A CONNECTED HISTORY
OF
THE LIFE AND DIVINE MISSION
OF
JESUS CHRIST,
AS RECORDED IN
THE NARRATIVES OF THE FOUR EVANGELISTS:
WITH
NOTES,
SELECTED FROM THE SHORT-HAND PAPERS
Of the late Reverend NEWCOME CAPPE.
TO WHICH ARE ADDED,
REFLECTIONS
 ARISING FROM THE SEVERAL SUBJECTS OF EACH SECTION.

By CATHARINE CAPPE.

"He that hath my commandments and keepeth them, he it is that loveth me.".................John xiv. 21.

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1809.
TO THE

Reverend CHARLES WELLBELOVED,

Theological Tutor of the Manchester New College;

MOVED TO YORK.

DEAR SIR,

I have peculiar pleasure in dedicating this Work to you, not only as it affords me an opportunity of publicly expressing the high esteem for your character, which an intimate and friendly intercourse of seventeen years, under circumstances peculiarly trying, has improved into a cordial and sincere friendship; but also, as the Notes, which form the most important part, were written by one, whose memory you cherish and revere, who felt for you the affection of a parent, and to the comfort and happiness of whose declining years, it was yours essentially to contribute.

But these are not all the motives which have pointed out the propriety of this address. The laborious station you hold in an Institution, formed on the principles for which the Bereans of old had the testimony
of an eminent Apostle in their favour*; principles of unspeakable importance to the best interests of religion and virtue; this arduous station, disinterestedly and generously undertaken by you, in circumstances highly discouraging, under patronage very inadequate, and with no view whatever to promote the peculiar interests of any sect or party, entitles you to distinguished regard.

Of the various talents and extensive learning requisite for such an undertaking, I shall not attempt to speak—let those who are more competent testify.—But allow me to express my best wishes, that the Seminary committed to your care, and which owes its present prosperity to your unremitting exertions, may continue to make yearly progress in respectability and usefulness; and that you may derive from it all the satisfaction and comfort to which your persevering and indefatigable labours have given you so just a claim. I am always, with every sentiment of affection and gratitude,

Dear Sir,

Your faithful and sincere Friend,

CATHARINE CAPPE.

* Acts xvii. 11.
PREFACE.

It is probably already known to some of the readers into whose hands this work may fall, that the notes, which constitute the most valuable part, were formerly transcribed by the Editor from remarks written in short-hand, on the margin of different Bibles, by her late honoured husband, the Rev. Newcome Cappe. From these, and other valuable papers, the transcripts from many of which have been already given to the public*, he dictated daily to his unlettered amanuensis, during nearly nine years of feebleness and languor; the effect of severe illness; and as the study of the scriptures in the original languages, constituted the delight of his life, whilst health and energy of mind were spared to him, so did the retracing of these ideas and former trains of thought, contribute afterwards to soothe and cheer the dreary hours of weariness and fatigue, which without this resource, must inevitably have succeeded: In the estimation of the Editor then, how invaluable would have been these notes, had they possessed no other merit! But I should not, on that account, have thought of

* See two volumes of Critical Remarks on various passages of Scripture. Also a volume of Sermons on devotional subjects.
obtruding them on the public: more especially as it seemed necessary, in order to give them their full effect, that the text to which they belonged, should be given in a regular connected history, taken from the narratives of the four Evangelists, accompanied by such reflections as were suggested by the several subjects, and that this part must necessarily devolve upon myself. Conscious of my own incompetence, I hesitated for some time about making the attempt, and although at length I resolved in the affirmative, yet still, when I consider the magnitude of the undertaking, and weigh against it my own slender attainments, the total defect of learning, the inadequate stock of general knowledge, and the want of early habits of application to study, I feel discouraged and alarmed—not indeed on my own account, for what is literary censure or praise, to one who has nearly attained the confines of three score years and ten? but lest through my deficiencies, "the way of truth should be evil spoken of." Will it then be inquired, why, under the full impression of this consciousness, was a labour, so arduous, undertaken? The answer is, that having these materials in my possession, I considered it as an indispensable duty to make the best use of them in my power, and by so doing, to exhibit to others those clear and interesting views of the ends and objects of the Christian dispensation; some of them, as I believe, peculiar to Mr. Cappe, contained in these notes, and which
press upon my own mind with all the force of incontrovertible truth: views, which in my estimation, are the only ones, that in this age of philosophical research, can stand the test of rigid investigation, and which the closer they are examined, the firmer they will strike their root.

To inquire how much more ably the work had been executed, had Mr. Cappe's pen, instead of my own, made the required additions, and completed the plan, could lead only to unavailing regret. With all its imperfections, it is the best that existing circumstances would admit, and here I must rest my apology. In the arrangement of the text, there may be some mistakes, and in the series of reflections, some repetitions, which, by deferring the publication till it could again and again have been revised, might possibly have been corrected; but, in my situation, I did not think it justifiable to run that risk; the duty seemed clear, respecting a person of my age, "to work whilst it is called to-day, because the night must inevitably soon come, in which no man can work."

With regard to the notes themselves, as they were most of them transcribed under very unfavourable circumstances, I may have made some mistakes; I may sometimes have misunderstood, and consequently have misrepresented, their true meaning; or at least, I may not have done full justice to the sentiments they were meant to
convey; and I shall certainly lament, if any deficiencies, or inaccuracies of mine, should attach to the memory of one, so highly and justly beloved and revered; but if I should have been thus unfortunate, conscious of having done the best in my power, I shall not be deeply afflicted: the shafts of calumny, or of uncandid criticism, will not now affect his peace; and, "when the days of the years of my pilgrimage too are over," when we meet again in other scenes and other circumstances, if the subject of the present work should then pass in review before us, and I should be convicted of such errors and mistakes, I know that he will forgive me "this wrong!"

The principles of interpretation adopted by my late husband are the more entitled to attention, as they are opposed in their very nature to the zeal of party spirit. He could have no interests to serve, but those of truth and virtue*; no latent predilections connected with his future prospects in the world, which, unknown to himself, might influence his scriptural researches; but, as some of these inquiries have issued in conclusions which diverge considerably from generally received opinion; I do not expect, whatever may be their real character, that they will escape censure. The candid reader, however, will attend to the evidences adduced in their favour, and will

* See Memoirs of the Life of the Author, prefixed to the volume of Discourses on Devotional Subjects.
PREFACE.

accede to, or reject them, as may best accord with the most accurate and impartial judgment he is enabled to form.

I would beg leave further to remark, that if the ideas formed of the Christian dispensation, as here developed, are founded in truth, it will thence appear, that entire devotedness to the will of God, as exemplified in the conduct of our blessed Redeemer, (who "lived, and died, and rose, and ascended, that he might be Lord both of the living and the dead";) and that we, "not being conformed to this world, might be transformed by the renewing of the mind into his image") is the very sum and substance of his religion; the sacred charter by which we hold both its present and future blessings. And would it not thence follow, which indeed appears to my mind a strong presumptive argument in favour of this conclusion, that as, "Without holiness no man shall see the Lord," so that with it, to whatever sect or party he may nominally belong, he may rest secure of the divine acceptance? I would add further, that were the justice and truth of this sentiment universally admitted, we should hear no more of those mutually keen reproaches for differences of opinion, on matters merely speculative, which envenom the pen of controversy, embitter the intercourse of society, keep Christians aloof from each other, and

† Rom. iv. 9. † Heb. xii. 14.
disgrace our common faith. Is it no argument in its favour, that the philosophical unbeliever might thence be induced to pause, perhaps to examine, and consequently to overcome his scepticism? that the ignorant blasphemer, driven from his strongest hold, would be compelled to withdraw his unhallowed triumphs? for whatever he might do in practice, he would not dare, in the way of argument, to wage open war against a religion, whose sanctions were simply those of universal righteousness against a kingdom which has for its sole object to put an end to all the wretchedness, sin, and misery, brought into the world by the prevalence of the selfish, the malignant, and the sensual passions? a kingdom which must finally subdue all other kingdoms, and which must necessarily endure, like its divine Author, from everlasting to everlasting.

