and when that and prayer alone will not do, you must add fasting also, Matt. xvii. 21, and not think that it is free for you to do or not to do this, (and that if you do it, it is eminent virtue in you,) but you must look upon it as necessary duty, when you have done, you have done no more than was commanded you, and was strictly required of you to do. This is the best answer which is likely to be given to your request of having your faith increased. Do not you neglect the means, and you shall be able to do what miracles you will; but as long as you think your partial obedience will serve the turn, and will not take the pains to fast and pray, to cast out a devil, and the like; this is an infidelity in you, Matt. xvii. 17. 20, which will disable you from doing those miracles which otherwise you would easily be able to do.
And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way: thy faith hath made thee whole.

And when he had demanded of the men, who seemed o'clock by their leprosy, and so to be separated from society, durst not come near unto him.

And being far from him, they cried aloud to him, and said—

You shall be healed; and therefore go and shew yourselves to the priest, which by the law you are required to do when the cure is wrought, that he may pronounce you clean: do you go immediately to the priest, and before you come thither you shall be cured. And accordingly it fell out, as they were on their way, they were healed.

now came near unto him, being cured of his unclean disease, which before made him stand afar off, and fell down before him on his face, giving him—

No one hath returned to acknowledge the mercy, save this one, who is a Gentile, or no Jew (for so are the Samaritans accounted by the Jews).

when that kingdom of God, which John Baptist and he had preached so often, should come, he said, It comes not in any splendid manner, as you expect, with a pompous solemn court along with it, for men to gaze and look upon it, and say, Lo, here it comes! as it is wont to be with ordinary courts of kings when they remove: for indeed it is already among you, the gospel preached, which is the sceptre of this kingdom; and all other parts are but attendants of that.

Neither shall they say, Lo here! See note [c] on Matt. iii.
or, lo there! for, behold, the kingdom of God is within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
23 And they shall say to you, See here; or, see there: go not after them, nor follow them.
24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.
25 But first must he suffer many things, and be rejected of this generation.
26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
30 Even thus shall it be in the day when the Son of man is revealed.

22. And turning to his disciples, he tells them of these Pharisees, and other the like contemners of his preaching, that they that now despise this sceptre of the kingdom, receive not the gospel, there shall come out against them that iron rod, destruction for this great sin; and then it will be too late for them to wish for these days of mercy which now they despire and make no use of.

23. Then many shall put you in hopes of a deliverer, pretend that there is a Messias in this or that place; but do not you follow nor heed any such report, nor look for any such deliverer. (See Matt. xxiv. 25.)

24. For a destruction shall come like lightning, quick and fearful, upon the Jews from the Romans in this day of Christ's vengeance upon his enemies. (See note [a] on Heb. x.)

25. But this shall not be till after Christ's being rejected and crucified by the Jews.

26, 27. And as it was in the old world, when for the great provocations thereof God was pleased to send the flood upon it, without any visible change or omen or presignification of the particular time, Matt. xxiv. 36, (only Noah preaching repentance to them, and they not hearkening to him, and then his building an ark, and going into it with his family,) no man expecting it, the flood came and swept away all but those in the ark, so shall it be when Christ comes to work his revenge upon his crucifiers; when they expect it not at all, as soon as ever a course is taken for preserving the faithful from the destruction, (see note on Matt. xxiv. 9, and Rev. vii. 3.) the vengeance shall light upon the rest, and destroy all that are left in Jerusalem. And that is all the foreknowledge of the time you shall have in answer to your question, ver. 20.

28—30. And as when the sins of Sodom were filled up, and their cry was gone up to heaven, and God determined to destroy them, the people went on in their ordinary course, doing all things according to their wont, and then on that very day when Lot went out of Sodom the fire and brimstone fell on that city; so, as soon as the faithful penitent Christians depart out of Jerusalem, that fatal day shall come upon the rest, that day, I say, wherein Christ shall reveal himself by his judgments on his enemies and crucifiers: (see note [a] on Heb. x.)
31. When thus you see judgment break out, let every man then that is in Judæa make all possible speed to get out of it, as Lot and his family did out of Sodom.

32. And the least delay or stop in the course, all inclinations of kindness to the sins or company of that place, may be as fatal to any as it was to Lot’s wife, who looking back became a pillar of salt, Gen. xix. 26.

33. He that shall take any unchristian course of compliance, (as the Gnostic Christians did afterwards with the Jews to escape their persecutions,) he undoubtedly shall perish in it; and he that being a disciple of mine shall for the testimony of my truth cheerfully and courageously venture death, is the only person that shall escape this judgment. (See note [c] on 2 Peter i.)

34. Then shall it not be in the power of any worldly providence to work any deliverance for any; but as in Sodom an angel came and took Lot by the hand, and led him out, preserved him when many others were left behind, so shall it be now: those whom God will thus please to seal, Rev. vii. 3, and preserve, the believers and constant professors, those shall be delivered, and none else.

9 said, If we may not know the time when, yet, Lord, where shall these eminent judgments shew themselves? (See note [m] on Matt. xxiv.)

AND he spake a parable unto them to this end, that men ought always to pray, and [a] not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, ‘Avenge

1 be slothful.
And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;  

Yet because this widow troubleth me, I will avenge her, lest her coming so continually for justice be a reproach to me, and a testimony before others of my injustice to her, and so be matter of shame to me, if I deny her; or, lest at last she fall a reproaching me, casting contumelious words upon me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?  

I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?  

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:  

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.  

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast every Monday and Thursday, the second and fifth days of every week, on which we are wont to hear the law read in our synagogues, and I pay tithes of herbs and every thing which others make doubt (it being not determined by law) whether they are to be paid or no.  

And the publican, standing afar humble, pensive guise, and by his gesture and action being in the court of the Gentiles, was in a sad,  

She reproach me.  

him? and is he slack toward them?  

on the land?  

yet γάρ : delayed to do it: but afterward—  

lest her coming so continually for justice be a reproach to me, and a testimony before others of my injustice to her, and so be matter of shame to me, if I deny her; or, lest at last she fall a reproaching me, casting contumelious words upon me.  

do justice for his elect, whose constant prayers importune him to it? and shall he not do it speedily?  

Yea, certainly, he will suddenly proceed against their persecutors; and when he doth so, it will fall very heavy upon the Jews; for when Christ comes to do vengeance, there shall be very few Christians to be found in Judæa, (see note [δ] on Matt. xxiv.) they that are converted of the Jews shall be gone out and dispersed among the Gentiles. (See note [g] on Matt. xxiv.)

which had a great opinion of their own perfections, and so looked on all others with scorn.
off, would not lift up expressed a wonderful great contrition and indignation against himself for what he had done, and used this affectionate form of confession and deprecation, saying, God be merciful—

14. I tell you, this man's mean and lowly opinion of himself was more acceptable in the sight of God, together with his confession and contrition, than all the Pharisee's good actions, his exact fasting and paying of tithes being accompanied with that high and arrogant opinion of himself: for every one—(Matt. xxiii. 12.)

15. And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them.

16. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall not enter therein.

18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19. And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21. And he said, All these have I kept from my youth up.
22. Mark x. 21.

22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.
23. And when he heard this, he was very sorrowful: for he was very rich.
24. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!
25. For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
26. And they that heard it said, Who then can be saved?
27. And he said, The things which are impossible with men are possible with God.
28. Then Peter said, Lo, we have left all, and followed thee.
29. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake.
30. Who shall not receive manifold more in this present time, and in the world to come everlasting.
31. ¶ Then he took unto him the twelve, and said unto them, Behold, we go up a most plentiful return of advantages (as rich as any the most fruitful season produceth) in this world, abstracted from those which he shall receive hereafter in heaven, and in the world to come—
to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit upon:

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, "Jesus, thou son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, "Thou son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall

42 O thou omnipotent eternal Son of God, of whom the prophets have told us that thou shouldest be born of a virgin, of the offspring of David, I beseech thee to pardon my sins and shew thy divine power in healing me.

39. And the multitude that went along, or attended him, chid him, and bid him hold his peace—

Or, by: the King's MS. reads παράστημεν.
do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, *Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

AND Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and *received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be *guest with a man that is a sinner.

8 And Zacchæus stood, and said unto speech unto him: Sir, half my wealth I bestow upon

* Thy believing me to be the Messias, expressed by thee, vv. 38 and 41, is rewarded by this cure, thy sight shall be restored to thee by this word of mine.

3. And he was very desirous to see the person of Jesus, having no farther design or thought at the present but that (Luke v. 14); and could not—

a I mean to be entertained by thee.

b entertained in an heathen's or publican's house.

8. And whilst Christ was there, Zacchæus made this stood, and said unto speech unto him: Sir, half my wealth I bestow upon

* made thee whole, σωθέν ἐσ" 1 entertained him rejoicing, ὑπαρεκχος ἀνήρ τῆς χαλκοῦ.
the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9. And Jesus said unto him, This day repentance, and so the gospel, and the mercies of the gospel, are come home to Zacchæus, as being a believer, and so one (though a publican) to whom the promises made to the seed of Abraham do belong.

10. His being an heathen or publican, or a sinner in his former life, doth not render him incapable of receiving benefit from me, but contrariwise gives him a capacity of it upon his repentance: for this was the end of my coming, to reduce sinners to repentance, and to obtain mercy for such. (Matt. xviii. 12.)

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

2 wronged any man  
3 A certain man of high birth, Ἀμφαρεύς τις εὐγενῆς.
out against the faith, as it was after his resurrection preached to them by the apostles: see note [5] Matt. xxiv.)

15. And when he came back again, after his instal-
ment, to exercise his regal office among them, he first examined his servants, what increase they had made;
(noting the fruit that had come in, the harvest or number of converts, by the preaching of the apostles over all Jewry.)

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.
17. And he said unto him, Well, thou good servant: be-
cause thou hast been faithful in a very little, have thou au-
thority over ten cities.
18. And the second came, saying, Lord, thy pound hath gained five pounds.
19. And he said likewise to him, Be thou also over five cities.
20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:
21. For I feared thee, because thou art an austere man; thou takest up that thou layest not down, and reapest that thou didst not sow.
22. And he saith unto him, Out of thine own mouth will I judge thee. Thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

improved these earthly commodities, (see Luke xvi. 16.) thou shalt be more highly preferred; (noting the reward of the apostles’ labour in preaching the gospel, first, governing in the churches which they had planted, then reigning with Christ, enjoying an higher degree of glory, as they had laboured more abundantly.)

18, 19. And the second having employed his time well, but not so well, was also rewarded proportion-
ably.

20, 21. But a third, out of a pretence of extraor-
dinary fear of displeasing, instead of employing, laid up his talent, (made no kind of use of the abilities that God had given him, lay idle, without ever en-
deavouring to do any thing that might bring in any glory to God.) And his sloth, being the chief cause of his doing thus, made him (either really, or, to excuse his sloth, pretendedly) look upon it as a piece of austerity and rigidity in the master (in Christ) to ex-
act any fruit, any increase of his talents.

22. But this was far from an excuse of his unprofit-
ability, it was rather an aggravation of it, and an acknowledgment that would bear witness against him and condemn him, make his slothfulness and unprofit-
ableness appear to be a sin against conscience in him.
23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, 'Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that

23. For upon this acknowledgment, saith the master, what possible reason can be given why thou shouldst not put my money into a bank amongst the merchants, that it might have yielded me some increase at my return?

4 The more unprofitable this man hath been, the fitter it will be to increase the reward of him that hath been diligent and successful.

25, 26. And though that was conceived unequal by some, because he had such plenty already, yet the king adhered to his sentence, upon this ground of his dealing with his servants by way of distributive justice, which consists not in giving to all equal portions, but most to them that have done him most diligent, faithful service, and mulcting and punishing the unfaithful and idle person.

27. But those countrymen of his, (whose king by right he was,) which, when he was gone to be installed in the kingdom, sent him that contumacious answer, ver. 14, (noting the Jews that would not submit to him upon the apostles' preaching the gospel after the resurrection,) being now instated in his throne, he presently commanded to be put to the sword, executed as so many rebels. (The fate that soon befell the Jews after his inauguration in his kingdom, that is, his going to heaven.)


* an ass tied, and a foal with her, which was not yet backed: take the foal, and bring him hither.
were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, 'the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, 'Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.'

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, 'I tell you that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

' all his followers that believed and attended him began to rejoice—

6 Hosanna, or Save now (see note [a] Matt. xxi.), we acknowledge thee to be our King so long expected, the Messias (see note [a] Matt. xi., and Mark xi. 9): God in heaven send all prosperity on this thy kingdom, and the loudest hosannas or acclamations or confessions of his regality be made unto thee.

h The thing is most true which they say; and if they should join with you to smother it, it would by some other the unlikeliest ways be proclaimed, in despite of you.

'Blessed in the name of the Lord be the King that cometh, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν οἵματί Κυρίου.'
O that thou also wouldst (see note [c] ch. xii.) yet consider and lay to heart, before it is too late, even in this critical time, what concerns thy future tranquility and prosperity so much! but thou dost not at all consider it.

43. 44. And now what remains? Why, that within a while the Romans should besiege thee close, and famish thee, and take the city, and destroy all that are in it, and demolish the temple utterly, (see note [a] Matt. xxiv.) and all this by way of punishment for thy not considering what Christ hath by way of message from God revealed to thee, that is, for thy not repenting upon all his calls.


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the sanhedrin sat in consultation how they might put him to death.

48. And they could not resolve on any safe course, because the people were generally so affected to him.

CHAP. XX.

AND it came to pass, that on one of those days, "as he went into the temple, and as he expounded the taught the people in lesson, and on occasion of that made known the gos-

* dash thee against the ground, dàmuwēi se. 6 rulers: see note [e] John i. 7 as they heard him, took his part, ἔκπληκτος ἄνωθεν ἡμῶν: see note [f] Matt. xxii.
the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders.

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man that had a family, planted a vineyard, and did all that was necessary to that turn, fenced it with a good strong mound, hewed a trough to press the grapes in, and built a lodge for the keeper of it, and then let it out to farmers at a rent, and himself travelled for a time, (noting the care and provision God had made for the church of the Jews, Isaiah v., which made him a strange return for all this, killed his prophets, (which called for fruits of good life from them,) and at last his Son Christ Jesus himself.)

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but


the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will

16. They of the sanhedrim answered with joint consent, Matt. xxi. 41, He will (as it is in any reason to be expected) come and destroy those husbandmen, and dispose the vineyard into other hands. Which when Christ, from their own confession had taken for a granted truth, and, Matt. xxi. 43, brought home and applied to them, as a prediction of what was in any reason to befall them, (see ver. 19,) they then expressed a great aversion or dislike of it.

17. Matt. xxi. 42.
grind him to powder.
{19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.}
{20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.}
{21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:}
{22 Is it lawful for us to give tribute unto Caesar, or no?}
{23 But he perceived their craftiness, and said unto them, Why tempt ye me?}
{24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.}
{25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.}
{26 And they could not take hold of his words before the people: and they mar-

1 dash him to pieces, λυκήσῃ αὔτόν: see note [g] Matt. xxi.

20. And the Pharisees sent some of their disciples and some of those that adhered to Herod, Matt. xxii. 16, to entrap and ensnare him; to which end, they put on the disguise of upright conscientious men, that earnestly desired to be instructed in a scruple of every day's practice, about paying tribute; meaning by his answer to take advantage, and, if he said any thing against Cæsar's right, as they supposed he would, then to accuse and implead him before the procurator of the Romans.

Why do ye desire and endeavour to ensnare me?

velled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the

* without any reply departed from him.

affirm that there is no future state of men after this life; and they—

* any man that hath brethren, Matt. xxii. 24, die, having a wife—

that future state, neither marry—

being made partakers of that future eternal estate.
children of the resurrection.

37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38. For he is not a God of the dead, but of the living: k for all live unto him.

39. ¶ Then certain of the scribes answering said, Master, thou hast well said.

40. And after that they durst not ask him any question at all.

41. And he said unto them, How say they that Christ is David's son?

42. And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43. Till I make thine enemies thy footstool.

44. David therefore calleth him Lord, how is he then his son?

45. ¶ Then in the audience of all the people he said unto his disciples,

46. Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47. Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

48. And after some few things, (Matt. xxii. 35,) the Pharisees being come about him, he proposed a question to them, (Matt. xxii. 41,) what they thought of the Messias, whose son he was; and upon their answering that he was David's, he again asked, how that could be?

42. When David himself saith—

46. Matt. xxiii. 1. 7.

47. They are persons of great covetousness and cruelty, oppressors of the poor and helpless, without any mercy; and that they may hold up their reputation, which is necessary to enable them to do so securely, they pretend great devotion, and pray a great while.
AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast into the treasury of the temple; but she—

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not afraid: for such are the things as must come to pass; but the end is not yet.

a their free-will donations into a repository for the use of the temple, Mark xii. 41.

b presents brought to the temple and hanged up there for the beautifying of it, he said,

c when shall this destruction of the temple be, and with it of the Jewish state? and what prognostics of it will be discernible?

d one prognostic, or forerunner of that destruction shall be, that many deceivers shall arise among you, each pretending to be the Messias, and that he will soon deliver you: go ye not—

9. Another forerunner is, that great commotions and tumults there shall be in Judæa before the Ro—

1 I am he; and the season, ἤγó ὕλη καὶ ὕπος.
terrified: for these mans come to destroy them utterly: see note [d] Matt. xxiv.

10 Then said he unto them, 'Nation shall rise against nation, and kingdom against kingdom:
11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
13 And it shall turn to you for a testimony.
14 Settle it therefore in your hearts, not to meditate before what ye shall answer:
15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.
17 And ye shall be hated of all men for my name's sake.
18 But whatsoever befall you, treachery, persecution, death itself, ver. 16, 17, be confident of this, that it shall not tend to the least disadvantage, but rather to the greatest gain to you.

They shall rise up and slaughter one another: see note [e] on Matt. xxiv., and Rev. vi. 12—14.


12. But first they shall fall foul on the preachers of the gospel and all pure sincere Christians, and bring you before the Jewish consistories and Roman governors for the profession of Christianity. (Rev. vi. 11, and Matt. xxiv. 9.)

13. And this bringing of you before the Gentile powers shall be a means of divulging the gospel to them. (See Mark xiii. 9.)

14. In this case remember what was formerly said to you, (Matt. x. 19. and 30,) and belonged peculiarly to this point of time now spoken of, not to meditate—

15. For I will furnish you with those answers and that conviction to all your adversaries, that they shall not—

18. But whatsoever befall you, treachery, persecution, death itself, ver. 16, 17, be confident of this, that it shall not tend to the least disadvantage, but rather to the greatest gain to you.

The nation shall be raised against the nation, and the kingdom against the kingdom, ἡ γῆ ἐν αὐτῷ ἔναντι τῆς γῆς, καὶ βασιλεία ἐναντίον βασιλείας.  

2 all these things, τῶν ἑαυτῶν.
19. And though some few of you shall suffer death in this cause, and so be eternally crowned by suffering, yet this let me tell you, even for this life, that if ye endure with constancy, and persevere, and fall not off from your profession, that shall of all others be the most probable way of escaping or obtaining deliverance from this sweeping destruction, (Matt. x. 39, and Mark xiii. 13.)

20—23. But when you see Jerusalem besieged by the Romans, (see note [f] Matt. xxiv. 15.) then resolve the destruction of the city is near, and accordingly all that are in it let them fly out of Judæa, and those that are in the confines or regions about Judæa let them take care not to come into it, but (see Rev. vi. 16.) look on it as a place most sadly to be destroyed, on which all the doleful prophecies are now to be fulfilled which have been prophesied against Judæa.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, (until the times of the Gentiles be fulfilled.)

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; (for the sea and the waves roaring;) and men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the pow-

8 conquered by the Romans, Rev. xi. 2. And while this is a doing in Judæa, the gospel shall be preached over the Gentile world, (Matt. xxiv. 14, see Rom. xi. 25,) and being by them received, some effect that shall have among the Jews, by way of emulation, (Rom. xi. 11. 13,) moving them to receive the faith also; and by their doing so, Jerusalem shall again be inhabited by Jewish (as well as Gentile) Christians: see note [f] Rev. xi.

26 Men's hearts in several parts of Palestine, pressing them that they failing them for fear, and for looking after those things which are coming on the earth: for the pow-

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ers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away; but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on earth.

36 Watch ye therefore, and pray always, that ye may be found holy in the sight of the Lord when he cometh.

37 Thus shall Christ's regal office, in punishing and avenging the persecutors of him and his disciples, be most gloriously revealed: see Matt. xiii. 26.

28. And when ye see these things thus come to pass, then let all true Christians, apostles, and others, that have so long been persecuted by the Jews, look up, and hold up their heads with cheerfulness, as knowing that to them redemption approacheth, and deliverance from the dangers which encompass them: see note [a] Acts iii., and note [b] Rom. xiii., and note [f] Rom. viii.

28. i that formidable exercise of Christ's regal power, beginning in the vengeance on the Jews, his crucifiers and persecutors of the apostles and pure believers, is now near approaching for your deliverance: see note [b] Matt. xxiv.

32. And indeed within a matter of forty years all this shall most sadly come to pass: see Matt. xxiv. 

33. And there is no kind of doubt of the completion of it.

34. But do ye take heed that ye indulge not to any kind of luxury or excess, Matt. xxiv. 49, which may make you unfit for watchfulness (see Rom. xiii. 13); and the same care you are to take that worldy solicitude, fear of losses, and consequently of want, do not ensnare you to the denying of Christ, or falling away from him, (Matt. xiii. 22,) and so that day of vengeance on the enemies of Christ come suddenly, and involve you with the impenitent Jews.

35. For very suddenly and unexpectedly shall this come upon all Judea, Luke xvii. 20, and the face of the whole land, γῆς.

36. Be ye therefore perpetually upon your guard, and be constant in prayer to God, that he will vouchsafe you to be of the number of that remnant to whom
be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

NOW the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

the promise of escaping all this calamity is made, (note [f] Matt. x.) that when Christ shall thus come in vengeance against the nation ye may meet him with cheerfulness and confidence, and not fear any ill from him, but rather appear victorious with him in this destruction of yours as well as his enemies.

37. And as he exhorted them to diligence and prayer, so gave he them example, busying himself in God's service all the day, and at night spending much time in prayer.

CHAP. XXII.

1. Now the feast of unleavened bread drew nigh, which consists of seven days, and a day of preparation to them, wherein also no leavened bread is used, and that is the feast of the passover: see note [c] Mark xiv.

2. And the sanhedrim of the Jews were desirous to find out some safe way of apprehending and putting him to death, (Mark xiv. 1.) for they durst not do it with any great noise, for fear of the people.

3, 4. And Judas, one of his twelve constant attendants, being a covetous person, and in the discharge of his office (of keeping the bag, of relieving the poor) deceitful and thieving, John xiii. 6, and to that sin of sacrilege adding that of hypocrisy, in pretending great care of the poor, John xii. 5, whom he thus robbed, and upon Christ's admonishing him mildly of it, (Matt. xxvi. 10, Mark xiv. 6, John xii. 7,) yet, it seems, not reforming, but incensed against his Master, the devil, or his own covetous heart by the devil's suggestion, put him upon this project of gain to make some advantage by delivering Christ into the hands of the Jews, (John xiii. 2.) And upon his consenting to this suggestion, the devil was permitted by God to have this power over him, to enter into him, (John xiii. 2.) and doing so, he incited him to make a bargain with the rulers of the sanhedrim and their ministers or officers (see note [g]) to deliver up Jesus unto them, (as after Christ's talking with him and telling him distinctly of it, and the sin and danger attending it, Mark xiv. 21, and his not yet relenting, it is again said that with the sop the devil entered into him,
5 And they were glad, and covenanted to give him money.
6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.
7 ¶ Then came the day of unleavened bread, when the passover must be killed.
8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.
9 And they said unto him, Where wilt thou that we prepare?
10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.
11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?
12 And he shall shew you a large upper room furnished: there make ready.
13 And they went, and found as he had said unto them: and they made ready the passover.
14 And when the hour was come, he sat down, and the twelve apostles with him.
15 And he said unto them, With desire I have desired to eat John xiii. 27, hurrying him to the speedy execution of it.)
5. And they gladly embraced the treaty, and struck a bargain with him that he should have thirty shekels to deliver him up without much noise, Matt. xxvi. 4, and 15.
6. And although this were as low and vile a sum as could be, the price of a slave, Exod. xxi. 32, (see Zach. xi. 13,) yet Judas thanked them heartily for the offer, being very covetous, and so very glad of the opportunity of getting money; and from thenceforth he watched a fit season wherein to do it, without any noise or stir about it: see Matt. xxvi. 4, Mark xiv. 1.
7. And the paschal day was now come, wherein they eat no leaven in their bread, and in which the lamb was to be killed and eaten: see note [c] Mark xiv.

* unleavened bread and bitter herbs, the memorial of the deliverance out of Egypt: see note [c] Mark xiv.

b See ver. 8.

1 thanked them.  2 without a tumult.
this passover with you before I suffer: 
16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:
18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.
20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.
21 ¶ But, behold, the hand of him that betrayeth me is with me on the table.
22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!
23 And they began to enquire among themselves, which of them it was that should do this thing.
24 ¶ And there was also a strife among them, which of them should be accounted the greatest.
25 And he said unto them, The kings of the Gentiles exercise dominion over them; and they that exercise authority over them are called masters.
24. Sometime before this, (to wit, before his departing from Jericho, Matt. xxv. 25. 29, nay, before he came thither, Mark x. 42. 46,) there had been a contention among the disciples (occasioned by the request of Zebedee's wife for her two sons, Matt. xx. 20.) which of them should be looked on as the worthiest, and so be preferred before the rest.
26 He that is least among you all shall be great.
27 And he took again the cup, after he had supped, and said, Drink ye all.
28 For this is my blood of the new testament, which is shed for many for the remission of sins.
29 But I say unto you, I will not drink of this fruit of the vine, until that day that I drink it new with you in my Father's kingdom.
30 ¶ And he said unto them, When ye shall have eaten and drunken, ye shall say, This solomn is for me:
31 And he shall set them in order, and divide the land for them according to the lot of their inheritances. }

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*Note:*

- e celebrate this feast with you, (see note [f] Matt. xxvi.) until it be fulfilled—
- d I shall no more drink with you after this festival manner, celebrate no more paschal commemorations before my departure out of this world; our next festivity must be kept in heaven.
- e do you to others as I have done now to you; take, bless, break, and give the bread to all that join with you in these holy services; and when you do so, do it in remembrance of me.
- f is to be put to death, (see note [c] ch. xiii.) as God hath decreed it should be, (Acts ii. 23, and note [b] on iv. 28,) but woe to him that hath any hand in that execution.
exercise lordship over them; and they that exercise authority upon them are called [c] benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the [d]younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that their princes, styled their benefactors, exercise authority over them.

26. But among you it must be otherwise, the ruler must be as the private man, or the servant of all others over whom he is placed.

one that attendeth and waiteth on you and provideth necessaries for you, and not as one that receiveth such observances or advantages from you as I might expect to do.

28. Ye have followed me as disciples, Matt. xix. 28, and been hitherto constant to me in all the afflictions and persecutions that have befallen me.

29. See Matt. xix. 28.

30. That you be next unto me, and have at my departure the power of governing the church: see note [d] Matt. xix.

31. And at this point of time, the story whereof is here in relating, ver. 20, (not at the time of that other passage, ver. 24,) Christ addressed his speech particularly to Peter, saying, As for you, Simon, I tell you, that either upon some sin committed by thee, giving Satan some such right of claim, (possibly somewhat done criminally by him in that contention of the disciples, mentioned ver. 24, the indignation of the ten against the two, Matt. xx. 24,) or else suggesting somewhat against thy sincerity, as against Job's, Job i. 9, Satan hath accused you before God, and required that he may have the shaking of you, liberty to do his worst to drive you from the faith of Christ.

32. This is granted to him; and your danger thereupon is great; but I have prayed for thee, that thou be not conquered by him and his terrors, so far as utterly to forsake the faith; and for any sins that in this combat thou provest guilty of, let this use be made of them, when by repentance thou art recovered out of them, that thou be the more careful to confirm and strengthen others, that they fall not in like manner.

See note [e] 1 Cor. v.

1 before the second crowing of the cock this night, Matt. xxvi. 34. thou shalt thrice—

7 bequeath, διατίθημαι.
thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone’s cast, and knelt down, and prayed,

42 Saying, Father, if thou wilt, remove this cup from me: nevertheless not my will, but thine, be done.

1 O that thou wouldest, (see note [c] ch. xii.) or, I pray thee remove this bitter cup from me: yet if this be thy pleasure, whatsoever thou seest best to be done, I most heartily embrace it before that for which now I pray.

8 now this which hath been written must be fulfilled on me, to wit, And he, εἰ τὸ τοῖχον τὸ γεγραμμένον σεὶ τελεσθήσει ἐν ἑμοί, τὸ Καλ. 9 Or, departed: for the ancient Gr. and Lat. MS. reads, ἀπολύσατο, recusat, not ἀπέστειλεν. 10 thou wilt take this cup from me, εἰ βούλεις παρανυκτεῖν τὸν τοῦτον τὸν ἐμοῦ.
43 And there appeared an angel unto him 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 rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were

43. And an angel was sent from heaven to represent such considerations to him of the advantages and benefits of his death as might make him bear it cheerfully.

44. After that, being in such a commotion of mind, which signifies an apprehension of extreme danger without any trembling at it, or endeavour to avoid or escape it, he prayed more vehemently, and fell prostrate upon his face, Mark xiv. 35, saying the same words, and more to the same purpose, and he sweat (as men in agonies are wont) great glutinous drops, like those of blood when it drops on the ground.

n three disciples, Peter and James and John, Matt. xxvi. 37, he found them fast asleep, this sleep being an effect of that great heaviness and dispiritedness which their sorrow had produced.

is a kiss the token by which thou hast promised to deliver me up to them? (Mark xiv. 44.)

49. When the disciples saw what was toward, they offered to have fought for his rescue.

50. And St. Peter, in the heat of zeal, without Christ’s permission, and against the precepts which he had always taught them, drew a sword, and cut off the right ear of Malchus, a servant of the high priest’s.

51. And Jesus reproving Peter for so doing, Matt. xxvi. 52, spake to those that came to apprehend him to let him alone but so long as to restore the man his ear, and upon a touch he was cured.

11 deliverest, ἐπαθίζως.
come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And

° this is the time wherein the devil and you are permitted to work your wills upon me.

p house of Caiaphas, the high priest of that year, where the sanhedrim was assembled, Matt. xxvi. 57. And Peter—

9 another maiden, Matt. xxvi. 71, Mark xiv. 69, (see note on the title of St. Matthew's Gospel,) seeing him, said, Thou art even one of them. But Peter denied, and said, Woman, I am not.

² and some others that stood by (Matt. xxvi. 73, Mark xiv. 17.) affirmed confidently that he was certainly one of his company, for, said they, his speech discovers him to be a Galilean, (Matt. xxvi. 73, &c.)

60. But he said, (with addition of oaths and impreca- tions, Matt. xxvi. 74,) I am not what thou affirmest me to be.

12 even, kal.
Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote him.

64 And when they had [4] blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, *the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

* while Peter was in the hall of the high priest, Matt. xxvi. 58. and 69, (before the latter part of the precedent story of St. Peter,) the soldiers that were set to guard Jesus, Matt. xxvi. 67, spit in his face, and smote him.

Tell us, if thou art able to know and declare secrets, who is it—

* the sanhedrim met, and called for him to be brought into—

68. And if I shall demonstrate to you by never so convincing arguments that I am the Messias, you will neither satisfy nor answer my proofs, nor yet yield to the force of them, and release me out of your hands.

69. Within a while shall I, the Messias, be exalted to the right hand of my Father, and then shall you see me execute judgment and vengeance upon you, Matt. xxvi. 64.

70. From hence they concluded that he made himself the Son of God, and asked him, whether he were so or no? He answered that he was.

71. This they concluded to be a blasphemous speech, and so that he was guilty of death by his own confession, in taking upon him to be the Messias.
AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King."

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, "Thou sayest it."

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man was a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in the whole company of the sanhedrim, by the vote of the major part, not of all, ver. 51, arose, and led him to Pilate.

b We found him drawing away the nation from the religion of their ancestors, and also forbidding to pay Caesar, the Roman emperor, his dues, (see note [a] Mark xii., and note [b] Matt. xxii.,) taking upon him to be our long expected Messias, and so consequently our King.

c I am so.

d teacheth seditious doctrine, and hath done so throughout all Jewry—

* mention of Galilee, he asked—

7. And discerning that his dwelling and abode was in Galilee, which belonged to Herod's government, and supposing Herod, by his knowledge in the Jewish religion, to be fitter for the cognizance of this case, he remitted the hearing of it to Herod, who was personally at Jerusalem at that time (see note [?] Luke i.) on occasion of the feast.
many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.  
11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore [b]chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in

1 attendants, officers.  
3 remitted, ἠλεημόνα: other copies read, he remitted him to us; the Syriac, I remitted him to him.
20. Pilate again made another assay to soften the people, being, on opinion of Christ’s innocence, (and having received a message from his wife, Matt. xxvii. 19,) desirous to save his life, and only to inflict some inferior punishment on him, ver. 16.

21. But they were peremptory for the putting him to death.

22. See ver. 15.

23 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

24 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24. And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.


26 And as they led him away, they laid hold upon one Simon, a Cyrenian coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

26. And having put on him a scarlet robe, a crown of thorns, a reed like a sceptre in his hand, and so made him a mock king of the Jews, and then taken all from him again, and used him contumeliously, Matt. xxvii. 29, &c., they led him out to crucify him; and as they went, they pressed one Simon to carry his cross, on which he should be crucified, after him. See note [e] Matt. xxvii.
30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the calamities which are ready to befall this whole nation, for this sin of rejecting and crucifying me, are likely to be far greater, and more worthy of your tears, than what now befalls me.

29—31. For heavy days are shortly to come upon this people, miserable straits and distresses first, and then even utter destruction, expressed as it is here, Isaiah ii. 19, Hosea vi. 8, Apoc. vi. 16, by calling the mountains to cover them, and by that other proverbial phrase of cutting off the green tree with the dry, Ezek. xx. 47, the righteous and the wicked together, Ezek. xxxi. 2, 3, or the rich and the poor together, that is, making an utter desolation, ver. 4, (see 1 Peter iv. 18.) And if my portion, who am the Son of God, and innocent, be in your opinion so sad and lamentable, under this Roman judge and soldiers, what will become of the professed enemies of God, who as a dry trunk of a tree are as it were fitted and marked out for the fire, and shall fall into the hands of whole armies of the Romans? Or if in the distress that shall come upon you, the rich and the noble shall be put to such straits, then what will the condition of the meamer sort be?

1 Golgotha, but in Greek, cranion, that is, a skull, there they crucified him—

m made a division of his upper garments into four parts, and took each of them a part, but his inner garment (see note [r] Matt. v.) having no seam in it, they cast lots for that, who should have it entire, John xix. 24.

a undertook to be the Messias. And surely if he were the Messias to deliver the nation, he would first deliver himself.

o used him contumeliously, coming to him—

3 on the, ἐν τῷ. 4 on the, ἐν τῷ. 6 cranion, or skull, κρανίον.
38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the
centurion saw what was done, he glorified God, saying: Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and oint- 

r confessed it an evidence of God's interposing his power, and thence concluded that he was an innocent person.

48. And all the multitudes there present had remorse at what was done.

52. He upon this occasion took confidence, (Matt. xv. 43,) although he had been before fearful, and went unto Pilate—

54. The day whereon all this was done was the eve both of the feast of unleavened bread and of the sabbath also, and now the sabbath day (beginning at evening at sunset, when the stars and moon begin to shine) was ready at hand, or the stars began to shine, and so the sabbath to begin.

* shone, ἐλάφωσα.
ments; and rested the sabbath day according to the commandment.

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary that number. Magdalene, and Jo-

Mosaical law of doing no work on the sabbath.

CHAP. XXIV.

a Mary Magdalen, &c., Matt. xxvii. 1, and here, ver. 10.

b and did obeisance to them, they asked them, saying, Do you search in a tomb or grave for one that is risen from the dead?


c put to death by the heathens, Romans, and be crucified—

d the other disciples of Christ, which were not of

Hammond, Vol. I.
anna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.
12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves. *and departed, wondering in himself at that which was come to pass.
13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.
14 And they talked together of all these things which had happened.
15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.
16 But their eyes were holden that they should not know him.
17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?
18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only

* and returned to the place from whence he came, and where he abode, being much amazed to see the body gone out of the grave: see note [a] John xx.


16. And at first, through God's will so disposing they discerned not that it was Jesus.

1 Or, departed to his own abode, wondering at that.
a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things and to enter into his glory?

8 that are notoriously come to pass there, and talked of by all at this time?

b in miracles and in doctrine, approved by God and all—

1 to the Roman procurator, accused him, and required him to be put to death, and accordingly at last they have crucified him.

21. But we were full of hope that he had been the Messias so long expected by us. And this being the third day since his crucifixion,

22. Some women that were followers of him together with us, and that were this morning at the monument wherein he was laid, came and told us wonderful things;

23. How that they found not his body there, but met with angels which told them that he was risen from the dead.

24. And some of the twelve disciples, Peter and John, went to the sepulchre—
to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, ‘Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?’ 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and after the manner of the master of the family blessed the meat, and carved, and distributed it to them.

1. Was there not an unusual warmth of affections and passion upon us all the time that he talked—

k after the manner of the master of the family blessed the meat, and carved, and distributed it to them.

31. Which occasioned (see ver. 35.) their first suspicion that it was Christ, and presently they discerned that it was very he, and he immediately disappeared; in what manner or by what means, it is not known.

1. Was there not an unusual warmth of affections and passion upon us all the time that he talked—

m used to associate with them,
how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might un-

46 by his blessing and carving the meat, ver. 30, they came to discern him to be Christ, not knowing it a long time.

37. And they were in a terrible fright, thinking it had been a vision of some spirit without any real body joined unto it.

40 ye doubt or suspect me to be a spirit without a body?