In the arrangement of the narrative, I have been principally guided by the outline of a harmony of Mr. Cappe's, taken from the histories of St. Luke and St. John, which goes upon the supposition that the 5th and 6th chapters of John have been transposed, and that the miracle of feeding four thousand in the wilderness, preceded that of feeding the five thousand. It was also his opinion, as will appear from the notes, that the precepts and admonitions of Christ, as given in what is commonly called the Sermon on the Mount, were not all delivered at one time, but that they rather arose out of the several
occasions as given by Luke in the 6th chapter, and in
other parts of his gospel; and I have consequently en-
deavoured to arrange the series of events in conformity
to these ideas. He has given his reasons for these
several opinions in some manuscript dissertations now in
my possession, which appear to my mind perfectly satis-
factory, but which cannot at this time be laid before
the reader, without too greatly enlarging the bulk of this
publication.

The construction of the phraseology, as well as the very
words of the common version, is very generally adopted
in the combined narration, except in a few instances
where the terms are nearly obsolete, and where the dif-
ference is merely verbal. For instance, Luke 17:11 in-
stead of "well stricken," *far advanced in years* has been
preferred. The terms *holy Spirit*, have uniformly been
adopted instead of *holy Ghost*: and the words *homage*, or
*obeisance*, are generally substituted instead of "*worship.*"
For it is to be observed, that magnificent as were the
ideas and expectations of the Jews, of the future glory
of their Messiah, they would have been exceedingly
shocked at applying to him those terms of supreme
adoration which they believed, and justly believed, to be
exclusively due to the supreme Ruler and Lord of all.
For instance, *When Herod insidiously inquired of the
chief priests and rulers,* 'Where Christ was to be born,
that he might come and worship him,' it certainly was
no part of his intention to signify, that he meant to pay him divine honour, strictly so called; neither would they have endured the idea, of whom the inquiry was made, had such been his intention; and the same observation applies with equal force to every other instance throughout the gospels in which the like phraseology occurs.—The interjection *alas for*, has been substituted for, *woe unto*, &c. on the authority of Mr. Wakefield and Bishop Newcome, and as having less the air of a denunciation: The reader, if he wishes it, may see the subject ably and critically discussed by the late Professor Campbell, in one of the notes affixed to his translation of the gospels. vol. ii. pages 548—550.

It was suggested to me by a friend, for whose opinion I have the greatest deference, that the work would be more complete, and to some minds more satisfactory, if the names of the different Evangelists from which the narrative is taken, together with the chapter and verse, were retained in the margin in the printed copies; in like manner, as they were arranged in the Manuscript; and in fact this was originally my own intention; but I afterwards found that the additional labour of the printer, and the necessarily enlarged size of the work, would so much increase the price, as greatly to impede, if not wholly to prevent, its circulation; and it therefore became necessary to relinquish the idea, and to substitute the present method of placing the book, chapter, and verse, from which the account is taken, at the head of each section.
PREFACE.

It will appear that Mr. Cappe's ideas of the duration of the public ministry of Christ, and which, of course, I have adopted, differed considerably from that of most other writers upon the subject; and for this opinion he has also stated his reasons in some notes, attached to the outline of the comparison of the series of events as recorded by Luke and John, which has been already adverted to, and of which I have so much availed myself. But in respect to the perfect accuracy of this statement, if it could be demonstrated, I am the less solicitous, as the exact length of time which his ministry lasted, does not in the least affect the connexion between the several discourses of Christ, and the occasions which gave rise to them; or at all prevent the reader from forming, in his mind, that orderly arrangement of the manner in which the several leading events, recorded in the gospels, succeeded each other, which is so important to his forming a clear, distinct, and comprehensive idea of the whole.

The two genealogies of Christ, as given by St. Matthew and St. Luke, have been separated by a mistake which was not discovered until the sheets were thrown off; but for this single error it were in vain to make an apology, as it is not probable but that in a work so com-

* On the great desirableness of doing this, see some excellent observations in the preface to an admirable little work, (p. vi. vii.) entitled, An introduction to the Geography of the New Testament, &c. by the Rev. Lant Carpenter, D. D. 1806.
plex and difficult, many other mistakes, and some perhaps of greater magnitude, will certainly appear. The Author can only repeat, that it has been executed to the best of her ability, that no labour has been spared, and that if the reader should reap any portion of the inexpressible satisfaction, which she herself has derived, from a more careful and attentive perusal of the sacred records, these defects will seem light in the balance, and he will not require an apology.

The works of the late Mr. Cappe, to which references are made, or from which quotations are taken in the following work, are, “Discourses on Providence,” printed for J. Johnson, St. Paul’s Church-Yard, 1795; “Critical Remarks on many important passages of Scripture,” two volumes, 1802; and, “Discourses chiefly on Devotional Subjects,” 1805; printed for J. Johnson, St. Paul’s Church-Yard, and for J. Mawman, Poultry.

ERRATA.

Page 63, for Section vii. read Section viii.
Page 89, John iii. 22, read John iii. 22—36.
Page 3, be witness, read, bear witness.
Mark of Abbreviation (E.) signifies Editor.
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Jewish Festivals instituted by Moses.

The Passover—towards the end of March.
The Pentecost—about the middle of May.
The feast of Tabernacles—towards the end of September.

The feast of Dedication—celebrated about the beginning of December, was not instituted by Moses, and therefore the attendance upon it was not in like manner generally obligatory. See an account of the rise of this institution, p. 363, note 1.

According to the arrangement of the series of events in the public ministry of Christ, adopted in the following work, it included three Passovers, and lasted two years and a few months.
HISTORY OF THE LIFE OF CHRIST.

SECTION I.

Events previous to the birth of Christ as related in the gospel of St. Luke.......Introduction of the historian—The birth of John foretold to his father Zacharias, a priest of the course of Abijah, during the time of his administration in the Temple—Prophecy of the Angel respecting the office and character of the baptist. LUKES i. 1—25. Reflections.

Since many have undertaken to prepare an account of those things which are most surely believed among us, even as they delivered them unto us who from the beginning were eye witnesses, and ministers of the Word; 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, that thou mightest know the certainty of those things wherein thou hast been instructed.

There was in the days of Herod the King of Judea, a certain Priest named Zacharias, of the course of Abi-

1 "Ministers,"—viz. the Apostles, it being their peculiar character to be eye witnesses of the miracles and life of Christ. Mark iii. 14. "And he ordained twelve, that they should be with him."

2 "of the Word,"—viz. of Jesus Christ: See on John i. 1.

3 "perfect understanding," &c.—Jerome says, (de vir. illust. chap. 7.) that "Luke learned his gospel not only of Paul, but of the other Apostles who had conversed with our Lord in the flesh."
jah 4; and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless 5. And they had no child, because that Elizabeth was barren; and they were both far advanced in years.

And it came to pass that, while he executed the Priest's office before God in the order of his course, according to the custom of the Priest's office, his lot was to burn incense when he went into the temple of the Lord 6. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an Angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him he was troubled and fear fell upon him. But the Angel said unto him, "Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a Son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the holy spirit 7 from his

4 "course of Abijah;"—the eighth in order of the twenty-four appointed by David. See 1st Chron. xxiv. 10.