41 it is very I, body and soul together: handle me—

44 What you now see I did foretell when I was among you, before my crucifixion, and is agreeable to all the several images and predictions of me in all the books of God, which were of necessity to be fulfilled.

45. Then by the special operation of his Spirit, he gave them the understanding of the scriptures, in those things especially which concerned the Messias.
understand the scriptures.

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were constantly at the times of devotion (see note [d] Acts i.) in some of the chambers of the temple, praising and blessing God. Amen.
In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light; but was sent to bear witness of that Light.

That was the true Light, which received every man enlighteneth every man.
[a] that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were [b] born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and [c] dwelt among us, (and we beheld his glory, the glory [d] as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of him, and cried, saying, [e] This was he of whom I spake, He that cometh after me is preferred before me: for he [e] was before me.

16 And of his ful-

10. This Word was from the beginning in the world, in so eminent a manner, that indeed the world was made by him, but the generality of men did not take notice of him.

11. And therefore there being one peculiar nation, the Jews, which were more fully than all the world besides instructed in this truth, he at last came to this people, was pleased to be born, and live, and do miracles among them, and these that were his own people did not entertain him as sent from God, but rejected and put him to death.

12. But all that received, that is, believed on him, were by him advanced to be the adopted sons of God.

13. To wit, those which live according to the will of God, and neither the natural nor carnal, nor bare moral principle.

14. And this eternal Word was born in human flesh, assumed our nature, and in that flesh of ours, as in a tabernacle, appeared among us most gloriously, in such a manner as was not competitive to any but the one true eternal Son of God. And whereas the former tabernacle, wherein God was pleased to dwell, had in it the law, that ministration only of death, 2 Cor. iii. 7, precepts of exact obedience, he now in the tabernacle of his flesh, by his incarnation and passion, &c., is all full of grace, that is, exceeding mercy: and whereas the whole business of that tabernacle was nothing but shadows, he hath brought the substance and truth with him, which was meant by all those shadows, the inward purity, shadowed by the legal precepts of circumcision, &c., and spiritual and eternal promises, instead of those carnal or temporal: see ver. 17.

15. John the Baptist testified and proclaimed concerning him, saying, He that follows me, whose fore-runner I am, hath been and must always be preferred infinitely before me; for although he appears after me among you in respect of his birth and entering on his office, yet he had a being long before me: and this was most truly said of the Baptist, for he was before the creation of the world, vv. 2, 3, and Col. i. 17.

16. And being full of all graces, excellencies, per-
ness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered

1 he that was prophesied of by Esaias in those words, Isa. xl. 3, (see Matt. iii. 3,) The voice of one, &c.

b Why then dost thou receive disciples, and proselytes, or followers, and that after the solemn manner of receiving proselytes, by way of baptism or washing, if thou be not—
them, saying, I baptize with water: but there standeth one among you, whom ye know not: 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing. 29 The next day John seeth Jesus coming unto him, and saith, Behold the person sent from God, as a lamb prepared for the slaughter, (in whom are summed up and completed all the typical Mosaic prescriptions of lambs to be sacrificed, either in their daily sacrifices or at the passover,) who shall thereby obtain pardon from God for that sin that all the world is engaged in, on condition they now reform at his coming. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending, from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

b was not long since among you, one of whom you took no notice, that is, Christ: see note [d].
c whose disciple I am not worthy to be: see note [g] Matt. iii.

29. The day after the return of the Pharisees, John seeing Jesus coming to him, said, Behold the Messias which was to come into the world; and the grand design of my coming and gathering disciples was by that means to make this people take notice of and receive Christ.

d See note [i] Matt. iii.

31. And though I was not able to discriminate him from others, yet a little before his baptism it was revealed to me, (as appears Matt. iii. 14,) and at his baptism, by the descent of the Holy Ghost upon him, Matt. iii. 16, I was clearly told it, that he was the Messias whom I had come to baptize with water, and to receive his acceptance as the people's Messiah.

33. Until then I knew not which was he, only this sign was given me, that on whomsoever I saw the Spirit descend, that was the Messias; who in the receiving of his proselytes doth not only use the known ceremony of water, but, moreover, sends down the Spirit on them, (see note [a] Acts i.)
34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he [g]brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.\footnote{14 John (see Luke iii. 30); for other ancient copies read Ἱωάνου.}

\footnote{12 had heard from John, and, ἄκουσαν ὁ παῖς Ἰωάνου, καὶ ἀκολουθεῖ. 13 Anointed, Χριστός.}

34. By which premisses it follows, that my testimony of Christ, that he is the Son of God, is no more than what I saw with mine eyes, and heard distinctly affirmed from heaven, these words being delivered by voice from heaven at that time of the Holy Ghost’s descending on him, \textit{This is my beloved Son,} &c., Matt. iii. 17.

35. The next day again after this, (see note [s],) John having two of his disciples with him,

36. As Jesus passed along, John, by his eye fastened on him, demonstrating whom he meant, said again the same words that before, ver. 29, in the hearing of those two disciples of his, \textit{Behold,} &c.

37. Hereupon those two disciples, hearing him give that testimony of Jesus, parted from him and followed Jesus.

• What would ye have? They said—

‘four in the afternoon.’

40. One of the two that heard those words of John concerning Jesus, and which thereupon followed Jesus, ver. 37, was that Andrew which was brother to Simon, after surnamed Peter; (and the other, most probably, John, the writer of this Gospel, who useth not to name himself when the story would direct to it.)

41. These having been and talked with Christ, ver. 39, Andrew was the first that revealed this to his brother Simon, saying, We have met and talked with the Messias, or, as in Greek he is called, the Christ, that is, God’s Anointed sent by him with special commission from heaven, whom we have long expected as the Redeemer of Israel.

42. And Andrew conducted Simon: see note [f] Matt. xvi.
43. The next day after that mentioned ver. 35, (see note [c]), Jesus was passing into Galilee—

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto him, the Messias to come, foretold by Moses and the prophets, a man like one of us, by name Jesus, the son of Joseph, that dwells at Nazareth in Galilee.

46. Nathanael argued against this from a known observation among the Jews, that Nazareth being in Galilee, and Galilee, as they conceived, looked on by God as a mean despicable place, out of which, say they, ch. viii. 52, never any prophet arose, it was incredible that any one born in Nazareth should be the Messias. To this deceptive arguing Philip gives no other answer than this, That if he would go to him, and see and hear him, he would soon be of another mind.

47. As Nathanael made his approach to Jesus, as soon as he was within distance of hearing him, Jesus said, Lo here is a man which is truly an Israelite, a man of that simplicity and integrity that is much valued with God, of that temper described in Jacob, Gen. xxv. 27.

h promised Messias described to us as a king.
ST. JOHN.

1. Ere long (see note [†] Matt. xxiii.) ye shall see the heaven opened to receive me up thither, and the holy angels of God visibly appearing to you and attending on me, (Acts i. 9, 10,) after the manner that in the vision they once appeared unto Jacob.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman,[a] what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whosoever he saith unto you, do so.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew

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1 Within a while, ἄρτι. 2 marriage feast, γάμος. 3 and his disciples were invited to the feast, ἐκλήθη καὶ ἦσαν καὶ ἦσαν καὶ ὁ μαθητὴς αὐτοῦ εἰς τὸν γάμον. 4 cisterns, οὖδεπλη. 5 cleansing, or washing, καθαρίσματος.
not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth 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 disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

b It is the manner of men at feasts to bring their guests the stronger, richer wines at the beginning, then that which is not so rich; but thou hast reserved the richest piece till the latter end of the feast.

c gave evidence of the presence of his divinity, (see note [6] ch. i.,) and accordingly his disciples believed on him as the Son of God.

d that set up a trade to sell sacrifices to them that came thither from far, and that returned money by way of exchange: see note [6] Matt. xxi.

15. And using no other weapon but only a whip of little cords, which he found there, he drive them all out of the temple, no man making any resistance, (in like manner as he after did again, Matt. xxi. 12,) and the sheep——

* the temple set apart for God's peculiar presence and service, a shop of trade to buy and sell in it.

b smaller, τὸν ἐλάσσονα. τῶν σημείων ὧν ἐρχέται.

d Jesus made the beginning of his miracles, ἐνώπιον τὴν ἀρχὴν ἐμφανίσθη. exchange, κερματισται. money-merchants, κολλυβιστῶν :
house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou dost these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

interpreted that act of his as an act of zeal, by which some malefactors were punished in the very fact without legal process and condemnation among the Jews, and to that purpose called to mind that of the psalmist, Psalm lxxix. 9. The zeal of thy house hath fed or gnawed upon me, and the reproaches of them that reproached thee are fallen upon me; that is, I am as tender of any dishonour done to thy house or thee as if it were done to myself, (see Rom. xv. 3,) and so am stirred up with zeal to vindicate it.

18. Hereupon the Jews came and questioned him, saying, What commission dost thou bring? what evidence of thy coming from God, or, what miracles dost thou do by which it may appear to us that thou art invested with such authority as these acts of thine pretend to?

19. Jesus said unto them, The sign that is to be shewn to you is this, that when you have put me to death, I now tell you, that I shall within three days rise again: see Matt. xii. 39.

20. This being said by him in a parabolical manner, calling his body this temple, and the putting him to death the destroying of this temple, and his resurrection the rearing it again; they mistook his meaning, and thought he had spoken of the temple of Jerusalem, (and laid it up as an accusation against him, Matt. xxvi. 61,) and argued against it as an impossible thing for him to rebuild that in so small a time.

21. But the truth was, he spake of his body's being killed, and rising again the third day, which after the manner of prophets he thus expressed, and mentioned this as the miracle by which his doctrine was to be confirmed.

22. This speech of his the disciples called to mind after his resurrection, and upon that, added to many other completions of his own predictions, and the predictions of scripture concerning him, they believed those prophecies as fulfilled in him, and believed his own words as agreeable thereto, and so resolved that he was the Messias.

23. Many others did so also at Jerusalem when he came thither, and acknowledged the power by which he acted to be divine, being convinced thereof by the miracles which he did there at the time of the feast of the passover and unleavened bread.

9 that, ver.
24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.

24, 25. But Jesus knowing the secrets of men’s hearts, and wanting no information concerning any man, (being able to dive into the inside of a man, into his very thoughts,) consequently discerned what kind of belief this was in these men, how unlikely to bear any stress, to hold out in time of temptation, and his time of suffering being not yet come, he would not venture himself to the hazard of their unconstancy, and therefore did not so freely converse as to abide and eat and drink with them.

CHAP. III.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou dost, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Nicodemus, attending only to the literal sound not sense of Christ’s words, asks how a man of full years can again be born.

5. Jesus answers him, Except a man be received as a proselyte, and that not of an ordinary sort, such as are among you Jews, but a Christian proselyte, such as are received by baptism in the Christian church, so as to undertake the law of Christ, and renounce his former (whether heathen or) Jewish course, the first expressed by being washed in water, the ceremony of the Jews’ proselytism, (now also made use of by Christ,) by which a man was said by the Jews to be

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10 all things, or, every man: for some ancient copies read πάντα. 1 come from God a teacher, ἀληθινός διδάσκαλος.
new born, and accordingly so here in an high degree; the second, by being born of the Spirit, entering on a new pure spiritual life, and not only passing under those external washings, (agreeable unto which it was that Christ's disciples were admitted not only by water, as John's and the Jews' proselytes were, but by the Holy Ghost's descending upon them, see note [a] Acts i.) he cannot enter, &c.

6. The actions of a natural man which hath none of this new Christian birth, that hath not thus given himself up to a Christian life, will be but natural actions, at least but external purifications, restraints of sin in the outward part. But the actions of a spiritual person, thus born anew from that higher principle, a proselyte of Christ's, they will be spiritual, purifications of the very spirit.

7. And therefore you are not to wonder that I tell you of the necessity of this new birth, undertaking this new course, and forsaking the former, nor to think there is nothing in it because it is not visible to your eyes: many things have great force in them whose beginnings are not visible to the eye, or at all known by men.

8. As for example; the wind, which, though nobody knows from what part precisely it comes, what beginning it hath, and how produced, and when it riseth, or what becomes of it when it ceaseth, yet hath most discernible effects, comes with a great force and noise, (which is evidence enough that there is such a thing,) is heard by all men: and so is it in this matter; he that is born anew, that undertakes to be a proselyte of Christ, he by the Spirit of God, and those influences that are conveyed to him from Christ, is able to do wonderful things, is discernibly another kind of man than he was before; and so his new birth is and must be seen by the fruits and growth, &c., discernible to himself and others, though the beginnings or source, or means of conveying this unto him, be undiscernible. See Mark iv. 26.

9. Nicodemus still continued ignorant of the meaning and possibility of the truth of what Christ said, and therefore still questioned how this could be?

10. To which Jesus answered, This that I say of new birth in baptism being not only agreeable to but perfectly a piece of your doctrine about proselytes, it is strange that thou, being a learned Jew, a Pharisee, and master in Israel, shouldst not understand it. (See note [a] Matt. iii., and note [b] John xiii.)
11 Verily, verily, I say unto thee, "We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness; even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

12. Your not believing or understanding (ver. 9.) those things that are ordinary in the Jewish law (see ver. 31.) is an argument that things of an higher nature will not be received by you.

13. And if I shall tell you that I am to ascend up to heaven, and from thence demonstrate to you that I came down from heaven, and am the very Messias, the eternal Son of God, that am now a man.

14, 15. And again, that I am to be lifted up on the cross, and thereby to fulfill what was typified by Moses's lifting up the brazen serpent, and that this is the way by which I mean to bring all that believe in me to everlasting life, as all that looked on the brazen serpent were cured of whatsoever diseases.

16. For herein hath God's unspeakable love been expressed to all mankind, that he hath sent his eternal Son to assume our nature, and to teach and give examples of holy life, and at last to die for them, and rise again, and ascend to heaven, all on this one design, that every person in the world that shall receive and obey him shall be rescued from eternal death, and then made partaker of eternal life.

17. For this my mission from God my Father was designed all in mercy and charity, not to punish or condemn any man, but on purpose that all men might be rescued from punishment.

18. He that receiveth and obeyeth me is by me secured that he shall escape all punishment, only he that rejecteth me is certainly condemned, (by the purport of that very covenant, of which mercy to believers is the principal part, all others being absolutely excluded,) for that great sin of refusing of Christ now sent to him, as having not embraced that only remedy, the only Son of God now offered to him.

19. And this is it that will aggravate your sin and punishment, that when God made such provision for you, when Christ came to enlighten and take men off from all their former evil courses, they were so besotten to their own sinful ways, that they chose rather to continue in them than to be reformed and purified by Christ, or but so much as to be taught their duty by him.
20. But as he that fears coming into the light, it is certain he hath somewhat to conceal, and that he hath not a mind to part with it; so the refusing to come and be instructed in the knowledge of his duty by me is an evidence that that man is a wicked man, and means to continue so, who cannot venture his actions in the light for fear they be found faulty, and he engaged to reform them.

21. Whereas he that lives a justifiable life, or resolves to amend what is amiss, a sincere, upright person, will be glad of a director, will come cheerfully to be put in the way of strictest duty, and venture to have his actions judged of whether they be right or no, which is an argument that what he doth he doth in the fear of God and with a good conscience.

22. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came, and were baptized.

23. And then there arose a question between some of John’s disciples and the Jews about purifying.

24. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

25. John answered and said, A man can receive nothing, except it be given him from heaven.

26. Hereupon they come and tell John that Christ (describing him to him) receiveth proselytes with this ceremony, and there is a great recourse to him.

27. And therefore you cannot but remember that I always said of myself, that I am not the Messias, but only his harbinger.

28. When the bridegroom hath the bride in secret conference, to consummate the marriage, and the friend of the bridegroom hearkens at the door, to hear whether all succeed well or no, if the bridegroom signify (by some form of speech that was usual to that purpose) that all succeeds prosperously, then that friend rejoices exceedingly; and thus is it with me in [5] He that hath my attendance on Christ at this time.

because.

were many waters, δεξιονα νειλα ἢν.

dispute, γραφαι.
a Jew; so the King’s MS. and others read, μετὰ λυσότατον, So the Syriac, Chrysostome, Theophylact, Nonnus, and all the copies of Paris but one, saith Lucas Brugensis.
the bride is the bridegroom: but the friend of the bridegroom, which standeth andareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled.

30. He must increase, but I must decrease.

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33. He that hath received his testimony hath set his seal to this, that God is true.

34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35. The Father loveth the Son, and hath given all things into his hand.

36. He 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.

37. And of him I shall farther foretell you, that he shall increase daily in splendour and fame, and I proportionably decrease.

38. And it is all reason that it should be so. For he cometh from heaven, and so must needs be superior to all such as I, who am an earthly man, having my original from the earth, made up or compounded of earth; and therefore what I say or do is but of an earthly, but what he, of a much higher original; my baptizing is but like the rest of your Jewish baptisms, (see ver. 12,) only with water, but his with the Holy Ghost also.

39. And the thing which he teacheth he knows to be true, having received it from his Father, but the multitude of men in the world receive not his testimony, believe not that he is sent from God.

40. He that doth receive it doth in effect no more, but bear witness unto and acknowledge the veracity of God himself, it being as impossible that one so sent from God as Christ should lie, as that God should lie himself.

41. The former prophets had the Spirit in a limited measure bestowed on them by God, to go on such or such an errand, on which God sent them, and it is therefore, Thus saith the Lord, to all their prophecies; but on Christ the Spirit descended once for all, and commanded belief of all that he should say.

42. Christ is the well beloved of his Father, and by him God hath revealed to us all things fit to reveal: (see Matt. iii. 17.) And therefore

43. Whosoever gives up his faith and obedience to him is in a course which will bring him to all felicity eternally; and on the contrary, he that stands out contemptuously against his doctrine continues immutably and inevitably under the wrath of God, due to him both for his former sins and this addition of his standing out against this powerful method of God’s for the recalling him.

CHAP. IV.

a Christ knew that the Pharisees heard of his receiving more proselytes by that ceremony of baptism or washing than John, (though—
3. Considering the danger that this might bring upon him from the sanhedrim of the Jews, it being not yet the fit season for him to leave the world till he had farther disseminated his doctrine, he left Judea for a time and departed—

4. And Samaria was in his way.

6. In this place was the well which Jacob once digged, on which occasion Jesus being weary of travail sat down close by it on the ground, and it was about twelve of the clock, mid-day.

b commerce or communication of familiarity with the Samaritans.

c what a mercy and bounty of God is now designed thee, and who it is that made that request to thee, on purpose that thou mightest be partaker of a far greater gift, thou wouldst not have startled at this request, but have made advantage of it to ask, and he would certainly have given thee that fountain water, of a divine special quality, which would have yielded thee eternal life.

1 by.
Jacob, from whom we Samaritans profess to receive our religion, (and therefore refuse to go up to Jerusalem, which Moses, later than he, commanded,) which gave us the well—

It is the nature of this ordinary water to quench thirst for a small time, but then constantly that thirst within a small time returns again, and so there is continual need of supply:

But that which I mean by water, and which upon thy bare petition I am ready to give thee, (ver. 10,) will so refresh, that he shall never thirst again that drinketh of it: it shall be within himself a perpetually flowing fountain, that of its own accord shall yield him daily refreshment here, and never cease till it end in everlasting life and bliss.

As yet the woman understood not his meaning, but applying it grossly to corporal thirst, she saith unto him—

And therefore to work more sense in her, Jesus, meaning to give her knowledge in some degree that he was the Messias, by discovering some acts and evidences of his omniscience, saith unto her—

thou canst reveal the secrets of one’s life, hast prophetic knowledge; if so, then I pray tell me or satisfy me in this difficulty:

Jacob and the patriarchs, before the law, (whose successors the Samaritans pretended to be, and so pleaded a greater antiquity for their schism than the Jews had for their true worship; but this falsely, being indeed Assyrians, transplanted by Salmaneser into the cities of Samaria, when the tribe of Ephraim and the rest of the kingdom of Israel, which inhabited there, were by him carried into Assyria, 2 Kings xvii. 24,) worshipped in mount Ephraim at Shiloh, in the country of Samaria, where anciently the tabernacle and the ark of God were, long before the building of the temple at Jerusalem; and yet ye Jews say that it is not lawful to perform the solemn worship of God in any place but Jerusalem.

the worship of God shall be so far from being confined to this place, that it shall not be confined to Jerusalem itself, nay, a desolation shall shortly overtake, nor yet at Jerusalem itself,
22. Ye worship the God of the land, 2 Kings xvii. 26, without any knowledge who that is, and your own gods with him; we Jews worship the eternal God of heaven, who hath revealed himself to us; for the special revelations of God, beyond that which other nations enjoy, belong to the Jews, and so all manner of advantages toward our eternal good.

23. But now the time of reformation approacheth, and God will be worshipped and obeyed neither in the Judaical rites (which are oft called carnal, and consisted in external performances) nor according to the Samaritan false worship, who worshipped their own idols together with God, 2 Kings xvii., but in a pure spiritual manner, extending to the very heart, and such as was typified by those shadows; and the Son of God now comes to draw all men to this way of worship, to the Christian from the Judaical or Samaritan way. See note [c] Luke ix.

24. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, 1 I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

25. Jesus saith unto her, 1 I that speak unto thee am he.

26. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

27. The woman then left her waterpot, and went her way into the city, and saith to the men,

28. Come, see a man, which told me all things that ever I did: is not this the Christ?

29. Then they went out of the city, and came unto him.

30. Then, in the mean while his disciples [c] prayed him, saying, Master, eat.

1 many things of my life, which were so secret, that it is not imaginable how he should know them were he not the Messias.

m the people of Sychar went out of the city——
32 But he said unto them, * I have meat to eat that ye know not of.
33 Therefore said the disciples one to another, Hath any man brought him ought to eat?
34 Jesus saith unto them, * My meat is to do the will of him that sent me, and to finish his work.
35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
37 And herein is that saying true, One soweth, and another reapeth.
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
39 * And many of the Samaritans of that city believed on him for the saying of the woman, which testified, * He told me all that ever I did.
40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

* I have somewhat to do more valuable to me than eating.

* My doing the office for which I was sent is as pleasant and more necessary to me than meat or drink.

35. It is not with my harvest as it is with that in the fields, four months yet to that time; consider, and ye shall see the great inclinations and forwardness of men to receive the gospel, if it may be preached unto them.

36. And they that will but go out and preach to them shall receive reward for their pains, and by converting others advantage themselves eternally, and come to reap the fruits of all that seed that the prophets &c. from all time have sowed.

37. So that to this may the proverb be applied, One soweth &c.: that is, the prophets sowed this seed of the gospel, in foretelling Christ's coming, and the apostles they reap the harvest of converts to him.

38. The prophets have so prepared men's hearts to receive the gospel, that there needs very little pains of yours; you may at first preaching of the gospel reap a whole harvest of proselytes.

* He told me the secrets of my life, which he, being a stranger, could not know, if he were a mere man.

* And though, Matt. x. 5, he forbade his disciples at that time to go into any city of the Samaritans, (that they might make the Jews see they were his peculiar care at that time,) yet to shew that the gospel was not their enclosure, he now himself stays with the Samaritans two days, and preacheth the gospel to them.

4 Do ye not say that it is yet four months and harvest comes? Οδή όμως λέγετε ὅτι ἐν τετραμήνῳ δόται, καὶ ἐστίν ἡ ἀργυρική ἡμέρα; 5 For in this the saying is true that, ὅταν γὰρ τούτῳ ὁ λόγος ἄκουσαν ὁ ἄνθρωπος, ὅτι.
And many more believed because of his own word;

And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Now after two days he departed thence, and went into Galilee.

For himself testified, that a prophet hath no honour in his own country.

Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain 7 [d'] nobleman, whose son was sick at Capernaum.

When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die.

Jesus saith unto

upon what they heard from him themselves.

Messias that was to come to redeem the world.

g went to Galilee, avoiding or passing another way, not by Nazareth, the place of his education, because, according to the proverb, he expected no reception there, he went another way, not by the lake of Gennesaret, but by Thabor and Carmel toward Cana, where he had wrought his first miracle.

And upon this second coming of him among the Galileans, they having, since he was there last, seen what miracles he had done at Jerusalem, at the feast of the passover, ch. ii. 14, they thereupon gave him a very kind reception (and after the cure of the courtier's son, which follows here, teaching publicly in the synagogues of Galilee he was glorified of all, Luke iv. 15.)

I perceive there is need of doing miracles among you to work faith in you: this weakness therefore of yours I will indulge to.
him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yester-day at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

X is recovered, see vv. 52, 53. And the man—

Y is recovered.

X did in Cana, as he had done one before, John ii. 8, having done many betwixt these in other places at Jerusalem and in Judæa, ch. iii. 2.) when he was come—

CHAP. V.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there was at Jerusalem, &c. by the sheep market a pool, which is called in the Hebrew tongue Bethsead, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel, or, as it may be probably sup-

b a time of advantage to go into the water, which had this healing force in it but at certain times, and when it had been newly troubled: see note [a].

4 For an angel, or, as it may be probably sup-

second miracle did Jesus again, πάλιν ἠμφετέρον σημεῖον ἑκολογησ. 1 at the sheep-pool a house, &c.; or, the sheep-pool surnamed in Hebrew. 2 sick of the palsy: for so the ancient Greek and Latin MS. adds after εἰσρεῖν, παραλυτικῶν, paralyticorum. 3 Or, a messenger at a season, ἄγγελος κατὰ καιρὸν. 4 descended in, κατέβαινεν εἰ.
tained season into the pool, and troubled the water: whosoever then first after the toubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was had a tedious, chronical sickness of it, he saith unto him—

4 the carrying of thy bed is the carrying of a burden, and that a labour contrary to the sabbatic rest, and therefore unlawful to be done by thee.

5 take up, ἀναλάμβανε.
healed wist not who it was: * for Jesus had conveyed himself away, a multitude being in that place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17. ¶ But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, * making himself equal with God.

18. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what soever he doeth, these also doeth the Son likewise.

19. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater means you are likely to have greater matter of won-

14. The cure that was lately wrought upon thee, thou knewest not by whom, must oblige thee to an upright reformation of life, or else thou art to expect more fearful judgments than that disease was.

17. To this exception of theirs against him, because of his curing on the sabbath, Jesus made this reply: God my Father, from whose rest you take the celebration of the sabbath, did not so rest from all work on the sabbath day, but that ever since he hath done works of providence (see Chrysostom, hom. 10. in Gen. p. 63.) and of preservation and mercy every day; and why may not I his Son do so without exception, my Father’s actions and mine being the same?

5. which the Jews, that knew that the Son of God must be of the very divine nature, (as a son is of the same nature with his father,) and therefore equal with God, interpreted to be a blasphemy in him whom they believed not to be the Messias, and therefore fit to be punished with death.

19. To this exception of theirs against Christ he answers, Although I affirm myself the Son of God, and so am rightly concluded by you to be equal with my Father, yet this is far from being matter of impiety in me, far from opposing myself against God: for I do nothing but what is the express will of my Father that I should do, and therefore it was reasonable for me to say what I did; ver. 17, that my Father’s actions will justify me in doing the same.

20. For out of the infinite love my Father bears to me, he communicates all things to me, and by that means you are likely to have greater matter of won-

* was gone out privately, ἐξεύρηκεν. 7 until now, Ἴη πρὶ. 6 also called God his own Father, καὶ ἐγὼ ὁ υἱὸς τοῦ θεοῦ τοῦ θεοῦ.
works than these, derment than this curing a sick man on the sabbath
can amount to.

21. For as the Fa-
ther raiseth up the
dead, and quickeneth
them; even so the Son
quickeneth whom he
will.

22. For the Father
judgeth no man, but
hath committed all
judgment unto the
Son:

23. That all men
should honour the
Son, even as they
honour the Father.
He that honoureth
not the Son honour-
eth not the Father
which hath sent him.

24. Verily, verily, I
say unto you, He
that heareth my
word, and believeth
on him that sent me,
hath everlasting life,
and shall not come
into condemnation;
but is passed from
death unto life.

25. And I assure you, this power which God my
Father hath given me at this time extendeth to the
greatest things, even to raising the dead out of their
graves, (as also sinners out of their graves of sin,)
which power you shall shortly see (nay, in the spirit-
ual sense is already) exercised by me.

26. For as God hath of and from himself power to
give life to any thing, so hath he given this power to
me, and I have it.

27. And as I am God-man, that is, in that I have
thus humbled myself to this mean estate, (which
ought not to lessen, but rather increase the account
which is due to me in the world,) my Father, by way
of reward, (Phil. ii. 8, 9,) hath given me all power
and authority, both now and hereafter, in and over his
church. And so again in other respects: as, 1. that
men having a merciful high priest, (not such an one
as cannot suffer, or consequently be touched with our
infirmities, but one, that is a man upon the earth, in
all things, tempted like unto us, yet without sin,) might have confidence of access to him, in his present
government of all things; and, 2. that men which have
28 Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice.

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto me, and the testimony was true.

34 But I receive not testimony from on me, and he that saw it testified to you the truth of man: but these things I say, that ye might be saved.

35 He was a burning and a shining light, and ye were willing for a season to rejoice in his light.

36 But when I am taken hence, ye shall sorrow: but when ye shall see the Son of man coming in the clouds of heaven, then shall ye remember, that I said unto you.

37 And the seven lampstands are seven candlesticks: he saith, one candlestick among seven; because with God, seven are, and in them, the seven spirits of God.

38 But to you is given the kingdom of heaven, for the sake of your father's love.
witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 If Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

41, 42. Alas, it is not your approbation or estimation (to be acknowledged or well spoken of by you) that I contend for, while I thus speak. But to this purpose I say it. By your dealing with me, who come with this testimony of my Father, it is apparent and discernible, how far you are (whatever you pretend) from all piety and love of God, that this testimony of God cannot work on you to receive me, but the being well spoken of by men (see ch. xii. 43.) is all you care for, and because that may be lost by receiving me, therefore am I rejected by you.

43. But to see the sottishness of your dealings: I bring my commission from God, and ye heed it not; and yet if another, without any commission from God, a mere counterfeit, shall, in his own name, come, and undertake to seduce you, such as Simon Magus, (see note [e] 2 Thess. ii.,) what multitudes of you Jews will follow him!

14 appearance, εἴδος. 15 to have, ἔχειν.
44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

44. It is not possible you should believe aright that are so in love with the praise of men, as to take him for a prophet who hath no other testimony that he is so but his own, or the voice of other men, and dare not believe on me, the rulers for fear of displeasing the people and the people, the rulers; and meanwhile both contemn the favour and approbation of God, and set his testimony at nought, reject me, who come authorized with that.

45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, whom ye trust.

45. It is not so much I to whom you have done this affront, and therefore I shall not need to bring any complaint or indictment against you before my Father; but it is our own prophet Moses, on whom you pretend to depend so much, and he will rise up to testify against you.

46. For had ye believed Moses, ye would have believed me: for he wrote of me.

46. Had you but heeded and believed Moses, that prophet so valued by you, his predictions and typical representations would have led you to believe on me, in whom they all are fulfilled.

47. But if ye believe not his writings, how shall ye believe my words?

47. But if your own Moses cannot be heard by you, I cannot expect to have that authority with you.

CHAP. VI.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

a lake of Gennesaret in Galilee, to that part of it which is near the city Tiberias: see note [c] Luke viii.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

b the miraculous cures which he wrought on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

3 mountainous desert part, belonging to the city Bethsaida, Luke ix. 10, and there he sat—

4 And the passover, a feast of the Jews, was nigh.

4 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip,

5 Whence shall we have bread, that these may eat?

5 Where shall we have money with which we may buy bread enough to feed all this multitude?

6 And this he said

16 glory, ὄρας.                    17 on whom ye have trusted, εἰς τὴν ὑμείς ἔλεγας.  1 departed to the other side of the sea of Galilee, that of Tiberias, or, into the coast, or parts of Tiberias: for the old Greek and Latin MS. reads, εἰς τὰ μῆν τῆς Τιβεριαδὸς, in fines Tiberiadis.
to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, 1 Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Je-

receive a small proportion to refresh him.

Settle and dispose them in ranks, and in a posture for eating.

having blessed the bread and fishes, thanked God for them, and implored his blessing on them, he, as the master of the feast, gave the several proportions to the disciples, and they, as waiters, distributed them to the guests, every man his portion of bread and of fish, as much as they desired to eat.
sus did, said, This is of a truth \textsuperscript{4} that prophet \textsuperscript{4} that should come into the world. \textsuperscript{15} ¶ When Jesus therefore perceived that they would come and take him by force, \textsuperscript{1} to \textsuperscript{[a]} make him a king, he departed \textsuperscript{8} again into a mountain himself alone. \textsuperscript{8}

16 And when even was now come, his disciples went down unto the sea, 
17 And entered into a ship, and \textsuperscript{b} went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
18 And the sea \textsuperscript{a} arose by reason of a great wind that blew.
19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
20 But he saith unto them, It is I; be not afraid.
21 Then they \textsuperscript{m} willingly received him into the ship: and immediately the ship was at the land whither they went.
22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but

\textsuperscript{h} the Messias, known by the title of him that cometh, \&c. (See note \textsuperscript{[a]} Matt. xi.)

\textsuperscript{1} to set him up for their captain, to fight their battles for them against their enemies or conquerors, (which Christ therefore avoided as unagreeable to his office, knowing withal, that he was not to be enthroned by any act of the people, or election of men, but by the immediate power of God,) he again retired alone to his privacy and prayers in the mountain, ver. 3.

\textsuperscript{k} were passing, or in their pass over the sea toward Capernaum (see Acts xxviii. 14.) And it was now dark—

\textsuperscript{1} began to grow tempestuous.

19. When therefore by the contrariety of the winds they had been forced to fall to their oars, and had done so for some space, they discern one walking on the sea, and coming toward the ship; this was Jesus; but they not knowing it was so (ver. 20.), were affrighted with the sight.

\textsuperscript{m} gladly took him into the ship, (see Mark vi. 51,) and as soon as ever they received him in, the ship arrived at their intended shore.

\textsuperscript{4} that cometh, \textit{δ ἐρχόμενος}. \textsuperscript{5} again is wanting in the Syriac and many copies. \textsuperscript{6} and prayed there: so the old Gr. and Lat. MS. adds, \textit{καὶ ηπειρημένοις, et ibi orabat}. 
that his disciples were gone away alone;

23 (7 Howbeit there came other boats from Tiberias unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, (8) they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, (9) Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

7 But other vessels from Tiberias went near that place, Ἀλλὰ δὲ Ἀλήθεια πολυτροπία ἐκ Τιβερίου ἐγγὺς τοῦ τόπου. 8 the Father sealed, even God, διακινητὴν διαφοράς διὸς. 9 labour in.
29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36. But I said unto you, That ye also have seen me, and believe not.

37. All that [d] the Father giveth me shall come to me;

29. Jesus answered them, That which God requires of you, is, to believe and do all that I, who am sent by him, do command you.

30. Then, though they had before believed and resolved, ver. 14, that he was of a certain truth the expected Messias, and were therefore minded to set him for their captain or king, yet now being checked by Christ for their carnal conceits of the Messias, vv. 26, 27, they retract their former resolution, and demand farther signs, before they will look after such a kind of Messias as he now tells them of, and therefore to his requiring them to believe on him, they said, What miracle do you shew? what work of wonder, such as may be sufficient to assure us that thou art the Messias?

31. We have great reason to adhere to Moses, who wrought such miracles, brought down bread ready prepared from heaven for us; and unless thou wilt produce some attestation to thyself, which may at least equal this one, why may not we be allowed to think it unreasonable to forsake him and follow thee?

32. Jesus saith unto them, I assure you, that manna came not from heaven, but out of the airy region, and that the work of God, not Moses; and now the same God gives you far more durable food than that was, gives you me, who came really down from heaven, and am most eminently that which manna was to your bodies, bread or food to your souls.

33. That fed but your bodies, and putrefied presently; but that which God now gives you is for your souls, and will feed them to eternity, ver. 27, and did really descend from the heaven of heavens, not as that manna, for a multitude only, but the feeding and enlivening the whole world.

34. That durable vivifical bread of God, the excellency whereof is infinitely above that of manna, as in other things, so in this, that the feeding thereon yields a durable satisfaction, whereas in manna, and all corporeal food, there is still a succession of appetite.

36. But that which I told you, ver. 26, was, that though you have seen me, and tasted of my miracles, yet you do not believe on me, feed not on this true bread, which came down from heaven.

37. This is an evidence of great obstinacy and un-towardness, of improbity and pride in you; for had God's preventing grace had any success on you,

10 that, d. 11 ye have both seen me, eti ἔθεκαν με.
and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and 41 I will raise him up at the last day.

42 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, of many men to be fit or ready to receive Christ,

40. That being also another part of his commission to me, that whosoever believeth in his Son should not perish, but, whatever by so doing befall him here, inherit everlasting life in that other world.

41 by what he said of himself, he pretended to come from heaven, whereas they knew his birth here on earth, and his parentage, which they conceived to be contrary to his coming down from heaven.

43. To this muttering of theirs Jesus replied, I have said nothing which it is reasonable for you to murmur at.

44. It is true there is some pretence for these vulgar prejudices against me, which would make it impossible for those that look no farther to become my followers, (and therefore this makes it so unfit and unsafe for you to fix your eyes so wholly on this.) And it is an effect of my Father's preventing grace to fit men's hearts to be ready and willing to come to me, (see note [d]), and without this work first wrought, and that probity and humility, which qualifies men to receive my doctrine, I do not expect that any man should believe on me, and therefore I attribute it to that, (see ver. 65,) when any one doth (as, on the other side, to your obdurate hearts, that you do not) come unto me. And for every one that doth thus come, and therein obey my call, and follow the duct of my Father, on him most certainly will I bestow everlasting life.

45. The sum of what I thus say hath been obscurely delivered to you by the prophets of old: for they, for example Isaiah liv. 13, speaking of these times, have foretold, that God will dispose and prepare the hearts...
and hath learned of (see note [d]), to embrace the Messias; and therefore the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

47, 48. Where yet that of learning, or being taught of God, doth not imply his seeing or talking with my Father, and being so taught by him: for this is proper and peculiar to me, who am therefore qualified to reveal his will to all that come unto me.