5 "blameless."—Strict and exemplary observers of the whole of the Mosaic law.

6 "his lot was to burn incense when he went into the temple of the Lord,"—rather, "his lot was to go into the temple of the Lord and to burn incense."

7 "filled with the holy spirit,"—with active and ardent zeal.—See notes on the temptation of Christ. Crit. Remarks, ii vol. p. 58—69, where the import of this phrase in its several connections is fully considered. (E.)
Mother's womb. And many of the children of Israel shall he turn to the Lord their God. 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.” And Zacharias said unto the Angel, “Whereby shall I know this, for I am an old man, and my wife far advanced in years.” And the Angel answering said unto him, “I am Gabriel that stand in the presence of God, I am sent to speak to thee and to show thee these glad tidings. And behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believedst not my words which shall be fulfilled in their season.”

And the people waited for Zacharias, and wondered that he said so long in the temple. 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. And it came

8 “from his Mother's womb,”—from very early life. Comp. Ps. lvi. 3; Isaiah xlvi. 8; xlix. 1, 5.

9 “before him,”—i. e. before Christ.

10 “in the spirit and power of Elijah,”—i. e. with the like spirit and power, the like active and ardent zeal: a manifest renewal of Malachi’s propheesy.—Ch. iv. 5, 6, and a claim for John to the character of the forerunner of Christ.

11 “the hearts of the fathers,” &c.—The attention and respect of the Jewish people from whom John and Jesus were descended, to the Messiah and his harbinger, to their awful warnings, and wise counsels.

12 “the disobedient,” &c.—Those who might be unwilling to receive Jesus as the Messiah; to recover them to just ideas and just sentiments in respect of him, and thus to make ready a people fitted for him to rule over in mercy.
to pass that as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elizabeth conceived, and hid herself five months, saying, "Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men."

13 "my reproach;"—Barrenness was so considered among Jewish females. See Gen. xxx. 23; 1 Sam. i. 6.

**REFLECTIONS.**

HOW honourable is the testimony borne by the Evangelist to the character of Zachariah and Elizabeth; that "they walked in all the statutes and commandments of the Lord blameless"—including doubtless the moral as well as the ceremonial law. How happy those whose conduct is deserving of such an encomium! These high attainments in strict obedience to the will of God, would peculiarly fit them for becoming the parents of the baptist; and would doubtless prompt, as well as enable them, from the earliest dawn of reason, to bring up their son in such principles, and form him to such habits, as should enable him to fulfil all righteousness.

Had Zachariah and Elizabeth deferred the religious instruction of their son, according to some modern systems of education; forborne to acquaint him with the leading principles of the Mosaic institution, and of those especially which enjoined the most perfect obedience to all its requisitions, until he was fully able to comprehend the reason of their being enjoined, would he have been so early distinguished for "a holy spirit?" Would he have been preserved so pure and undefiled—separate from sinners, so holy and exemplary in the whole of his
future conduct? If the good seed had not been sown, would no tares have sprung up? Would he then have been fitted for and appointed to the honourable employ-
ment of becoming his harbinger, who was to bring in "an everlasting righteousness—to be a light to lighten the Gentiles, and to be the glory of his people Israel?"

In the extraordinary events which preceded the birth of the Messiah and his illustrious harbinger, we see a continuation of the same providential attention, even at the expense of supernatural agency, which had been displayed all along from the first calling of Abraham during a period of nearly two thousand years. And here we cannot but inquire, for what purpose was all this? Could it be an event of no moment that was the subject of such long, so great and solicitous preparation? Was it a trifle that Divine Wisdom thought fit thus to usher into the world? Was it an unimportant blessing that the father of mercies thus recommended to mankind? If not; if on the contrary the gospel of Christ be a source of light—a rule of life—a charter of hope—a serious warning concerning the final issues of our present con-
duct, must not the rejection, must not the neglect of it, be attended by very serious, momentous, and important consequences? Who can exalt himself against God and prosper? It will surely one day be found a very serious thing to have been a Christian, or to have had it in our power to have become such; of great and unspeakable moment, to augment our future happiness, or to aggra-
vate our future condemnation. "He that hath ears to hear, let him hear."

B 3
SECTION II.

Continuation of the account given by Luke, of events previous to the birth of Christ. Address of the Angel to Mary—The birth of Christ and his future greatness foretold—The piety of Mary—her visit to Zachariah and Elizabeth—The thanksgiving of Elizabeth—Mary's hymn of praise—Birth of John the baptist—The thanksgiving of Zachariah. Luke i. ver. 26, to the end.—Reflections.

NOW in the sixth month the Angel Gabriel was sent from God, unto a city of Galilee named Nazareth; to a Virgin espoused to a Man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And the Angel came in unto her and said; "Hail, thou that art highly favoured: the Lord is with thee: blessed art thou among women." And she was much troubled, and considered what kind of salutation this could be. And the Angel said unto her, "Fear not, Mary: for thou hast found favour with God. And behold thou shalt conceive in thy womb and shalt bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called Son of the Most High: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Then said Mary to the Angel, "How shall this be?, seeing I know not a Man?" And

1 "how shall this be?"—how will this issue? In Mary's prophetic triumph recorded in the 47th and 48th verses, there are traces that the fear of disgrace had oppressed her mind.
the Angel answered and said unto her, "The holy spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God." And behold thy cousin Elizabeth she hath also conceived a son in her old age; and this is the sixth month with her that was called barren; For with God nothing shall be impossible." Then Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the Angel departed from her.

And Mary arose in those days, and went into the mountainous country with haste, into a city of Judea, and entered into the house of Zachariah and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, that the babe leaped in her womb, and Elizabeth was filled with the holy spirit, and she spake out with a loud voice and said, "Blessed art thou among women; and blessed is the fruit of thy womb. And whence is this to me that the Mother of my Lord should come to me? for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she who believed, that there would be a performance of those things which were told her from the Lord."

2 "the holy spirit," &c.—Comp. verse 28, where the Angel says, 'the Lord shall be with thee, and his favour shall protect thee.'

3 "shall overshadow thee,"—as a refreshing shade, shall preserve thee from evil. Comp. Psalm cxxi. 5.

4 "that holy thing;"—rather, that holy progeny. Archbishop Newcome translates, that holy child. (E.)

5 "with the holy spirit,"—holy zeal, overflowing piety, unrestrainable devotion; energetic religious sentiment powerfully bursting into utterance. See Crit. Remarks already referred to.

6 "of my Lord,"—of him who is the appointed ruler over Israel.
And Mary said, "My Soul doth magnify the Lord: And my Spirit rejoiceth greatly in God my Saviour. For he hath regarded the low estate of his handmaiden: For, behold, henceforth all generations shall call me blessed. For he that is mighty hath done to me great things, and holy is his name; and his mercy is on them that fear him from generation to generation. He sheweth strength with his arm, he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted those of humble state. He hath filled the hungry with good things: and the rich he hath sent empty away. He helpeth his servant Israel, in remembrance of his mercy: as he spake to our fathers, to Abraham, and to his seed for ever." And Mary abode with Elizabeth about three months, and returned to her own house.

Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her kindred heard how the Lord had shewn great mercy toward her, and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child: and they called him Zachariah, after the name of his father. But his mother spake, and said, "Not so: but he shall be called John." And they said unto her, "There are none of thy kindred that are called by that name." And they made signs to his father, how he would have him called. And he beck-

7 "the low estate,"—alluding probably not so much to her obscure station, for on this account merely she would not be slighted or disregarded by her equals, as to some late suspicion or disgrace that had attached to her character.

8 "holy is his name,"—separate from all iniquity—his faithfulness may be relied on.

9 "scattered the proud;"—set aside the proud.
oned for a writing tablet, and wrote, saying, "His
name is John." And they marvelled all. And his mouth
was opened immediately, and his tongue was loosed, and
he spake and praised God. And fear came on all who
dwelt round about them; and all these sayings were re-
ported throughout all the hill country\textsuperscript{10} of Judea. And
all those 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.

And his father Zachariah was filled with the holy
spirit, and prophesied, saying, "Blessed be the Lord
God of Israel: for he hath visited and redeemed his
people; And hath raised up a horn\textsuperscript{11} of salvation for us
in the house of his servant David; As he spake by the
mouth of his holy prophets that have been since the
world began\textsuperscript{12}. That we should be saved from our
enemies, and from the hand of all that hate us; to per-
form the mercy promised to our fathers, and to remember
his holy covenant, the oath which he sware unto our
father Abraham, that he would grant unto us, that we
being delivered from the hands of our enemies\textsuperscript{13} might

\textsuperscript{10} "throughout all the hill country."—If these transactions had
not really taken place, who would have ventured to have published
an account of them so early?

\textsuperscript{11} "horn,"—an emblem of power and dignity. The ancients
represented their gods, heroes, rivers, and even sacred trees with
horns; the coins of the kings of Persia, of Alexander and his suc-
cessors, represent their princes with horns.

\textsuperscript{12} "since the world began,"—from very ancient times. See

\textsuperscript{13} "from the hands of our enemies."—It is observable that
Zacharias, in this fine prophetic hymn relating to the future glory of
the Messiah, seems to have fully imbibed the erroneous expectations
of his countrymen, respecting the sort of glory to which he would
attain. (E.)
serve him without fear, by holiness and righteousness before him, all our days. And thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

And the child grew and waxed strong in spirit, and was in the deserts until the day of his shewing unto Israel.

REFLECTIONS.

It is worthy of remark how very few particulars are recorded of the history, the life, or the character of Mary, as if the Evangelists were aware of the idolatrous homage which Christians would hereafter pay to her memory. We may fairly presume however that she was early distinguished for virtue and piety; a conclusion to which we are authorized, not alone from her being selected by divine appointment to be the parent, and consequently to be entrusted with the infant years of the greatest personage who ever appeared among the sons of men,—of him who was hereafter to be the Way, the Truth, and the Life; but also from the manner in which she received the heavenly Messenger.—"Behold the handmaid of the Lord, be it unto me according to thy word!"

We shall not go into the question how far the birth of Christ was strictly miraculous, a question which appears to us of comparatively small importance if it could be
satisfactorily decided. It is sufficient to know, what every Christian will admit, that all the circumstances of it were under the especial direction of Divine Providence. The leading ideas in the fine hymn of Mary, on the congratulations of her friend Elizabeth, appear to have been taken from that of Hannah, recorded in the second chapter of the 1st of Kings, on the birth of her son, the prophet Samuel,—the same simplicity, elevated piety, supreme reverence for, and entire dependence on the goodness of God, are the characteristics of both. Mary, no doubt, had been early accustomed to study the sacred writings of the Old Testament, and had thence imbibed that devotional spirit which ever increases the happiness, as it purifies the character, of him who has the happiness to possess it. There is evidently, as it has been already observed, a particular allusion in Mary's hymn, to something unpleasant in her situation. 'What, though I should be despised, and of low estimation in the eyes of men, that almighty Being who knows my innocence will assuredly be my protector—he will so mercifully direct all events that his own transcendent goodness in most effectually promoting the virtue and happiness of all, will be completely manifested.' Such is the language that it speaks, such the sentiments by which it is pervaded.
SECTION III.

Genealogy of Christ as given by Matthew—Doubts of Joseph—Encouragement of the Angel—Decree of Augustus Cæsar—Birth of Christ—Appearance of the Angels to the Shepherds. MATT. i. 1, to the end. LUKE ii. 1—20. Reflections.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed by Ruth; and Obed begat Jesse; and Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Uriah; and Solomon begat Roboam; and Roboam begat Abijah; and Abijah begat Asa; and Asa begat Jehosaphat; and Jehosaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Joatham; and Joatham begat Achaz; and Achaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jeconiah, and his brethren, about the time they were carried away to Babylon; and after they were brought to Babylon, Jeconiah begat Salathiel; and Salathiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary; of whom was born Jesus who is called CHRIST.
THE LIFE OF CHRIST.

So all the generations, from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations.

Now the birth of Jesus Christ was thus. When as his mother Mary was espoused to Joseph, before they came together she was found with child of the holy spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, purposed to put her away privately. 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 spirit. And she shall bear a Son, and thou shalt call his name Jesus, for he shall save his people from their sins." Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel," which, being interpreted, is, God with us. Then Joseph

1 "before they came," &c.—before she was taken to her husband's house.

2 "of the holy spirit,"—by the special providence of God, according to Divine counsel.

3 "just,"—merciful, conscientious.

4 "thou son of David."—The Messiah being to descend from David, this address of the angel to Joseph as his son, would have some tendency to compose his mind, and to prepare it for what followed.

5 "of the holy spirit,"—of great or divine favour.

6 "his people,"—his subjects, those who receive him as the Messiah.

7 "from their sins,"—shall put them into a place of safety—deliver them from the wrath to come on this devoted country: Comp. Matt. iii. 12.

8 "that it might be fulfilled,"—so that it was fulfilled.
being raised from sleep, did as the Angel of the Lord had commanded him, and took unto him his wife, and knew her not till she had brought forth her first born Son, and he called his name Jesus.

And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be enrolled. (And this enrolling was first made when Cyrenius was governor of Syria.) And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, unto the city of David which is called Bethlehem, (because he was of the house and lineage of David,) to be enrolled with Mary his espoused wife, who was great with child. And so it was that while they were there, the days were accomplished that she should be delivered, and she brought forth her first-born Son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the Inn.

Now there were in the same country Shepherds abiding in the field, keeping watch over their flock by night: And behold, an Angel of the Lord came upon them, and the glory of the Lord shone round about them; and they feared greatly. And the angel said unto them; “Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign unto you; ye shall find

9 “took unto him his wife,”—received her to his own house.
10 “all the world,”—all the land; i.e. of Judea.
11 “when Cyrenius,” &c.—rather when the affairs of the province were under the management of Cyrenius, who was afterwards governor of Syria. We may here observe a remarkable provision of Providence, that Cyrenius, by this measure at this time, unknown to himself, should be the instrument whereby the prophecy was fulfilled that the Messiah should be born at Bethlehem.
the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the Angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good-will towards men."

And it came to pass when the Angels were gone away from them into Heaven, the Shepherds said one to another, "Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they went with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the things they had heard concerning this child. And all they that heard it, wondered at those things which were told them by the Shepherds. But Mary kept all these things and pondered them in her heart. And the Shepherds returned, glorifying and praising God for all the things which they had heard and seen, as it had been told them.

REFLECTIONS.