49—51. The manna given in the desert did not make them immortal which did eat of it. But the bread which is now sent you down from heaven will give immortality to them that feed on it, that is, to all that truly believe in Christ, that receive his doctrine, and digest it into the food and nourishment of their souls; and this is offered and prepared for every man, not only for you Jews. Manna was bread indeed, but, first, dead, not living; secondly, it came not down from heaven properly so called, ver. 32; and thirdly, they which did eat of it afterwards died; fourthly, their manna was contradistinct from their quails, that bread from that flesh; fifthly, that was given for the preserving the life only of one nation. But contrariwise, by these so many ways of excellency above that manna, I am, first, living bread; secondly, I came down from heaven, properly so called, the highest heaven; thirdly, whosoever feedeth, that is, believeth on me, embraceth my doctrine, and practiseth accordingly, shall not die, the soul whose food I am shall become immortal in bliss; fourthly, this bread which I speak of is very flesh, even my flesh, which I will give to be crucified for the life of the world, by that death of mine purchasing grace and pardon for sin, which are the foundation of immortal-ity; fifthly, this world is the whole world, all mankind, not only that one nation of the Jews, which received benefit by that.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you,
Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54.  Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55.  For my flesh is meat indeed, and my blood is drink indeed.

56.  He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57.  As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58.  This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59.  These things said he in the synagogue, as he taught in Capernaum.

60.  Many therefore of those that had hitherto followed him, said, This doctrine of his is very hard and unintelligible, how should he be said really to have come down from heaven, and how his flesh should feed men to life eternal.

1.  Doth this deter you from my doctrine?

62.  And asked them, whether it were not as credible that he should have come from heaven as that he should go up thither; telling them that they should ere long see him do so, and that in reason would assure them that he came down from thence.

63.  And for the other particular of eating his flesh, what and if ye he tells them they cannot but know, that it is the soul that enliveth, and not the body; and agreeably, that it is not the gross carnal eating of his body of flesh that he could speak of, when he talked of their that quickeneth; the eating, and his feeding them to life eternal, (see note

15 truly meat; or, true meat: for in divers ancient copies it is ἄληθής in both places of this verse.

16 scandalize, σκανδαλίζει.
flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66. ¶ From that time many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69. And we believe, and are sure that thou art that Christ, the Son of the living God.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71. He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

17 from the first; or, presently, ἐξ ἀρχῆς. 18 it was that would deliver him up, ἐπιτίθητον. 19 have said, ἔφηκα. 20 be, ἔστω. 21 from, ἔκ. 22 deliver him.
imaginable in one whom Christ had assumed to be so near to him as to be one of the twelve apostles, whom he sent out to preach his gospel to all people.

CHAP. VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the rulers of the Jews, those of the sanhedrim at Jerusalem, sought for some advantage or occasion at him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to [a] be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 ¶ But when his brethren were in authority.

3. On this occasion his kindred (ver. 5.) said unto him, Go into Judea again, that the many, which were wont to follow thee there, may see the miracles which thou doest.

4. For whosoever would gain an authority among the people, in any reason, must not do his miracles privately; therefore, whatever thou doest, do it in Judea, as publicly as thou canst.

5. This they said, as not believing on him, but either suspecting the truth of his miracles, or else desiring that he would do that which might acquire him that authority, which they conceived him to pretend to.

6, 7. Jesus, therefore, to rectify this mistake of theirs, saith unto them, It is not yet fit for me to be so public, because the doctrine that I teach is contrary and odious to the world, or the present prevailing power of the Jews. You may appear wheresoever you will, being not under any such hatred, by any thing that you do or teach, as I am sure to be among the Pharisees and chief of the Jews.

8. You may go up to Jerusalem, to the feast, as publicly as you please, but I shall not go yet, when you go, or with you, because my time of going up, in such a public capacity, ver. 10, is not yet come.

9. And accordingly he stayed a while, after the rest of his kindred, in the place where he now abode.

10. Soon after his kindred were gone, he also followed, but more privately, with small company.

1 in authority. 2 season, καιρός. 3 season is not yet fulfilled, καιρός οὗτος ἔστιν πρόκειται.
gone up, then went attending him, lest he should stir up the jealousy of he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, prophet, and seduced the people.

Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now on some middle day of the feast, on one of the eight days of which the feast consisted, but neither on the first nor the last of them, (ver. 37.)

15 How comes he to understand the books of the law and scriptures so well, having not been brought up in the schools of the prophets? (see note [g] Matt. v.)

16 Jesus answered them, and said, 'My doctrine is not mine, but his that sent me.

17 Any man that hath a willingness to do God's will, how contrary soever it be to his own, that hath a readiness to serve God in God's way, and is not wedded to his own, (see note [d] ch. vi.) that man, and none but he, is likely to pass a right judgment on my doctrine, whether it be of God or no.

18 For that man will thus judge: He that pretends to be sent by God when he is not, always seeks his own advantages, somewhat of glory or profit to himself; but he that labours only the bringing honour to God, and in pursuit of that doth what is most contrary to his own interests, conceals nothing, though it cost him never so dear, to declare it he is worth believing, (or deserves to be believed,) having no false design in what he doth, no deceit or guile in him.

19 But it is otherwise with you: you are not of that making, ver. 17. That law which your own beloved Moses gave you, and for the maintaining of which you have so much zeal, and hate me as a breaker of it, ye do not yourselves observe, ye do not (the most of you) live according to the rules of it. If ye did, ye would not be so forward to embrue your hands in my blood, who have no way offended against you or that; this concludes you not likely to judge what doctrine is of God. A man must have

[b] disputing, arguing, among them, some affirming him to be an upright man, and one that taught the truth; others denied, and said that he was a false

[c] by way of oration to the people, (see note [a],) either for him or against him, because the people were so divided in their opinions about him, that either speaking for him or against him would have been perilous.

[d] What I teach is not from myself, but from God, that hath sent me.
20 The people answered and said, [b] Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, 'I have done one work, and ye all marvel.

22 Moses [c] therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he satisfied in mind that he is indeed the Messias sent from God?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, mine own errand, but on his whose testimony of me

6 because of it: for Theophylact reads, δια τοῦτο. 6 that, ἤτοι. 7 that I cured a whole man, or made whole a whole man, ὅτι δύον ἑαυτὸν ὅνοικόν ἐκοίμασα. 8 publicly, παρακηρύσσω. 9 truly the Christ, or, the Christ: for many ancient copies omit ἀληθῶς, truly. 10 the Christ, ὁ Χριστός.
and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto [d] the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where

cannot deceive; but him you do not so know as to be competent judges what is his will, what is lawful and acceptable in his sight, what not (see ver. 23); but I, who come with commission from him, do thus know him.

h the time wherein he was to suffer being not yet come, God restrained, or diverted them from it.

If he be not the Messiah, it is strange: for when the Messiah comes, he will not, cannot in all probability, do greater miracles than he hath done already.

k upon this intelligence, the Pharisees, very zealous of their traditions, and they of the sanhedrim fearing their authority might be diminished by him, sent—

l It is but a small time that I shall continue here, and when I depart I shall return to my Father from whom I came.

m whither I go, (ch. xiii. 33.)

n to the Hellenists? will he preach among the Jews in Europe, whose chief city was Alexandria?

36. What is the meaning of that speech that he said—

11 Many copies omit abrod, unto them. 12 dispersion of the Greeks.
I am, thither ye cannot come.

37. In the last day of the feast of tabernacles, which was a day of solemn assembly, (see note [d] ch. xix.,) and on which it was the manner of the Jews to pour out water solemnly on the altar, Jesus on that occasion proclaimed aloud, saying, If—it shall be with him according to what is said, Isa. lviii. 11, He shall be like a spring of water, whose water, by conduits, shall from within break forth in great abundance; that is, being filled with the Spirit of Christ, shall not be able to contain, but break forth into all Christian actions, and preach the gospel with all zeal.

39. (This saying of Christ belonged to the descent of the Holy Ghost, Acts ii. (see note [a] Acts i. and note [a] Acts xxiii.) which was to be after his ascension, and not before.)

40. Many of the people therefore, when they heard this saying, said, 13 Of a truth this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of the officers sent, ver. 32, would have taken—

45. Then came the officers to the chief priests and apprehend him, back again without having done it; Pharisees; and they said—said unto them, Why

13 This is truly the prophet, ὁ τὸς ἐπόστολον Ἀλέξανδρον ὁ προφήτης.
have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees,

14 Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49. Have any of the sanhedrim, or the more famous learned men, believed on him?

50 Nicodemus, one of the sanhedrim, he that was unto them, (he that was afraid to come to Jesus in the daytime, but came in the night, ch. iii. 1, said unto them,

51. This is too hasty a prejudice against him; in judge any man, be all reason you ought to hear what he can say for himself, and what any can witness against him. Our law proceeds not against any before we had examined him and taken cognizance of his matter.

52 They answered and said unto him,

1 Art thou also of Galilee? Search, or favourer of this Galilean? Examine all times, you [A] out of Galilee a riseth no prophet. And every man went unto his own house.

53 And they dissolved the assembly, or court, and departed.

CHAP. VIII.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her forth as to judgment. And they say—

14 Have ye also been seduced? Μη καλ διείσεις πεπλάνυσθε; 16 multitude. 16 hear from himself, δικαίων παρ' εαυτοῦ. 17 and see that no prophet hath arisen out of Galilee, καὶ Τοῦ, δει—οίκος θηγηρηταί.
4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. *But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I adjudge thee worthy of death.

b those that were thus taken should be subject to any the severest punishment, such as stoning was: but what sayest thou?

c But Jesus gave them no answer; but, as if he heeded not, or understood not their question, stooped down, &c.

d supply the place of the prosecutors, and be the first that casts stones at her, Deut. xvii. 7.

e being every one of them convinced in conscience that he was guilty of some as great commission as this, went out one after another, none remaining but Jesus and the woman, she standing before him in the posture of an accused person before a judge.

f adjudged thee worthy of death?

g Neither do I adjudge thee to death, but rather call thee to repentance and reformation.

1 our law: so many copies read, ἡμῶν Μωυσῆς. 2 As some copies read μητροποιάμενος, making not show, (as the word is used, Luke xxiv. 28,) viz., to hear or understand him, so most copies now used have not this.
12. Then Jesus, soon after the delivering those words, 
ch. vii. 38, and in pursuance of the same matter, said 
to them all publicly, I am come to enlighten the 
hearts of all men; he that will leave his former course, 
and follow me, I will give him that illumination 
which shall bring him to piety and bliss.

13. The Pharisees 
therefore said unto 
him, Thou bearest 
record of thyself; 
thy record is not 
true.

14. Jesus answered 
and said unto them, 
Though I bear 
record of myself, yet 
my record is true: 
for I know whence 
I came, and whither 
I go; but ye cannot 
tell whence I come, 
and whither I go.

15. Ye judge after 
the flesh; I judge 
man.

16. And yet if I 
judge, my judgment 
is true: for I am not 
alone, but I and the 
Father that sent me.

17. It is also written 
in your law, that the 
testimony of two 
mens is true.

18. I am one that 
bear witness of my- 
self, and the Father 
that sent me beareth 
witness of me.

3 witness of myself, ἕως καὶ μαρτυρομαι.
19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him; for his hour was not yet come.

21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your own anger by the preaching of the prophet, Ezek. ii. sins: whither I go, ye cannot come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, speech drove, said one to another, What! will he kill himself? &c.

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am the Messias, ye shall lose the benefit that I came to bring you, and die without any remedy in your sins.

25. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

1 I have told you all this while, He that is sent from the Father, the Messias; and if you ask me never so often, I can tell you no otherwise.

26. I could by many evidences charge and aggravate your infidelity: but I will use no other but the testimony of my Father, which is alone sufficient to convince you, and, having my commission from him, I speak nothing but what that commission extends to.

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27. They understood not that he spake to them of the Father.

28. Then said Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, ye shall know the truth, and the truth shall make you free.

32. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

33. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

34. And the servant abideth not in the house for ever; but the Son abideth ever.

35. If the Son therefore shall make you free, ye shall have lift up, "Оταν ἔφωσπε,  ἦμεν τὸν Ἐβραίον οίκον, καὶ εἰς τοὺς ἄνθρωπους αὐτούς ἐσπεράζων."
you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: by you, and him you are like in your actions. Hereupon they reply, None have dubious parents, but they that are unlawfully begotten; we are not such, we are none of those to whom the style of children of whoredoms is given, Hos. ii. 4, but owned and acknowledged by God as his only children.

41. Ye have another father, not willingly owned by you, and him you are like in your actions. Hereupon they reply, None have dubious parents, but they that are unlawfully begotten; we are not such, we are none of those to whom the style of children of whoredoms is given, Hos. ii. 4, but owned and acknowledged by God as his only children.

42. Jesus answers, Your hating of me is a certain argument that God is not your Father, for I am sent immediately from him; I came from heaven, and what I do is by commission from God, not on mine own motion, or any business or errand of mine, or as false prophets without mission.

43. If God were your Father, whose commands neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word.

44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer 9 ye therefore, or, accordingly do, καὶ οὕτως ὥσπερ ποιεῖτε. 10 ye delight to do, θέλετε ποιεῖν.

D d 2
from the beginning, first that we hear of him malicious and proud and bloody, and soon apostatized from God and the right way; for he is an enemy of truth and goodness; and therefore for him to lie, and confirm you in infidelity, is natural and proper to him.

45. It is neither the inevidence of my doctrine nor the weakness of your understandings that keeps you from believing me, and embracing my doctrine; the only thing that makes you reject me is my speaking the truth, that heavenly, pure, perfect rule of practice, which, it seems, is not for your turn, is vehemently resisted by your passions and prejudices.

46. I am sure you have no fault or imposture to lay to my charge, nothing to produce or prove against me; and the tree will be known by the fruits, and yet you will not believe truth when I speak it.

47. If you had true piety in you, then certainly my doctrine, being from God, would be acceptable to you, and you would embrace it.

48. To this the Jews had no other reply, but to fall into reproachful language against him, calling him Samaritan (a word of reproach) and madman. See note [5] ch. vii. 20.

49. That I do no vicious extravagant thing appears by my seeking no honour to myself, not coming in my own name, but referring all my embassy to the honour of God, and you do all that your malice can invent to defame me.

50. And this let me tell you, although I do not seek after my own glory, yet my Father doth tenderly observe whether I am honoured or dishonoured, and passes sentence on men severely for it; see Deut. xviii. 19; otherwise, as it is no glory of mine I look after, so your reproaches would not touch me.

51. As it is, I cannot be so unkind to you as thus to leave you in this contempt so dangerous to you, whereas, on the other side, your receiving of the message which I bring you were the way to bring you to eternal life, and rescue you from eternal torments. See mad, see note [5] ch. vii. 20.

52. Abraham and the prophets were not freed from dying, and what manner of power dost thou assume to thyself, to bestow privileges which God greater than our father never gave to them whom he so much favoured?

11 abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

12 And because I tell you the truth, ye believe me not.

13 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

14 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

15 Then answered the Jews, and said unto him, Say we not well that thou art a [d] Samaritan, and hast a devil?

16 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

17 And I seek not mine own glory: there is one that seeketh and judgeth.

18 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

19 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

20 Art thou greater than our father never gave to them whom he so much favoured?
Abraham, which is dead? and the prophets are dead: whom maketh thou thyself?

54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

59. They therefore, conceiving this speech of his to be blasphemous, after the manner of zealots, were ready to stone him presently: but Jesus—

18 Adversus, John 10:10. 16 observe his word, λόγον αὐτοῦ τηρῶ. 17 was exceeding glad that he might see my day, and he saw and rejoiced, ἤγειρεν εὐθείᾳ γενέσθαι.
And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and was washed, and came seeing.

8 ¶ The neighbours therefore, and they which had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said

2. And some of his followers asked him, saying, Sir, was it any sin of his own, when his soul was in another body, or was it some sin of his parents at the time of his conception, which caused this blindness in him?

4. 5. And having received such power from him, I ought, while I am here, to exercise it, and shew the world that I am sent to enlighten it, by this emblem of curing him that is born blind.

b which by the name of it may put you in mind of the Messias, (who is styled, The Sent,) by whom the cure is wrought. He went his way—

c had oft seen him before, and so knew that he had been blind, now seeing this cure wrought, some of them asked if this were not that blind man which was wont to sit and beg at such a place?
they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. ¶ They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18. The consequent of this dispute was, that the Jews at length would not believe the plain matter of fact, that the man that now saw had ever been blind, till the testimony of the parents made that clear.
19. And asked them these three questions: 1. whether this were their son? 2. whether they will affirm upon their knowledge that he was born blind? 3. whether they know how this cure was wrought, or by whom?

5 For two of the questions we answer distinctly, We know &c.

he is of age and understanding to answer that third question, and certainly is the fittest to give you an account for that matter which himself is so nearly concerned in.

1 he should be ignominiously used, and put out of the court.

23. To avoid which danger it was that his parents waved the answering of this question, and put it off to their son: for this was a thing of such a nature, that the affirming Jesus to have done it was in effect the affirming him to be the Messias.

24. Then a second time they sent for and examined the man that had this miraculous cure wrought on him, attempting to draw him from that opinion of Christ which he seemed to have, by bidding him ascribe the praise of his cure wholly to God, and not to look on Christ with any veneration, telling him, that if he did it on the day and in the manner forementioned, it was thereby evident, that he was one that broke the sabbath, and so not from God, but an impostor, (see ver. 16, and 2 Thess. ii. 3,) who consequently had no such virtue or piety as could contribute any thing to this matter.

2 I have told you, and you did not heed it; or else,
I have told you plainly and distinctly enough already: wherefore would ye hear it again?—

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know not m from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could never do such things as these.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said

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* Some copies omit *ovs*, *not*, saith Rob. Stephanus.
unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I come into this world, that they which see not might see, and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, It were well for you, if it could be truly pronounced of you, that you are blind: if your sin were of impotence or inability to see, it would be more pardonable, but now by your acknowledging yourselves not to be blind, and so that all that you do, you do knowingly and deliberately, your sins receive a very great aggravation.

CHAP. X.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth [a] his own sheep by name, and leadeth them out.

4 And when he putteth forth his own

p bowed down, and made a most lowly obeisance to him as to the Messias.

4 This will be the effect of my coming into the world, that only those that are blind shall receive sight, but also that the most seeing learned men, Pharisees, &c., will not see the things before their eyes.

1 Are we the men that he means by the latter part of his speech? Are we then become blind in his opinion?

41. Jesus said unto them, It were well for you, if it could be truly pronounced of you, that you are blind: if your sin were of impotence or inability to see, it would be more pardonable, but now by your acknowledging yourselves not to be blind, and so that all that you do, you do knowingly and deliberately, your sins receive a very great aggravation.

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3 To him the porter openeth; and the sheep hear his voice: and he calleth [a] his own sheep by name, and leadeth them out.

4 And when he putteth forth his own

1 brings out.
And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief commeth not, but for to steal, and to kill, and to advantage to themselves, to deceive and ruin you.

Note [i] Matt. ix. to the water or pasture, it is not his manner to drive, but only go before: and call or lead them, tell them what they are to do, and shew them the way by his example: and all truly pious men, qualified to be disciples of his, (see note [d] ch. vi.,) they will certainly follow him, distinguishing his voice, his doctrine, from all others, from all impostors.

5. An impostor or false Christ, that teacheth doctrines contrary to piety, they will not follow, but fly from him as from a wolf, having such certain tokens, by which to know the true doctrine of God, the true shepherd’s voice, that they can tell how to avoid all others that come to seduce them by this very mark, because it is a strange voice, quite contrary to that piety and probity which they have been taught by God.

6, 7. Thus much Christ spake thus parabolically and obscurely to them: and because they understood not his meaning in it, he added farther, As the Father’s mission and commission, ver. 1, is the door by which the shepherd himself is to enter, (and whosoever doth not so, being not sent by God, betrays himself to be an impostor,) and as his making known the will of God, not preaching any doctrine contrary to piety, but all to the advancing of it, is a certain evidence of his being sent by God; so in another respect, I am the door, that is, the only way for the sheep, the true servants of God, to enter by into that fold, the church, where all are to live regularly, and not to go out, or depart from him.

8. All others that have come of late, pretending to be vindicators of the Jews from the Roman yoke, (such as Theudas, Judas Gaulonites, &c.,) have been impostors, which no pious person would heed, as neither coming with commission from God, nor bringing divine doctrine with them, but doctrines of rebellion and bloodiness, and the like.

9. I am the door that all pious men must pass through, and whosoever doth so, he shall be (as in a fenced inclosure) in a safe, a rich, a plentiful condition, and wheresoever he turns shall find pasture.

10. Thus contrary am I to those that come without commission, ver. 1. All those impostors come to get stealth, and to kill, and to advantage to themselves, to deceive and ruin you.

2 All, as many as have come: for many copies leave out οὕτω, before me. 3 made safe, σωθησαται.
to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

But my only end of coming is to help my sheep to life instead of butchering them, to help them to plenty, to provide abundantly for them, not to gain any thing to myself.

11. Nay, so far am I from the thief that comes to kill the flock, that like the good shepherd (which keeps his own sheep, is not hired to keep another's, see note [a]) who ventures when there is occasion (pawns, engages) his life for his sheep, rather than they shall come to hurt, grapples with wild beasts that come to destroy his flock, so do I.

12, 13. This is far from the manner of impostors, nay, it is peculiar to the good shepherd, whose flock is (not intrusted by another to his keeping, and he paid for that service, but) his own goods, and himself makes it his calling to look to them. He that keeps another man's sheep, and is paid for his labour, will never venture his life to preserve them, prefers his life before the advantage of his service, and thereupon, whenever a wolf comes that will endanger his life if he defends his sheep, he runs away, and to save his life destitutes them; and this upon this very score, because he is not the owner, but only a servant hired to keep the fold. Whereas he whose own they are will hazard his life, rather than leave his flock (his whole estate, as it was oft among the Jews) to be torn and worried by the devourer.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

14, 15. Just such a shepherd am I, who, as I resemble the shepherd in other things, knowing my sheep particularly, and being known by them, (see ver. 3,) (in the same manner as my Father knoweth me, and I him, my Father owning and giving me perfect knowledge of his will, and I obeying and following my Father in all things); so also I venture my life for my sheep, and will most willingly suffer death, in regard to the benefits that will come to my sheep, my disciples, (all that receive and obey my voice,) by that means.

16 And other sheep have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

16. But for you Jews, let me tell you, my flock is not all within this pale of Judæa; I have others that will believe and obey me, receive the faith, beside and beyond the Jewish nation; and the care and rule of those I must undertake, and they will follow my call more obediently than the Jews own and obey me; and all believers, both of Jews and Gentiles,
17 Therefore doth my Father love me, because I lay down my life, that I might take it again. And I lay it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in shall unite very sociably together, and become one fold, under me, the one shepherd of them all, who lay down my life for them also, as well as for the Jews.

17. This careful discharge of the office intrusted and committed to me by my Father, is that to which it is but proportionable that my Father should love and value and reward me; and therefore it is, that as I venture my life for my flock, so when I shall have lost my life, by the care and power of my Father, I shall be able to rise again, and the lower I suffer here, the higher shall I be exalted, Phil. ii. 9.

18. It is not in the power of man to take my life away from me, if I did not thus voluntarily of my own accord lay it down; I can give myself up to be crucified, and then can rise to life again. And thus to do my Father hath appointed me; this is a prime part of my commission.

21 Others said, He is mad (see note [b] ch. vii); why do you give any heed to what he saith?

22. And it was the time of the feast of dedication, a feast ordained by the Jews, 1 Mac. iv. 59, and 2 Mac. x. 8, in commemoration of the new consecrating of the altar, after it was profaned by Antiochus, which upon that institution was observed by them at this time, on November 14, and approved here by the presence of Christ, though it were not prescribed by God in the law.

23. And according to the custom of that season he walked now in Solomon's porch under covert, as in the summer they used to walk in the open air in the courts without any roof over them.

24. By this means the people being all in a narrower compass, or lesser room, they came about him close, and said unto him, How long dost thou by obscure expressions continue our doubts whether thou art the Messias or no? If thou art, tell us perspicuously: hold our soul in suspense? ψυχὴν ἡμῶν αἰρεῖς;
my Father's name, from him, have borne testimony that I am sent by him, and therefore that whatever I affirm of myself is true.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30. I and my Father are one.

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34. Jesus answered them, Is it not written in your law, I said, Ye are gods?

35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36. But all this works no belief in you, which is an evidence and demonstration from the effect, that you are not those sheep that hear the good shepherd's voice, ver. 3, 4, (see note [d] ch. vi.,) and are known by him, ver. 14: see note [a].

37. And I make that provision for them intimated ver. 10, and my care over them shall be such, that while they keep close to me, no devourer shall ever be able to annoy them or pluck them from me.

38. Certainly my Father is stronger than any that can oppose himself against them, and his special work is, that all the true sheep of his fold, all truly pious persons, should come to me, and that infinite power of his is engaged for it, that none such shall by any violence be taken from him, deprived of that life which here I promise to give them.

39. And seeing my Father and I are one, it follows that I shall defend them also, and that none shall be able to pluck them out of my hand, ver. 28.

40. Upon this again the Jews attempted to stone him.

41. And Jesus said, Many miracles of mercy to you, miraculous cures, &c., have I wrought, as testimonies of my mission from my Father, and never a destructive one, none that you have been the worse for which of for: for which of these my saving miracles do you stone me?

42. The Jews said, It is not for any of thy miracles (which are not denied to be all such, and acts of mercy in thee) for which we think thee worthy of death, but because thou hast spoken blasphemy, that is, because thou, who art but a man, makest thyself God by that speech of thine, ver. 30, (see Rom. xvi. 25,) where, though thou calledst God thy Father, yet thou affirmedst that he and thou were one.

43. Jesus answered, These words in the psalmist you cannot but remember, Psalm lxxxii. 6, I hate said, Ye are gods, and that book is canonical scripture with you.

44. If therefore they who are there spoken of by God, that is, rulers or judges ordinarily so called, who received their commission from men, not from God immediately, (only persons to whom the execution of God's law was intrusted among men,) be by God
himself called gods, and whatsoever is said in the books of scripture is true;

36. Is it reasonable for you to affirm of him whom God immediately and in an extraordinary manner hath first consecrated, then sent into the world, then by the descent of the Spirit and voice from heaven testified his mission to so eminent (and with so peculiar) an office, that of the Messiah of the world, that he is guilty of blasphemy, for affirming himself to be the Son of God?

37. If I performed not those works among you, which might testify me to come from God, you might with some reason doubt of me.

38. But if I do, then, though you believe nothing that I say, yet your faith is due to those works of God my Father, wrought by me, by which it is evident that the Father acts in me, and I in him, wholly by his power, and so that he and I are one, which was the speech you charged as blasphemous in me.

39. On this speech again they attempt to lay hands on him, not now to stone him presently, by the law of zealots, as a blasphemer, as ver. 31, but to bring him before the sanhedrim, and charge some other crime against him. But he went out, and escaped their violence at that time also.

40. And went away again beyond Jordan into the place where John 33 at first baptized; and there he abode.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

CHAP. XI.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary * which anointed the Lord with ointment, &c. (see note [b] Luke vii.)

3 Therefore his sisters sent unto him, saying, Lord, sent unto him,—

12 was, when he first baptized, ἥν τῷ πρῶτον βαπτισθέντα.
behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness b is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews c of late sought to stone thee; and goest thou thither again?

9 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 of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but c I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, d he shall do well.

13 Howbeit Jesus spake of his death: but they thought

1 At length after this, ἑστάτη. 2 but now, ἔδωκεν. 3 he will escape, υπήρκεσαν.
that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know

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h Either, Let us go along with our Master and run any hazard that he runneth, or, If we go, we may very probably be stoned, and die as well as Lazarus; referring to the danger mentioned by them, ver. 8: (the latter is the more probable interpretation.)

19. And Martha and Mary being in great sadness, and so keeping themselves up in a close retirement, many of the Jews came to the house to those that were near them, to get access, to bewail the loss, and to rescue them from this great sadness.

enable thee to do it.

I will raise thy brother again to life: see ver. 40.
that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

26 And whatsoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying

*I am able to raise the dead to life again whenever I please, whether now or hereafter: one that is a believer and faithful disciple of mine, such as thy brother Lazarus was, I can, though he be dead and buried, raise him presently to life again.*

26. And he that is now alive, and so not capable of such a present miracle, shall, if he receiveth and obeyeth my doctrine, though he dies after the manner of other men, rise again unto life immortal: the latter of these thou sayest thou believest, (ver. 24.) but dost thou believe the former also?

\[m\] Messias, known by the title of "He that cometh," (see note [a] Matt. xi.) the Son of God, who consequently hast power of life and death, and so canst raise him how and when thou pleasest.

\[n\] continued in that place—
unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could now he indulge so much to the justice of their sorrow, as himself to weep with them.

opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said—

this is the fourth day since his death, and so according to experience of dead bodies, which after a revolution of the humours (which is completed in seventy-two hours) tend naturally to putrefaction, he must needs be putrefied, and so stink before this time.

a glorious miracle wrought on him, by raising away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said—

fastened his eyes on heaven, and said—

11 wailing, and the Jews that were assembled to her wailing, he groaned in spirit, and troubled himself, κλαλοσαν, καὶ τοὺς κρυαλλότας ἄντι' ἱουδαλούς κλαλοῦσαν. 12 he already smells, πὴν δέκει. 13 In some copies, as also in the Syriac and old Latin and Nonnus, these words, καὶ ἐφ' ὅ τεθηκας κείμενος, are left out.
ther, I thank thee that thou hast heard me.

42 And I knew that thou heardest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, "What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and [6] the Romans shall come and take away both our place and government, and wholly enslave us.

49 And one of 49, 50. And Caiaphas, put into the high priest's them, named Caiaphas, being the high office by the procurator, (see note [6] Luke iii.) made a speech, of which this was the sum: This is

* they hearing me acknowledge it to be done by thy power, in answer to my prayers, may by that be convinced that I came by commission from thee.

* See note [g] ch. xix.

* It is not a season for us to sit still and do nothing, to permit this person to go on without interruption; for this man—

* destroy both our temple and nation, our religion and nation.
50. Nor consider this man; we are to consider what is our interest; and it is a politic maxim, that we may do any thing (be it otherwise never so unlawful) to keep the public from destruction.

51. This he spake in words that were a direct prophecy of what God had now designed should come to pass; not that he meant it in that sense, or thought at all of prophesying, but being in place of authority among the Jews at that time, he was a fit person for God to make use of as his minister, to foretell the purpose of God, that Christ should die for the Jews;

52. And not for the Jews only, but that he might call all the Gentiles into the same fold, the same church, all the servants of God, all that would receive the faith all the world over.

53. From that time they entered into a consultation, which they gave not over till they had contrived it to have him put to death.

54. Hereupon Jesus did not publicly (see note [a] ch. vii.) do any thing among the people of Judæa.

55. ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

7 that they might be cleansed from legal impurity, from which till they were cleansed they could not celebrate the passover, and that all that were under any vow of Nazaritism might timely perform it, see note on Acts xxi. 23.

This being that feast unto which every one was to come to Jerusalem, and no excuse being sufficient for not coming but that of invincible necessity, what can be conceived the reason why he cometh not up?

14 he comes not, ὁ μὴ ἐλθὼν.
ST. JOHN.

CHAP. XII.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, 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.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: because he, having the office of receiving all that was brought or presented to Christ, and being a covetous person, who purloined much to his own uses, conceived himself to be a loser by what was thus bestowed on Christ.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they who was the person that soon after this agreed to deliver him into the hands and power of the Jews,

b because he, having the office of receiving all that was brought or presented to Christ, and being a covetous person, who purloined much to his own uses, conceived himself to be a loser by what was thus bestowed on Christ.

8. And therefore this was a very seasonable charity in her: ye will have opportunities enough to shew your charity to the poor; but this was the last opportunity she could have had of expressing it to me, who am suddenly to be gone from you.

1 lay at meat, συνανακμεν. 2 pures, γλωστόκομον. 3 she hath observed this for the day of my embalming, εἰς τὴν ἡμέραν τοῦ ἐνταφιάσμου μου τεθηκεν αὐτῷ.
10. And seeing that Lazarus was apprehended by the sanhedrin to be so dangerous a means to bring men to believe on Christ, upon consultation it was thought fit to put Lazarus to death.

11. For many Jews forsook the Judaical way of opposition against Christ, upon seeing that miracle of his in raising Lazarus.

12. ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took palm branches (see note [a] Matt. xxvi.) and solemnized his entrance into the city with the ceremonies of a king’s inauguration, acknowledging him to be the Messias, (see note [a] Matt. xi.) and using the words of Ps. cxviii. 29, and styling him the King of Israel.

14. At the same time also the disciples of Jesus fetching a young ass, and bringing it to him according to his appointment, he rode on it into Jerusalem; and so that other prophecy of scripture, Zech. ix. 9, was fulfilled in him also,

15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass’s colt.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18. And that caused the people’s coming out to

Blessed in the name of the Lord be he that cometh, the King of Israel: Ἔλογημένος ὁ ἐρυθραῖος ἐν ἀξίματι Κυρίου, ὁ βασίλεις τοῦ Ἰσραήλ.
the people also met him, ver. 19, as to the Messias, whom alone they supposed able to do such a miracle, ver. 11.

19. Upon this the Pharisees said one to another, We are so far from having suppressed him by all our opposition made against him, that all men believe on him in despite of us, and therefore some other sudden course must be taken with him.

20. There were at this time some Gentile-worshippers, proselytes of the gates, which being not permitted to celebrate the feasts with the Jews, were yet come up to pray in the outward court of the temple.

21. These living not far from Bethsaida, in Galilee, and so having some knowledge of Philip, who was of that city, came to him, and besought him that he would help them to see Jesus, and speak with him.

22. Philip cometh and telleth Andrew: together mention it to Jesus.

23. Jesus did not refuse or reject these Gentiles from coming to him, but in general words intimated that the preaching the gospel to the Gentiles was now shortly at hand; and in order to that, Christ should be rejected by the Jews, suffer, rise, and ascend to heaven, and then, upon the Jews' obstinate holding out, the gospel should be preached to the Greeks, and all the rest of the heathen world.

24. Assuredly my death, saith he, is a means of bringing more unto the faith than my life would be, as it fares with corn put into the earth, which by that means dies, but arises with abundance of increase.

25. And so in proportion it shall be with you, the venturing of your lives and sticking fast to me, is the thrivingest, surest way of preserving yourselves.

26. If any man will be my disciple, (see note [a] Luke viii.) he must provide to suffer as I shall. And if he thus keep close to me, he shall fare as well as I do; whatsoever he suffer here, be rewarded by my Father abundantly. (See note [d] 1 Tim. v.)

27. I am not impassible, or subject to no affection,
troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that 7 the Christ, τὸν Χριστόν. 8 surprise, καταλαθύτης.
walketh in darkness persuades yourselves that I shall alway continue
knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be
the children of light. These things spake Jesus, and
departed, and did hide himself from him.

37. All this did not effectually work on them; but
though he had done so many miracles before them,
yet they believed not on him:

38. That the saying of Esaias the prophet might be ful-
filled, which he spake, Lord, who hath believed our
report? and to whom hath the arm of the Lord been revealed?

39. Therefore they [c] could not believe, because that Esaias
said again,

40. He hath blinded their eyes, and hardened their heart;
that they should not see with their eyes, nor understand
with their heart, and beconverted, and I should heal them.

41. These things were spoken by that prophet in
setting down a vision of his, when Christ's being on
the earth was revealed to him, see note [b] ch. i.

42. Yet for all this, many of the rulers of the
people, the members of the sanhedrin, did believe
him to be the Messias, such was Nicodemus, ch. iii.
1, &c. But the sect of the Pharisees was of such
authority and power in the sanhedrin, and they were
so violently bent against him, and all that received
him, that as Nicodemus, ch. vii. 50, and xix. 19,
durst not come to him by daytime, so the rest durst
not make any public acknowledgment of their be-
lieving on him, for fear they should be reproachfully
ensured (see note [b] ch. ix.), and, being rulers, be
turned out of their dignities in the consistory.

43. For they valued their reputation with men,
(epecially their places in the sanhedrin,) their reput-
tation with the Pharisees, that they were good
patriots, constant to their old way, more than the
 testimony of, or reputation with, God himself: see
ch. v. 41.
44. The believing on me is nothing else but the believing on my Father, whose commission I have, and whose doctrine I teach.

45. And he that seeth my miracles, in them seeth my Father’s power, the works of miracles which I do being wrought by my Father.

46. I am sent by my Father to enlighten the world, to lead them that will receive my doctrine into all that is necessary for them to know for the ordering of their lives, so as will be acceptable to God my Father.

47. They that hear my preaching and reject it, I do not mean to accuse them to my Father, to make any complaint against them; it was not the design of my coming, to accuse any man, and so to bring any judgment on any; it is more agreeable to my design to rescue all out of their sins, and punishment due to them for sin.

48. That which will accuse and condemn such an one is, that what I teach and he despiseth, is the thing that my Father sent me to teach, and that on purpose to bring them to eternal bliss that receive and obey it; and the despising of that which was meant for his so great good, and came backed with authority and commission from God the Father, is an accusation which will be heavily charged on him at the day of judgment.

49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

**CHAP. XIII.**

1. Now on the evening, or first part of the paschal day, (see note [c] Mark xiv,.) many hours before the time of dressing and eating the lamb, which was the paschal feast, Christ knowing that he should not live till then, and consequently that what he had to say or do to his disciples before his departure would most

11 Or, keep them not: for the King’s MS. and the old Greek and Latin read, φυλάξα, and so the Syriac and other copies.
his own which were fitly be done presently, he thus expressed the con-

stance of his love and kindness to them.

2. When he was at supper, or, in supper time, (see ver. 12.) (Judas having taken up that diabolical re-

solution of delivering up Christ to the Jews);

3—5. Jesus knowing sufficiently the dignity of his

person, that he was the eternal Son of God, that came

from God, and was now near his time of returning to

God again, and of taking possession of all power in

heaven and earth, yet thus far humbled himself; he

riseth from supper, and after the manner of a waiter,

puts off his upper garment, and girt his other under

garment to him, (see note [b] Luke xii.,) and poured

out water out of the waterpots or cisterns, (ch. ii.