THE wisdom of God ordained, that he who was to be the great Exemplar of human duty and of human destination, should be brought into the world and pass through it, in the lowest and most trying circumstances, erecting thereby an everlasting monument to this great and important truth; that neither riches, high station, or worldly honour are any proof of the merit of their possessors, or any mark of the Divine favour. Are human creatures ever liable to mistake false glory for that which is really such? to run the wild career of vanity, pride, and ambition? then may we perceive the goodness, as well as the wisdom of God in this arrangement.
The birth of Christ had been foretold in various forms and by a long succession of inspired prophets, from the moment in which Moses began this series of predictions, to the time in which Malachi concluded it. The voice of prophecy had now indeed been silent 400 years, and there seems to have been no extraordinary communications between heaven and earth till the period of their renewal by the Angel's message which announced that birth. Reasoning from analogy one would have expected such a renewal of intercourse previous to that event, and hence some presumptive evidence arises in favour of the extraordinary occurrences above related. Among the most striking of these, is the appearance of the Angel to the Shepherds—how great would be their astonishment!—and how irresistibly must their minds have dilated with pious transport, whilst they listened in the silence of the midnight hour to the elevated song of the heavenly chorus, in true sublimity perhaps unequalled—"Glory be to God in the highest, on earth peace, good will towards men!" Tell us, ye mighty conquerors, in comparison with this, what are your boasted victories?—Ye mark your destructive progress by rapine, oppression, and slaughter, the tears of the widow and the cries of the orphan—The child of Bethlehem appears to conquer only by his transcendent virtue—he comes into the world to bring in the reign of everlasting righteousness.—How worthy a theme of triumph to those enlightened celestial spirits who join day and night in the exalted strain—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, and praise with him that sitteth upon the throne for ever and ever." "Praise our God all ye his servants, and ye that fear him both small and great."
SECTION IV.

Christ brought by his parents to be presented in the Temple at Jerusalem—Thanksgiving and prophecy of Simeon—Testimony of Anna. LUKE, chap. ii. verses 21—38. Reflections.

AND when eight days were accomplished for the circumcising of the child, his name was called Jesus, the name given to him by the Angel before he was conceived in the womb. 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 first 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 this man was righteous and devout, waiting for the consolation of Israel. And it was revealed to him by the holy Spirit that he should not see death, before he had seen the Lord’s anointed. And he came in the spirit into the Temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, Simeon took him up in his arms,

1 “consolation.”—This appellation was by the Jews appropriated to their Messiah. ‘The days of Israel’s consolation,’ were the terms in which they frequently spake of his advent and his kingdom. So general was the expectation, and so great their desire of his appearance, that for a considerable time before his birth the phrase, as I hope for the consolation of Israel, was one of their forms of vehement assertion.
and blessed God, and said, "Now, Lord, lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to enlighten the Gentiles and the glory of thy people Israel. And Joseph and his Mother marvelled at those things which were spoken of him. And Simeon blest them, and said unto Mary his Mother, "Behold this Child is set for the fall and rise of many in Israel; and for a sign which will be spoken against; (yea a sword will pierce through thine

2 "have seen thy salvation,"—have seen this child, the author of it.

3 "before the face of all people,"—of all the surrounding nations, who have been witnesses of the stupendous preparations which from the earliest periods of time have been made to introduce him into the world. The calling of Abraham, and the whole of the Jewish peculiarity, being preparatory to the coming of Christ.

4 "a light to enlighten the Gentiles."—Probably Simeon thought this would be effected by extending the knowledge of God according to the Jewish scriptures; for there was an ancient prophecy concerning the law going forth from Zion.

5 "the fall and rise."—The common version, viz. the fall and rising again, would naturally lead to the apprehension that it was the design of Simeon to speak of Christ as appointed for the fall of many in Israel, and afterwards for their recovery from that fall; as if both the fall and rising again had respect to the same persons. But there is no such limitation in the words of Simeon as they are given in the original, and they had better therefore have been left in their natural extent. It seems most probable that he here speaks of different persons; of the fall of some, and the rise of others; and that his sense is, that by means of this child the fates of many in Israel would be determined; some would be raised from their low and despised condition, and others cast down from that rank of eminence and reputation to which they had previously been elevated.

6 "a sign which will be spoken against."—Christ is here described by Simeon as a sign, either in the same sense in which his mighty works are frequently in Scripture called signs and wonders; viz.
own soul also; so that the thoughts\(^8\) of many hearts will be so revealed."

something that would attract the notice, and awaken the astonishment of mankind; or, he is so called in the same sense in which any object towards which the flight of an arrow is directed may be called its sign or mark; and such is the literal meaning of the word here rendered sign: and in this view, Christ is represented as the mark of calumny; the object against which its sharpest arrows would be aimed.

7 "A sword will pierce," &c.—These words have been supposed to relate solely to the sufferings of Mary, without respect to the sufferings of her Son. It has been said that the prophecy was fulfilled in the slanders that were cast upon her, and still more literally in that cruel death which she is reported to have suffered. This may be the true interpretation, but we know nothing certainly, either of the life or death of Mary, and it is more natural to suppose that what Simeon here foretells of her sufferings, alludes to the sufferings of her Son.—That they are the sufferings of natural affection and sympathy, and therefore that the prophecy, although obliquely, yet principally relates to the sufferings that awaited Christ. This sense is very well supported by the language of all nations, as well as by the style of Scripture; sharp affliction, sore distress, a wounded spirit, and a bleeding heart, are no uncommon metaphors; moreover, give the words this interpretation, and the prophecy is then complete: for it fully comprehends not only the issue of his ministry to men, but, so far as the scene of his humiliation should extend, the issue of it to himself also. Dr. Campbell’s version favours all these ideas. "This child is destined for the fall and rise of many in Israel, and to serve as a mark for contradiction (yea thine own soul shall be pierced as with a javelin.) Vol. ii. p. 202, narto edition.

8 "that the thoughts," &c.—By which means the thoughts, &c. The common version by substituting the conjunction that, instead of the rendering here adopted, represents the revelation of the thoughts, &c. as the end for which Christ was set up; i.e. as the design and object of Providence in that remarkable appointment; But this is by no means the sense of the passage, which is a prophetic declaration of the consequences that would follow the obliquity, ignominious sufferings, and death of Christ. By their belief or unbelief, the hearts
And there was one Anna, a prophetess, the daughter of Phanneel, of the tribe of Aser; she was of great age and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, who departed not from the Temple, but served God with fastings and prayers night and day; she also coming in at that instant, gave thanks likewise unto the Lord, and spoke of him to all those that looked for redemption in Jerusalem.

Of men were revealed; that is, made known, and therefore it is that faith is counted to them for righteousness, and spoken of as giving a claim to divine favour. To believe, is of itself no virtue; to disbelieve, is of itself no vice. Faith is not so properly a virtue, as the index of a virtuous mind; nor is infidelity so properly a vice, as the betrayer of an evil disposition. To believe, when ease, and honour, and national emolument were on the part of unbelief; when faith involved in it the estrangement of the dearest connexions, and exposed its votaries to persecution, imprisonment, and death, was an infallible argument of an honest and pious mind.

9 "of him," viz. of Jesus.

10 "in Jerusalem,"—in Israel.—Here is a great chasm in St. Luke's history, which takes no notice whatever of the events recorded in the 2d chapter of Matthew, which must, however, have happened previous to the return of Joseph and Mary to reside at Nazareth; for it is evident that the visit of the Magi must have taken place after the presentation in the Temple; otherwise, from their presents to her, Mary would have been enabled, as well as disposed, to make the greater offering at her purification, Lev. xii. 2, 6; 8. Moreover, considering the alarm of Herod, and the interest excited in Jerusalem by the inquiry of the Magi, Jesus could not afterwards have been brought safely to the Temple, and so particularly noticed there. The whole will be reconciled, if we suppose that after the presentation, Joseph and Mary returned to Bethlehem a second time, and after receiving the visit of the eastern philosophers, fled from thence into Egypt. If this is not affirmed, neither is there any thing in the history that contradicts the supposition.
REFLECTIONS.

Among the numerous prophecies respecting Christ, one of the most remarkable is that of the venerable Simeon; remarkable for the singular coincidence of circumstances necessary to its production; for the extensive range taken, and for the peculiar propriety of the honour which by this means was done to the Messiah, on his being first introduced into the Temple. We shall confine our remarks to the last of these particulars. That some public testimony should have been borne to him, is perfectly analogous to what we daily observe in the ordinary dispensations of providence, in which we may generally remark some previous preparation in the disposition of human circumstances for the introduction of any new and extraordinary event, and what event so extraordinary and unique as the birth and mission of Jesus Christ?—Surely then it was fit that he who had been the subject of so many prophecies; he in whom all the treasures of wisdom were hereafter to be lodged; he who was to instruct all people's tongues and kindreds, not merely concerning their interests in this life, but with regard to their everlasting fate; he who was finally to banish from the world all ignorance and sin; who was to establish a kingdom which would comprehend and survive all other kingdoms, and exalt its faithful subjects to perfect righteousness and eternal glory; surely it was fit, and might reasonably be expected, that when this illustrious infant was introduced into the Temple of the Lord, some striking signature of the divine presence should accompany his entrance. We find, accordingly, that he was thus accompanied. No radiant cloud, it is true, preceded his ap-
proach; no visible glory beamed around his countenance; such exterior magnificence, though well suited to the Jewish ritual, had but ill agreed with Christianity, a simple and spiritual institution. Its founder had a nobler religion to build on the elements of Judaism, and accordingly a nobler attestation was given to his dignity; for assuredly no cloud of glory can be compared to the sincere devotion of an upright heart; and though God, his Father, had clothed him in light as in a garment, even this had not done him so much honour as the irradiations of that prophetic spirit which informed the mind and dictated the song of Simeon. Out of that Temple Christ was to banish a magnificent and shewy ritual; it was proper, therefore, that he should enter it, with other honours than those of external pomp and splendour. May we not therefore exclaim with the pious prophet of old, "This also cometh from the Lord of hosts who is wonderful in counsel and excellent in working." Isaiah xxviii. 29.
SECTION V.

Events recorded by the Evangelists Matthew and Luke.......
Visit of the Magi—Alarm of Herod—His inquiry where their Messiah should be born—The flight into Egypt—Herod's cruel slaughter of the infants—The death of Herod—Archelaus succeeds—The Parents of Jesus return from Egypt, and retire with their Son to Nazareth—Interview of Christ, when twelve years of age, with the Jewish Doctors at Jerusalem. MATT. chap. ii. verses 1—23. LUKE ii. 39, to the end. Reflections.

NOW when Jesus was born in Bethlehem of Judea, behold there came wise men 1 from the east 2, to Jerusalem, saying, "Where is he that is born king of the Jews? for we have seen his star 3 in the east, and are come to worship him 4." When Herod the king had heard these things he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them

1 "wise men,"—certain Magi, Astrologers.
2 "from the east,"—from Arabia. Comp. 1 Kings iv. 30; Jer. xlix. 28.
3 "his star,"—An opinion appears to have prevailed, that the souls of great men, after death, ascended into some star, and became its animating principle (hence the notions that prevailed respecting the Julium Sidus). The appearance of this new star, therefore, led the Magi, through the influence of their own prejudices, to conceive that a great hero was born, whose soul was to take possession of it at his decease.
4 "worship him,"—do him homage or obeisance. Comp. Matt. iv. 9; and see Diss. on the Temptation, verses 8, 11, in the Critical Remarks.
where Christ was to be born? And they said unto him, "In Bethlehem of Judea, for thus it is written by the prophet; 'And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor who shall rule my people Israel.'" Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared. 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 do him obeisance also," 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. And when they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and did him obeisance: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And having been warned of God in a dream, that they should not return to Herod, they departed into their own country another way. 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

5 "And thou Bethlehem."—Micah v. 2. Comp. John vii. 42.
6 "enquired of them diligently,"—learnt of them accurately.
7 "presented unto him gifts," &c.—royal presents, such as the Queen of Sheba gave to Solomon: they treated him as a royal child, notwithstanding what they saw of the meanness of his appearance, and the poverty of his parents. This present of the Magi would enable the parents of Jesus to provide for his safety, in the flight that so soon became necessary.
there until I bring thee word: for Herod will seek the young child to destroy him." Then he arose and took the young child and his mother by night, and departed into Egypt; and remained there until the death of Herod: so that it was fulfilled which was spoken of the Lord by the prophet 8, saying, "Out of Egypt I called my Son."

Then Herod, when he saw that he was deceived by the wise men, was greatly enraged, and sent forth and slew all the male children that were in Bethlehem, and in all its borders, from two years old 9 and under, according to the time which he had learnt accurately from the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not."

But when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt, saying, "Arise, and take the young child and his mother, and go into the land of Israel: for they are dead who sought the young child's life." And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus 10 did reign in Judea, instead of his father Herod, he was afraid to go

8 "by the prophet."—The reference here is to Hosea xi. 1, and is rather a remarkable coincidence that struck the mind of the historian, than the accurate fulfilment of a prophecy.

9 "two years old."—those that were entered into the second year, or younger.

10 "that Archelaus."—An argument that Archelaus had behaved ill in his father's lifetime. Josephus gives a very unfavourable idea of him, as hated by his own family, and at last, as being accused by the Jews and Samaritans, and banished, and his treasure confiscated,
thither: but having been warned of God in a dream; he turned aside into the parts of Galilee; and came and dwelt in a city called Nazareth: so that it was fulfilled which was spoken by the prophet, "He shall be called a Nazarene." 11

And the child (Jesus) grew and was strengthened in spirit, being filled with wisdom, and the grace of God was upon him. Now his parents went up to Jerusalem every year at the feast of the passover: And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it; But they, supposing him to have been in the company, went a day's journey; and they sought him amongst their kindred and acquaintance; and when they found him not, they returned back again to Jerusalem seeking him. And it came to pass, that after three days, they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them ques-

11 "called a Nazarene,"—that is, he will be treated contemptuously, to which his residence in that city will give occasion. Thus Nathaniel inquires, Can any good thing come out of Nazareth? John i. 46.

12 "and the grace of God,"—great favour.—Rendered by Dr. Campbell, 'being filled with wisdom, and adorned with a divine gracefulness.' 4to ed. p. 202. (E.)

13 "Doctors,"—of the Law, Scribes, who were also called Rabbins, or Masters. That these Doctors should condescend to converse with one so young as Jesus, will not seem improbable to those who read what Josephus says of himself, that when about 14 years old, he was so distinguished for his learning, that the chief priests and elders of the city (Jerusalem) were frequently coming to him, to get more perfect information from him, about what things were legal. Ep. Pearce, Vol. i. p. 316, note k.

14 "hearing them,"—attending to their instructions.
tions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed; and his mother said unto him, "Son, why hast thou done thus unto us? behold, thy father and I have sought thee sorrowing." And he said unto them, "How is it that ye sought me? knew ye not that I must be about my father's business?" But they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them, and his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

15 "my father's business,"—rather, in my father's house. The words of the original are equally capable of being thus rendered, and the answer is then more to the purpose, for the necessity does not relate to his being there, but to his being found there—Where should ye seek me but at my father's?

REFLECTIONS.

ALTHOUGH the series of prophecies respecting the Advent of the Messiah, had been greatly misunderstood, in respect to the nature of his mission, yet in regard to the time when it was to take place, the learned among the Jews appear to have been pretty accurate; for it is allowed on all hands, that there was a very general expectation of the appearance of an extraordinary person throughout the East, about the period of the birth of Christ. By this the Magi had probably been stimulated in their inquiries; and we know certainly that in all the controversy respecting his divine mission between our Lord and his unbelieving countrymen, it was never pretended by them, that the time of his appearance was not
arrived; they merely affirmed, that he was not the person they expected.