6,) into a lesser vessel, usual for washing: and then

he set himself in all humility, as a servant of the

meanest quality, to wash the feet of his own disciples,

and then wipes them with the linen cloth about him.

6 Then cometh he to Simon Peter: and

Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered him, and said unto him,

What I do thou knowest not now; but thou shalt know

hereafter.

8 Peter saith unto him, Thou shalt never

wash my feet. Jesus answered him,

If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not

my feet only, but also my hands and my

head.

10 Jesus saith to him, He that is washed all over already needs no more

1 being come, or in supper time, δελεων γενομενου. 2 deliver him up, παραδοσι. 3 came forth from God, and departeth to, απο θεου εξιλθε και προσ—ουδε. 4 linen cloth, λεινη. 5 hath been washed, hath no need but that his feet be washed, but is all clean, ου χρεια ηει η τοις ποδας νιφασθαι, αλλα εστι καθαρος διος.
washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 If I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

d to minister and serve, and do all offices of charity to one another, and to all that shall be under you, as you are under me, that is, to all believers in the church, and labour to cleanse them from all their sulliages: see ver. 7.

15. For what I have now done is on purpose to shew you how you ought to behave yourselves in that authority in the church wherein ye shall succeed me.

nor you my apostles, that I mean to settle governors of the church, greater than I, from whom you have your commission, and by whom you are constituted.

17. And woe be to you, if you do not practise after this example.

18. But I expect not this obedience from you all; I know I have chose twelve apostles, and the scripture is fulfilled of one of them, that though he be so near to me, as to be entertained daily at my table with me, yet he will do me all the mischief he can.

19. This I tell you now (see note [k] Matt. xxiii.) by way of prediction, that when my suffering comes, and may be apt to make you waver in your belief of me, your knowing that I foretold you it, may assure you that I know things to come, and the secret purposes of men’s hearts before they shew themselves in act, and from thence conclude that I am the searcher of all hearts, and wthial that I am the Messias, to whom those prophecies belong.

own garments, and was lain down, ἐνθια ἀβτῶ, ἀνασκέεων.

the apostle greater, ἀπόστολος μείζων.
20. As for the offices of duty, and task, and humility, which I assign you, ver. 14, and now exemplify them to you in myself, you shall not want the comfort and reward of them; for you shall be considered by me (and so shall the reception and entertainment that men shall give to you) as I myself am by my Father.

21. At this time, as he spake these words, Jesus was much troubled, not only in apprehension of the approaching danger, but especially he was grieved to think of it, that any disciple of his should be so wicked and so unhappy, and told them openly and plainly that one of the twelve should be hired and undertake to deliver him up to the Jews to be put to death by them.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then, lying on Jesus’ breast, saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28. Now no man at the table knew for what intent he spake this unto him.

29. For some of them thought, because Jesus was lying next to him, with his head in Jesus’ bosom, ver. 23, saith unto him—

30. He it is to whom I shall give the next piece of bread which I shall take out of the dish or platter, and having given him that mark to know him by, he presently puts his hand into the dish, and takes out a piece of bread, and gives it to Judas Iscariot.

27. And upon his receiving that piece of bread, together with Christ’s telling him distinctly of it, and of the horribleness of the sin and danger, Mark xiv. 21,) and his not yet relenting, the devil entered into him more forcibly than before, ver. 2, and Luke xxii. 3, hurrying him to a speedy execution of his designs, (see the paraphrase on Luke xxi. 3, 4,) which Jesus knowing, said to him accordingly, What thou doest, do quickly; intimating that he was now hastening to do it.

28. This speech they that were at meat with him understood not, unless perhaps John, to whom he had given the token, ver. 26.

8. lying in Jesus’ bosom, ἀνακλίνεις ἐκ. 9. at the breast of Jesus, ἐκ τῆς στήθους. 10. having dipped, I shall deliver the piece, or crust of bread. And having dipped, he gave the crust, ὁ ἐγὼ βάφας τῷ ψυμόντι στήθους. καὶ ἐμβάφας τῷ ψυμόντι, διότι. 11. crust, ψυμόν.
Das had the 12 bag, that Jesus had said unto him, Buy these things that we have need of against the feast; or, that he should give something to the poor.

He then having received the 13 sop went immediately out; and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Now is the time come for Christ to suffer, and rise, and return back to heaven, by which means God shall receive glory in him, and consequently shall glorify him immediately.

raise him from the dead, and exalt him to more power and dignity by reason of this his humiliation: and this shall be done presently.

My beloved friends, whom I look on as children suddenly to be deprived of their parent, I am now within a very little time to part from you.

And being now to take my last leave, I give you this special new command, that from the manner and degree of my love to you expressed in venturing, nay, losing my life for you, ye also learn and practise the same degree of loving one another, that is, that all Christians abound one toward another in all charity, and venture their lives for the good of others, especially for the propagating the gospel, doing good to the souls of other men.

This is the badge by which I desire you should be known from all other men of other professions and religions, your living together in the strictest bands of love.

Peter not yet knowing what he meant, ver. 33, asked him whither he meant to go, that they should not be able to follow him. Jesus answers him, that though he could not yet, he should ere long follow him, that the very death which Christ should now suffer should be his lot hereafter.

venture, hazard my life for thy sake.

See note [c] Mark xiv.
Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

As valiantly and resolutely as now thou promisest me, this I foresee of thee, that before the morning watch, (or second cockcrow, see note [b] Mark xiii.) that is, before three of the clock in the morning, thou wilt deny me three several times.

CHAP. XIV.

1. As your believing in God my Father will afford you many privileges and antidotes against worldly trouble, so will also your believing in me.

2, 3. In heaven there is room for you abundantly as well as for me, and so there is no need that I should tell you this truth, (which otherwise I would have told you, and which would give you cause to rejoice, and not be sad at my departure,) that my going is but as your harbinger to prepare for you, and when I have done that, then, as an harbinger, I will come back again, and meet you, and so introduce you thither, Acts i. 11.

4. I suppose you know the place to which I go, and the way which will bring you thither also.

I am the true and living way, sent by my Father to direct all men to that way wherein he expects and requires to be served; and there is no other way to come to the knowledge of his will, or the enjoyment of life with him, but by me, and the same way that I go before you.

If you had thoroughly known me, who come only in my Father's name, and to reveal his will to you, ye had also known my Father, who, being invisible, is no otherways to be known, but as he is revealed in me, and now, (see note [m] Matt. xxiii.) although ye never saw my Father, yet having seen and known me, who am his image, ye have both seen and known him.

Philip not considering the sense of that last speech, saith unto him, Lord, shew us the Father: and that one thing, the shewing us the Father, will sure convince all without any other argument.

Shalt have, Διακριθήτη. I believe on God, and believe on me, πιστεύετε εἰς τὸν Θεόν, καὶ εἰς με πιστεύετε. If not, I had told you that I go: for the King's MS. and the ancient Gr. and Lat. read δι' ἑαυτοῦ. Or, to prepare: for the Gr. and Lat. MS. and divers others read ἐτρευόμενοι.
and yet hast thou not known me, b Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11. Take my word for it, but if you will not do so, let my miracles demonstrate it to you.

12. Verily, verily, I say unto you, a He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

15. ¶ If ye [a] love me, keep my commandments.

16. And I will pray the Father, and he shall give you another [b] Comforter, that he may abide with you for ever;

17. b I tell thee again, Philip, I am the image of my Father, and so he that hath seen me, and heard my doctrine, hath seen my Father, and knows his will also. And after this, this of thine is an impertinent unnecessary demand.

10. Let me ask you, do you not believe confidently that whatsoever I do or teach I do by the Father's appointment, and that it is the power of him that acts in me? whatsoever I say or do, doctrine or miracles, is of him: see note [c].

11. Take my word for it, but if you will not do so, let my miracles demonstrate it to you.

a Those that have now been my disciples shall be able to do the same miracles that I do, Mark xvi. 17, nay, greater, upon my sending down the Holy Ghost upon you, shall speak with tongues, &c.

13. And whatever miracle ye shall ask in my name pray for power to do that I will enable you to do, and so by the shewing forth my power in you after my departure glorify him who hath sent me.

14. And of this be confident, whatsoever miracle ye pray for power to do, and pray for it in my name, grounding your requests on this promise of mine unto you, and doing it in order to my service for the propagating of the gospel, it shall be granted you.

15. Do but ye express the sincerity of your love to me by obedience to my precepts.

16. And I will ask my Father, and when I am gone he shall send you the Holy Ghost, who for the several parts of his office, first, to intercede as an advocate; second, to exhort; third, to comfort; is best expressed by the word Paraclete, which in Greek signifies all these three, and he, when he cometh, shall abide with you for ever, not departing, as I now do, but continuing with you as long as you adhere and continue obedient to my precepts, ver. 15.

17. This Paraclete is the Spirit of my Father, that shall lead you into all truth: him carnal and worldly men (that value nothing but the visible pompes and powers of the world, they that have looked for a temporal, glorious Messias) shall make nothing of, because he is far from any part of that, he is not so

4 but if not, for the works themselves believe me, El δὲ μη, διὰ τὰ ἐργά αὐτῶν μυρτεῖτέ μοι.

5 Paraclete.
much as visible to outward eyes, but only by inward effects, and so neither known nor valued by them. But by you, I suppose, and all true disciples of mine, he is highly valued, therefore (see note [d] Luke vii.) he shall abide with (not only come to) you, he shall for ever continue among you, ver. 16.

18. Ye are my little children, ch. xiii. 33, and therefore when I leave you I will have more care of you than to leave you destitute, I will hasten to come unto you, as to so many young children deprived of their parents, though I am slain, and so depart from you, yet I will rise again, and give you the comfort of seeing me after my resurrection, see ver. 18.

19. Yet a little while, and the world seeth me no more; but ye see me: 6 because I live, ye shall live also.

19. After a little space I shall be taken from this earth, where now I move, and so taken, that the impenitent unbelieving Jews shall never see more of my miracles, which have hitherto been so uneffectual among them, never see me again, (so as to take comfort or reap benefit by seeing me) but it is not my death itself that shall separate me from you, I shall rise from death, and appear to you after my resurrection, and from thence ascend to heaven, there to live eternally; and as that shall be matter of great rejoicing to you, (see note on 1 Thess. iii. 6,) like the joy of one that hath a friend returned to life again, or like the woman's joy after child-birth, ch. xvi. 21, 22, a wonderful reviving after your sorrow for my departure, so shall it be attended with all vital advantages to you, justification, Rom. v. 10, and eternal life hereafter.

20. And when I shall after my death thus appear unto you, and make good what I now promise, then shall ye be convinced, (more perfectly than yet ye have been,) first, that I have taught nothing but what is the will of my Father; second, that by your keeping close to that faith which I have taught you, my power and commission, which I have received from my Father, shall be communicated to you, Luke xxvii. 28.

21. And this I say to all obedient servants of mine, whosoever they are, not only to you apostles; every faithful lover of me, ver. 15, shall be loved of my Father, and from me receive that evidence of my love, I will effectually make myself known to him after my resurrection, either by appearing to him myself, or by the testimony of those to whom I will appear.

6 therefore he abideth with you, and shall be among you, δι' αυτής οίκων μενεῖν, καὶ οἱ δι' αυτής οίκων ζοταί. 7 orphans, ὀρφανοί. 8 for I live, and ye shall live, οὐ' ζω γέοι, καὶ οὖ' δι' αὐτῆς ζοτεῖν.
22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
25 These things have I spoken unto you, being yet present with you.
26 But the Comforter, whom the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27 Peace I leave with you, my peace give I unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
28 Ye have heard for he that sent is, as such, greater than I am. And now I have said unto you, go away, and come again unto me. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
29 And now I have told you all this to afflict you, but to arm you for the expectation of it, by foretelling it, and to wit that your seeing my prediction fulfilled may convince you that all which I have said to you is true, told you before it and so make you believe on me.

9 what is the matter, τι γέγονεν. 10 observe my word, τὸν λόγον μου παραγίνετε. 11 while I abide with you, εἰρήνη ἐμοῦ μετὰ σοῦ. 12 Paraclete, the Holy, παρακλητός, τὸ Πν. 13 unto you, εἰρήνη. 14 giveth it, give I it to you, δίδωσιν, ἔχω δίδωμι ἐμῶν.

F 2
come to pass, that, when it is come to pass, ye might believe.

30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

30, 31. I shall not now stay long or say much to you, for the imperial power (of the Romans, whose procurator Pilate was) and Satan himself shall join together with the Jews to destroy me: and when they do so, shall find nothing to lay to my charge, nor indeed have they power to do me any hurt; Satan, whose office it is to be God's executioner on sinners, finds no sin in me, so to punish, and so could not put me to death, but that in obedience to my Father's will, I mean voluntarily to lay down my life. Arise from table, let us be gone, meet whatever comes, and, to shew you how willing I am to lay down my life, let us go to the place where Judas waits to betray me, ch. xviii. 3.

CHAP. XV.

1. And as he was going on the way, he said to those that were near him, John, &c., I am the true (see note [f] ch. vi.) generous fruit-bearing vine, Jer. ii. 21, my blood as the blood of the grape shall rejoice the heart of God and man, Judg. ix. 13; and my Father, who hath thus planted me in this world here below, hath the whole ordering of all that belongs to me, and every branch, every believer, every member of my mystical body.

2. Every barren member of my body (every unprofitable disciple or Christian) he proceeds to excision of, every one that is fruitful he diligently pruneth, and useth all other probable means to render it more fruitful.

3. You are already sanctified by the operation of my doctrine and spirit upon you, though you may need farther pruning in order to that greater degree of fruitfulness, ver. 2.

4. Do ye therefore take care, by your obedience and constancy, that I may be so fastened in your hearts, that I may never be out of them, or be provoked to withdraw myself from you, for this presence of mine is absolutely necessary to you to make you fruitful; as a branch cut off from the vine withers presently, is far from bringing forth any fruit, so he that falls off, or is by my Father's just judgment on

15 Or, the world (for the King's MS., and ancient Greek and Latin, and most others, leave out τοῦ οὐρω) cometh, and can find nothing in me; for the ancient Greek and Latin MS. reads, οὐκ ἴχνει εὑρεῖν ὁδὸν. 1 will purge; the ancient Greek and Latin MS. reads, καθαρίζω.

2 You are already pure because of the word, Ἡδη ὁμιᾶς καθαροὶ εστε διὰ τὸν λόγον.
5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

5. He that adheres and keeps fast to me, and consequently I to him, he, by the grace communicated from me to him, will be enabled to bring forth much fruit, he, and none but he.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

6. If ye break off from me, and are by yourselves as branches separated from me, into whom you are ingrafted by faith and obedience, ye straight wither away, and are fit for nothing but the fire.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

7. As long as you continue obedient to me and my doctrine, all your prayers shall be heard.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

8. Your fruitfulness is that which alone brings in glory to my Father, and which denominates you truly my disciples.

9 As the Father hath loved me, so have I loved you; continue ye in my love.

9. My love to you is like that of my Father to me, and that must oblige you to take care to do those things which are grateful to me, that I may continue to love you.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

10. And that will be secured by your constant obedience to my commands, as my obedience to my Father's commandments hath secured me of the continuance of his love.

11 These things have I largely said to you, that the comfort you have taken in my presence may in my absence continue to you, and by the addition of that comfort of the Spirit, which shall come when I am gone, your joy may abound.

11. These things have I largely said to you, that the comfort you have taken in my presence may in my absence continue to you, and by the addition of that comfort of the Spirit, which shall come when I am gone, your joy may abound.

12 This is my commandment, That ye love one another, as I have loved you.

12. This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than friends, than to adventure to die for them.

13. No man can express greater love to his dearest friends, than to adventure to die for them.

14 Ye are my friends, if ye do fit of that greatest kindness shall accrue to you, as to

14. And that I mean to do for you, and the benefriendship, if ye do fit of that greatest kindness shall accrue to you, as to
my choicest friends, if ye continue obedient to my doctrine and commands.

15. And certainly I have long dealt with you as friends, far above the condition of servants, who use not to know their master’s intentions or counsels or purposes, but only to do his commands, but I have received you as friends and confidents into my bosom, to make known all my Father’s will unto you.

16. And this I have done toward you by way of prevention, out of free undeserved kindness to you, and of my own accord, put you in this blessed course, enabled you to fructify and bring forth abundance of fruit to the honour and praise of God; appointed you to go abroad into all the world, and bring in an harvest of converts to heaven, which is a real and a durable fruit, and that which shall be advantageous to you also; devolve on you the benefit of having all your prayers heard by God, all your wants supplied by him, which you shall present to him in my name.

17. All this concerning my love to you I inculcate and repeat on purpose, as an obligation to you, that (as the most eminent way of return which I expect from you to all this) you live in charity one toward another.

18. And if ye find by experience that impious and hypocritical worldlings do, instead of believing, resist and persecute you, there is no reason that this should give you any discouragement; you are to expect that, and arm yourselves against it by this consideration, that such as these persecuted me before you, and so as I began in love to you, so I have had the first taste of the enmity and hatred of the wicked men of this world.

19. These men’s opposing and hating you will be a comfortable symptom to you, that you are a peculiar people of mine, dignified above and separated from the rest of men.

20. And that you are likely to meet with such entertainment need not be strange to you, when you remember how oft I have foretold you of it, that you could not in reason expect any better treating than I have met with before you; if they have persecuted me, in all probability they will persecute you also, and, on the other side, you have no more reason to expect of the world that it should receive your preaching, than that it should receive mine.

4 observed.
21. All the persecutions that shall fall on you, being upon the score of their not believing that God hath sent me.

22. If I had not done what I have among them, they might have had the excuse of ignorance, but now they are utterly without excuse.

23. I have done so much to evidence my being sent from God, that now the opposing me is a malicious resisting of my Father himself.

24. See vv. 22, 23.

25. By this is fulfilled that of the psalmist, Ps. xxxv. 19, they have opposed me when they had all reason to have received and loved me.

26, 27. But at the coming of the Holy Ghost, that pleader or advocate of my cause, (see note [b] ch. xiv.) whom I will send from the Father, that Spirit which proceedeth from the Father, and who by his coming will open men’s eyes, and give them a right understanding of me, he shall maintain my cause against all opposers, by coming down on you shall give you assurance of my being sent from God, and by the gift of tongues shall enable you to convince all others, and shall constitute you witnesses of it to all, as being the fittest to do so by your having been eyewitneses of all that I have done, having been with me at the first, and never departed from me since.

CHAP. XVI.

1. All this have I said to fortify you, that you should not be deterred from my service by the hazards which attend it.

2. They shall remove you from their assemblies, (see note [b] ch. ix.) and when they have done so, within a while, they shall think it not only lawful,
whosoever doeth God's service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was here, all the malice of men bent itself wholly against me, letting you alone.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me:

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

8—11. And when he comes, he will plead my cause against the world, and lay against it all the three sorts of actions that are amongst the Jews usual in their courts, 1st, he shall charge it with the crime of not believing in me, by the gift of tongues, &c., evidencing, that I, that am to be preached by that means, am indeed the true Messias, and so likewise by the fulfilling those predictions which now I give you; 2dly, he shall vindicate and justify my mission and innocence, by my ascension to heaven, taking me away out of the reach of human malice, and rewarding my patience with his consolations; 3dly, he shall urge and work revenge upon Satan and his instruments who crucified me, and retaliate destruction back upon them.

2 shall seem to, ἑστ. 3 offer God an oblation, or worship, λατρεῖαν προσφέρον τῷ Ἑστ. 4 But I spake not these things to you from, ταῦτα δὲ ὑμῖν ἔκρινον ὅτι ἐστοι. 5 Paraclete, παρακλητός. 6 And he, when he comes, shall convince the world concerning sin, and concerning righteousness, and concerning judgment.
12. Beside all that I have yet said, I have many things concerning the Christian law to reveal to you, which being so distant from the law of the Jews, wherein ye have been brought up, and for which you are so zealous, ye cannot yet receive or be patient of them. (See Orig. cont. Cels. l. 2.)

13. But when the Holy Ghost comes, whose title it is to be the Spirit of truth, he shall instruct you what is to be done, teach you the full of my Father's will for the laying aside of the ceremonial external law of the Jews, freeing all Christians from that yoke, &c. For it shall be no private doctrine of his own which he shall reveal to you, but either that which I have already taught, but you have either not observed or forgotten, or that which you have not yet but afterwards to do, (how you are to behave yourselves in the business of the Jews and Gentiles, when the Jews finally reject the gospel, &c.,) and which I have not yet revealed to you, as being not yet seasonable.

14. What he doth shall tend to the illustrating of me, for he, being sent from my Father by me, shall in all things accord with me, and thereby appear to have his message from me, and to declare nothing to you but what he hath from me.

15. And when I say this, I mean not so to appropriate to myself as to exclude my Father, but because all things are common to me and my Father, and because all my will depends on the Father, and because it is my work wholly to attend the will of my Father, therefore, whatsoever of this nature he shall reveal to you, I call that mine, and the revealing of this, his taking of mine and declaring to you.

16. Within a while I shall for a time be taken from you, then again within a little while after that I shall be with you again before my ascension, for it is not possible for me to be held by death, I must arise and go to my Father.

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7 But, 34. 8 receiveth; the ancient Greek and Latin MS. and most other read ἐλαμβάνει. 9 ye see me not, ὃς θεωρεῖ με. 10 I go, ὅτι ἀπαντάμεθα.
while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And [5] in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be ful1.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will 26, 27. And one benefit that by my ascension and the descent of the Spirit shall come to you is, that you shall not need my offering up your prayers for

21 fulfilled, ἔπληρωμένη.
pray the Father for you, but you may in my name offer them up to God yourselves, and God, out of his love and respect to those that believe on me, and receive me as the Son of God sent from heaven to declare his will to you, shall grant all that you shall ask.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, so thou art pleased to reveal all saving truth evidently to us of thine own accord; this convinces us that God sent thee, and that thou camest to reveal his will.

31 Jesus answered them, *Do ye now believe?*

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that you may depend on me for all kind of prosperity, and, by consideration of my conquest over all that is formidable in the world, take courage, and hold out against all the terrors and threats of the world, and the sufferings in it.

**CHAP. XVII.**

*the time of my suffering is come, enable me to go thorough all that is now before me, ready to come upon me, and receive me up into thy glory,* ver. 5, that in the strength of my resurrection, the gospel may be received and believed in over the whole world.

12 may, 5xvii.
2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee, the only true God, and 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 unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

9, 10. I now offer up a prayer peculiarly for them, which I know are most precious in thy sight, (praying for all believers, ver. 20, and at other times, though not now, for his very crucifiers,) and that prayer for that, which for others I cannot pray, a
10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And this, because now I am likely to leave them to hazards and persecutions, and whilst I am leaving the world they tarry in it: therefore, holy Father, I beseech thee, take them into thy tuition, and protect them in the discharge of their apostleship, which after my departure lies wholly on them; keep all my disciples by thy power, (and by that declaration of thy will, which thou hast afforded me by the gospel, thy power unto salvation of all believers,) from peril and defection, that they may live to teach and preach uniformly (all agreeing in the same) what I have taught them, in like manner as I have taught (without any alteration) what I had from thee.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them from thee they are sure to be persecuted by the
them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know

16. They will not be for the world to like or entertain any more than I have been.

17. Be thou pleased therefore to set them apart, to fit them, and consecrate them for the preaching of thy truth, the gospel. (See ver. 19, and St. Chrysostome.)

18, 19. For to this office and undertaking they are sent by me, as I was by thee, (see ch. xx. 21,) therefore I intercede, and withal I offer myself up a sacrifice, for the consecrating of them, that they may do as I do, venture their lives in the preaching thy will, and by this offering of mine, as the ceremony of their consecration, be consecrated, or set apart for that function.

20, 21. And what I beg for them I beg also for all succeeding believers, which shall be brought to the faith, (and succeed them in the government of the church,) that they also may accord and continue uniformly in one faith and doctrine, that which I from thee have taught, and this by obeying our example, following the copy which we have set them, by agreeing one with the other in all things, that so this agreement of all (thee, and me, and them) may be a powerful means of convincing the world that I am sent by thee, which the divisions (and dissensions) of my disciples may bring into suspicion.

22. As for my disciples, (to whom he returns again, the 20th and 21st verses being included in a parenthesis, see note [d] ch. vi.) to this end I have furnished them with the power of working miracles, (called the glory of God, ch. xi. 40, and the glorious things done by him, Luke xiii. 13,) that they may preach this doctrine. Do thou therefore sanctify them also, that as I have been able to do whatsoever works of power thou art able to work, so they may be able to do also, through the presence of our power working in them.

23. I working in, and enabling them, as thou dost me, that they may be thus fitted and consecrated to their office, in being partakers of the same miraculous power, and through zeal to thy truth, confer all their
that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests

4 And thereupon furnishing himself with a band of soldiers, and some of the ministers of the sanhedrim, cometh to that place with candles and lamps,
and Pharisees, com-
eth thither 3 with
lanterns and
torches and weapons.
4 Jesus therefore,
knowing all things
that should come
upon him, went forth,
and said unto them,
Whom seek ye?
5 They answered
him, Jesus of Naz-
areth. Jesus saith to
them, I am he. And
Judas also, which betrayed him,
stood with them.
6 As soon then as
he had said unto
them, I am he, 3 they
went backward, and
fell to the ground.
7 Then asked he
them again, Whom
seek ye? And they
said, Jesus of Na-
zareth.
8 Jesus answered,
I have told you that
I am he: if therefore
ye seek me, let these
go their way:
9 That the saying
might be fulfilled,
which he spake, Of
them which thou
gavest me have I lost
none.
10 Then Simon Pe-
ter having a sword
drew it, and smote
the high priest’s ser-
vant, and cut off his
right ear. The ser-
vant’s name was
Malchus.
11 Then said Jesus
unto Peter, 4 Put up
thy sword into the
sheath: the cup
which my Father
hath given me, shall
I not drink it?
12 Then the band
and the captain and
officers of the Jews
many of both sorts, (which, though it were full moon,
might yet be needful, by reason of clouds,) and with-
al, weapons, to apprehend when they had found him.
4 Jesus therefore
knowing all that was done by
them, and what was approaching to him, went forth—

b the soldiers &c. went backward—

c let my disciples, all but myself, be dismissed, or
not apprehended.

9. And by this means that speech of his (see ch.
xvii. 12, 15.) had another, beside the ordinary comple-
tion, that no one of his disciples was cut off with him.

This ought not to have been done by thee: shall I
not suffer patiently, without resisting, what my hea-
venly Father hath determined I shall suffer?
took Jesus, and bound him.

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave 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: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither

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* See Luke iii. 2.

14. This was that Caiaphas, who spake those words in the sanhedrim, as they were consulting about Christ, ch. xi. 50, that it was expedient—

† John.

John, who was known unto the high priest—

† John, who was known unto the high priest—

h publicly before an assembly, (see note [a] ch. vii.)

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[a] Hammond, vol. i.
the Jews always resort; and in secret have I said nothing.
21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

1 one of the apparitors or sergeants that were there, thinking himself authorized to do it by the judgment of Zelots, struck Jesus, as one that had violated the sanctity of the high priest.

23 Jesus answered him, If there were any ill in my speech, accuse me and prove it; but if there were no crime in me, why dost thou strike me?

24 Now Annas had sent him bound unto Caiaphas the high priest.
25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.
26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
27 Peter then denied again: and immediately the cock crew.
28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall,

6 Or, some together from every place: for some copies read πάντες αὐτί, all the Jews assemble.
7 Or, gave Jesus a blow with a rod or wand, γένομεν δάκτυλοι τῷ: see note [17] Matt. xxvi.
8 pretor's hall: and it was morning, ἐκ τῆς ἱπποπαθίας.
[b]lest they should be *defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?
30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
31 Then said Pilate unto them, *Take ye him, and judge him according to your law. The Jews therefore said unto him, *[c] It is not lawful for us to put any man to death:
32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
34 Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?
35 Pilate answered, *Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?
36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

* legally polluted by being present among the heathen or Roman soldiers, which being a legal pollution would make it unlawful for them to eat the passover.

1 Do ye take him, and proceed with him according to your own laws. But they replied, You know that we cannot proceed in a capital manner, according as our laws require, the power of punishing capitally

32. Jesus had foretold that he should be lifted up or crucified, which was a Roman punishment; this prediction of his was now to be fulfilled, and to that tends the Jews' saying, that the power of putting men to death was taken from them, and was only in the power of the Roman procurator.

36. In answer to Pilate's question, ver. 33, Jesus said, I pretend not to, nor aim at any earthly kingdom: if I did, I should engage my followers in a military manner to assist me as their king, and defend me from being delivered into the Jews' power; but now, by the contrary, (as appears by the reproof of Peter, ver. 11,) it appears that I do not pretend to any such earthly kingdom.

* We have no authority.
Pilate therefore said unto him, Art thou a king then? Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, "What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

But ye have a custom, that I should set one prisoner at liberty, at yourentreaty, at the passover—

Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him.

And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

And said, Hail, King of the Jews! and they smote him with their hands.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Then came Jesus and profess to you, that having scourged him, I found nothing capital in him, or which may deserve farther punishment, or indeed any at all.

\[1\] Or, *struck him with rods or cudgels, *ἐπέθεσαν αὐτῷ ἄνοιγμα* : see note \([m]\) Matt. xxvi.
forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, b Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We 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 was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, c Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, d Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, c Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

11 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a stirrer of sedition and disturber of the government, took upon him to be the Son of God.

d afraid of passing any sentence against him.

f Wilt thou behave thyself thus obstinately toward me, who have it in my power either to put thee to death or to free thee from it?

I am under no crime at all in which thou mayest found the right of putting me judicially to death; and having the whole host of angels at my command, I am also able to rescue myself out of thy hands; so that thou hast neither right nor power to inflict any punishment on me, were it not that God, who is my Father, hath in his great wisdom and divine counsels, for most glorious ends, to the good of the world, determined to deliver me up into thy power, to suffer death under thee. And this is a great aggravation of the sin of Judas, and the Jewish sanhedrim, he to deliver me up to them, they to make thee their instrument to serve their malice, in crucifying me, not only an innocent person, but even the Son of God himself. This they have had means to know better than thou, and therefore though thy sin be great, yet theirs being against more light, is much more criminous, and shall accordingly be more severely punished.

2 from hence, ἐκ τοῦτοῦ, either from this time, or this thing, hereupon.
king speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but [a] in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and [b] about the sixth hour: and he saith unto the Jews—

1 Syriac.

14. And it was the paschal day of preparation to the feast of unleavened bread, and it was toward noon or mid-day: and he saith unto the Jews—

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

16. Thereupon he passed sentence against him, according to the votes of the Jews, that he should be crucified; and the soldiers, ver. 23, led him away to execution.

17 And he [c] bearing his cross went forth into a place called the place of a skull, (but by the way they met Simon of Cyrene, and made him carry the cross part of the way.)

17. And a cross being laid on his shoulder, he was led toward a place called in Syriac Golgotha, that is, the place of a skull, (but by the way they met Simon of Cyrene, and made him carry the cross part of the way.)

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. The cause of his death, his accusation, (see note [b] Mark xv.) and put it on the cross—

And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then

3 opposeth Cæsar, ὑπερέχει τῷ Ἰ. 4 The ancient Greek and Latin MS. read, Ἰησοῦς οὗτος χριστός ἦν, it was about the third hour; but the King's MS., Ἰησοῦς οὗτος, it was about the sixth.

5 to the place, εἰς τὸν— 6 the Nazarene, ὁ Ναζαρηνός.
read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vestiture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

1 Syriac words, but Hebrew letters, and in Greek and Latin words.

21. Then they of the Jewish sanhedrim said to Pilate—

"The inscription shall not be altered.

u under garment, (see Luke xxiii. 34,) which was woven all of one piece.

o This therefore was exactly, according to that prediction, done by the soldiers.

p John, he said unto his mother, John shall supply the place of a son to thee, to sustain thee: (see note [b] 1 Tim. v.)

7 for my vestment, (or, coat, ver. 23,) ἐπὶ τὸν ἵματισμὸν μου.
27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own house.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 Then the Jews, that the bodies of the dead might be quickly taken from the cross, and not hang there on the day following, which was the first day of unleavened bread, (to which this day of the passover was the eve or preparation,) and also Saturday, and so a feast and a sabbath together, besought Pilate—

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw it bare record, and his testimony is true: and he knoweth that he saith true, that he might believe.

36 And these things are true; and ye shall hear. Amen, amen, I say unto you, except a man be born again, he cannot see the kingdom of God.
36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [7] They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly 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.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in 10 [q] linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden, where this Joseph had a tomb, (Matt. xxvii. 60,) which he had newly hewed out for his own use, and nobody had as yet ever been buried in it.

41. Now near the place of his crucifixion there was a garden, where this Joseph had a tomb, (Matt. xxvii. 60,) which he had newly hewed out for his own use, and nobody had as yet ever been buried in it.

37. Zech. xii. 10.

not following him openly, for fear of the Jews—

7 See ch. iii. 2.

41. Now near the place of his crucifixion there was a garden, where this Joseph had a tomb, (Matt. xxvii. 60,) which he had newly hewed out for his own use, and nobody had as yet ever been buried in it.

* See ver. 31.


10 swathes. 11 embalm, ἐνθραπεδεῖν.
THE first day of the week *cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

1 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

2 Peter therefore went forth, and that other disciple, and came to the sepulchre.

3 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

4 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

5 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

6 And the napkin, that was about his head, not lying with the linen clothes, but *wrapped together in a place by itself.

7 And then upon his report John also, that other disciple which came before Peter (see note [c] ch. i.) also that other disciple, which came first to the sepulchre, and he saw, and believed.

8 For as yet they knew not the scrip-phecies of scripture that it was to be so, neither did

1 in the morning, πρωτ. 2 And stooping down to look, he sees the swathes, Και ταρακόφας βιένει— 3 folded up, ἰστευλαγμένον. 4 Then therefore, Τότε οὖν.
ture, that he must they believe the testimonies of those that saw him rise again from the risen, Mark xvi. 11—14.

10 Then the disciples went away again § unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and [a] looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, ʻwhere the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, ʻTouch me not; for I am not yet asc-\[\] to rise, ἐκ αὐτῶν. \[\] to themselves, ὑπὸ ταυτοῖς: see note [u].

14. And having said so, and received answer from the angels that he was risen from the dead, and that she should go and tell his disciples, &c., Matt. xxviii. 5, 6, Mark xvi. 6, 7, Luke xxiv. 6, she went from the sepulchre toward the place where the disciples were, Matt. xxviii. 8, and as she goes, (see note [a],) she sees a person standing, which indeed was Jesus, though she knew him not.

d and I will carry him to his grave again, or provide some other burying-place for him.

This is not a time for me to company with you,
cended to my Fa- as I was wont, but I go to prepare a place for you in ther: but go to my heaven, where you shall hereafter enjoy me.

brethren, and say un-

to them, I ascend
unto my Father, and
your Father; and to
my God, and your

18 Mary Magdalene
came and told the
disciples that she had
seen the Lord, and
that he had spoken
these things unto
her.

19 ¶ Then the
same day at evening,
being the first day of
the week, when the
doors were shut
where the disciples
were assembled for
fear of the Jews, came
Jesus and stood in
the midst, and saith
unto them, Peace be
unto you.

20 And when he
had so said, he shew-
ed unto them his
hands and his side.
Then were the dis-
ciples glad, when
they saw the Lord.

21 Then said Jesus
to them again, Peace
be unto you: as my
Father hath sent me,
even [b] so send I
you.

22 And when he
had said this, he
breathed on them,
and saith unto them,
[c] Receive ye the
Holy Ghost:

23 [d] Whose so-
ever sins ye remit,
they are remitted un-
to them; and whose
soever sins ye retain,
they are retained.

24 ¶ But Thomas,
one of the twelve,
called [g] Didymus,

8 I take my leave of you, (see ch. xiv. 27.) and do
now give you the same commission to execute in the
church when I am gone, which my Father gave me
at my coming.

h and by that emblem signified to them the Holy
Ghost which should shortly come down upon them,
(and thereby all those gifts of the Spirit of God which
should be necessary to fit them for the discharge of
their office,) Acts ii. 1, till which time they were to
wait at Jerusalem, Luke xxiv. 49.

23. See note [a] Matt xvi., and tract, Of the Power
of the Keys.

1 otherwise called Didymus, which by interpreta-
tion signifies the twin, was not with them—

7 And when it was evening, that day being the first day of the week, and the doors being shut,

8 the twin, Διδυμος.
was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And [k] after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.
ST. JOHN.

CHAP. XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his girdle about him, (for he was naked,) and did cast himself into the sea.

8 And the other disciple, which came first unto the sepulchre, ran, and came where Jesus was, and saw, and believed: for as yet they knew not the scripture, that he must rise again from the dead.

9 Then Jesus saith unto them, Have ye any meat? They answered him, No.

10 Then said Jesus unto them, Cast the net on the left side of the ship, and ye shall find. They cast therefore, and did receive multitudes of fishes. So also was the net full of fish.

11 That disciple, which came first unto the sepulchre, went also to say thus unto them, I have seen the Lord. Then said he unto them, Go ye unto my brethren, and say unto them, I do go up unto Jerusalem, and there shall I suffer many things of the elders and chief priests and scribes, and shall be killed, and the third day shall he rise again. Then said they unto him, Lord, will he ARC. VEST.
disciples came in a far from land, where Jesus was, went to him by boat, little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, c they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them to eat, to signify to them the reality of his resurrection: see note [f] Matt. xxvi.

14 This was the third day of Christ's appearing to his disciples after his resurrection, though the sixth time of his appearance, and the fourth that he appeared to the disciples, yet the third time also that he appeared to all, or more of them together.

* Peter, is thy love to me so great as thou didst seem to affirm it, when (Matt. xxvi. 23.) thou saidst, though all men should forsake me, thou wouldst not? Is thy love surpassing the love of all other my disciples? Or is thy love agreeable to this thy expression of it, in casting thyself into the sea to come to me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second ed to me in thy care of that flock committed to thee.

* John: for the Greek and Latin copy reads, 'Ioudiov, others, 'Iourov, and Nonnus, 'Iourov.
time, Simon, son of
Jonas, lovest thou
me? He saith unto
him, Yea, Lord; thou
knowest that I love
thee. He saith unto
him, Feed my sheep.

17 He saith unto
him the third time,
Simon, son of Jonas,
lovest thou me? Pe-
ter was grieved be-
cause he said unto
him the third time,
Lovest thou me? And
he said unto him,
Lord, thou
knowest all things;
thou knowest that I
lovethou. Jesus saith
unto him, Feed my
sheep.

18 Verily, verily, I
say unto thee, When
thou wast young,
thou girdedst thyself,
and wakedst wher-
ther thou wouldest;
but when thou shalt
be old, thou shalt
stretch forth thy
hands, and another
shall gird thee, and
carry thee whither
thou wouldest not.

19 This spake he,
signifying by what
death he should glo-
ry God. And when
he had spoken this,
he saith unto him,
Follow me.

20 Then Peter, turn-
ing about, seeth the
disciple whom Je-
sus loved following;
which also leaned on
his breast at supper,
and said, Lord, which
is he that betrayeth
thee?

21 Peter seeing him
saith to Jesus, Lord,
"And what shall this
man do?"

22 Jesus saith unto
him, "If I will that
he tarry (c) till I

17. Jesus, to exemplify to him how he was to use
the power of the keys promised to him, Matt. xvi.,
calls him here three times (proportionably to his
threefold denial) to confess Christ, and his love to
him, and so to clear himself, 2 Cor. i. 11.

* In the former part of thine age, thou hast been
free to do what even now thou didst, ver. 7, to live at
thine own pleasure; but age shall bring pressures and
afflictions on thee: within forty years thou shalt be
taken, and do as captives do when they yield to the
greater force, and be bound (see note [b] Luke xii.),
and carried to the cross, the place of execution.

19. This speech of Christ's was a figurative ex-
pression that crucifixion was the kind of death by
which he should confess Christ. And to this he added
these words, Follow me; that is, Thou shalt follow me
in sufferings, as before thou didst in discipleship.

* John, Christ's beloved disciple, who at his last
supper was next unto him, ch. xiii. 13, and asked him
that question, Lord, which is he that betrayeth thee?

* but what shall this man's fate be?

* I told you of some that should escape the fury of
the evil times approaching, and continue to the time
that I shall come in judgment against Jerusalem, and
destroy it by the Romans; and what harm is it to
thee? and how art thou concerned to know if John

* but what shall this man? oφρος δέ ρή;
come, what is that to thee? follow thou me.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

24. This is he that is the author of this Gospel, which he preached in Asia, and about two and thirty years after Christ’s ascension, by the entreaty of the Asian bishops, wrote and published it; and the Christians of Asia, especially of the church of Ephesus, know so much of his good life, miracles and veracity, and withal of the agreeableness of his time of death with what is here affirmed to be foretold by Christ, that we cannot but approve his testimony, and affix our seal to all that is in this Gospel affirmed by him.

25. Thus much was written by St. John, but much more was done by Jesus, many miracles &c.: all which, if they were distinctly set down in writing, they would even fill the world, the volumes would be so many. Amen.

THE Acts
OF
THE HOLY APOSTLES.

CHAP. I.

1. THE Gospel which I wrote was designed by me to set down for the use of all Christians (see note [c] Luke i.) a relation of all things which Jesus both did and taught: see note [a] Mark ii.

2. From the time of his birth to his assumption to heaven, before which, on that very day that he rose from the dead, John xx. 19, he breathed on his chosen Ghost had given apostles, and said, Receive the Holy Ghost, ver. 22.
3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

10 He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.

11 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

12 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

13 And if they shall ask anything in my name, thatAsk, and it shall be given you; that Seek, and ye shall find; that Knock, and it shall be opened unto you.

14 For every one that asketh receiveth; and he that seeketh findeth; and to him that koweth, to him will be given.

15 He that receiveth me receiveth him that sent me.

16 And he that receiveth you receiveth me, and he that receiveth me receiveth the Father, and he that receiveth me receiveth the Sender, the Holy Ghost.

17 For whosoever shall do the will of God shall know of the doctrine, whatsoever I shall speak unto you.

18 And now, after that ye have seen these things, shall ye know that the time cometh, when I give you a sign, and seal of the true doctrine, by the sign of my resurrection from the dead, and the truth of my ascension to the right hand of my Father, and the descent of the Holy Ghost, which should be planted and ruled by them, and of many other things concerning the gospel, and his dealing with the enemies thereof. See ver. 7, and note [f] Matt. iii.)

4, 5. And as he eat and drank, and was familiarly conversant with them, whereby to give them all possible assurance of the truth of his resurrection, and so of his power and Godhead, and that he was indeed the undoubted Messias, (see note [f] Matt. xxvi.) he gave them order after this manner: Go not from Jerusalem suddenly, but there expect a while the completion of that promise which I gave you from the Father, in these words, when I told you, that as John baptized his disciples with water, so you should have to that an addition of the Holy Ghost’s coming down upon you within a while, till which time you were to stay here at Jerusalem, and not go about your business of preaching in other places.

6. And as the disciples met Jesus after his resurrection, they asked him, saying, Do you mean now presently to repair and settle that kingdom on your followers which hath been prophesied of, Dan. vii. 18, and so do what is expected from the Messias?

7. To whom Christ replied, It is not for you to know the secrets which God will keep to himself; and such is the time and moment of Christ’s entering on his kingdom: see Matt. xxiv. 36.

8. Only this I shall tell you, that the Holy Ghost shall shortly descend on you, and give you a formal commission for the execution of your office, and then you shall testify the truth of what I have done and said, proclaim and divulge it first in Jerusalem, then in all Judæa and Samaria; and, after the Jews shall have rejected the gospel, depart to the heathen world, to the uttermost parts of the earth.

1 telling them the things, λέγων τὸν... 2 eating, or familiarly conversing, συναλλαγμένος. 3 That, οτι. 4 They therefore, when they met him, asked him, ΟΙ μὲν δὲν συναλλαγμένος ἐπηρᾶτον αὐτόν. 5 moments. 6 power of the Holy Ghost coming upon you, δύναμιν ἐνέκειτο τοῦ Αὐτοῦ Πρεσβύτατος ἐφ’ ὑμᾶς.
9. And after he had said thus much in their presence and sight, he was taken up by angels from the earth in a bright shining cloud, which inclosed him, so that they could see him no more.

10. And as they looked earnestly after him, lo, two angels appeared to them as in a shining glorious manner of array.

shall come one day to judge the world in as glorious a manner as now he is gone up to heaven; his going thither is not an absolute departing from you, but a seizing or taking possession of that his kingdom, which he shall exercise till the end of the world.

12. This was done on the mount Olivet, which is seven furlongs (saith the Syriac interpreter) distant from Jerusalem; thither therefore they immediately returned from thence.

13, 14. And when they were come to Jerusalem they resorted to the temple, and in one of the upper rooms of that structure the eleven apostles constantly performed their devotions, together with the women that were wont to attend Christ, and Mary the mother of Christ, and James and the rest of his kindred.

15. Now at a time, when there was a good company of them (to the number of sixscore) gathered together to the public service of God, Peter being a person of special account among the apostles, briefly
16. Sirs, ye know what the psalmist prophesied, Psalm xli. 9, which being from the Spirit of God, it was of necessity to have a completion, and accord-ingly it is now punctually accomplished in Judas, of whom the Holy Ghost then foresaw and foretold it, viz.,

17. That he was of our society, a fellow disciple, one of the twelve sent out and empowered by Christ, Matt. x. 1. 5, and being one of those to whom the keys, Matt. xvi., and the power of binding, Matt. xviii., and of judicature, Matt. xix. 28, were pro-numbered with us, and obtained as truly as any of us.

18. But for a sum of money he delivered up his Master to his enemies, those of the sanhedrim, and having done so, was troubled at that which he had done, and threw back the money in the temple into the chief priests' hands, (who durst not keep it themselves, or put it into the corban, but were willing to employ it on some charitable use, and so bought with it a field to bury strangers,) and the sense of this black fact casting him into a deep melancholy, he fell forward on his face upon the ground, in a fit of suffocation, and his belly burst, and all his entrails came out: (see note [a] Matt. xxvii.)

19. And this act, and this fate of Judas, was no-riously known to all that dwelt at Jerusalem, and thereupon the field, which was bought with that money, was vulgarly known by the name of the Field of blood.

20. To him therefore belongeth that which Psalm lxix. 25. and Psalm cix. 8. was said, not by way of execution, but by way of prediction, that as he shall come to a desperate miserable end, so that office of power and authority, which Christ hath designed to be given him with the rest of the twelve, (which was, first to plant, and then to oversee and govern the church, as a bishop of it,) shall be bestowed on another man.

21. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a &c. 10 Men, brethren, *Andres ótòlafoi. 11 That, d6. 12 on his face.
witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

23 And then they, us, and to rule us, as a Master disciples, even from the time that John baptized him, (presently after which, Jesus began to call and gather disciples, John i. 43, and Matt. iv. 12, 17, 18, and Mark i. 17,) till his assumption to heaven: that so he may be taken into the apostleship (see ver. 8.) to perform that which Judas should have done, that is, go and preach the gospel (now much more confirmed by the miracle of Christ's rising from the dead) in those cities and parts which were (or had been, if he had not thus dealt) assigned Judas.

23. And the eleven, to whom this speech was addressed, ver. 15, 16, pitched upon, and proposed two, leaving it to the lots to decide which of them it should be, Joseph—

24. And the apostles prayed and said, O Lord, that knowest the secrets of all hearts, be thou pleased to direct the lot to him whom of these two thou hast chosen,

25. That he may take that part of the charge (which did, or should have belonged to Judas, but was deserted and forsaken by him) and so betake himself to the discharge of it.

26. And they put in two lots, one for Joseph, another for Matthias: and Matthias being chosen by the lots, was received in to make up the number of the twelve apostles, and to perform that office which belonged to him as such, (see ver. 22,) viz. to preach Christ, and testify that he was risen from the dead, and was by that declared to be the Messias, or Son of God in power.

CHAP. II.

1. On the approach of the Lord's day following the sabbath, on which the Jewish Pentecost was celebrated, they were (all the apostles together) assembled at the service of God, in their accustomed place. (See ch. i. 13, and note [c]).

2. And whilst they were so employed, suddenly they heard a great noise come down from heaven, like that of a mighty boisterous wind, (to note the efficacy of this Spirit of God now descending,) and it came into the upper room where they were assembled, and filled all the room.

3. And there was an appearance of somewhat, like flaming fire, lighting on every one of them, which divided asunder, and so became the resemblance of
And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabsians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? This certainly abodes some great matter.

3 to speak, ἀκοφθηγματα. 4 were abiding, κατοικοιντε. 5 both Jews and, ἱουδαιοι τε καλ. 6 What will this be? Τι ἐνθελεῖ τοῦτο εἶναι;
said, These men are *full of 7 new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye *that dwell at Jerusalem, *be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing 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 [b]last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord of the Holy Ghost, John x. 8.

15. That these men are not drunk, as ye say, for it is but nine in the morning, the time of morning prayers, to which the Jews generally came fasting: (see note [a] Matt. xii.)

16. But the truth is, that which is now done is the completion of a famous prophecy, Joel ii. 28;

17, 18. In the days of the Messias, saith God, there shall be a most remarkable effusion of the Spirit of God upon men of all ranks and qualities, enabling them which were never brought up in the schools of the prophets to go and preach the gospel of Christ in every city, (and this was fulfilled in the descent of the Holy Ghost upon the disciples, sending them to preach, and fitting them with the gift of prophecy, and of tongues, both as a miracle to beget faith, and as a means to speak intelligibly to men of all languages.)

19—21. And after that there shall be many fearful stupendous sights and prodigies, and many great slaughters in Judæa, as forerunners and presignifications of the great famous destruction (see Matt. iii. 11, 12.) which shall befall this people (foretold by Christ, Matt. xxiv., see note [a] Heb. x.) for their crucifying of Christ, and from which the only way to rescue any is to repent and acknowledge Christ, which to gain men to was the design of the coming
come:

21 And it shall come to pass, that whatsoever shall call on the name of the Lord shall be saved.

7 sweet wine. 8 that abide. 9 shall escape, σώθησαι.
22 Ye men of Israel, hear these words; a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

b This Jesus of Nazareth being demonstrated to be sent from God by the mighty works which by him God hath done among you, all which you know to be true, and of which ye yourselves are witnesses:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

24 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

25 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

26 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

27 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

28 Men and brethren, let me speak unto you of the patriarch David, that to whom were promised, and about whom the prophet said, saying, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool:

29 Let me therefore speak to you freely and without any reservedness (see note on John vii. 13.) concerning that David that thus spake, that he died like that he is both dead other men, and had a solemn interment, and we still

10 marked out by God, ἀνάκειμεν. 11 the bands. 12 hades, ἡδος.
and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 And therefore not speaking of himself, but by way of prediction of the Messias, knowing that he should infallibly spring from his loins, that was to be prince and ruler of his church;

32 This speech of his was prophetic, referring to this resurrection of Christ, whereupon it is said, that his soul should not continue in state of separation from the body: in which state though it were for a while, yet it continued not so long, till the body was corrupted, that is, not the space of seventy-two hours, or three days.

33. And accordingly hath God raised up Christ within that space of time, within three days, and all we apostles are eyewitnesses of it.

33. Being therefore assumed to his regal state and office in heaven, and God having performed to him (as all his other, so peculiarly) this promise made to him, of giving him power to send the Holy Ghost, he hath accordingly now sent him, and this prodigy which ye now see and hear is an effect of that, viz., the speaking with tongues, which the hour before they understood not.

34, 35. For this cannot be interpreted of David himself, though he spake it in his own person, for he never went to heaven bodily, and so cannot be said to be exalted to God's right hand, while his enemies are made his footstool; but he speaks of him of whom this was to be verified, as of his Lord, The Lord, saith he, said to my Lord, Psalm cx. 1.

36. This great important truth therefore I now pro-claim unto you, that that Christ whom ye Jews have crucified God the Father hath raised up, and by assuming him to his right hand, settled him there, as a head of his church, instated him in the true kingly office of the Messias.

37. Upon these words of Peter they had great compunction, and as men that were willing to do any thing to rescue themselves from the guilt of so horrible a sin, as crucifying the Messias, they cried out most passionately to Peter and the rest of the apostles that were present, beseeching their directions what to do in this case.

13 exalted to the right, τῇ δεξιᾷ ὑφεθέντος. 14 went not up, οὐκ ἀνέβη.
38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the [d'] gift of the Holy Ghost.

38. And Peter answered them, that there was now but one possible way left, and that was with true contrition, and acknowledgment of their sin, to hasten out of this infidelity, and with a sincere and thorough change to come as proselytes to Christ, and enter upon Christian profession with a vow of never falling off from it, and so to receive baptism from the apostles, that sacrament, wherein Christ enabled them to bestow, or convey from him, remission of sins to all true penitents, farther promising them that they should be made partakers of the Holy Ghost also, and of those gifts which by the descent of the Spirit were poured out on the church, and some among them of those miraculous powers which they now saw and admired in the apostles: (see ch. iv. 31, and note [c] ch. vi.)

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

39. For to you, saith he, the benefit of that promise appertains, if you will lay hold on it; and indeed primarily to you Jews this promise of the Holy Ghost was made, on purpose for this, that by our preaching to you ye might be converted, and convinced of the vileness of what you have done, and upon repentance be received into mercy, and receive absolution from us, as the deputies and proxies of Christ, which is gone. And as the advantage hereof belongs primarily to you, to whom our first address was to be made, so, in the next place, upon your rejecting it, it must be extended to the rest of the world, to all the Gentiles which shall obey and come in to Christ at his call, or upon our preaching to them.

40. And with many other words did he testify and exhort, saying, [15] Save yourselves from this untoward generation.

40. And many other discourses he made to them, all to this effect, conjuring and hastening them with all speed to get (as the angel did Lot out of Sodom, Gen. xix. 17.) out of this state of high provoking infidelity, wherein the multitude of Jews were engaged.

41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

41. And all that were really affected by what he said came and renounced their former courses, and approved the sincerity of their change, and received baptism: and that day about three thousand men were converted to Christianity.

42. And they continued stedfastly in the apostles' doctrine and [c'] fellowship, and in breaking of bread, and in prayers.

42. And all that were so, continued assiduous in hearing the apostles teach, and in bringing their goods liberally for the use of them that wanted, ver. 45, and in eating the Lord's supper, and praying together.

15 Escape out of, σώθητε ἀπὸ. 16 constant to the teaching of the apostles, προσκαρπε-ροῦντες τῷ διδαχῷ τῶν ἄν., and in communicating.
43. And a general astonishment surprised men to see first those strange operations of the Holy Ghost, ver. 4. (a consequent of which was this wonderful accession of converts, ver. 41.) And withal the apostles did many miracles of very different sorts, some of cures, and some of exemplary severities, and thereby came to have a very great authority among all that heard it, ch. v. 5.

44. And all that received the faith assembled together for the service of God, observed constant times of public prayers, and receiving the sacrament of the Lord's supper, (see note [e] ch. i.,) the richer communicated their goods to the poorer as freely as if they had been theirs.

45. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

48. And they daily assembled in the temple, and received the Lord's supper in some of those upper rooms, (see note [d] ch. i.,) and eat together in a most pious charitable manner, with great cheerfulness and cordial sincere bounty and liberality.

49. Blessing the name of God, and exercising works of mercy to all that wanted; and God daily moved the hearts of some or other to come in to this number, gave the apostles a fruitful harvest, every day brought them in some that obeyed the exhortation given them, ver. 40, repented and got out of the actions and wicked lives of that crooked generation, and betook themselves to the obedience of Christ: (see note [b] Luke xiii. 23.)

CHAP. III.

Now Peter and John went up together into the temple * at the hour of prayer, being the ninth hour.

2. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3. Who seeing Peter and John about

17 brake bread in the house, and. 18 simplicity, liberality, άπλότητι: see note [f] Matt. vi.
19 charity to. 20 those that did escape, τούς σωζόμενους.
to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and to bestow upon thee.

b I cannot give thee that alms thou lookest for, that of money to relieve thy wants; but that which will eminently supply all thy wants, and make it unnecessary for thee to ask any more, I am able and willing to walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Is-

1 to receive an alms, λαβεῖν ἄλμη. 2 looked on them, ἐπέλεξεν αὐτοῖς. 3 became firm, ἑτεροθάδωσαν.
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rael, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 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 him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the fession of the gospel shall be preached among all nations.

4 why do you look upon this cure as a strange thing to be wrought? (the miracles of Jesus are far greater than this;) or, why do ye attribute any thing to us in this matter, as if it were any thing of our own, either strength to do such a work, or excellency (for which we might be thought worthy to be used in these works rather than other men) to which this were to be imputed?

5 hath given this power of working miracles to that Jesus whom ye delivered up to Pilate to be crucified, and when he would fain have released him ye refused to have him released, and absolutely against Pilate's will required him to be put to death.

6 and when ye had your choice which should be released, Christ or Barabbas, ye chose the murderer before him,

15. And murdered the Messias, put him to death, who came to bring life into the world. And when you had done so, God was then pleased to raise him from the dead, and to make us witnesses thereof.

16. And now it is by belief in him that he (or his power) hath recovered this man from his lame-ness, whom you now see to be cured, and know before, for many years, to have been unable to go. And this faith, or believing on him, working not by itself, but by his power on whom we believe, is it that hath wrought this so remarkable cure on him, which you all so wonder at.

17. Now this, I suppose, brethren, that you of the multitude, which did thus reject Christ, did not know him to be the Messias, and the same I suppose of your rulers, those of the sanhedrim.

18. And so the many prophecies of scripture, that the Messias should be put to death, have by this means had their completion.

19, 20. Do you therefore amend your lives that this may be pardoned, that so the second coming of Christ, so often spoken of, Matt. xxiv., for the deliv-ery and rescue of all the faithful, (giving them rest from their troubles and persecutions, and a quiet pro-

4 against the face of Pilate, κατὰ πρὸς παλατίον. 5 to release, ἐλεόθενος. 6 Captain, ἀρχιστρατηγός; see Heb. ii. 10. 7 have known, ἀδελεοῦ. 8 to the blotting out of your sins, that the seasons—may come, εἰς τὸ ἔξαλειφθήναι—ὅτις ἐν καιροῖς—ὁδώρωι.
of all the obdurate, (which is therefore foreseen that all may repent,) may by your repentance become matter of advantage and comfort to you; to which end it was that he was at first sent to you Jews peculiarly, or that he is now preached unto you before that time, that if ye repent ye may have the benefit of it, but if not, be destroyed with the obdurate.

21—23. This Christ being now entered on his regal power in heaven, thereby to fulfil all the prophecies concerning him, (see note [b] Matt. xvii.) particularly that of Moses, of destroying and cutting off from the earth all those Jews that shall reject the Messias when he cometh; who being also the persecutors of Christians as they had been before of Christ, their destruction shall consequently bring that refreshment, ver. 19, along with it, (as indeed it happened in Vespasian's time, after the destruction of the impenitent Jews, the believers, which were remarkably preserved in that destruction, had Halcyonian days attending. See 2 Thess. ii. 1, and note [d] Rev. i.)

6 the coming of the Messias, the destruction of those that reject, and the special mercies to them that believe on him.

25. Ye are the peculiar persons, of whom the prophets foretold, and to whom the covenant belongs, which was made to Abraham, in which was promised, that the posterity of him, that is, the Jews, should be so blessed by God, in having Christ given to them, (beside many other special prerogatives bestowed on them,) that all the families and people of the world also, that would bless themselves or others, should use this form, God bless them, as he blessed Abraham's seed: (see note [c] Gal. iii.)

26. Which is now accordingly performed. For God having raised this Christ again, hath by our preaching his resurrection first to you over all your cities, sent him again in a most gracious manner to bless his enemies, to do all the good to them imaginable, to work upon the most obdurate crucifiers, and
bless you, \[^{13}\] in turning away every one of you from his iniquities.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being \[^{1}\] grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them \[^{b}\] in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined \[^{c}\] of the the captain of the band of Roman soldiers, set at the porches of the temple to guard and keep peace, (see note [\[^{f}\] Luke xxii.,]) and the Sadducees come violently upon them,

2. The priests, or those of the sanhedrin opposing the doctrine preached by them, of Christ's being the Messias, the captain suspecting it would tend to an uproar or commotion in the city, and the Sadducees disliking the doctrine of the resurrection proclaimed by them, and so all much concerned in their preaching to the people at that time.

\[^{1}\] into prison:

\[^{c}\] their auditors, the people, ver. 1, was about five thousand.

\[^{d}\] they of whom the sanhedrin consisted, the chief priests, elders and scribes, and particularly Annas and Caiaphas, (see note [\[^{c}\] Luke iii.,]) met at the court where the sanhedrin used to sit in counsel.

7. And causing the disciples to be brought before them, they examined them on these interrogatories: first, how they came to be able to do that miracle, ch. iii. 7, and whose name they called upon that infirm man (see ver. 10.) in the working of the cure, (see ch. iii. 6.) and consequently from whom they pretended to have commission to do what they did, thus to preach unto the people?

8. Then Peter being by the Spirit of God (such as was promised, Matt. x. 19, 20.) endued with a great extraordinary presentness of speech and elocution, ver. 13, and taking great boldness and confidence upon him, began thus, Ye rulers of the people—

\[^{1}\] much troubled, θανατοφόβοι.
good deed done to that it is an act of special mercy done to the impo-
the impotent man—
by what means he is made whole;
10 Be it known un-
to you all, and to all the people of Israel, that by the name of Jesus Christ of Na-
zareth, whom ye cruci-
cified, whom God raised from the dead, eves by him doth this man stand here be-
fore you whole.
11 This is the stone which was set at nought of you build-
ers, which is become the head of the corner.
12 Neither is there salvation in any o-
other: for there is no other name un-
der heaven given a-
mong men, whereby we must be saved.
13 ¶ Now when they saw the bold-
ness of Peter and John, and perceived that they were un-
learned and igno-
rant men, they mar-
velled; and they took knowledge of them, that they had been with Jesus.
14 And beholding the man which was healed standing with them, they could say nothing against it.
15 But when they had commanded them to go aside out of the council, they had nothing to object or except against the conferred among whole action, either as it respected the man that was cured or the apostles that wrought it.
16 Saying, What shall we do to these men? for that indeed
a notable miracle

2 by whom, εν τίνι. 3 is, or was made for the head, δ γενόμενος εἰς κεφαλήν. 4 beheld the con-
sidence, διαφοραίώνες τιν παρρησίαν. 5 ordinary vulgar persons, βίωτοι: see note [a] 1 Cor. xiv
6 received knowledge, επεγνώσκον. 7 had nothing to say against it, οδηγέω έλευς ἀντικείμεν.
hath been done by
them is manifest to
all them that dwell
in Jerusalem; and
we cannot deny it.
17 But that it spread
no further among the
people, let us strictly
threaten them, that
they speak henceforth
to no man in this
name.
18 And they called
them, and commanded
them not to h speak at all nor
teach in the name of
Jesus.
19 But Peter and
John answered and
said unto them, Whether
it be right in the sight of God
to hearken unto you more
than unto God, judge ye.
20 For we cannot
but speak the things
which we have seen
and heard.
21 So when they
had further threat-
ened them, they let
them go, finding no-
things how they might
punish them, because
of the people; for all men glorified
God for that which
was done.
22 For the man was
above forty years old,
on whom this miracle
of healing was shewed.
23 And being let
go, they went to their
own company, and
reported all that the
chief priests and elders
had said unto
them.
24 And when they
heard that, they lift-
ed up their voice to
God with one accord,
and said, Lord, thou
art God, which hast

17. And being not able to conceal what was already
known, they had nothing to do but to keep others
from knowing it, and thereupon their decree in coun-
cil was to send for them, and to forbid them, upon
severe penalties, to preach Christ and his resurrec-
tion and gospel any more.

h talk privately, or teach publicly any thing con-
cerning the faith of Christ.

19. But Peter and John made light of this inter-
dict, or terrors, and told them plainly they were
commanded by God to preach, and that in all reason
God must be obeyed before them, or the greatest
magistrate on earth, and that they themselves could
not but confess so much.

1 choose but testify of Christ those truths of so high
importance, made known to us peculiarly to that end,
that we should proclaim them to others from our cer-
tain knowledge, being ourselves the eye and ear wit-
nesses of them.

21. And so not knowing what else to say to them,
being not able to deny the force of their argument,
they added more threatenings, if possibly that might
terrify them, and so dismissed them, having nothing
to lay to their charge but the curing of the lame man
in the name of Jesus; and for this all the people look-
ed on them with admiration, and counted it an act of
God's immediate infinite mercy, for which they, that
were instruments of it, ought to be blessed, not
punished by them, and therefore they durst not
punish or censure them for this.

22. For it was an inveterate lameness from his
very birth, ch. iii. 2, and had been now above forty
years upon him, when this cure was wrought by
Peter.

k the rest of the apostles that were then at Jerusa-
lem, and the believers that consorted with them, ver.
made heaven, and
earth, and the sea, and all that in them
is:
25 Who by the
mouth of thy servant
David hast said, Why
did the ℓ heathen
rage, and the people
imagine vain things?
26 The kings of the
earth stood up, and
the rulers were gath-
ered together a-
against the Lord, and
against his Christ.
27 For of a truth
against thy holy
child Jesus, whom
thou hast anointed,
both Herod, and
Poncius Pilate, with
the ℓ Gentiles, and
the people of Israel,
were gathered to-
gether,
28 For to do what-
soever ℓ thy hand
and thy counsel de-
termined before to
be done.
29 And now, Lord,
behold their threat-
enings: ℓ and grant
unto thy servants,
that with all bold-
ness they may speak
thy word,
30 By stretching
forth thine hand to
heal; and that signs
and wonders may be
done by the name of
thy holy child Jesus.
31 ℓ And when
they had prayed, the
place was shaken
where they were as-
sembled together;
and they were all (see note [d] ch. ii.); and this was such a confron-
ted with the Holy tion to them all, that without all doubt or fear they
spake the word of
God with boldness.
32 And the multi-
land, ℓ see note [e] Matt. xxvii., and note [s] Rev. xi. 10 Here is added in the King's
MS. and other printed copies, ἐν τῷ πόλει τοῦ ναοῦ, in this thy city. ℓ nations, ℓ see
ver. 25.
tude of them that believed were of one heart and of one soul: neither said any of them—
of them, agreed all in the same Christian designs: neither said any of them—

33. And the apostles confirmed with many miracles their preaching of Christ's resurrection, and accounted it as a debt which they ought Christ for his great dignations among them; and there were great instances of liberality and frankness among them that received the faith, all the believers bringing in plentiful contributions to the apostles' hands, who received it of them for the public use of the believers.

34. So that there was a competent provision for all: and this was thus raised and managed: as many as had possessions—

and the apostles distributed unto every man—

37. Having a piece of land of his own (not part of the Levites' portion, which he might not alienate, but probably somewhat which belonged to him in Cyprus, where he was born, ver. 36.) made sale of it, and brought the full price of it, and put it wholly in the apostles' power to dispose of or distribute it.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back part of the price, his wife also being privy to it, and brought a combined together, to keep some part of the money

12 After this the ancient Gr. and Lat. MS. adds, καὶ οὐκ ἔστιν δικαιοσύνη ἐν αἷστοις ὂπιστα, καὶ there was no difference among them. 13 peculiar, ἀνών. 14 rendered. 15 charity was among; see note [f] ch. ii. 16 a Cypriot by birth, or, born in Cyprus, ἐκ νήσου. 11
certain part, and laid it at the apostles’ feet.

3 But Peter said, Ananias, why hast Satan [a] filled thine heart [b] to lie to the Holy Ghost, and to keep back part of the price of the land?

4 ?[c] 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 thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together b to tempt the Spirit of the Lord? behold, the feet of him which have buried thy husband are at the door, and shall carry thee out.

1 for which it was sold for themselves: and accordingly they did, and came with the other part only, and presented it to the apostles.

2 how hath Satan emboldened thee, that thou shouldst dare thus to deceive and rob the Holy Ghost, as thou hast clearly done, in keeping back and purloining part, when thou hadst consecrated all to God’s service for the use of the church?

4. Before it was sold, was it not wholly thine, no other man having right to any part of it? (so the Syriac reads it;) and when it was sold, didst not thou receive the whole sum or price for which it was sold? was it not all in thine hand and power, so as thou mightest have fully performed thy vow? what motive hadst thou to do such a thing as this? The falsity which was committed, in telling us that thou hadst sold thy possessions, and brought the whole price of it for the use of the church, (when thou didst keep a part of it for thyself,) was an injury, not only to the church, nor so much to us the apostles, as to God himself, to the Holy Ghost, who came lately down to plant this church, and hath such a peculiar relation to it, that what is done to that, is by interpretation done to the Holy Ghost, who had the privy of the vow, and knew that it was the consecrating of all, and not of this part only which thou hast brought to us.:

5. And as Peter spake these words, Ananias fell down dead in the place immediately, to the great astonishment and terrifying of all those that were there present.

6. And the men of inferior rank, the officers to whom it belonged to bury the dead, (see note [c] Phil. i.,) took him, and stripped and swathed him, as they used to do the dead, (see note [g] John xix.,) and taking him up, carried him out and buried him.

7. And about three hours after this judgment fell on Ananias, Sapphira his wife—

8. And Peter examined and asked her, saying, Was that sum which ye brought the full sum for which the field was sold? And she answered, It was. b to provoke and dare God, (see note [c] Matt. iv.,) to try whether he will punish your fraud or no. Behold, (that thou mayest see what a provocation this hath been to God,) the men are coming in which have buried thy dead husband, and now they shall do as much for thee.

1 that thou shouldst deceive the Holy Ghost. 2 Was not the possession or demesne thine own? and being sold—
Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

And great fear came upon all the church, and upon as many as heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

And of the rest durst no man join himself to them: but the people magnified them.

And believers were the more added to the Lord, multitudes both of men and women.)

Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

There came also a multitude out of the cities round about into Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Then the high priest rose up, and all they that were with him, (which is the sect of the Sad-

And all the believers were stricken with a great reverence, and so were all others to whom it was related.

(and they solemnly met together to preach and do miracles in the entrance to the temple, called Solomon's porch.

And no other of the believers or Christians—called the church, ver. 11—durst consort with the twelve apostles, through the reverence, ver. 11, which these late acts had wrought in them; but the people that saw and heard what was done magnified them.

And these miracles, that wrought such a reverence in the believers, were a means also to work faith in all the common sort of the people.

And the people, ver. 12, had such confidence in their power of working miraculous cures, that they believed that the very shadow of Peter, walking by a diseased man, would work a cure on him; and thereupon they brought forth their sick and impotent friends, those that were not able to go or stand, and laid them upon beds, &c. in the passage, that as Peter came by, his shadow might come over some of them.

And the fame of their miracles spread into the country and region, and other cities about Jerusalem; and from thence they brought sick folks—

And the sanhedrim (most of them being of the sect of the Sadducees) set themselves very zealously against them,

being the sect, 3  above algebra.
18. And apprehended the apostles, and imprisoned them in the common gaol.

19. But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20. Go, stand and speak in the temple to the people all the doctrine of Christianity.

21. And in obedience to that direction, they betook themselves early in the morning to the temple, and there expounded the scripture, and taught the doctrine of Christ out of it. But they of the sanhedrim thinking they had still been in hold, went into the court, and sent sergeants to the prison to have them brought before them.

22. But when the officers came, and found them not in the prison, they returned, and told,

23. Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within.

24. And when the sanhedrim of the Jews, as also the captain of that band of soldiers who had set the guard upon the prison, ver. 23, (see ch. iv. 1, and note [f] Luke xxii.,) had this word brought to them, they were much perplexed, and wondered how it could come to pass, that the prison being shut, and the watch at the doors, yet none of the prisoners should be within, and conceived that this did abode some strange matter.

[Note: all the doctrine of Christianity.

The word "all the doctrine of Christianity" refers to the apostles' teaching about Jesus Christ and his teachings, which formed the foundation of the Christian faith as it was understood in the early church.]
and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we strictly 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.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

32 And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33 And when they heard that, they brought them before the court, and the high priest examined them,

b not to publish this doctrine of Christ? and ye contrariwise have published it in the temple to all the city, and done your best, by laying his blood to our charge, to raise up the people against us, as against murderers.

29. And the apostles answered, as before they had done, ch. iv. 19, We were commanded by God to publish it, and then your interdict was not to have any force. Though magistrates are to be obeyed in all their lawful commands, and their punishments to be endured without resistance, (as they were by us, vv. 18. 26,) yet when God fetches us out of prison, and commands us to go into the temple and preach the faith of Christ, (as he did by his angel, ver. 20,) we are to render obedience to him, and not to your contrary interdicts.

30, 31. The God of Israel, acknowledged by us all, hath sent the Messiah into the world, furnished with his special commission, and when ye crucified him as a malefactor, raised him from death, took him into heaven, and instated him in his regal power, (that he might be a spiritual prince, reigning in men's hearts,) at his Father's right hand, from thence to send the Spirit of his Father, (who was not to descend till he was ascended,) and by that means to give you Jews place of repentance, that if ye yet come in and repent, and believe on him, ye may have pardon of sin.

32. The truth of this we testify, and so doth the Holy Ghost, that came down upon us, and upon the rest that have come in, and consorted with us, ch. iv. 31, and by us is communicated to all that come in and believe, and yield obedience to him.

33. And upon this answer of theirs, they fell into 6 you would bring, ἐκάστου ἑαυτῷ. 7 to his right hand, τῇ δεξιᾷ αὐτοῦ.
were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do atouching these men.

36 For before these days rose up [g] Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves, who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up [k] Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, [l] Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; [f] lest ye be found to be a kind of Babel-builders, (like those giants there, haply ye be found that went about to fortify themselves against heaven.)

1 Dismiss these men, and make not such haste to proceed against them; (for the doctrine which they preach is either from God or no; if it be not from God, then our experience tells us, that false prophets, though they thrive a while, yet without our opposition they generally come to nought:

39. But if it be from God, then ye may be sure you shall not prevail against it,) lest ye be found to be a kind of Babel-builders, (like those giants there, haply ye be found that went about to fortify themselves against heaven.)
even to fight against God. 40 And to him they agreed; and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to [k] suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of 1 the [a] Grecians against the Hebrews, because there widows were neglected in the daily ministration. 2 Then the twelve called [b] the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, [c] full of the Holy Ghost and wisdom, whom we may appoint over this business.

14 vouchsafed to be dishonourably used, καταξαθησαν ατιμ. 15 in some house, κατ’ αυλην. 1b see note [c] ch. i. 1a the Hellenists. 2 thought fit, ἄριστων. 3 seven men of you, that are approved, καθὼς ἡ διακονίας μαρτυρομένους ἑτέρῳ. 4 for this use, ἐκ τῆς χελιδας ῥάτις: see note [f] Titus iii.
4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmasus, and Nicolas, a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyreneans, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

5 continue in, προεκπαρτησθομεν της. 6 they prayed, and laid, προσευχηθεμεν εκεινοι.
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12. And having incensed the sanhedrin against him, and also the people at Jerusalem, they apprehended and carried him before the sanhedrin.

13. And brought those witnesses which they had hired or suborned, ver. 11, to give in their testimony; which was thus: This Stephen is continually a foretelling destruction to the temple, and threatening the change of all the Mosaical rites.

b rites, ceremonies, which Moses delivered us.

15. And all the judges that were present in the sanhedrin, as they looked on him, saw a great splendour about him, just as it is when an angel appeareth.

THEN said the high priest, Are these things so?

2. And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

1. And the chief priest asked him, Whether this, whereof he was accused, ch. vi. 14, of foretelling the destruction of this people, and religion of the Jews, were true or no?