We have no information, in the narratives of the four Evangelists, of what passed during the infancy of Christ; but we may reasonably conclude, from the interview recorded of him, with the Jewish Doctors, when twelve years of age, that his heart was wholly devoted to God from his earliest youth. We know that the wonderful things which had been spoken of him, both before and after his birth, such as the Angel's message—the prophecies of Zacharias, of Simeon, and of Anna, had all been treasured up by his mother, and written on her heart; and whilst there, as in a faithful mirror, she contemplated his future eminence, it is hardly to be imagined that her own mind would not make continual progress in that elevation of character which she had already evinced, and which would more eminently qualify her for his early instructor. Hence, in these very prophetic intimations, as in every other circumstance recorded of him, we may trace the wisdom and the care of Providence. Conceiving of our Lord's character from the great desire of instruction manifested in the interview above recorded, and from what we afterwards know assuredly of his transcendant excellence, how beautifully is the state of his mind, during early childhood, described by our great Poet?

"When I was yet a child, no childish play
"To me was pleasing; all my mind was set
"Serious to learn and know, and hence to do
"What might be public good: myself I thought
"Born to that end, born to promote all truth,
"All righteous things: therefore above my years,
"The law of God I read, and found it sweet."—

Paradise Regained, Book i. p. 22.
SECTION VI.

The proem, or introduction of St. John to his gospel.

JOHN i. verses 1—18. Paraphrase. Reflections.

IN the beginning 1 was the Word 2, and the Word was with God 3, and the Word was God 4: The same was in the beginning with God. All things were made 5 by him, and without him was not any thing made that was made. In him was Life 6, and the Life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not 7. There was a

1 "beginning,"—viz. of the gospel dispensation.

2 "the Word,"—an appellation of Christ, who was the first great preacher of the word, and who is called by St. John in other parts of his gospel, the Way, the Truth, and the Life; and for like reasons by St. Paul, Wisdom, Righteousness, Sanctification &c.

3 "with God,"—i. e. was favoured with divine communications. Christ says "I am not alone, because the Father is with me." John xvi. 32. Enoch walked with God, (Gen. v. 22.) i. e. received divine communication.

4 "and the word was God,"—rather, so that God was the word—i. e. Christ was so fully instructed, and qualified, and authorized for the errand on which he came, that it was not so properly he that spake to men, as God that spake to them by him.—See notes added to the Dissertation on this proem in the Critical Remarks, in justification of the different renderings and explications here given; Vol. i. p. 13—117.

5 "all things were made," &c.—rather, all things were by him, (by his authority) and without him was not any thing (done) that has been (done by his ministers).

6 "in him was Life,"—i. e. as the teacher, or revealer of it.

7 "comprehendeth it not,"—hath not overtaken it.
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 the Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God; even to them that believe in his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was

8 "sent from God,"—evidenced to be a prophet.
9 "of the Light,"—concerning the light.
10 "through him might believe,"—through the testimony of the Baptist might believe that Jesus was the Messiah. (E.)
11 "that Light,"—the Light.
12 "every man,"—both Jews and Gentiles.
13 "the world,"—the Jewish peculiarity.
14 "by him,"—for him, with a view to him as its ultimate object.
15 "and the world knew him not,"—rather, and yet the world, the very people who were the subjects of that peculiarity, did not acknowledge him to be their Messiah.
16 "his own,"—his own countrymen.
17 "but as many as received him,"—of whatever nation, Gentiles as well as Jews.
18 "the sons of God,"—to participate, among other privileges, in the gifts of the holy spirit.
19 "not of blood,"—not Jews by birth.
20 "nor of the will of the flesh,"—nor by marriage.
21 "nor of the will of man,"—nor by proselytism.
22 "but of God,"—of his pure good will, by those evidences of truth and divine authority which accompanied his word, and brought them to believe and obey it.
made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake; He that cometh after me is preferred before me, for he was before me. And of his fulness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

23 "and the word was made flesh,"—nevertheless the word was flesh, i. e. a human being.
24 "and dwelt among us," &c.—should be rendered, 'yet full of grace and truth he tabernacled among us, and we beheld his glory, the glory as of the only begotten of (with) the Father, full of grace and truth.'
25 "bare witness of him,"—testified concerning him.
26 "preferred before me,"—has got before me.
27 "was before me,"—was my principal, i. e. was the illustrious personage of whom I am merely the harbinger.
28 "his fulness,"—the fulness of Christ.
29 "we all,"—of this day; the time when the Evangelist wrote.
30 "no man, &c."—no one has so fully been acquainted with the will and designs of God for the salvation of men; no one, not even Moses, nor any of the prophets, have received such communications from God as have been given to his beloved Son, who was made acquainted with the secret counsels of God, and authorized to manifest them unto men.
31 "only begotten Son,"—equivalent to most beloved. Gen. ii. 16; "thine only Son."—Heb. xi. 17. Abraham offered up his only begotten Son, although Isaac was then born—the most pre-eminent.
32 "who is," &c.—who is now, viz. at the time when the Evangelist wrote.
PARAPHRASE OF THE PROEM.

(1) Jesus Christ, the author of the gospel dispensation, the first great teacher of it, before he came forth under that character into the world, was favoured with the extraordinary presence of God, and was so fully instructed, and qualified, and authorised for the errand upon which he was sent, that it was not so properly he that spake to men, as God that spake to them by him.

(2) He was in the beginning, or from the first of that dispensation, favored with divine communications, (3) Therefore, in the ministry that he committed to his apostles, all things have been done by his authority, and according to his direction. (4) From him we received that doctrine of eternal life which we preach, and from him also, whatever other knowledge of God, and of his truth is by our ministry diffused among men. (5) For where ignorance and darkness lately were, this light of life now shineth, and has been effectual to illuminate the minds of men, not having failed or been extinguished. (6) The first opening of this plan of divine wisdom was made by John, evidenced to be a prophet by the extraordinary events of his birth, and the fulfilment of ancient prophecies in him. (7) This harbinger of the great future enlightener of the world, came, not of himself, but by divine direction from the wilderness of Judea to the banks of the Jordan, not only to foretell the approach of the Messiah, but to point out Jesus of Nazareth, when he should publicly appear, as the extraordinary personage concerning whom he spake. (8) He declared from the first, that he was not the light, and assumed to himself no other honour than that of being his harbinger. (9) He directed their attention and their reverence to
THE LIFE OF CHRIST.

one who should come after him, who was designed to be an universal blessing; who came forth into the world as John had announced, and is now by the disciples that he formed in it, and the holy spirit with which he endowed them, enlightening every man, Gentiles as well as Jews. (10, 11) He was in the world by his ministry in it; the Jewish peculiarity had a view to him as to its ultimate object, yet the very people who were the subjects of that peculiarity, his own countrymen, knew him not; blinded by prejudice they discovered not his excellence, and would not have this man to reign over them. (12, 13) Those however of better temper, who have received him, whether during his personal ministry, or since his ascension into heaven, of whatever nation, Gentiles as well as Jews, are become partakers in the gifts of the holy spirit, are taken into the number of the children of God, and are become heirs of eternal life; and to this heavenly heritage they are entitled, not by their birth as Jews, not by becoming such either by marriage or proselytism, but by the good pleasure of God, and by obedience to his holy will. (14) Yet this extraordinary personage, thus honoured with such signal tokens of divine favour; with such extraordinary previous dispositions of Providence to prepare the world for his reception; with such wonderful communications of divine wisdom and power, and with authority to confer such important privileges on those who received and obeyed them; though he was invested with so high an office, and though his doctrine was confirmed by such demonstrations of the presence of God with him, and was hereafter to dispense the gifts of the holy spirit, yet was he nevertheless a mortal man. But his death was no detriment either to the interests of his doctrine or his friends; for even after he had left this world, he was embodied among us in the clear and com-
prehensive views of truth which he imparted to his disciples, and in the abundance of spiritual gifts, that he bestowed upon them; and we beheld his glory; not indeed any radiant splendor, like that which descended upon the tabernacle or temple of old, but the peculiar glory destined for Jesus,—this beloved Son. (15) To these graces and divine communications since bestowed, the Baptist referred in that remarkable testimony of his, when he pointed out Jesus to the people as the person of whom he had the preceding day affirmed; that he was destined to far greater power and authority than himself, and to baptize with the holy spirit.