2. And fitting his speech to the point in hand, (that is, to prove the approaching destruction of the temple, by shewing the little merit and great provocations of that people, and the no reason why they should be preferred before other nations, the free choice, and thereupon free promise of God, being the only ground of all the mercy that befell them,) he said, I beseech you to give audience; The one eternal God of heaven and earth appeared, and spake to our father Abraham, whilst he was in Mesopotamia, (as that (see Judith v. 3.) in a wider notion contains that whole region on the other side of Euphrates from Canaan, ver. 2, Syria, *Chaldea, Mesopotamia, and Babylonia,) that is, whilst he was in the place of his birth, Ur of the Chaldees, Gen. xv. 7, and xi. 31, before the time that his father Terah and he dwelt in Haran, Gen. xi. 31, (where in the way from Ur to Canaan they stayed some years, till Terah’s death, ver. 32.)

* Ur in Mesopotamia fuit in via e Tigri Nisibem. Ammian.
3. And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil [a] four hundred years.

7. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8. And when he appeared, he commanded him, saying, The country where thou art is overrun with all villany; and therefore, that thou mayest keep thyself free from their idolatries, and other vices accompanying them, I command thee to forsake that place, and thy father’s house, Gen. xii. 1, and remove into another land, which I shall appoint and direct thee to, viz., the land of Canaan, which though now possessed by others, yet I will give unto thee, and to thy seed entirely, Gen. xiii. 14; and by thy readiness to take this journey on this command, I shall discern thy obedience to me.

4. Then, in obedience to that command, he went out of that country of his (and his father Terah with him, as far as Haran, Gen. xi. 31); and after he had dwelt in Haran some years, according to God’s command, he removed into Canaan, Gen. xii. 5.

5. And there he pitched his tent, and built an altar, vv. 7, 8, (but was soon fain to remove into Egypt, ver. 10, and there to sojourn,) having received a promise of God, that he would give him this whole land of Canaan, ch. xii. 7, for him and his seed to possess, when as yet he had no child, nor likelihood to have any, nor any kind of estate in the land, but was a stranger or sojourner there, Gen. xvii. 18, and xxi. 34, and xxiii. 4.

6. And, Gen. xv. 13, God spake to him again concerning this matter, that before this promise should be performed to him, his posterity should first sojourn in Canaan, and then go down to sojourn in Egypt, and there should suffer, and be for some time oppressed like slaves, till the end of four hundred years from the time of the birth of Isaac (not from the time of the going into Egypt), until the time that the iniquity of the seven nations, all concluded there (as Amos ii. 9, 10.) under the general name of the Amorites, which inhabited this promised land, should be filled up, and so they fit for God in justice to destroy them, and give away their land from them, Gen. xv. 16.

7. And then in the fourth generation (Gen. xv. 16.) after Jacob, (Moses and Aaron, which brought them out, being the sons of Amram, the son of Cohath, the son of Levi, one of Jacob’s sons that went down with him into Egypt,) when the time comes of bringing them out of their Egyptian slavery, and giving them this land, I will, saith God, Gen. xv. 14, lay heavy punishments on the Egyptians, and by that means
8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And 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, the king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, [b] three-score and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were [c] carried over into Sychem, and laid in 13, in the field of Machpelah, bought by Abraham of

1 being enraged, ἁκαριστεῖς.
the sepulchre that Abraham bought for a sum of money of the sons of Emnor the father of Sychem.

17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18. Till another king arose, which knew not Joseph.

19. The same dealt subtilly with their kindred, and evil entreated our fathers, so that [d] they cast out their young children, to the end they might not live.

20. In which time Moses was born, and was [e] exceeding fair, and nourished up in his father’s house three months:

21. And when he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son.

22. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25. For he supposed, arising up against him, to deliver his countrymen; and although he had not yet re-

3 circumvented, κατασκοπουνος. 4 by casting out their children, or causing them to be cast out. 5 brought him up for herself as, or, for a son, κατασκοπουνος πατρις ελς ωδε. 6 But, or, And he thought that his brethren did understand, ἔρρησεν δὲ κατασκοπουνος ἔρρησεν. 7
posed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, 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 durst not behold.

33 Then said the Lord to him, b Put received his commission to that office, but only some notice of God's designation, yet thinking that the Israelites did also know that he was thus designed, he thought fit to do this, (which lawfully he might, in the defence of an innocent person's life against an unjust assault or violence, which could not be averted but by this means,) viz., in defence of the one to kill the other, as a first assay or exercise of that office. But in this he was mistaken, for the Israelites knew nothing of this purpose of God to employ him, and from this act of his had not that sagacity to discern it.

26. The next day he interposed himself again as a pacifier or composer of controversies among them, to see how that would be accepted by them, whether they would be likely to receive him as a judge, to go in and out before them, which was another part of the office to which he was designed.

29. And Moses seeing himself thus repulsed, and, on the other side, fearing that what he had done already might by being known bring hazard on him, (as it did, Exod. ii. 15, when Pharaoh heard of it he sought to kill him,) he fled from thence to Midian, and there sojourned with Reuel, Exod. ii. 18, or, which is all one, with Jethro, ch. iii. 1, the priest or prince of Midian, Exod. ii. 16, and he kept his sheep, and married his daughter Zipporah, by whom he had two children, Gershom, so named for his being a stranger or sojourner there, and Eliezer, from God's helping him or delivering him from the hand of Pharaoh, that sought his life, Exod. xviii. 2—4.

30. And at the end of a second part of three of his life, i.e. of a second forty years, which was also the period of the four hundred years prefixed, ver. 6, as Moses was feeding his sheep about Horeb or Sinai, that mount, after so famous for God's delivering the law out of it, and therefore called the flaming moun- tain of God, Exod. iii. 2, he saw a flame of fire in a bush, but the bush was not hurt nor consumed by it, which was the appearing of an angel, according as it was usual for angels to appear: (see note [k] Matt. iii.) a And this voice of God, by an angel speaking, (and perhaps, as it was usual, thunder joined with it,) was so terrible to him, and the flame that appeared in the bush so glorious and illustrious, that he durst not look upon it, but hid his face, Exod. iii. 6.

b This appearance of an angel is an argument and
off thy shoes from thy feet: for the place where thou standest is holy ground. 

34. Now is the time come wherein I will certainly visit and relieve that people of mine, the children of Abraham, which, according to what I foretold him, (see ver. 6,) have been used like slaves in Egypt a long time; and to this purpose now I have sent down my angel, the only way of my peculiar presence in any one place, that I may commune with thee, and send thee on this message, as my commissioner to bring them out thence.

35. And so that Moses, that they would not receive to avenge their injuries or compose their quarrels, vv. 27, 28, was now sent by God to lead them and bring them out of Egypt, and to this end an angel sent to talk with him, and give him his commission, which was done in a glorious manner by a flame in (but not consuming) the bush.

36. And at last, after the working of many terrible prodigies, first in Egypt, then at their departure in the Red sea, he rescued them out of Pharaoh’s hands; and after forty years spent in the wilderness, to punish their murmuring, and to shew forth more of God’s power and miracles in sustaining them there, they were at last brought by Joshua into Canaan.

37. Now what was this Moses all this while but a prophet foretelling the purpose of God to send another great prophet to you in these latter days, the Messias, which (though he were God from heaven, yet) should here be born in an ordinary condition of a daughter of Abraham, and warning you to be sure to receive and entertain him when he should come, assuring you, that if you hear not (receive not) him, you shall (which was the point in hand which Stephen was all this while a demonstrating, in answer to what was laid to his charge, ch. vi. 14.) be utterly destroyed? Acts iii. 32.

38. This Moses afterward, when the people were encamped in the wilderness, was called up to mount Sinai, where an angel spake to him and the Israelites, and delivered the law to them: see note [a] Rom. iii.

39, 40. And after all these prodigies and miracles used by God to give him authority among them, the Israelites murmured and rebelled against him still,
in their hearts turned back again into Egypt.

40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And when they had made this calf, they very solemnly worshipped it, and by sacrifice and festivities celebrated that idol (which they themselves made) in the same manner as God himself is wont to be worshipped.

42 This provoked God to forsake them, to leave them to themselves, to permit them to follow their own hearts’ desires into all the madness they led them to, and so by not restraining, to deliver them up to worship the stars of heaven, instead of God, upon which it is that God expostulates with them, Amos v. 25—"Were the sacrifices which you offered up in the wilderness all those forty years, offered to me, O ye house of Israel?

43 "Nay, as the grossest idolatry, ye set up a chaplet or shrine with an image in it, (see note [e] ch. xix..) and that image the image of one of the Egyptian kings, under the title of Mars; and again, the picture of Saturn, another planet denoting another Egyptian god; and these images of these false gods have been made by you on purpose to be worshipped by you: which idolatry, together with your consequent sins, hath brought that captivity upon you," Amos v. 26.

44 Our fathers had the [k] tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fa-
there, unto the days to Canaan with them, and so it continued till David's
of David;

46. Who having received special favour from God, desired earnestly to build a standing temple for his
service.

47. But Solomon built him an house.

48. Howbeit the most High dwelleth not in temples made
with hands; as saith the prophet,

49. Heaven is my throne, and earth is my footstool: what
house will ye build me? saith the Lord: or what is the place
of my rest?

50. Hath not my hand made all these things?

51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy
Ghost: as your fathers did, so do ye.

52. Which of the prophets have not your fathers persecuted? and they have slain them which
shewed before of the coming of the Just One; of whom ye have been now the
betrayers and murderers:

53. Who have received the law 16 by the disposition of angels, and have not kept it.

54. When they heard these things, it, foretelling their destruction for their bloody sins, they were 17 cut to
the heart, and they gnashed on him with their teeth.

55. But he, being full of the Holy

54. This whole sermon, but especially the close of

55. But he, full of courage, looked up far above all

16 Or, among host, or, troops, els Scurryds: see note [f] ch. xiii.
17 made in their heart, or, enraged: see note [e] ch. v.
56. And he proclaimed his vision, saying, Behold—

57, 58. And they dealt with him by the judgment of zeal, used among the Jews against those that departed from the Jewish (and set up any new) worship; and first cast him out of the gates of the city, then stoned him; and they that brought evidence against him, ch. vi. 13, and were therefore by law to throw the first stone at him, and are therefore called executioners, ch. xxii. 2, put off their clothes to fit themselves for their work; and a young man called Saul undertook to look to their clothes, who consequently had a hand in the stoning of him, ch. viii. 1.

59. And all the time that they cast stones he continued in prayer to God, and at the last concluded in these words, Lord Jesus, receive my spirit.

56, 57, 58. And they dealt with him by the judgment of zeal, used among the Jews against those that departed from the Jewish (and set up any new) worship; and first cast him out of the gates of the city, then stoned him; and they that brought evidence against him, ch. vi. 13, and were therefore by law to throw the first stone at him, and are therefore called executioners, ch. xxii. 2, put off their clothes to fit themselves for their work; and a young man called Saul undertook to look to their clothes, who consequently had a hand in the stoning of him, ch. viii. 1.

59. And all the time that they cast stones he continued in prayer to God, and at the last concluded in these words, Lord Jesus, receive my spirit.

60. And he knelted down, and cried with a loud voice, Lord, [k] lay not this sin to their charge. And when he had said this, he fell asleep.

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CHAP. VIII.

1. And Saul, which was after, ch. ix., so strangely converted, and became so renowned an apostle, was then one of those that liked well the stoning of Stephen, and joined in it, ch. vii. 58. And at the same time that they dealt thus with Stephen, they vehemently opposed the professing of the faith at Jerusalem, and persecuted all that did so. And all such, but the apostles, particularly the rest of the seven deacons, and divers others, ch. xi. 19, went out of Jerusalem, and were dispersed into several places through Judea and Samaria, except the apostles.

1 well pleased with the killing of him, ἠνευμόητος τῇ διαμαρτήσει αὐτοῦ.
2 And devout men with the Holy Ghost, ch. iv. 31.) preached to the Jews, and only the apostles continued at Hierusalem, being not yet (all) gone out from thence.

2. And some proselytes that were there (see note \[\text{[a]}\] ch. x.) made a solemn funeral for Stephen, and mourned at it.

3. As for Saul, he made havoc of the church, entering into every house, and halting men and women committed them to prison.

4. Therefore they that were scattered abroad went everywhere preaching the word.

5. Then Philip went down to the city of Samaria, and preached Christ unto them.

6. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsy, and that were lame, were healed.

8. And there was great joy in that city.

9. But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

9. But before this preaching and miracles of Philip there had been in the city one Simon, which was a magician, which had done some strange things, which posed and amazed the ignorant people, by which means he took upon him to be a divine person.

the divine power, which in every nation is acknowledged sometimes under one, sometimes under another name, Jehovah, Jupiter, and the like.
And to him they had regard, because that of long time he had bewitched them with sorceries.

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

4. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

5. Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17. Then laid they their hands on them, and they received the Holy Ghost.

18. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

9. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. miracles, &c.

b he had by sorcery, or the help of the devil, done such strange things that they were amazed at them, (see ver. 13,) and knew not what to think of him.

12. But when Philip, (one of the seven, ver. 5, and ch. vi., called evangelist, ch. xxi. 8, because of his preaching the gospel here, see note [6] John xx.,) by preaching the Christian faith, and doing far greater miracles, had converted them to Christianity, they all came in as proselytes to the gospel, and received baptism of him, all of all sorts.

c was himself amazed at the miracles Philip did, as the people had been at his, vv. 9, 11.

14. And when the apostles that remained at Jerusalem, ver. 1, heard that by Philip's preaching the whole country of Samaria was converted and baptized, and knowing that Philip had no farther power, they sent two of their own company, Peter and John,

15. To confirm them, and to ordain them elders or bishops, (in every city one,) by prayer and imposition of hands.

16. (For Philip had not done either of these, nor consequently provided for the necessary to the continuance of a church; only he had preached the faith, and baptized them with that baptism which Christ commanded to be used, Matt. xxviii. 19, that in the name of the Father, Son, and Holy Ghost.)

17. Then Peter and John confirmed and ordained them elders or bishops in all their cities, to rule or govern them in the faith; and in doing it they used that ceremony of imposition of hands, (known among the Jews, Deut. xxxiv. 9,) and thereby was bestowed on them the gift of the Holy Ghost, working of miracles, speaking with tongues, &c.

18. And Simon the sorcerer seeing those miraculous effects, consequent to the apostles' imposition of hands, offered to give them money for this power.

a he may receive those gifts and graces of working miracles, &c.
20. But Peter said unto him, *Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 

21. Thou shalt never have any part of this privilege, nor right of dispensing or administering of these holy things; for thy design in desiring this is not the enlarging Christ's kingdom, but the getting an opinion of power to thyself. 

22. Repent therefore, and humble thyself before God for this wicked project of thine, (and humbly beseech his pardon; and it is not impossible but that it may yet be obtained by thee.)

23. For I perceive thou art in a condition poisonous to thyself, and bitter to God, very dangerous to thee, and displeasing to him, and makest this proposal out of a villainous treacherous design, not to advance Christ's kingdom, but to destroy it, and accordingly thou art to expect to be dealt with by God.

24. And Simon besought them that they would pray for him, that God would pardon this wickedness of his, and not inflict on him such punishment as they ye have spoken come seemed to foretell would fall upon him.

25. And when they had confirmed those in the faith (bearing witness to the truth which Philip had taught) who were baptized by him, they returned to Jerusalem, and as they went, preached the gospel to all the villages of Samaria, where Philip had not preached it, and had good success in it.

26. And Philip had a vision, and therein an angel from heaven spake unto him, saying, Arise and go toward the south—

27. And he arose and went: and, behold, a man of Ethiopia, *an eunuch of great authority under Candace (see Ecumenius) of Ethiopia, had been at Jerusa-
OF THE HOLY APOSTLES.

Of the Ethiopians, who had the
charge of all her treasure, and had
come to Jerusalem for to worship,
28. Was returning, and sitting in
his chariot read Essaias the prophet.
29. Then the Spirit said unto Phi-
lip, Go near, and join thyself to this
chariot.
30. And Philip ran thither to him, and
heard him read the prophet Essaias, and
said, Understandest thou what thou read-
est?
31. And he said, How can I, except
some man should guide me? And he
desired Philip that he would come up
and sit with him.
32. 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 his shearer,
so opened he not his
mouth:
33. In his hum-
iliation his judg-
ment was taken a-
way: and who shall
declare his gene-
ration? for his life
is taken from the
earth.
34. And the eunuch
answered Philip,
and said, I pray thee,
of whom speaketh
the prophet this? of
himself, or of some
other man?
35. Then Philip op-
ened his mouth,
though it had one literal completion about the time
and began at the of Isaiah’s writing it, yet had another higher comple-

12 And he was returning, and sitting &c., and he read, ἵν το ὄνομαν καὶ καθῆκονος—καὶ ἀνεγίς. 13 section. 14 describe, διηγήσεται: see note [c].
And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

I believe these prophecies of the Messiah to be fulfilled in Christ, and consequently that he is the Son of God.

And Saul, yet breathing out threatenings and slaughters against the disciples of the Lord, went unto the high priest.

And desired of him letters to Damascus, the grand metropolis of Syria, as well as Judea, and his commission was to empower him, ver. 14, to seize upon any Christians whatever, and secure them, and bring them up to Jerusalem to be judged by the sanhedrim there.

1 And, &c. 1 consistories: see note [d] Matt. vi.
he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And it struck him with great terror, as at the presence of God, which he knew was wont thus to exhibit himself. This made him fall prostrate on his face, and as he did so, there came to his ears a clap of thunder, and out of that this speech directed to him, Saul, Saul——

a bright shining cloud (such as Matt. xvii. 5.) encompassed him.

b it is thy best way to be obedient to the commands that shall now be given thee, and not to be refractory.

c Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, [6] hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And be was three days without sight, and neither did eat nor drink.

9. And he was not in three days recovered out of that fit, but continued blind, and able to eat nothing, in a kind of trance or ecstasy, ver. 12.

I am most ready to do whatever thou commandest me, if thou wilt please to give me knowledge of thy will. And the Lord——

d were so frighted with the thunderclap which they heard, (though they neither saw any man nor heard what was said unto him,) that they were not able to speak.

* was not able to see, ver. 9, but was fain to be led to Damascus.
11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus:

for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel, whom as a most honourable instrument, or piece of household stuff in my family, (the church, which I am now to erect,) I have set apart for my peculiar service, (see ch. xxvi. 17;) viz., to preach the gospel not only to the Jews but the Gentiles also, the greatest and supreme among them.

16 And as fierce as he now appears against the Christian faith, he shall suffer very heavy pressure, run many hazards suddenly, vv. 23 and 29, and labour most abundantly, and at last suffer death itself in propagating of it, and this shall now be foretold him by thee.

17 And Ananias went to him, and laying his hands on him, told him that Jesus (that appeared to him as he came to Damascus) had sent him to him, not only to restore his sight to him, but to endow him with many extraordinary gifts and graces, thereby to fit him for God’s service in the church, to which he had designed him, and to which he is consecrated, ch. xiii. 2.

4 nations, ἔθνες.
there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they had a design, and entered into a conspiracy, and laid wait to assault and kill him.

27 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

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29 But their laying await was known of Saul. And they watched the gates day and night to kill him.

30 Then the disciples took him by night, and let him down by the wall in a basket.

31 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they had a design, and entered into a conspiracy, and laid wait to assault and kill him.

32 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

33 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

34 But their laying await was known of Saul. And they watched the gates day and night to kill him.

35 Then the disciples took him by night, and let him down by the wall in a basket.

36 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they had a design, and entered into a conspiracy, and laid wait to assault and kill him.
were all afraid of associate with him, not believing that he was a Chris-
not that he was a disciple.
27. But Barnabas took him, and brought him to the apostles, and de-
clared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had openly, or in the assembly, ver. 20, preached to the people (see note [a] John vii.) the gospel of Christ.

28. And he was with them coming in and going out at Jerusalem.
29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: they went about to slay him.
30. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.
31. Then had the churches rest throughout all Judæa, Galilee, and Samaria, were permitted a quiet use of their religion, and daily more and more confirmed and improved, superstructuring all Christian doctrine, and pure pious practice on that foundation already laid, and more were daily converted to them by the apostles’ discharging that office and duty, to which they were designed by the coming of the Holy Ghost, the Paraclete, upon them: (see note [b] John xiv.)
32. And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.
33. And there he found a certain man named Eneas, which being sick of the palsy, was not able to move.
34. And Peter had kept his bed from his bed for the space of eight years.

spake and disputed, διαλεγετε και συμεχθει. the Hellenists, τους Ἑλληνιστας. by the admonition or exhorting, τῷ παρακλητε. was laid on a bed, κατακλημενον ἐν κραστήσει.
eight years, and was sick of the palsy.

34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turn-

9 make ready, prepare for thyself; either to eat or to take rest. And he arose immediately.

35. And hereupon the inhabitants of Lydda and Saron generally received the faith, seeing this man on whom this miracle was wrought.

36. And at Joppa there was a woman that had received the faith, her name was Tabitha, which signifies a roe, she was a very laborious woman, one that wrought much, (see note [A] Luke i., and note [a] Titus iii.,) and by that means was very liberal and charitable.

and having, by way of preparation for her interring, washed her, according to their custom of burying, they laid her—

the Christians of Joppa had heard—

poor widows, which had been clothed by her liberality, came weeping to him, and shewed him the evidences and monuments of her charity, the inner and upper garments, (see note [r] Matt. vi.,) which either she made, or caused to be made them, while she lived, ver. 36.
ing him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

"the Christian professors, and the women that so lamented their loss, ver. 39, presented her alive.

CHAP. X.

1. There was in Cæsarea, a stately city upon the Palestine coast, some seventy miles from Jerusalem, a guard of soldiers, kept by the Romans to awe the conquered Jews, and to defend the Roman president there, and part of that was called the Italian band, and one Cornelius a Roman was captain thereof.

2. And this Cornelius was a proselyte of the Jews, and so one that worshipped the true God, he and all his family, though he were not circumcised, and he was a very charitable and devout person, and prayed daily at the set times very constantly.

3. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4. And he discerned it to be a message from God, and with an earnest intent look, and great dread, he said, What is thy pleasure, Lord? And he said, Thy prayer so constantly observed at thy set times, and thy many works of charity on all occasions, have been accepted by God as a special sacrifice, and brought down a special blessing upon thee.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner,
whose house is by the sea side: he shall b tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter c went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into d a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten anything that is polluted, or unclean.

15 And the voice

b give thee knowledge of the mercy designed thee, and directions for thy whole future life.

c a soldier, which was also a proselyte, and lived continually with him.

8. And telling them the whole matter of the vision he sent them accordingly to Joppa.

d went up to the roof of the house, (as a place commodious for devotion,) about twelve of the clock, or mid-day, which was another time of prayer used by pious men.

e he fell into a trance, such as in which men are wont to receive visions from heaven.

11. And in a vision he seemed to see heaven—

12. In which were all sorts of creatures, clean and unclean, those that by the Jewish law a Jew might touch, and those that he might not, noting the Gentiles and Jews together: (see note [d] Matt. xxiii.)

13. And the voice bid him eat freely and indifferently of them all, that is, converse and preach freely to the Gentiles as well as the Jews.

14. But Peter refused, as having thought himself bound to eat nothing that was forbidden by the law concerning clean and unclean.

1 was fasting, ἐγενέτο προσεύχοντας. 2 utensil, σκεύος: see Mark xi. 16, and note [b].

Matt. xxii. 2 polluted, κοινον.
spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 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 an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged
them. And on the
morrow Peter went
away with them, and
certain brethren from
Joppa accompanied
him.
24 And the mor-
row after they en-
tered into Caesarea.
And Cornelius wait-
ed for them, and had
called together his
kinsmen and near
friends.
25 And as Peter
was coming in, Cor-
nelius met him, and
fell down at his feet,
and worshipped him.
26 But Peter took
him up, saying,
Stand up; I myself
also am a man.
27 And as he talk-
ed with him, he went
in, and found many
that were come to-
gether.
28 And he said un-
to them, Ye know
how that it is an un-
lawful thing for a
man that is a Jew
to keep company, or
come unto one of
another nation; but
God hath shewed me
that I should not call
any man common or
unclean.
29 Therefore came
I unto you without
gainsaying, as soon
as I was sent for;
I ask therefore for
what intent ye have
sent for me?
30 And Cornelius
said, Four days ago
I was fasting until
this hour; and at
the ninth hour I
prayed in my house,
and, behold, a man
stood before me in bright shining apparel.
31 And said, Cor-
nelius, thy prayer is

Ye all know that the laws of the Jewish religion
permit not a Jew to converse familiarly with any
Gentile; but God hath by vision revealed to me,
that I should not make any difference between Jews
and Gentiles.

an angel appeared to me in the shape of a man
stood before me in bright shining apparel.

HAMMOND, VOL. I.
o heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God set before the people of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil;

o accepted so far as to bring down this mercy of God on thee, and thine acts of mercy are now likely to be rewarded by God abundantly.

p I thank thee (Phil. iv. 14.) for coming. And now we all here are ready to receive any message from God, and to undertake any course that God by thee shall appoint us.

q looks not on any one man with favour above others, merely because he is a Jew, or for any such personal external prerogatives, abstracted from actions and qualifications.

35. But of what nation soever a man be, if he undertake the service of the true God, and exercise works of mercy and devotion, ver. 2, he shall be sure to be accepted by God, and rewarded with higher revelations and graces from him.

36—38. The doctrine which hath been preached thorough all Judæa by God's appointment, to wit, that of salvation by Jesus, appointed by God to be our King, and which was first preached in Galilee presently after John Baptist's preaching and baptizing; this doctrine you cannot but have heard of, viz., concerning Jesus of Nazareth, how by the testi mony of the Holy Ghost descending on him, and by the power of working miracles, God authorized him, and accordingly he hath executed his office, an office of mercy, instructing and calling to repentance, curing diseases, and casting out devils by the power of God, which was present with him.

a The Syriac and old Latin read, thes.
for God was with him.
39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:
40 Him God raised up the third day, and openly shewed him;
41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.
42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.
43 To him give all the prophets foretell, that in him God would strike a new covenant with the people, and that through his name whosoever believeth in him shall have remission of sins.
44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
46 And the Jews which had received the gospel, and came with Peter, wondered extremely that on them speak with the Gentiles—
47 put to death and crucified.
48 manifested him to be conqueror over death.
49 But this manifestation was not immediately made to all the multitude of the Jews, but only to his disciples, persons whom God had inclined to leave all and follow Christ, and to receive the faith which he preached to them, and to repose their whole trust in him; for being crucified by the Jews, and taken from them, and so they left destitute and hopeless for a while, God was pleased to revive him again; and as he had chosen them to be witnesses of all that Christ did when he was alive, so he chose them to be the witnesses most distinctly of his resurrection, giving them the honour to eat and drink with him, and to see him eat and drink after he rose from the dead.
50 Whom therefore he appointed to preach the gospel of Christ to the world, and to proclaim to all that this crucified Christ is raised to God’s right hand, to be judge of all men that shall die before, and that shall be found alive at the day of doom.
51 This is he of whom all the prophets foretell, that in him God would strike a new covenant with the people, and that through his name whosoever believeth in him shall have remission of sins.
52 Whilst Peter was thus speaking, the Holy Spirit (either by some way of visible appearance, such as was on the apostles, Acts xv. 8, or else manifesting himself in them by the effects, the same that had attended the visible descent, Acts ii), the gift of tongues, &c., ver. 46.) came down upon them, (see ver. 47, and ch. xi. 15,) and gave unto those that heard him (power of doing miracles, of speaking strange languages, ver. 46, to some, to others) other gifts and graces, fitting them for several conditions in the church: see ch. xix. 6.
53 And the Jews which had received the gospel, and came with Peter, wondered extremely that on them speak with the Gentiles—
54 bless God for his great mercies to them. Then—
55 and gave him to be made manifest, καὶ ἐκκένωσαν αὐτὸν ἐμφανῶς γενέσθαι. 7 ordained before, προεξήγησαν: see note [a] ch. xiv.

6 and gave him to be made manifest, καὶ ἐκκένωσαν αὐτὸν ἐμφανῷ γενέσθαι. 7 ordained before, προεξήγησαν: see note [a] ch. xiv.

1.12
47. Is there any doubt or question to be made of the baptizing of these, and receiving them into freedom of the congregation, to whom, although they be Gentiles, God hath himself allowed that which is more than baptism, viz., the descent of the Holy Ghost upon them, thereby fitting them for offices in his church, in the same manner as by descent of the Holy Ghost we received our commission? Acts ii.

CHAP. XI.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter 

heard the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

b See note [d] ch. x.

c beasts and fowls, and creepers of all sorts, clean and unclean.

8 in like manner even as we? καθὼς καὶ ἡμῖν; orderly, ἀρκείμενος ἐξετάσας αὐτοῖς καθεῖς.

1 began and expounded to them
7 And I heard a voice saying unto me, Arise, Peter; slay and eat.
8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.
9 But the voice answered me again from heaven, 'What God hath cleansed, that call not thou common.'
10 And this was done three times: and all were drawn up again into heaven.
11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.
12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:
13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;
14 Who shall tell thee words, whereby thou and all thy house shall be saved.
15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.
16 Then remembered I the word of the Lord, how that he

4 make no distinction of clean and unclean, but eat freely of any which thou seest.
5 It was God that made that distinction by his law to the Jews, and there is no natural turpitude in eating any kind of meat, save only as it is prohibited by God; and therefore God, that made that law, abrogating it again, and making all meats clean or free to be eaten, thou art not to think any interdict lies on any, but freely to eat of all.

ceremony of receiving proselytes should be much exceeded by another, which should befall us and some others, (see note [a] ch. i.,) the descent of the Holy Ghost upon us.

17. And therefore, when God hath allowed these Gentiles the same privilege which he bestowed on us after our continuing steadfast to the faith of Christ so long, attending him as his constant disciples, when that which we look on as the solemnity of our mission or apostleship—the descent of the Holy Ghost—hath been also allowed to them, it must have been a downright disobedience to God if I had made a scruple to receive them into the church, or indifferently to preach unto or converse with them.

18. With this account of Peter's they were satisfied, and blessed God for that communicativeness of his goodness, that he had afforded the same mercy to the Gentiles as to the Jews, that if they will return, and amend, and receive Christ, they shall be saved, and that he had given them the grace to do so.

19. Then the disciples that were driven from Jerusalem (ch. viii. 1.) went about publishing the gospel (see note [b] ch. viii.) to the Jews, but to none else.

20. And some of these disciples were men that had been born in Cyprus and Cyrene, and they, when they came to Antioch, preached the faith of Christ to those Jews which spake and used the Greek language and Bibles.

21. And God prospered their preaching of Christ, and brought in many converts to them daily.

22. And the apostles that remained at Jerusalem hearing of it, sent Barnabas to confirm them from city to city as far as Antioch.

23. Who coming and seeing with what good suc-

4 when we had believed, πιστεύσας. 6 who was I, able to withstand or hinder God? 5 γεν γε νεωμεν δικαιω λοιπον τον θεον; 6 speaking, λαλοῦσιν. 7 Many copies, printed
24. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25. Then departed Barnabas to Tarsus, for to seek Saul:

26. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27. ¶ And in these days came prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

31. Paul and Barnabas, for the space of a year, resorted to the place of public assemblies, and instructed and confirmed all that came. And the disciples, or those that received the faith of Christ, being formerly called Nazarites or Galilæans, instead of those names, were styled Christians, and that first in Antioch of any place.

32. And some of the chief men, possibly bishops of Judæa, that had also the gift of prophecy, came by appointment of the church of Jerusalem to Antioch.

33. And one of them, named Agabus, by revelation from the Spirit of God, foretold that there should shortly be a great famine over all Judæa, (see note [e] Matt. xxiv., and note [a] Luke ii,) which accordingly came to pass in the reign of the emperor Claudius: see 1 Cor. xvi. 1.

34. And all the Christians in all places, according to their abilities, resolved to send relief to the Christians in Judæa in this time of dearth, (and among them Helen, queen of the Adiabeni, saith Eusebius, lib. 2. c. 12.) bought a great deal of corn out of Egypt, and sent it to be distributed to them that were in want: see Jos. Ant. lib. 20. cap. 2.

35. And this liberality from other parts of the church was by Paul and Barnabas brought and put into the hands of the bishops of Judæa.

\[\text{assembled in the church, συναγωγὴν ἐν τῷ ἱερῷ.}\]
CHAP. XII.

1. About this time, an. Ch. 43, Agrippa, grandchild to Herod the Great, having obtained a great part of his grandfather's dominions, and so calling himself by his name, Herod, went about, that is, resolved to persecute the Christians, especially the apostles at Jerusalem, whereby to gratify the Jews.

2. And in that persecution he put James the apostle, the son of Zebedee, to the sword, beheaded him.

3. And perceiving that the Jews gave their votes and consent to his death, and expressed their good liking of it, (see note [c] John viii. ,) he proceeded and apprehended Peter also. And it was about the time of the passover of the Jews when he apprehended him.

4. And having imprisoned him, he set sixteen soldiers to guard him, four at a time, two to be always by him and chained to him, (see note [c] ch. xxviii. ,) and two to guard the door, ver. 6, meaning, after the feast of the passover, to bring him forth to the Jews, and, if they thought fit, to put him to death also.

5. Peter therefore was kept in prison: but prayer was made [b] without ceasing of the church unto God for him.

6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7. And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8. And the angel said unto him, Gird thyself, and bind on thy outer garment (see note [r] Matt. v:) and thy

1 [a] stretched forth his hands to vex certain of the church.
2 And he killed James the brother of John with the sword.
3 And because he saw it pleased the Jews, he proceeded further 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 four quartemions of soldiers to keep him; intending after Easter to bring him forth to the people.
5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.
6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.
8 And the angel said unto him, Gird thyself, and bind on thy outer garment (see note [r] Matt. v:) and thy
9 Make thyself ready to go out immediately, put on thy outer garment (see note [r] Matt. v:) and thy
thy sandals. And so did he. And he saith—

unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; b where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to [d]harken, named Rhoda.

14 And when she knew Peter’s voice, she opened not the gate for gladness, but ran in, and told

8 and were praying, καὶ προσευχόμενοι. 9 portal, πύλης. 10 to answer.
how Peter stood before the gate.
15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is [e] his angel.
16 But Peter continued knocking; and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, d Go shew these things unto James, and to the brethren. And he departed, and went into another place.
18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.
19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Caesarea, and there abode.
20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus, the king’s chamberlain, and got him to be their friend, they requested Herod that he would be friends with them, as with persons whose whole subsistence was from his favours.

* And they being moved with her earnest affirming of it, and yet being confident that Peter was in prison, thought she had affirmed it, not from knowing Peter’s voice, but from hearing mention of Peter’s name, and thereupon concluded, that though Peter himself could not be there, yet there was some messenger sent from him which mentioned his name.

16. But whilst they thus debated, Peter continued knocking—

4 Let this be known to the bishop of Jerusalem and all the Christians there, (see note [a] 1 Cor. xv., and note [e] Gal. ii.) And immediately he departed from them to a place of more safety.

* carried away as malefactors to punishment. But Peter went down—

11 with asseverations affirmed, διακριτον. 12 a messenger of his. 13 questioned the watch, ἀναλυμα λοφος φίλως. 14 them to be carried away, ἀναψημαται. 15 had an intention to make war, ἢ πολεμαρχεῖν.
21. And upon this occasion, Herod, having appointed a day to hear and consider that business, being arrayed—

cried out by way of acclamation, He speaks more like a god than a man.

23. God sent a disease upon him (see this whole story in Josephus, and out of him in Eusebius Eccl. Hist. lib. 2. cap. 10.) because he prided himself in this acclamation of the people, and disclaimed not that blasphemous flattery of theirs: and he was eaten—

24. And the gospel thrived and had many proselytes, many were daily converted to it.

their business in carrying provision for the relief of the poor Christians, (ch. xi. 19,) and took—

CHAP. XIII.

1. And there were at that time in Antioch some eminent persons or bishops of the churches of Syria of that age, (see note [c] 1 Cor. xii.,) and of them some having the gift of prophecy, (see note [e] ch. xv.,) as Barnabas—

2. And as they were upon a day of fast performing their office of prayer to God (see note [e] Luke i.) the Holy Spirit of God, by some affliction or revelation, (see note [f] ch. viii.) commanded them to ordain or Saul for the work consecrate Barnabas and Saul to the apostleship, to whereunto I have which God had already designed them.

16 to the people, έν άνδρας. 17 shouted. The voice of God, επεφώνη, Θεοῦ φωνή.
18 the administration, διακονίαν. 1 Now there were some in Antioch, belonging to the church that then was, prophers and doctors, ἡς ἔνει αὕτη ἐν Αὐτιοχίᾳ κατὰ τὴν αὐτὰν ἐκκλησίαν προφήται καὶ διδασκαλοί. 2 foster-brother of Herod, σύντροφος τοῦ Ἰρ.
3. And accordingly they observed a solemn day of fasting and prayer, and so by imposition of hands (see note [f] 1 Tim. v.) ordained them, and sent them away about the work designed them by God.

4. And having thus received their commission from the Holy Ghost, or by the appointment of God himself, (see ver. 2,) they went immediately to Seleucia.

5. And when they were at Salamis, *they preached the word of God in the synagogues of the Jews, and they had with them John, surnamed Mark, ch. xii. 25, who was with them as an attendant, to do any thing wherein they had use of him, and by them to be sent on any part of their charge (see note on John xx. 21.) whither they could not go.

6. And when they had gone through the isle unto b Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7. Which was with [a] the *deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8. But [b] Elymas, that Elymas or magician, (as Elymas signifies,) withstood them—

9. Then Saul, (who [c] also is called Paul,) *filled with the Holy Ghost, set his eyes on him,

10. And said, *O full of all subtlety and all [d] mischief, thou child of the devil, thou child of the devil, thou child of all mischief, wilt thou persist in sorcery in defiance of the faith of Christ, which comes armed so with much more power of miracles than those to which thou falsely pretendest? Having a great incitation of the Spirit of God upon him, looked earnestly on him, and said—

3. proconsul, ἀνθυδράγ. 4. falseness, forgery.
11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15. And after the reading of the lessons, one out of the law, the other out of the prophets, it being the custom for the Jewish doctors to expound and apply some part of scripture to the instruction of the people, ye the chief persons of the assembly which were present sent to Paul and his associates, to know whether they were prepared to do so.

16. And Paul stood up, and having called for silence, (see ch. xii. 17,) bespake all, both Jews and proselytes, to give audience.

17. The God of this people of Israel chose Abraham &c. and promised to bless and multiply his seed, and accordingly performed it, increasing them to a very great number, even at the time when they were sojourners and slaves (and their children appointed to be killed as soon as
Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years 
\[\]suffered he their manners in the wilderness.  

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, whom I will make use of to rule my people according to my will.

23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John preached and baptized he renounced being the Messias, telling them that he was but his forerunner, and that he should shortly come 

\*carried them as a nurse.  
\*the face of his entrance, προσέλθε τῆς εἰσόδου αὐτοῦ.
ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that were written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And for forty days he continued upon the earth, and was seen of them which came up with him from Galilee.

32, 33. And the subject of this gospel, which we thus proclaim unto you, is the promise made to Abraham, (that in his seed &c.) to Moses, (that God would raise up a prophet &c.) which promise God hath now fulfilled in raising Jesus from the dead. Of which also that in the second Psalm was a prophecy, when to David, after his great persecutions, it was said, that God had now begotten him, thereupon fulfilled the same unto ing him his son; that is, set him upon his throne, and

8 dwelt, κατοικούντες.
9 not knowing him condemned him, and fulfilled the sayings of the prophets, τούτων δησασάστες, και τας φωνές τῶν προφητῶν—κρίσαστε, ἐνθρώσατε.
10 preach unto you the promise, &c., εὐαγγελιζόμεθα τὴν ἑ σταγγ. 11 that God hath performed it, οὗ ταύτην ἦ Θεὸς ἐκενεθήκε.
us their children, in that he hath
[4] raised up Jesus again; as it is also
written in the second psalm, Thou art my
Son, this day have I
begotten thee.

34. And as concerning
that he raised
him up from the
dead, now no more
to return to corrup-
tion, he said on this
wise, I will give you
the [r] sure mercies
of David.

35. Wherefore he
saith also in another
psalm, Thou shalt
not suffer thine Holy
One to see corrup-
tion.

36. For David,
after he had served
his own generation
by the will of God,
fell asleep, and was
laid unto his fathers,
and saw corruption:
37. But he, whom
God raised again,
saw no corruption.

38. ¶ Be it known
unto you therefore,
men and brethren,
that through this gospel we preach unto you,
that this Christ is the

For David indeed in his own generation having served the counsel of God, ἔγενεθα διακοσμήσαι τῷ τοῦ θεοῦ βουλήν.
man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, con-

Messias, who by his death hath reconciled God to all penitent believers, and by his life and doctrine taught us a way wherein we may obtain pardon of sin, such an one as was not to be found in the Mosaical law.

39. And whosoever receives and obeys him shall certainly be freed and purged from the wrath of God, and the punishments attending sin in another world, from which the law of Moses could not, by all its ceremonies, washings and sacrifices, purge or cleanse any.

40. You are therefore nearly concerned to take heed, and beware that by your obstinate resisting and rejecting this way of salvation now preached, and confirmed from heaven by God's raising Jesus from the dead when ye had opposed and crucified him, you do not bring a remarkable astonishing destruction upon yourselves, in the same manner (and a heavier degree) as it fell upon the Jews from the Chaldeans, Hab. i. 5, as a just punishment of their despising the rich mercies of God afforded them, and going on impenitently in their sins against all the messages sent them by the prophets, and by so doing cause the gospel to be removed to the Gentiles, ver. 46: a thing which will come to pass suddenly in both parts, (the gospel being taken from you and preached to the Gentiles, and the Romans coming in and destroying you,) though so incredible to you, that you will not believe it when the news of it shall come unto you by them that see it done: (see note [b] Matt. xxviii.)

42. And as they departed from the Jews, the proselytes, or pious persons of heathen birth, desired to hear more of this subject the next sabbath.

1 who preached to them, and by way of exhortation confirmed them in the doctrine of the gospel: (see note [b] Heb. xiii.)

44. And the gospel preached by them.

45. And the chief men of the Jews seeing how the multitude thronged to hear it were horribly enraged, and contradicted Paul, and that with contumelies and reproaches cast on him.
46. But this no way discouraged Paul and Barnabas, but they put off all fear, and said courageously, (see note [a] John vii.,) that now they had performed their charge from Christ, of preaching the gospel first to the Jews, before they applied themselves to the Gentile world. But seeing ye Jews, said they, believe yourselves so obstinately and perversely, that you become utterly unworthy and uncappable of receiving benefit by the gospel, we are now by appointment to leave you and preach to the Gentiles; and so we will.

47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48. And when the Gentiles heard this good news, that this pardon of sins and salvation by Christ was allowed them, they rejoiced, and blessed the name of God for this glorious mercy of his revealed in the gospel; and all they of the Gentiles that had any care or pursuit of the life to come, the Gentile proselytes, or that were fitly disposed and qualified for the gospel to take root in, received the doctrine of Christ thus preached to them.

49. And the gospel was preached and embraced over the whole country.

50. Only the Jews exasperated some of the female proselytes, those of them that were of honourable quality, and the governors of the city, (see note [e] John i.) and raised—

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples were filled with joy at what they saw thus performed, and went on joy, and with the zealously in their course.

18 railing, ὀλοσφήνημι. 19 believed, as many as were disposed for eternal life. 20 worshipping women, those of good quality, σεβομένας γυναικάς τις εὐεργήτωρις: for the King's MS. leaves out καὶ.
AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to 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 an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them.

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycania, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple

\[1\] stirred up the minds of the Gentiles, and made them evil affected, ἐνθέσθησαν καὶ ἐκδέσωσαν τὰς ψυχὰς.  
\[2\] publicly through the Lord, which, παρεσαξάμενοι ὑπὲρ τὸν Κύριον τῷ.  
\[3\] And as the Gentiles and Jews were bent, ὡς δὲ ἐγένετο ἄριστη τῶν ἐθνῶν τε καὶ τὸν.  

M in 2
from his mother's womb, who never had walked:

9 The same heard Paul speak:  "who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. "And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, "The gods which all the nations worship have put on the shape of men, and come down among us.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all idol, false gods (so pain things signify, Zach. xi. 17, see note [d] Acts viii.) unto the living God—

h left the Gentiles to their own blind worships.
nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us [a]rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had [b]ordained them elders in every church, and made a good many disciples, μενεκτεώσαντες λευκούς.

17. And yet, while he did so, left he not off to evidence himself sufficiently to them by that great goodness of his in temporal things, the rain and the like, which are acts of his particular power and bounty, by those means inviting and drawing them off from their impieties.

18. All which discourse of Paul and Barnabas could hardly restrain the people—

1 gained by fair words the multitude to be on their side, and to join with them against the apostles: and so in a furious tumultuary manner they threw stones at Paul, and verily believed they had killed him: in which posture they took him, as a dead man, and dragged him out of the gates of the city.

20. But as the Christians there came piously and solemnly to inter him, Paul being not dead all this while, ver. 19, made use of that opportunity, when there were none but believers present, and he rose up, and went thence with them into the city: and the next day Barnabas and he went together to Derbe.

21. And having preached at Derbe, and converted many to the faith, they returned—
had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Paphos. 25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence it was that they were sent forth (ch. xiii. 3.) on this voyage, and that with solemn prayer and fasting, for the preaching of the gospel (see ver. 3, and note [d] Heb. xiii.) to these so many cities, of which they had now made an end, and so returned.

And that it had pleased God that by their preaching to the Jews in the Gentile cities many of the Gentiles had received Christianity.

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AND certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved.

1. And some converted or Christian Jews, which though they believed in Christ yet thought themselves still bound to the observation of the whole Mosaical law, told those of the Gentile proselytes, ver. 19, that were converted to the faith of Christ also, (of whom some, that is, the proselytes of the gates, were not wont to be circumcised, but only subscribed to the seven precepts of the sons of Noah,) that they must be complete proselytes of the Jews, submit to their whole law, and so be circumcised, &c., or else they could not be saved.

2. And Paul and Barnabas opposed these; and the matter being turned into a question, and that undeniable among themselves, neither yielding to the other, it was necessary to appeal to Jerusalem, under which, as the prime metropolis, the Jews of all Syria, and so Antioch, were; and accordingly the church governors of Antioch determined to send up Paul and
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And being brought on their way by the church, they passed through Phœnice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

And the apostles and elders came together for to consider of this matter.

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that 'the Gentiles by my mouth should hear the word of the gospel, and believe.' And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

Barnabas, and some others with them, to the bishop of Jerusalem, and the apostles that were there, and the other bishops of Judæa (see note [b] ch. xi.) belonging to that metropolis, to advise whether the Gentiles that received the faith, and lived among the Jewish believers, should be bound to be circumcised or no.

3. And the church bore the charges of their journey (see note [a] 1 Cor. xvi.); and as they went through Phœnice and Samaria, they told them the great news that occasioned this their journey, the coming in of the Gentiles to the faith: and all the Christians were very much joyed at it.

4, 5. And when they came to Jerusalem they were kindly received by the Christians there, and particularly by James, the brother of the Lord, then bishop of Jerusalem, and thence called an apostle (see note [b] on the title of the Epistle of James, and note [a] 1 Cor. xv.) by Peter, ver. 7, and by John, Gal. ii. 9, remaining there at that time, and by all the bishops of Judæa, (see note [b] ch. xi.,) and began their message by telling them also what success God had given to their preaching among the Gentiles, and how that when the Gentiles, proselytes, or others, uncircumcised, came in to the faith, some Judaizing Christians, of the sect of the Pharisees, said, that such of the Gentiles as came in to the faith of Christ were to be obliged to receive circumcision, and to observe, not only the seven precepts of the sons of Noah, but also all the ceremonies of the whole Judaical law.

6. Hereupon James the bishop of Jerusalem, and Peter, and John, the apostles (see note [a] 1 Cor. xv., note [g] Rev. iv., and note [e] Gal. ii.) and the bishops of Judæa, met in council to deliberate and debate about this difficulty.

* some uncircumcised proselytes, Cornelius and his family, Acts x, should have the gospel preached to them, and accordingly had, and received the faith, and never were circumcised.

8. And God, that knew the sincerity of their hearts, testified that they were believers, such as were acceptable to him (though they were not circumcised) and fit to be baptized, giving them that great witness from heaven, sending down the Holy Ghost upon them in like manner as he was before sent down upon the apostles, Acts x. 44.

1 set forth, ἡμειμένοις.
9 And put no difference between us and them, purifying their hearts by faith.
10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.
13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:
14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.
15 And to this agree the words of the prophets; as it is written,
16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:
17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the
9. And dealt with them just as with us, making no difference between us and them, but by the Christian doctrine, by them received and entertained, did the same thing on them (far more effectually) for which all the Jewish rites (particularly circumcision) were first ordained, that is, took them off from all their heathen sins.
10. This one evidence is sufficient to conclude this whole debate; for is not the thing already determined by that one act of God's giving the Holy Ghost to the Gentiles? That sure makes it evident that there is no difference betwixt us Jews and them. Why then do ye press that which is so contrary to the will of God? why do ye refuse to believe that which is so testified to be his will, and so in effect require more arguments of this, as of a matter still uncertain, and thereby tempt God, (see note [c] Matt. iv.,) and think to impose upon Christians of the nations the performance of the whole Mosaical law, which belonged not to them, and which we Jews were never able to perform so as to be justified thereby?
11. It is by the gospel (see ch. xi. 23.) that we expect justification and salvation, through faith and obedience to Christ, and not by Mosaical performances: and so they, if they believe, have the same way to salvation as we.
12. After this, the next thing was, that Paul and Barnabas declared in like manner what miracles God had enabled them also to do in the converting of the Gentiles, which was another argument and testimony from heaven, that no difference was to be put between Jews and Gentiles.
13. And next after them James the Just, the brother of the Lord, the then bishop of Hierusalem, began to speak, saying, Men and brethren—
14. Peter hath sufficiently demonstrated that it was the will of God (in that case of Cornelius) that the Gentiles should without any scruple have the gospel preached to them, and be baptized, and received into the church.
15. And this is agreeable to what had been foretold by the old prophets; for so, Amos ix. 11. they are the words of God: After this—
16, 17. In the latter days (the age of the Messias wherein now we are) I will rebuild me a church among the Jews, those few of them who shall believe

2 in putting.
3 looked down to take out of the Gentiles, or, was pleased to take.
Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

in Christ, (see note [a] Heb. viii.,) who, together with the believing Gentiles, shall become my people, saith the Lord Jehovah, whose wonderful work this is, to make the Jews and Gentiles one people, and who doth very well like that Jews and Gentiles should be thus united, though formerly he had made some difference between them.

18. This, though it were not brought to pass actually till these latter days, was yet foreseen and predetermined by God long ago, and accordingly thus foretold through revelation from God by that prophet.

19, 20. Therefore my conclusion and determination is, that we should not require or force them to be circumcised who from Gentiles turn Christians, but content ourselves that they receive the precepts of the sons of Noah only, as proselytes of the gates are wont to do.

21. Nor need we Jews to fear that this will bring a contempt upon Moses or the law of the Jews, for the contrary appears by the Christian practice, even where these proselytes of the Gentiles are; there the books of Moses, as hath been customary from of old, are still continued among them to be read aloud in the synagogue every Saturday, (to which the council of Laodicea did after add the reading of a chapter in the New Testament,) to signify their respect to the Mosaical law, and their not offering it contempt among the proselytes, though they did not require them to be circumcised.

22. The business being thus decided by the acquiescing of all in this sentence of the bishop of Jerusalem, the next thing was, that James and Peter and John, and the bishops of Judaea, with the general consent and approbation of the whole church of Jerusalem, (see note [6] ch. vi.,) thought fit to choose some bishops of Judaea, that were present at the council, to go along with Paul and Barnabas to Antioch; and the persons pitched on were Judas and Silas, bishops of several churches: (see note [6])

23. And they put their decree into form of an epistle, in these words, The apostles &c., that is, The bishop of Jerusalem, and Peter and John the apostles,
and the bishops of Judæa, and the whole society of Christians (see note [b] ch. vi.), salute the church of the Gentiles (see note on Rev. xi. 6.) which is in Antioch the metropolis, and in Syria, and Cilicia, which retain immediately to it, and ultimately to Jerusalem: 
(see ver. 2.)

24. When we received advertisement that some of the Judaizing Christians which went from hence, ver. 1, endeavoured to subvert you, and to carry you away to a groundless new doctrine, of the necessity of all Christians being circumcised, they having no manner of commissions or instructions from us to do so:

25. We decreed in council, and resolved to send a couple of our own bishops to accompany those two which came from you, Barnabas and Paul,

26. Persons with which we have little reason to find any fault in what they have asserted in this matter of difference, but to give them our testimony that they have in preaching the gospel behaved themselves with all sincerity and uprightness, and run the hazard of their lives for the gospel's sake, and for the service of Christ.

27. We have sent, I say, with them Judas and Silas, on purpose that they might tell you by word of mouth more at large what here we write more briefly.

28. Viz., that we, the bishop of Jerusalem, to which, as the prime metropolis, all Syria and Antioch doth belong, together with Peter and John, the apostles here abiding, and the bishops of Judæa, all together in council, having prayed to God to send his holy Spirit to abide among us, and to lead us into all truth, have upon mature deliberation determined that the Gentile Christians shall not be obliged to circumcision or other Judaical observances, (ordinarily required of all that will be Jewish proselytes, or enter into the Mosaic covenant,) or to any more than those few things that have among the Jews been required of all proselytes of the gates, (that is, of all the Gentiles that were in any wise permitted to come into their temple to worship God.)

29. Viz., to observe the seven precepts of the sons of Adam and Noah; which sort of precepts if you ob-
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ye keep yourselves, serve, there shall be no more of the Mosaical law required of you, particularly circumcision shall not.

Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

b calling the church together, presented the decretal epistle to them in the presence of the whole congregation.

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being επιστολοι προφητες also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were βλέποντας γραμματα διεκδικήσαντες, a called the church together, presented the decretal epistle to them in the presence of the whole congregation.

31. And when the church had received and read the letter, they were much joyed at the approbation of their practice by the apostles: (see note [b] John xiv.)

32. And these two bishops of Judæa were endued with a prophetic spirit, able to expound and interpret scripture, and usually employed in confirming and building up believers in the faith, and accordingly they did here.

33. And when they had stayed at Antioch some time, they took their leaves to depart, with farewells and thanks, and prayers for their prosperity, ver. 40, (see Matt. x. 13,) and the like, to those of Jerusalem, James and Peter &c., which had sent them.

34. But upon some occasion Silas chose not to return yet, but stayed with Paul and Barnabas.

35. And Paul and Barnabas stayed at Antioch instructing them that had received the faith, and revealing it to them that had not, and so did also divers others of the disciples which came thither, ch. xi. 19.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38. But because this John had left them when he went from Pamphyli a, ch. xiii. 13, and had not acco

ed the churches, who were thereby constant in the preaching of the message. 14 It is also to be observed that Barnabas was of a particular nature for the ministry, and was therefore specially employed in this office. His name signifies 'son of consolation,' and he was therefore specially employed in the ministry of consolation. 15 The word εκδικήσαντες is of the nature of an adverb, and signifies 'having made the decree' or 'having declared the decree.' The word is repeated in the original text, and signifies 'having made the decree in the presence of the whole congregation.' 16 The word επιστολοι προφητες is of the nature of a substantive, and signifies 'prophets of the epistle.' The word is repeated in the original text, and signifies 'prophets of the epistle in the presence of the whole congregation.' 17 The word επιστολοι προφητες is of the nature of a substantive, and signifies 'prophets of the epistle.' The word is repeated in the original text, and signifies 'prophets of the epistle in the presence of the whole congregation.'
from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and in-gospel and following their business, Paul resolved he should not be taken with them.

d to the favour and mercy of God.

CHAP. XVI.

a His father was a Greek, but his mother a Hebrew, named Eunice, and a Christian, 2 Tim. i. 5: he therefore a Gentile, as appears both by his name, which is Greek, and by his not being circumcised the eighth day.

2. Who was a Christian approved of all in Lystra and Iconium.

3. Him Paul chose to go and accompany and assist him in preaching, which because the Jewish Christians would not let him do, (the proselytes of the gates, or uncircumcised, being not permitted to come into the same court of the temple with the Jews, at least they would never hearken to or benefit by his preaching, having a special aversion to such,) he therefore circumcised him, his father being a Greek, and consequently his not being circumcised in his childhood being known to all.

b which had assembled at Jerusalem in council, ch. xv.

5. And thus they confirmed the churches, and every day converted many to the faith of Christ.
creased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, by a revelation (such as was mentioned ver. 9, see ch. xviii. 5.) to preach the word in Asia, after they—

7 After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia; assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which 3 is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side,[4] where prayer was wont to be men together, and to them Paul preached the gospel.

1 by, or, over against, κατὰ. 2 by Bithynia, κατὰ Βιθυν. 3 is a prime city of a part, πόλις τῆς μακεδόνος τῆς Μακ. πόλεως. 4 a place of prayer was reputed to be, or, we thought there was an oratory: for the King's MS. reads, ἐνοικίσκετο προσευχήν εἰς μν.
14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her, she besought them, saying, If ye believe me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she 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 he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains

5 assembled there, συνελθοσαν.
was gone, they 6 caught Paul and Silas, and drew them into "the 7 marketplace unto the rulers,
20 And brought them to the 8 magistrates, saying, These men, being Jews, do exceedingly trouble our city,
21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.
22 And the multitude rose up together against them: and the magistrates 9 rent off their clothes, and commanded to 9 beat them.
23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:
24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.
25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken:
and immediately all the doors were opened, and every one's bands were loosed.
27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew

6 laid hold on, ἐπιλαβάσθησον.
8 captains, στρατηγοὺς: so vv. 22, 35, 36.
9 beat them with rods, βασαλίζω.
out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, Themagistrates have sent to let you go: now therefore depart, and go in peace.

30. And brought them out of the inner prison, ver. 24, and said, Sirs, I see and acknowledge that the doctrine taught by you is the truth of the eternal omnipotent God, thus testified by him by miracles, which therefore all are bound to receive that will be saved. Tell me, I beseech you, what I must do to be capable of that salvation.

31. And they told him, that the receiving and embracing the doctrine of Christ, and regulating his life according to it, was that which was required of him and his family.

32. And they preached the gospel to him and to—

10 washed them from their stripes, ἐλούσεν αὐτοῖς τὰς πληγὰς.
37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And they came and brought them out of the jailor’s house, which was now their prison, ver. 34, and gave them very fair words, and attended on them out of the prison.

40. And from the prison they went to the house of Lydia; and having spent some time in confirming the Christians (see note [6] John xiv.), they went out of Philippi.

CHAP. XVII.

a Thessalonica, another metropolis of Macedonia, where was—

b the Messias promised to the Jews must needs—

11 exhorted, ἐκκαθήσαν. 1 Explaining and setting before them, that the Christ ought to suffer and rise — and that this is Jesus Christ whom I declare unto you, Διακολογημὲνος ὑμῖν Ἰησοῦς Χριστὸς τὸν Χριστὸν ἐκεῖ παθῶν — καὶ ὑμῖν ὅτι ὁ Χριστὸς Ἰησοῦς, ὡς καταγεέτηθη.
4. And some of the Jews received the faith, and associated with Paul and Silas, and many also of the Grecians, which were proselytes, and many women of better quality.

5. ¶ But the Jews which believed not, moved with envy, took unto them certain Jews fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying. These that have [a] turned the world upside down are come hither also;

7. Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

8. And they troubled the people and the rulers of the city, when they heard these things.

9. And when they had taken security of Jason, and of the other, they let them go.

10. ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

2. worshipping Grecians: see ch. xiii. 50.

3. being enraged, σύρραξαντες.

4. wicked men of the officers of their courts, and making a tumult, ταύρον τον συνθεωτον τιταν άνδρας πνευματικος, και δυνατοδοξασαντες.

5. troubled the world.
OF THE HOLY APOSTLES.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; faith; and so likewise of the Gentiles many of the better sort, both women and men.

13 But when the Jews of Thessalonica, which opposed Paul there, had knowledge—

14 And immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was greatly stirred in him, when he saw the city [5] wholly given to idolatry.

17 Therefore disputing he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

... ingenious, ευγενής. 7 who received, δέχετος. 8 exasperated within him, παραστρέψας εστι. 9 seeing their city to be full of idols. 10 worshippers: see ch. xiii. 50.
18. And some of the learned men of Athens of the two contrary sects, one that denied all providence, the other that denied all freedom of will, encountered him—

h to the place of judicature at Athens, and examined him what new religion it was that he taught.

20. For all that yet we hear is very new and strange: we desire to have a full account of all.

k This God therefore whom you acknowledge not to know, and yet profess to worship, is he that I preach, the invisible God of heaven and earth, ruler, because creator, of all, which cannot be contained in any shrine of man’s framing.

11 this idle fellow. 12 sojourner there, ἐπισήμων. 13 Areopagus: ver. 19. 14 I look upon you as those which are generally given to the worship of more gods, or demons, than any, κατὰ πάντα ὡς διεἰσανομοτέρους ἵμας θεοὺς. 15 worships or deities, σεβομένων. 16 ye worship and know not, ὅν ὅν ἄγεοντες εὐσεβεῖτε.
OF THE HOLY APOSTLES.

things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For [A] in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his off spring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in whole world shall be judged, viz., by their receiving

25. Nor can any image made by man be a proper instrument to worship or propitiate him, he being so far from wanting any help of ours, that he gives to all their very life, and all that they have.

26. And from one Adam first, and then from one Noah, hath framed a whole world of men, fixing times and places in great order and wisdom of disposal.

27. And the end of all that is, that they might look after him that created them, and worship him. And though they were left through their sins, as in the dark, in gross ignorance, yet was God so palpably to be discerned, that by feeling or groping, as blind men in that dark, they might, if they would but seek, find him, who is indeed very near every one of us, even as the soul that animates every one:

28. For our life, motion, and subsistence, is wholly through him, according to that which Aratus an hea then poet said, For we are—

29. God therefore being our creator can in no reason be supposed by us his workmanship to be the work of our hands, such as a piece of gold, or silver, or stone, with a signature upon it.

30. And it is certainly long enough that men have gone on in such prodigious conceits as this: be it therefore now known unto you, that there is place of repentance, if you will make haste to accept it; for God, not looking or fastening his eyes upon the continued idolatry of the heathens for many years, (which might provoke him to desert them for ever,) now sends us to you, their progeny, to call you to repentance, enters a new covenant with you, as well as others, a covenant of free pardon upon reformation.

31. Having now determined the way by which the judge the world in whole world shall be judged, viz., by their receiving

17NikeIn, προσδέμενος. 18 himself giving, αὑτὸς δίδωσιν. 19grope him out, ψηλαφήσωσιν αὐτὸν. 20taking no notice of, δοθ' now command, ὑπερδόων, ταὐτάν παραγγείλων.
righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 32 And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

AFTER these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5 And when Silas and Timotheus were

32. And when he mentioned that of rising from the dead, some of those learned men, the Epicureans especially, which denied all future life, fell a scoffing, and others said—

34. And some believed, and associated with him, particularly Dionysius, one of the senators or judges in Areopagus, (see note [e],) and Damaris his wife, and some others.

(Claudius, the emperor of Rome, having about this time, toward the latter end of his reign, (see note [a] ch. xxi.,) made an edict to banish the Jews out of his dominions, especially from Rome and Italy, and those parts.)

3. And Paul being by trade a tent-maker, as they were, associated and wrought in his trade with them, 1 Cor. iv. 12, and ix. 6. 12.

4. And every sabbath he preached the gospel in the synagogues of the Jews, labouring to convince them all that were present, both Jews and Grecians, viz., those that were Greeks by birth, but proselytes to the Jews' religion.
Paul being extraordinarily troubled or grieved at the obstinacy of his countrymen the Jews, did his utmost to convince them that Jesus was the Messiah, or else he was very earnest in discourse, spake very vehemently to them on this subject, resolving to make it his last and (upon their refusing) to press no more, to leave them and preach to the Gentiles.

6. And when they, not only withstood him, but railed, or used him contumeliously, he used that ordinary ceremony of shaking his shoes, or other his garments; noting thereby his opinion of their great unworthiness of having the gospel farther preached to them, and withal abasing sad consequents to them. And he said unto them, Having thus warned you, I am free from the guilt of your destruction, which will certainly come upon you; I will stay no longer among you Jews, but without any scruple preach to the Gentiles of this and other cities.

7. And going out of the synagogue he went into a private house in Corinth, the house of one Justus, by birth a Gentile, but a Jewish proselyte.

Fear nothing; for I will be present with thee, to secure thee from all harm; but, on the contrary, preach confidently in this place, considering that though some oppose, yet there be many pious men in this heathen wicked city that will receive the gospel.

And he continued there a year and six months, teaching the word of God among them. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, saying—

1 Or, was moved in speech: for the King's MS. and the ancient Greek and Latin read, σωτηρότατον τῷ Λόγῳ. 2 the Christ: τῷ Χρ. 3 railed. 4 And Gallio being proconsul, Παύλου δὲ διδασκαλίας. 5 set themselves unanimously, κατευθύνομεν ὁμοφων.
and brought him to
the judgment seat,
13 Saying, This fel-
low persuadeth men
to worship God
contrary to the law.
14 And when Paul
was now about to
open his mouth, Gal-
llo said unto the
Jews, If it were a
matter of wrong or
wickedness, O ye
Jews, 7 reason
would that I should
bear with you:
15 But if it be a
question of words
and names, and of
your law, look ye to
it; for I will be no
judge of such mat-
ters.
16 And he drave
them from the judg-
ment seat.

17 Then all the
Greeks took So-
sthenes, the chief ruler
of the synagogue,
and beat him before
the judgment seat.
And Gallio cared for
none of those things.
18 ¶ And Paul after
this tarried there yet
a good while, and
then took his leave
of the brethren, and
sailed thence into
Syria, and with him
Priscilla and Aquila;
6 having shorn his
head in Cenchrea;
for he [8] had a vow.
19 And he came to
Ephesus, and left
them there: but he
himself entered into
the synagogue, and
reasoned with the
Jews.
20 When they de-
sired him to tarry
longer time with

6 forgery, ἐργοφρυγμα. 7 in all reason I should, κατὰ λόγον ἐν ἰνεκχώρου. 8 of a
word, περὶ λόγου.

See note [d] ch. xiii.

15. But seeing the question betwixt you is only a
verbal controversy—as whether Jesus be to be called
and acknowledged the Messias; and of names, wheth-
er it were lawful for Christians by that name or by
that of disciples &c. to distinguish themselves from
incredulous Jews; and concerning the law of you
Jews, whether it condemn all Gentiles that are not
circumcised, and make it utterly unlawful to converse
with such; all which are things of that nature that I
understand not, and of which consequently I am no
competent judge; and seeing there is yet no law set
out by the emperors against Christian religion (for
this was in the reign of Claudius, who set out an
edict against the Jews, ver. 2, but none against Chris-
tians, any otherwise than as they were comprehended
under the name of Jews)—this matter belongs not to
my cognizance, I will not meddle with it: (see note
[a] ch. xxvi).

16. And he cast their indictment out of the court.
17. And Sosthenes, one of the rulers of the Jewish
consistory there, which appeared in this complaint
against Paul, was by some of the natives of Corinth,
on Gallio's shewing a dislike of their business, ver.
16, strucken in the court, and the proconsul took no
notice of it.
8 who had made a vow of a Nazarite, for a time
not to shave his head; after which expired, it was the
manner to cut it solemnly, and accordingly so he did
at Cenchrea.
19. And in his way to Syria, ver. 18, he came to
Ephesus—
them, he consented not;

21 But bade them farewell, saying, "I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Caesarea, and [c]gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, [d] ex-

I will be at Jerusalem before the passover, but after that I design, with God's help, to return to you. And he sailed—

22. And in his journey to Jerusalem he landed (not at Joppa, one haven to Jerusalem, but a very dangerous one, but) at Caesarea Stratonis, as his safer landing, and from thence went up to Jerusalem, and visited the congregation of Christians there; and having done so, and there kept the feast, he went thence to Antioch.

1 confirming and farther instructing all the new converted Christians.

k one that had a great insight and skill in the scriptures of the Old Testament, (see ver. 28,) came to Ephesus.

25. This Apollos had been instructed in the gospel; and being in respect of knowledge not so perfectly instructed in all things as yet, (see ver. 26,) yet being very zealous in the way wherein he was entered, he began to preach the gospel among them out of the prophets, instructing them in the Christian doctrine very truly, and agreeably to the rule taught by the apostles as far as his instruction went, and this before he was baptized with the Christian baptism, being only received by John to the believing in him that was to come (so as the Ephesian disciples, ch. xix. 2).

26. And he entered into the synagogue of the Jews, and there publicly and confidently (see note [s] John vii.) preached the gospel. And Aquila and Priscilla hearing that what he preached was all true, but yet wanted somewhat of that knowledge which they had attained to, (he having never ascended above John’s baptism, but they higher,) they communicated it unto him.

27 And when he was disposed to pass into Achaia, the brethren wrote, [d] ex-

[burning in spirit, ζων τῷ πνεύμ. 10 exactly the things concerning the Lord, ἄκρισές τα περὶ τοῦ Κυρίου. 11 openly. 12 the brethren encouraging him, wrote to the disciples, προτρητάναι τοις μαθηταῖς.
horting the disciples to receive him: who when he was come, helped them much which had believed through [e]grace:
28 For he [d]mightily convinced the Jews, and that pub-
lickly, shewing by the scriptures that Je-
sus was [e] Christ.

AND it came to pass, that, while Apollos was at Co-
rinth, Paul having passed through the upper coasts came to Ephesus; and find-
ing certain disciples,
2 He said unto them, [b] Have ye re-
ceived the Holy Ghost since ye be-
lieved? And they said unto him, We
have not so much as heard whether
be any Holy Ghost.
3 And he said unto them, [c] Unto what
then were ye baptized? And they said,
Unto John's baptism.
4 Then said Paul, John verily baptized with the baptism
of repentance, saying unto the people, that they
should believe on him which should come after him, that
is, on Christ Jesus.
5 When they heard [c] this, they were bap-
tized in the name of the Lord Jesus.
6 And when Paul had laid his hands
upon them, the Holy Ghost came on them;
and they spake with [d] Christian professors publishing the gospel there.

(See note [f] ch. viii.)

[b] Hath the Holy Ghost, since your receiving the
faith, descended on you and set you apart? given you
authority or gifts for the work of the ministry? (see
ch. x. 44). And they said, The doctrine which we
received had nothing in it of the Holy Ghost.

3. And he said, How can that be, when the Chris-
tian baptism is in the name of the Holy Ghost? To
which they replied, that John's baptism was all that
they had received.

4. And Paul knowing that they by John's baptism
had implicitly acknowledged Christ under the title
of he that comes after, and had promised to repent
and reform their lives, he explicitly taught them the
whole doctrine of Christ and of the Holy Ghost also.

5. And they presently received and believed it,
and were received in as Christian proselytes in the
name of the Father, and the Son, and the Holy
Ghost.

6. After this, Paul by imposition of hands and be-
nediction gave them confirmation, by which means
the Holy Ghost came on them, and therewith gifts of
tongues and some other extraordinary gifts of the

13 with great vehemence, σέβημεν. 14 the Christ, τὸν Χρ.
Holy Ghost, the same which came as upon the apostles at the descent of the Holy Ghost, ch. ii., so on divers others after: (see ch. x. 44.)

And he went and preached the gospel in the synagogues that were at Ephesus, to the Jews, for the space of three months, labouring to convince them.

But when, instead of being convinced, he saw them (in an obdurate refractory manner) not only reject the gospel, but speak of it contumeliously in public before the people, he left them, and took those that were converted by themselves, and instructed them daily in a place which was used to entertain scholars privately.

And doing thus for the space of two years, all the inhabitants of the proconsular Asia, both Jews and proselytes, had in that space the gospel preached to them.

And many extraordinary miracles were wrought by Paul, through the power of God, among them:

So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

And there were seven sons of one Sceva, a Jew, and note [a] ch. iv., which did so.

1 discoursing, διαλέγομεν. 2 napkins, σουδάμω. 3 Jewish exorcists that came about attempted, τῶν περιπραγμάτων Ἰουδαίων ἔρωτον ἑξευρήσων. 4 a Jewish chief priest, Ἰουδαίων ἰδρυσίδων.
But the devil would not obey them, as not coming with any authority from Christ, which had given it to Paul.

But made the man that was possessed fall violently upon them, which accordingly he did, and was too hard for them all, and tore off their clothes, and wounded them, and made them run away.

And this accident being made known to the Jews and natives of Ephesus wrought very much upon them, and brought many to the faith of Christ.

And they that were thus wrought on came many of them to the apostles, and told them the actions or courses of their former lives, to know how agreeable they were to the faith, that so they might forsake or continue in them.

And many that had studied and practised magic and sorcery brought out and publicly burnt their books, though they were of a very high value.

Of so great authority was the word of God, the gospel of Christ, as it was now preached by Paul among the Ephesians and those of Asia.

After this, Paul resolved or determined with himself in his passage through Macedonia—

And sending into Macedonia two of his assistants that went with him, and were ready to do whatsoever he appointed them, viz., Timothy and Erastus, (see note [2] John xx.,) he himself—

5 charms, or sorcery. 6 shekels.
OF THE HOLY APOSTLES.

23 And the same time there arose no small stir about that way.
24 For a certain man named Demetrius, a silversmith, which made <e>silver</e> shrines for Diana, brought no small gain unto the craftsmen;
25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.
26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:
27 So that not only this <e>our</e> craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.
28 And when they heard <i>these sayings</i>, they were full of wrath, and cried out, saying, <i>Great is Diana of the Ephesians.</i>
29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's note [<e>]</e>, as it was ordinary to do with malefactors,

and in this hurry they seized upon two of Paul's companions and brought them out, probably with an intention (howsoever they were hindered) to throw them to combat with wild beasts upon the stage, (see Macedonia, Paul's note [<e>]) as it was ordinary to do with malefactors.

24, 25. For one Demetrius, a silversmith, that dealt in making of little cabinets of silver with the image of Diana in them, had a great many of that trade that wrought under him, who were all maintained by that employment; and many others of several occupations were employed about these pictures. And all these, whose livelihoods were concerned in it, he called together, and said unto them, Sirs, ye know—

a great stir was raised among them of Asia about the doctrine of the gospel.

The images which we make and worship are not indeed true gods.

The trade by which we get our living is in danger—
companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another; for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not that the city of Ephesus is that worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 And Paul was willing to have come among them, with an intention to give them an account of the faith of Christ contrary to these idol worshipers of theirs; but the Christians that were there persuaded him to the contrary.

37 And some of the prelates of the games or sports there, which being consecrated to their gods were intrusted to the charge of the priests, were so kind to him, that, knowing the purpose of the people to cast him to the wild beasts, they sent to him to keep close, and not to come out among the people as he meant, ver. 30, lest if they took him they should carry him (as it seems they meant, see note [d] 1 Cor. xv.) and cast him to wild beasts on the theatre.

38 A great hubbub and confusion there was; and the more part—

39 And some of the popular officers brought out Alexander, a Jewish professor of the faith, and the Jews examined and questioned him, believing (probably) that he would excuse himself, and lay the fault upon Paul; and he made a sign with his hand that he would gladly make his own apology, and give them an account of the whole matter.

40 But the heathens of Ephesus knowing that he was a Jew, and supposing that he was for Paul’s way, and that derogatory to Diana, (though the truth is, he meant to clear himself, and lay the blame on Paul, for which he is said to have done him much injury, 1 Tim. i. 19, and 2 Tim. iv. 14,) they would not permit him to be heard, but cried for two hours’ space, Diana, the great Diana, the goddess of the Ephesians!

41 And the register of their games composed and quieted the people with this oration: ‘Everybody knows that Ephesus, among the cities of Greece, hath the honour to be called the chief officer in the worship of Diana, to whom it belongs to preserve and adorn her temple, and the temple that encloses that image that fell down out of heaven from Jupiter,’ (so much talked of among the heathens).

12 the Asian priests being friendly to him. 13 advised him, ἔριπον. 14 And some of the multitude brought forth Alexander, the Jews examining him. 15 was willing to make apology, ἑξηκοντάρα. 16 And the register stilled the people, and said. 17 is the sacrist.
36. And therefore this being granted by all, what need is there of this so much ado?

37. For this Paul &c. hath neither robbed your temples nor spoken any thing against your goddess Diana.

38. As for Demetrius and the tradesmen that depend on him, if any man hath done them any injury, let them form their indictment or accusation; it is now a fit time for them to have justice done them; the court sits, let them bring in their charge.

39. But if you have any other suit or controversy among you, it shall be referred to such a meeting or judicature as the law appoints for such matters.

CHAP. XX.

1. And this commotion being thus composed at Ephesus, Paul called all the Christians together, and having constituted Timothy bishop of Ephesus, 1 Tim. i. 3, he took his leave of them and departed from Ephesus, and passed the direct way from thence (by Troas, 2 Cor. ii. 12, 13.) to Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece,

18 no heady thing, μοθὴν προσεπεῖτο. 19 the court days are come, and the proconsuls are present. 20 seek or require any thing, τι ἐπιζητέετε. 21 accused of a riot for this day's work, ἑγκαλεῖται στὰς ὑπὲρ τῆς σήμερον.
3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them at Troas in five days; wherewithabodeseven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went

3. And there he stayed three months. And being now on his journey to Syria, to carry alms to Judæa, he was diverted by an advertisement that the Jews which knew of his purpose laid wait for him in the way thither, to rob him, and to take away his life: thereupon he changed his determination, and resolved to go a little out of his way, and again to pass through Macedonia the third time.

4, 5. And Sopater went along with him as far as Asia, never parting from him; but Aristarchus, and Secundus, and Gaius, and Timotheus, and Tychicus, and Trophimus, these six, went not with him through Macedonia, (Sopater only doing so,) but went before to Asia, and expected Paul and his company at Troas, who accordingly came thither.

6. And after the passover we departed from Philippi in Macedonia, and came and met them at Troas, and stayed there with them seven days.

7. And on the Lord's day, or Sunday, the Christians being met together to receive the sacrament, (Acts ii. 46,) Paul spake to them at large, and meaning to be gone the morrow, continued his exhortation to them until midnight.
down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto *[a] Assos, there intending to take in Paul: for so had he appointed, minded himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined *not to go in or stay at Ephesus, but to pass by, because he would—

17 But yet, desirous to speak with the bishops of Asia, (see note on ch. xi. 6,) he sent to Ephesus, the chief metropolis of Asia, and by that means gave notice to the bishops of Asia that they should come to him to Miletus.

18 And when they were come to him, he said unto them, "Ye know, from the first day that I came among you of Asia, all the space of three years that

* Assos, a sea town of Asia, there intending—

—a

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into Asia, after what manner I have been with you at all seasons,
19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how without all fear or tergiversation I freely declared to you all things that I thought useful for you to know, willing to use all opportunities of instructing any, both in the public synagogues, ch. xix. 8, and in private schools, ver. 9, and in your house, and from house to several houses, whither I also came,

21 Testifying both to the Jews, and also to the Gentiles, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that which the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now this I know, that after this my departure from you ye are never likely to see me again,

26 Unless, I say, of Asia, whom I have so long conversed with, preaching the gospel among you: and there I shall take this long farewell of you.

4 how I have not drawn back, or refused to declare unto you whatsoever was profitable, and to teach, αὐτῶν ὑποτελέσαντες τὸν συμφέροντος, τοῦ μὴ ἀκαταγγέλλαν ἐμῖν καὶ διδάξαμεν. 5 being bound in spirit I go.
CHAP. XX.

OF THE HOLY APOSTLES.

God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not abjured to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yes, ye yourselves know, that these hands have ministered unto my necessities, and to appointed you bishops.

35 govern, ποιμάνειν.
them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 8 It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.

1. After this sad parting (ch. xx. 37.) from the bishops of Asia at Miletus (ch. xx. 17.) we took ship, and sailed prosperously, without any inaccommodation, unto Coos—

4. And meeting there with some that had received the gospel, and were indued with gifts, particularly that of prophecy, (see ch. xx. 23, 24,) we stayed with

8 It is a blessed thing to give rather than receive, Μακριάν ἐστὶ δίδαινα μᾶλλον ἀλλὰ λαμβ.

1 plucked, snatched, ἀνασωματίζως. 2 See note [c] ch. xv.
who said to Paul through the Spirit, that he should not go up to Jerusalem. 5 And when we had accomplished those days, we depart and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. 6 And when we had taken our leave one of another, we took ship; and they returned home again. 7 And *[a] when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren and abode with them one day. 8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip, the evangelist, which was one of the seven; and abode with him. 9 And the same man had four daughters, virgins, which did prophesy. 10 And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus said the Holy Ghost, saying, that after the manner of prophets of old, which often prophesied by symbols, or significant expressions of what they foretold, he took Paul's girdle, and bound his hands and feet with it, and said, It hath been revealed to me by God, that after this manner that I

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* Paul and the rest of us that accompanied him (whereof Luke, the writer of this book, was one) went from Ptolemais to Caesarea, a haven town in Syria, (see note [c] ch. xviii.,) called Strato's tower, but rebuilt by Herod, and called Caesarea, (see note [c] Matt. xvi.,) and went into the house of Philip, he that, being one of the seven deacons, was by the apostles sent out to Samaria and other places to preach the gospel (see note on John xx. 21); and with him we made some stay. b had the gift of foretelling things to come. c See note [e] ch. xv.

3 spake to Paul not to go up, ἔλεγον τῷ Παύλῳ μη ἀναβαίνειν. d having sailed.
have bound myself with Paul’s girdle, so the Jews of Jerusalem shall bind Paul, and deliver him to the procurator of the Romans to be put to death.

13 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, Why do you, by your compassionate sad dissuasions, trouble and grieve me, who have nothing else to afflict or disturb me but your importunity against my taking this journey? for of myself I am most heartily willing to suffer any thing, bonds, or death itself, for the propagating of the gospel of Christ, or name of the Lord for the professing my constancy in it, in despite of all persecutions.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto 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

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4 laded mules with the goods which we had with us, and took our journey from Cæsarea to Jerusalem.

5 one who had formerly received the faith when Paul and Barnabas were at Cyprus, (ch. xiii. 4) who would gladly entertain us at our journey’s end.

6 and we went to James, the bishop of Jerusalem, (see note [a] 1 Cor. xv.7) who, with all the bishops of Judæa, (see note [b] Phil. i.) were assembled together, that they might in council consider of St. Paul’s business.
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they blessed God for his wonderful works wrought upon the heathen idolaters by his preaching; and after that, began to tell him what at present would be prudent for him to do, not so much in respect of the unbelieving as the converted Jews, of whom there were many myriads, great multitudes in Judæa, who, though they had received the gospel, yet stuck close to the observances of the Mosaical law.

21. These, said they, have heard it affirmed of thee, that not only according to the decrees of our council thou permittest the Gentile converts to remain uncircumcised, but also that those Jews that are dispersed in Asia and elsewhere, whom thou hast converted to the faith, thou persuadest them that they may leave off circumcision, and the other ceremonies of Moses' law.

22. This, therefore, (say they,) will be the event, in all probability; all these Jewish Christians will hear of thy being come hither, and so will come in multitudes to see how thou hast behaved thyself in this matter.

23. Therefore take our advice: There be four men here at this time which have had a Nazarite's vow upon them, which being accomplished, (see Acts xviii. 18,) they are now to perform the ceremonies prescribed, Numb. vi. 13;

24. These do thou perform with them, and make provision of sacrifices for them such as the law prescribes, Num. vi. 14, that so they may shave their heads according to order, Num. vi. 18. (see note [b] ch. xviii.): and by this means they will be persuaded that they have had false reports of thee, and that thou dost still observe the Mosaical rites.

25. As for the Gentiles that have received the gospel, ch. xv., we have made a decree, thou knowest, (and sent it to Antioch by thee and Barnabas,) by which they are not required to any such observances, or to any more than only to observe the precepts of the sons of Adam and Noah.

7 myriads, or, ten thousands, μυριάδες. 8 there is nothing of those things, or, nothing is true of those things, οὐδὲν λεγέτω. 9 walkest, keeping the law, στοιχεῖς τὸν νόμον φυλάσσων.
strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purificati
tion, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that taught all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in that there was an uproar.

26. And Paul took their advice, thus far to comply with the Judaizing Christians, that he might not exasperate them, and went into the temple, and did all that belonged to the purifying of the Nazarites; and when that was done, gave solemn notice of it; upon which they were, according to the law of Moses, to proceed to offer an offering for each person.

27. And when the seven days, wherein those sacrifices were to be performed, were almost at an end, divers unbelieving Jews, that dwelt in Asia, and had opposed him there, and were now come to Jerusalem, as soon as they saw him in the temple, brought in the multitude tumultuously upon him, and apprehended and laid hands on him,

28. Crying out upon him as the man that had taught all men, wheresoever he preached, that the Jews should be destroyed, the Mosaical law be abolished, and the temple, where now he was purifying himself, laid waste; and had brought heathen men into the temple, which was utterly unlawful to be done, and was the profaning of it.

29. (This last thing they spake confidently, but not truly, only having seen Trophimus with him in the city of Jerusalem; and knowing him to be a Gentile of Ephesus, they believed that he had carried him into the temple, and from thence made this conclusion.)

30. And all the people were exasperated upon this, and having apprehended, haled him out of the temple; and the doors of the temple were presently shut after them.

31. And they fell a beating Paul, and had like to have killed him, had not the commander or colonel that was appointed to guard the temple, and to quell all tumults there (see note [g] Luke xxii.), been told an uproar.

10 See note [b] Mark i.
32. But he taking with him some bands of soldiers came hastily in upon them: and when they saw the colonel, and his troops of soldiers, they gave over their violence toward Paul.

33. Then the chief captain came near, and took him, and commanded him to be guarded by two soldiers, and chained to each of them, (see note [e] ch. xxviii.,) and demanded who he was—

34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Whoso said, Canst thou speak Greek?

38. Art not thou that Egyptian prophet that had raised a sedition in Judea not long before, and had gotten to him four thousand men into the wilderness.

39. But Paul said, I am a man which

1 the tower called Antonia: see note [g] Luke xxii.

11 because of, śūd. 12 when Paul was ready to be brought, μέλλων εὐδοκοῦσθαι ἀπὸ παῦλ. 13 did raise a sedition, ἀναστάρας. 14 of the cut-throats, or, short-sword-men, σκαλπίων.
a Jew of Tarsus, in Cilicia which hath the Roman privileges belonging to it: and, I beseech thee, suffer me to speak unto the people.

And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

a free man of that city in Cilicia which hath the stairs near the door of the castle, and made a sign to the people to hold their peace and give audience. And when—

MEN, brethren, and fathers, hear ye my defence which I make now unto you.

And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

And I persecuted this way unto the death, binding and delivering into prisons both men and women.

b a scholar of Gamaliel's, a doctor of the Pharisees, and accordingly was imbued with the strictest Judaical principles, and so became as zealous a propugner of the law of Moses and religion of the Jews as that is opposed to the reformation wrought by Christ, as any of you are at this time, being of that sort of men among the Jews that are called zealots, and are very punctual and strict in the observances of the law, and think themselves obliged to put all men to death that teach any thing against it. And so did I to the Christians, binding and delivering—

5 As all the sanhedrim, especially the high priest,

As also the high knows, from whom I had writs or commissions to apprehend the Christians, (see ch. ix. 2, and xxvi. 10, 12,) all that I found in Syria, and bring them bound to the sanhedrim, by them to be scourged, or received letters unto perhaps put to death by the Roman powers.
the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said a Christian Jew, that lived according to the Mosaic law, having a good—

6. And when I had that commission from the san-
edrion, and went into Syria to execute it, and was come nigh unto Damascus—

a thunder, and out of it these words articulately spoken (ch. ix. 4.) unto me, Saul, Saul—

9. And they of my company heard the thunder and saw the lightning round about me, though they heard not (see note [b] ch. ix.) the speech that out of the thunder was delivered to me.

d I have provided and appointed one Ananias to come unto thee, and declare to thee what I have designed for thee to do and suffer for me.

11. And being blind, and not able to see, by reason of this shining appearance, ver. 6, I was fain to be led by those that were with me; and so I was conducted to Damascus.
unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. 15 For of thee it is appointed that thou shalt preach and make known to all men the things which Christ hath made known unto thee. 16 To what purpose therefore should any delay be made of baptizing thee, and admitting thee into the church by that seal of the covenant whereby thou art engaged to forsake, and God to pardon, all thy former sins, (upon condition of a sincere change on thy part,) upon which thou mayest join with the church in performance of all Christian duties of devotion to God? 17 And at my first coming to Jerusalem after this, ch. ix. 26, as I was in the temple a praying, I fell into an ecstasy or trance: (see note [d] ch. x.) 18 And in a vision methought I saw Christ, and he commanded me to go speedily out of this city, because my former zeal against the gospel would hinder my preaching of it now from being believed or heeded by those of Jerusalem. 19, 20. Against this, methought, I argued, that my former zeal against Christianity being so remarkable among all the Jews, as it must needs be by my imprisoning and scourging the professors of it in the consistories of many cities, ch. ix. 2, by my joining and assisting in the stoning of Stephen, and keeping the accusers' garments whilst they threw stones at him, ch. vii. 58. and viii. 1; this might be an argument to assure the Jews at Jerusalem that it is on right grounds that I now teach the contrary; and this may give them a greater willingness to inquire into the grounds of my change, and so may render me a more competent attester of the doctrine of Christ now, by how much the more I opposed it formerly. 21. But this, methought, did not prevail with

3 a voice from, φωνή ἐκ. 4 and prayed, καὶ προσευχή. 5 the consistories, κατὰ τὰς συναγωγὰς: see note [d] Matt. vii.
to me, Depart: for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air, 24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they [d] bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is [e] a Roman, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And

b a free denizen of Rome? He said, Yea.

I am not so by birth, but purchased the privilege at a great charge. But Paul said, The city where I was born, and my parents before me, though of a Jewish stock, had by living there this privilege.

6 heard him till this speech, ἐπικοινωνίαν ἐκ τῶν τοιούτων τῆς τοπίας. 7 be beaten, or, battered. 8 he bent him forward, or, prepared him for scourges. 9 At a great price bought I this privilege of a citizen, ἐν πολλοῖς κεφαλαίοις τὴν τοπίαν ταύτην ἐκπώδης.
29. Then they ceased from their design of scourging him (ver. 24.), to make him confess his crime; and the consideration that he was a free man of Rome made the colonel fear he had already done more than he could well answer, in binding or putting chains upon him, ch. xxi. 33.

30. And therefore he soon loosed him from his bands; but yet, being desirous to know the bottom of the business, he convented the Jews’ sanhedrim, and brought out Paul, to see what they would object against him.

AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whitewalled wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by, said, Re-vilest thou God’s high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not

1 lived to God, πεπολτημα τῷ Θεῷ.
2 will, μέλει.
OF THE HOLY APOSTLES.

CHAP. XXIII.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded he the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord stood by him, and stand by him and encourage him, telling him that he

6 no life after this, no immortal spirit, nor soul of man subsisting without a body: but the—

5 to go to him at the bar, where he was as a prisoner answering for himself, and to take him—

3 the Spirit.

6 And there being a great uproar, or, sedition, Πολλῆς ἡ γενομένη στάσεως. 

4 a band of soldiers, στρατεύμα. 

4 And there being a great uproar, or, sedition, Πολλῆς ἡ γενομένη στάσεως.

3 the Spirit.

1 Paul saw a vision again; and God appeared to
said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to

12. And he had soon a notable testimony of the virtue of God's protection over him, promised him in that vision; for early in the very next morning certain of the Jews—

thus bound themselves by oath and execration on themselves.

14. And they came to the sanhedrim, and told some of them what they had resolved on.

15. And therefore desired that the whole sanhedrim would signify their desire to the colonel, that he would on the morrow bring Paul down to them, to examine him upon some interrogatories; and, said they, by the way, before he come near the council-house, we will lie in ambush, and be sure to kill him.

the things concerning me, τὰ περὶ ἑμοῦ.  7 confederacy, or, agreement by oath, συμμοιρίαν.  8 know more exactly the things concerning him, διαγνώσκειν ἄπειβαστερον τὰ περὶ αὐτοῦ.  9 the ambush, ἡν ἐνέθραυ.
the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldst bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and [b] fourteen hundred, and [c] captains of two bands, and bid them have their bands in readiness, and take to their assistance seventy horsemen, and a guard of two hundred men to watch and ward, to go to Cesarea Stratonis, a haven town, (see note [c] ch. xviii.) presently after nine of the clock that night.

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Hammond, Vol. I.

Concerning, \textit{usul.}

A guard of.
at the third hour of the night;

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

m a horse or mule for Paul to ride on, and bring—

no charge brought against him punishable either with death or bonds by the Roman law (which had not yet set out any decree against Christians).

o also gave order to his accusers to appear before thee and implead him. Farewell.
32 On the morrow they left the horsemen to go with him, and returned to the castle:
33 Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.
34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;
35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be secured in the hall called Herod’s judgment hall.

p Felix, the procurator of Judæa under the Roman emperor, had read the letter—

9 secured in the hall called Herod’s hall.

CHAP. XXIV.

and after five days Ananias the high priest descended with the elders, or pleader named Tertullus, went down all from Jerusalem to Caesarea (see note [c] ch. xviii.) to Felix, and brought in a bill of information, (see Theophylact) accusation or charge against Paul.

Paul.
2 And when he was called forth, Tertullus began to accuse him, saying,
2, 3. And when Tertullus was admitted to speak, he began his plea against Paul with a flattering oration to Felix, telling him how happy the Jews had always in every of their cities counted themselves worthy deeds done unto this nation by thy providence,
3 We accept it always, and in all places, most noble Felix, with all thankfulness.
4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou...
5. This Paul we Jews know to be a dangerous person, and every where where he comes, he disquiets the people's minds, and prepares them to commotions and seditions against the present government, that of the Romans, (see ver. 18. and ch. xxv. 8,) and he is a great promoter of the religion of those that are ordinarily called Nazarenes, from Jesus that dwelt in Nazareth, (that is, of Christians).

6. And he hath done such things in the temple of the Jews among us at Jerusalem as are absolutely contrary to the laws of our God, (see ch. xxi. 21,) and we apprehended him, and would have had him punished so as our law appoints those to be punished that bring strangers beyond that court of the temple that was assigned them, and separated from the other. (See Ephes. ii. 14.)

7, 8. But as we were proceeding against him, Lysias, the captain of the temple, or commander of the guard of soldiers that guards the temple, would not permit us to proceed against him in our court, but carried him away with a guard of soldiers, ch. xxiii. 10, and cited some of the sanhedrim to come hither to thee and accuse him; whom therefore thou mayest please to examine, and hear what they can say.

9. And the Jews of the sanhedrim that came down, ver. 1, confirmed the truth of all that Tertullus had pleased.

b given him leave, permitted him to speak,—

b a ruler, or procurator of Judæa, I do—

11. And first, thou mayest please to understand, that about twelve days since I came up to Jerusalem to keep the feast of Pentecost, a solemn feast of the Jews there, when by law it is appointed to be kept.

12, 13. And there I behaved myself very quietly, made no disturbance, raised no sedition; and they that say I am a seditious person, and raise disturbances wher-
CHAP. XXIV.  OF THE HOLY APOSTLES.  581

ther raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

ever I come, are not able to prove any thing of this nature, but only content themselves with a general charge of sedition.

14. But as for the other part of the accusation, ver. 5, that I am a great promoter of the sect of the Nazarenes, I acknowledge this, that that way of worshipping the God of Abraham which Christ hath taught, and the Christians practise, which I suppose they mean by the word sect, or peculiar way of profession or religion, (see Acts xxvi. 5,) is the way that I do use; and in doing so, do agreeably to all that is written in the Mosaic law and the writings of authority among the Jews, by which they think themselves obliged:

15. And the main part of this is, that there shall be a life after this, and that all that ever lived here shall then be judged and rewarded, whether they be good or evil. And this is no more than these men themselves, all but the Sadducees, profess to believe and depend on.

16. In this religion and practice I am as careful as I can to live blamelessly, and to do my duty in all things towards God and man.

17. As for that which they mention of my profaning the temple, thus it was: Many years after my conversion to this way that they speak of, I was sent by the pious Jews, &c., of other parts to Jerusalem and Judæa, with their charity and free-will oblations, brought in for the service of God, ch. xi. 30;

18. And whilst I was doing thus, some Jews of Asia saw me in the temple, where I was far from profaning of it, as was suggested, ver. 6. and ch. xxi. 23, but was there in such a manner as the law of the Jews required of me; and they senselessly mistaking, affirmed that I carried Trophimus, a Gentile of Ephesus, into the temple, and so affirmed me to have profaned the temple. But this was a downright falsity, for which there was no other ground of affirming but only this, that he was seen with me in the city, (see ch. xxi. 29). And as I was in the temple without any such company there which might be said to profane it, so it is certain that I was not attended with any number of men that might bring me under suspicion of raising any sedition, ver. 5.

3 sect, ἀληθία, see ver. 5. and chap. xxvi. 5.
19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council.

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to 19. Or if any man living would affirm I had, he ought to come now in open court and testify against me here.

20. Nay for all these things I shall make mine appeal to these that are here present of their own sanhedrim, ver. 1, and desire they will testify, whether, when I was brought before their sanhedrim at Jerusalem, ch. xxiii., I was not dismissed with a good testimony from themselves, ver. 9, viz. that there was nothing of moment charged and proved against me; and let them speak, if it were not so.

21. There is, I am sure, but one thing that can by any be testified against me from the proceedings there, and that none but Sadducees will lay to my charge, who are engaged in the maintenance of their own tenets, and that chargeable upon all the Pharisees as well as me, viz. my acknowledging another life after this, ch. xxiii. 8.

22. When Felix had had this cognizance of the matter, and discerned how things stood, he deferred passing any sentence, saying, Concerning Christian religion, whether it were derogatory to the law of the Jews, I will determine when I have advised with learned men that know your pretensions, and that concerning the tumult said to be raised by Paul, when Lysias comes, whose testimony will decide it.

23. And he commanded the captain of the guard to keep Paul safe, but not as a close prisoner, and that any that would bring him any relief, or discourse with him, might freely do it.

24. And Felix' wife being a Jew, when she came, he thought fit to have her present, and sent for Paul, and bid him say what he had to say concerning the doctrine or gospel of Christ.

25. And Paul, in a discourse of that subject, insisted particularly on the great obligation that by the law of Christ lay on all men to observe justice between man and man, and to live chastely, either in conjugal or single life, (two virtues contrary to two special vices that Felix was particularly guilty of,) and withal of the severe judgment that all men one

4 he put them off, saying, When I know more exactly the things that belong to this way, and when Lysias the commander comes down, I will determine the business between you, ἐξάλατο αὐτοὺς, ἀκριβότερον εἴδος ταύτα τίς ἔχει, εἰτέχν. 5 Ὑπώνυμος ὁ Χιλαρχὸς καταβαί, διαγνώσθη καθ' ὃς ὅμως. 6 that Paul should be guarded, τηρεῖται Παύλον. 7 justice and continence, δικαιοσύνης καὶ ἕγκρατεσ.
OF THE HOLY APOSTLES.

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come,[a] Felix trembled, and answered, Go thy way for this time; [b] when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him.

27 But [c] after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Day should be called to for their offences in these and the like kinds. And as he insisted on these three branches of the Christian faith, wherein Felix was so much concerned, he fell a trembling, and being in pain to hear such doctrine, he broke him off abruptly, bidding him depart for that time, and he would find some other season to hear him again.

26. And being a taker of bribes, (note [a]) he hoped that money—

27. And when Paul had remained in custody under the time of Felix' procuratorship for the space of two years, Felix was by Nero removed out of his place, and Porcius Festus succeeded him; and though Felix had nothing to condemn in Paul, yet, merely to gratify the Jews at parting, he left Paul in prison.

CHAP. XXV.

NOW when Festus was [d] come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him, 3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

a See note [c] ch. xviii.

b other members of the sanhedrim accused Paul before him, and besought of him that favour, that he might be sent for to Jerusalem (meaning to lay some villains by the way to kill him as he came).

c that he had left Paul in prison at Cæsarea, ch. xxiv. 27, whither he himself would shortly go, and hear the cause betwixt them and him.

d the chief priests, said he, and the rest in authority among you, ver. 2, go down with me,—

8 but I will find a season and call for thee, καρπὸν δὲ μεταλαβῶν μετακαλέσωμαι σε.

1 entered upon the government, ἐνίσχετ ὰ τῇ ἐμφάσις.

2 was kept, τήρεταίς.

3 Let therefore, saith he, the men of power among you, οἱ διὰ δυνατοὶ ἐν διά, φησι.
6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, nor yet against the temple, nor yet against Caesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Caesar’s judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

12 And Festus, conferring with those of the Jewish Sanhedrim that were there, answered—

8. And he cleared himself against all the accusations, which were reducible to three heads: offences against the Mosaical law, profaning the temple, raising sedition against the government of the Romans, (see ch. xxiv. 5, 6.)

10. I am a Roman; and I ought to be judged, not by the Jewish sanhedrim or laws, but by the Roman; (and though I were liable to them, yet thou already discernest that they are not able to prove that I have any way trespassed against the Jews or their law;)

11. And if I have done any thing which by the Roman laws is punishable capitally, I will be content most willingly to suffer death; I desire no mercy: (this he did, knowing there was then no edict of the emperors against Christianity, see note [a] ch. xxvi.) But if all their accusations are invalid, if I am, as thou knowest I am, ver. 10, free from that charge of having wronged them, and being a Roman ought to be judged by the Roman laws, and none of them hath interdicted Christianity, there is then no reason I should be delivered up to my enemies to be my judges. It were absolutely unjust to do so; and from that intention of thine I make mine appeal to the Roman emperor, and desire that he may judge me, no man may deliver me unto them. I appeal unto Caesar.

12 Then Festus, sanhedrim that were there, answered—
when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

brought in an accusation to me, desiring—

to give sentence of capital punishment against any man, before that he—

17. And therefore that they must of necessity go to Cæsarea and accuse him. And when they came I used all expedition, and the very next day I went to the bench to hear this cause of Paul.

18. And upon hearing, I found him absolutely free from all capital crimes, all seditious practices, whereof they accused him, and wherein I suspected him to be most guilty.

Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19. And all that stuck was some disputable matters, questions against his particular way of serving or worshipping
him of their own God, and whether one Jesus were still dead, or whether he were risen again, as Paul affirmed.

And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and here, crying that he ought not to live any longer.

And making some scruple, whether it were fit for me to give sentence in this matter, or whether it were not better to refer him to the Jews' sanhedrim, to be judged there, Paul appealed to Caesar, claimed his privilege of a Roman, that he might not be delivered up to the Jews; and thereupon I remanded him to prison, till I could conveniently send him to Rome to Caesar.
25 But when I found that he had committed *nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withhold to signify the crimes laid against him.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul *stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me...
I was of that sect which is the strictest of all the rest in the Jewish religion, viz. a Pharisee.

And accordingly now I am accused for asserting the resurrection of the dead, which as it is a doctrine acknowledged by the Pharisees, so is it the fundamental promise made of old,

And generally depended on by the Jews, and in intuition thereof it is that they spend their time in piety and obedience to God: and yet for the believing and expecting this I am accused by these Jews.

This being by me asserted to be founded in the resurrection of Christ, that is the thing that is most disbelieved, God's having raised Christ from the dead. And why should that be judged so incredible?

I confess I was once of opinion that I was obliged to persecute this profession and doctrine of Christ.

was a principal actor, ch. vii. 56, and approver of the sentence, ch. viii. 1.

And in other cities beside Jerusalem I brought them into their courts, and used all rigid means to make them deny Christ; and was so fierce against them, that I forced them to fly to heathen cities, and then pursued them thither.

c pheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

d sanhedrim, ch. ix. 2.

1 stand questioned, ἐστηκα κρυφόμενος. 2 through all the consistories, κατὰ πᾶςα συνεκκαθάριστα: see note [d] Matt. vi.
13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:


17. Making a special choice of thee out of all the Jews and Gentiles, and now giving thee commission to go and preach the gospel to them: see ch. ix. 15.

18. To shew them their duty; to turn them from all their idolatrous sinful, to all gracious godly courses; from being the slaves of the devil, to be the servants of God; thereby to have their sins forgiven, and by believing in me to have an inheritance, a future eternal blissful portion, among the saints of God.

19. Upon this vision so glorious, and these words of Christ from heaven, I could not but yield:
20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21. And for this it was that I had like to have been killed by the Jews as I was in the temple.

22. But God rescued me, and accordingly I go on to do this, preaching nothing in effect but what is perfectly agreeable to the writings of Moses and the prophets:

23. That Christ should be put to death, and that by his rising again from death, both the Jews and Gentiles should be brought to believe on him.

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these

6 meet works of repentance, ἴσυ τῆς μετανολάς ἔργα. 7 Receiving therefore relief which was from God, Ἐπικούριαν οὖν τυχόν τῆς παρὰ τοῦ Θεοῦ. 8 he first by resurrection from the dead should shew, πρῶτος ἐξ ἀναστάσεως νεκρῶν ἐμπεῖρος καταγγέλλειν.
things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me that the Christian faith is the true.

29 And 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.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, tianity.) This man might have been set at liberty, if he had not appealed unto Caesar.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, a sea town of Mysia, (see note [a]

9 A little way, ἐν διαλυγφ. 10 a little and a great way, ἐν διαλυγφ καὶ ἐν πολλῷ.
tium, we launched, ch. xx.,) which was to sail along by Asia, we began our journey; one Aristarchus—

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us there-in.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Sal-mone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasaea.

9, 10. And being thus long upon the sea, and the sea beginning to grow tempestuous, as it is wont at that time of year, to wit, after the day of expiation, the great yearly fast, about which time the Michaelmas-flaws are wont to be on the seas, Paul would

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1 Or, that was about to sail, &c. (for the King's MS. reads μελέτον, which agrees with πλοείν,) we set out, ἀνήχθημεν.

2 came to, κατάχθημεν els: see note [a] ch. xxii.
past, Paul admonished them,
10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.
11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.
12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.
13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing, they sailed close by Crete.
14 But not long after there arose against it a tempestuous wind, called Euroclydon.
15 And when the ship was caught, and could not bear up into the wind, we let her drive.
16 And running under a certain island which is called Cauda, we had much work to come by the boat:

11. But the governor of the ship being also the owner of it, and so concerned to consider the danger, was of another mind, and the captain of the guard preferred his judgment before Paul's.
12. Especially considering that the haven, ver. 8, was no good winter harbour, in which respect most of the passengers advised to put out from thence, and endeavour to gain Phenice, an haven of Crete, situate toward &c., and there they might winter conveniently.
13. And by a calm southerly gale which came they thought this would be easily compassed; and therefore, considering the inconstancy of the wind, and that it might not hold long thus favourable, they made use of the first opportunity, and put out presently, and so got beyond the shore of Crete.

\[d\] the north-east wind: see note [a].
\[e\] we were fain to yield the ship to the force of the wind, and sail with it whithersoever it would drive us.
\[f\] the skiff that attended the ship was stuck or entangled, so that we could hardly get it to us.
17. But at last they got it, and then they made use of some artifices to secure them from splitting; and fearing they might fall upon some quicksand, to prevent that, strake sail—

9 disposed some of the goods out of the ship.

18. And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19. And the third day we cast out with our own hands the tackling of the ship.

20. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosened from Crete, and to have gained this harm and loss.

22. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23. For there stood by me this night the angel of God, whose I am, and whom I serve,

Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath for thy sake granted life and safety to all them that are with thee in the ship.

1 Nero, the Roman emperor: and God hath for thy sake granted life and safety to all them that are with thee in the ship.

9 carried, ἐφέρετο: ver. 15. 10 beaten with the weather, χεμαλωμένων. 11 Now having fasted a long time, Πολλής δὲ ἀστικάς ῥωρχοβοθη. 12 escaped, or, avoided.
25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country:

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the 13th boat into the sea, under colour as though they would have cast anchors out of the foreship.

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And 14 while the day was coming on, Paul exhorted them to refresh themselves with eating, telling them that they had so solicitously attended the fate of this fourteenth day as the special

1 Though I told you that no one person in the ship should perish, yet this was upon condition you would believe and trust God for your preservation, and the mariners stay and do their parts with all diligence, and not use this trick, some to escape, and leave the rest in the danger; if this be done, assure yourselves you will be drowned.

2 Hereupon the soldiers, to prevent the mariners' design, ran and cut the ropes of the skiff, and let it fall off into the sea.

3 And in the space between that and daybreak, Paul exhorted them to refresh themselves with eating, telling them that they had so solicitously attended the fate of this fourteenth day as the special

13 skiff, σκάφην. 14 until it began to be day, ἔχρι ὁ ἡμιλευ ἡμερα γίνεται. 16 advised, exhorted, παρεκάλει.
saying, 16 This day is the fourteenth day that ye have tarried and continued [d] fasting, having taken nothing. 

34 Therefore, saith he, I advise you all now to eat, for you shall escape the danger, and refreshing yourselves will the better enable you to bear the difficulties that you are to expect.

35 And he began, and gave them example, blessed God, and did eat.

36 And they did so also,

16 Expecting the fourteenth day, which is to day, ye continue without eating. Τεσσαρακοσι- δεκατην σήμερον ἡμέραν προσδοκώτες, διότι διατελέτε.  17 safety, σωτηρία.  18 discerned not, οὐκ ἐνεγίνωσκοι.  19 having an haven, ἔχοντα αὐγιάλων.
and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

AND when they were escaped, then they knew that the island was called [a] Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul...

20 the haven, τὸν αὐγαλὸν.

21 some things that came from the ship, τῶν τῶν ἀπὸ τοῦ πλοίου.

1 ordinary, τυχοῦσαν.

2 entertained us all, προσελήβησαν πάντας ἡμᾶς.

3 as Paul was turning a great many sticks and laying them on, συστρέψαντο τοῦ Π. φρυγάνων πλῆθος, καὶ ἔκαθον ἑκατοντα πληθος.

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had gathered a bundle of sticks, and laid them on the fire, a viper, driven out of her hole by the heat which there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had dis-  

4 by, or from, ἐκ.  
5 viper, ῥάπλον.  
6 viper: ver. 4.  
7 burst, ἐμπερασθεῖν.  
8 no evil, μηδὲν κρατοῦν.  
9 dysentery, δυσσεκεμέλη.  
10 This therefore being done, the rest, Τούτων ὁ δὲ γενομένων, ἡ λαίποι.
eases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum and Tres tabernae, the Christians in Rome hearing of our approach came out to meet us: whom when Paul saw—

some Christian professors, who would needs stay us with them a week, after which we parted from them, and advanced toward Rome: (see John vi. 17.)

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17. And after he had been there three days he deseoked to speak with the rulers of the consistory which common gaoler to secure them, but let Paul stay in a private house only with a soldier to guard him.

12 watched him, Ψυλλασας εν αετον.
pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had only to clear myself, not to lay any thing to the charge of any of my countrymen.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for concerning this sect, we know that everywhere it is spoken against.

23 And when they had appointed him a day, there came the Jews then had at Rome (see note [e] John i.) and when they came to him, he said unto them, Countrymen, though I have done nothing contrary to the laws or customs of the Jews, yet was I by the Jews at Jerusalem apprehended, and accused before the Roman procurator.

h no capital accusation brought against me.

i only to clear myself, not to lay any thing to the charge of any of my countrymen.

k asserting the resurrection of the dead, which is the result of all the promises of God to the Jews, and that every true Israelite depends on, I am thus imprisoned.

1 Christian Jews made any complaints against thee.

m this profession and doctrine of Christianity, we know that it is generally opposed by our brethren the Jews.

13 ill, ἀπαρχή.
many to him into his lodging; to whom
"he expounded and testified the kingdom
of God, persuading them concerning Je-
sus, both out of the law of Moses, and
out of the prophets, from morning till
evening;
24 And some believed the things which were spoken,
and some believed not.
25 And when they agreed not among
themselves, they de-
parted, after that
Paul had spoken one
word, Well spake the
Holy Ghost by Esai-
as the prophet unto
our fathers,
26 Saying, Go un-
to this people, and
say, Hearing ye
shall hear, and
shall not under-
stand; and seeing
ye shall see, and not
perceive:
27 For the heart
of this people is wax-
ed gross, and their
ears are dull of hear-
ing, 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 convert-
ed, and I should heal
them.
28 Be it known
therefore unto you,
that we should give over contending with this obdura-
tion of yours, and preach the gospel to the heathens, and
they will most gladly lay hold on it.
29 And when he

a he preached and made known at large the doc-
trine of the gospel, demonstrating from the law of
Moses, and the prophecies that were of force among
the Jews, the agreeableness and truth of the whole
Christian religion.
25. And when by this difference of minds there
began to be some falling out (or, arguing on both
sides, ver. 29.) between them, they departed, Paul
telling them at their departure, that this unbelief of
theirs was a thing which the prophet Isaias had
punctually foretold,
26. Saying, This people of the Jews will not receive
the gospel,
27. For they have contracted a perfect habit of ob-
duration and wilful deafness and blindness; to which
it is consequent, that they will not hearken to any
ways of reformation that should make them capable
of mercy.
28. It is therefore now to be expected by you, that
they will hear it.

14 will hear and not understand, and seeing ye will see and not—ἀκούσετε καὶ μὴ συνή
cal βλέπετε καὶ μὴ ἴσωσεσθε.
15 they hear heavily with their ears,
τοῖς ῥυγμοῖς ἀκούσαν·
16 convert.
had said these words, 
the Jews departed, 
and had great reason among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 
31 Preaching the kingdom of God, he did with all freedom, and openness, and confidence, (see note \[a\] John vii.,) and no man gave him any disturbance.

17 without any hinderance, ἀνεμολόγως.

END OF VOL. I.