(16) Of the truth of this remarkable prophecy, we of this day have the ampest evidence; it has been verified in all the Apostles of Jesus; whatever he received from the Father to impart to his disciples, he has faithfully and liberally communicated to us. (17) For although the law, a great and important institution, was given by Moses, yet we obtained not by the law such communications of divine power, and such knowledge of the truth of God,—these, are solely his gift through Jesus Christ. (18) No man, not even Moses, the mediator of the ancient dispensation, has been honoured with such discoveries of God and such communications from him, as this his most highly distinguished and beloved Son, now received into his presence and dispensing thence such striking demonstrations of the love of God as prove him to be, what it was foretold he should become, the enlightener of the world.
REFLECTIONS.

WE cannot but remark in the first place, from this poem of the Evangelist, "that as the authority of Christ was from God, so the authority of the Apostles was from Christ. Had not Christ come in his Father's name, whatever deference might have been due to the strength of his arguments, or the prudence of his counsels, yet he would have had no authority. In like manner the Apostles had no authority but what they received from Christ. The peculiar office of an Apostle was to bear witness concerning Christ, to give testimony of what he saw in him, and relating to him, and of what he heard from him; this was the office of an Apostle. We would observe also, that since the doctrine which Jesus preached in the name of God was demonstrated by his miracles to be really that which his Father had delivered to him; since the doctrine which the Apostles preached in the name of Christ was really that which Jesus had delivered to them in the name of God, as the miracles which they wrought demonstrate, the very same terms are applied by the writers of the new testament to express in this respect the divine authority of both. For instance,"

"If it is intimated in the 18th verse of this poem, and expressly affirmed in several other passages, that Jesus had seen God, because he had been taught by, and enabled to reveal him; so, in like manner, because Jesus had communicated to the Apostles what the Father had imparted unto him, the disciples are said to have seen God, and to have seen the Father. Again, on account of the fulness of extraordinary communications which God
had imparted to him, it is said of Christ, that in him 
'dwelt all the fulness of the Godhead bodily;' and for 
the like reasons, of the Apostles, that the fulness of 
Christ (that with which Christ was filled) they have 
received, and grace for grace. It is even said of all the 
Ephesian Christians, in respect of the extraordinary light 
and power which they had received from God through 
Christ by the Apostles, that 'they were filled with all the 
fulness of God.'

"Does the avowed or implied infidelity of some; 
the total indifference of others, and the wild enthuzi 
siasm of many, fill our minds with the most painful 
apprehensions that the gospel itself will fall a sacrifice? 
Let us be comforted. When our Lord declared that 
before the destruction of Jerusalem it should be preach 
ed among all nations; the circumstances were such as 
to give no sort of probability to that declaration; ac 
cording to human views there was no likelihood that it 
should ever pass the confines of Judea: the more pro 
bable event was, that long before the end of that age, 
this light of life would have been totally extinguished. 
In the circumstances of the gospel now there are no 
such powerful reasons to apprehend its extinction or 
confinement. — But though in its present circumstances 
there were nothing to suggest and support such hope, 
though in human views all things conspired to dis 
courage it, yet the arm of God is equal to the protection 
and growth of the plant which his own right hand hath 
planted. From a grain of mustard seed, amidst circum 
stances the most discouraging, and against the most 
violent opposition, he hath raised it to that mighty tree 
that now overshadows so large a portion of the earth. 
Amidst the corruptions under which for ages it lay buried 
and almost extinct, he preserved the pure doctrine of the
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53

gospel, and has from time to time been extricating it more and more from the foreign intermixtures that had debased it. Let what has been done to preserve and diffuse it, encourage the reviving hope, that it has not yet arrived near the limit either of its duration or extent.—Neither the weaknesses nor the mortality of its advocates and friends; neither the power nor the perpetual succession of its enemies and opposers; neither the sarcasms, nor the persecutions, nor the arguments of avowed unbelievers; neither the follies nor the errors, nor the vices of professed Christians; no changes or revolutions either of the moral, the civil, or the natural world shall overthrow it: for 'though the heavens and the earth should pass away, the words of Christ shall never pass away.' The gospel will live for ever: we have the pleasing hope, intermingled with the awful prospect, that it will not only guide and cheer the successive generations of mankind, but that it will acquit or condemn us in another and everlasting world, when the successive generations of this present world shall have passed away.

* Critical Remarks, vol. i.—Reflections on the Proem of St. John's Gospel.—The whole of the reflections from which these extracts have been taken are so excellent, that the Editor begs leave to recommend them to the serious perusal and attention of the reader.
SECTION VII.

The Account given by the Evangelists Matthew, Mark, and Luke, of the public appearance and preaching of John the Baptist—he preaches in the wilderness of Judea—Exhorts to repentance—Announces that the kingdom of Heaven, or the advent of the Messiah, is at hand—Baptises in the Jordan—Great crowds resort to him—Reprouces the Scribes and Pharisees as corrupt teachers—is inquired of by the multitude, the publicans, and the soldiers, what they must do in their respective situations to aid the Messiah's kingdom—Foretells the baptism of the holy spirit—and the destruction of unbelievers, which he emphatically denominates, the baptism of fire—Baptism of Jesus—Descent of the spirit—Testimony from heaven—the genealogy of Christ as given by Luke. Matt. iii. 1—17. Mark i. 1—11. Luke iii. 1—18; 21—38. Reflections.

THE beginning of the gospel, of Jesus Christ, the Son of God. Now in the fifteenth year of the reign of

I "gospel," i.e. glad tidings of the coming of the Messiah; this is its first and most appropriate sense, and is here referred to the preaching of the Baptist. The term however has a threefold signification: Secular, i.e. any joyful tidings—Biblical, i.e. the glad tidings of the actual coming of the Messiah, as above; and Ecclesiastical, viz. a life of Christ. It is used in its appropriate sense Rom. i, 1, 2, where it is even opposed to the prophecies concerning Christ; and again Matt. xi. 5. "the poor have the gospel preached to them," i.e. the coming of the Messiah is preached to the poor: this sense of the term Gospel, was implied by our Lord in his answer to John, whom he thought thereby substantially answered after referring him to his miracles.
of Tiberias Cæsar, Pontias Pilate being governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Ituria and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene, Annas and Caiphas being high Priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching in the wilderness of Judea, the baptism of repentance for the remission of sins, and saying “Repent ye: for the kingdom of heaven is at hand.”—As it is written in the prophets; behold I send my messenger before thy

2 “Tetrarch;”—This term in the original, expresses both supreme and subordinate government.

3 “wilderness;”—or desert; mentioned Judges i. 16. As John baptised in Jordan, probably this was some part of that great plain which lay all along the west side of that river, and reached from the lake Asphaltites 150 miles north. The southern part of this plain, joining to the wilderness of Judea, might be called by its name. It does not appear certainly how long the preaching of John had continued before the baptism of Christ, but as we read that great crowds had resorted to him, it seems probable that it had lasted some time.

4 “repentance;”—a future change of mind; viz. that they should believe on him who was to come after John. See Acts xix. 4. See Crit. Rem. vol. ii. p. 93, 94.

5 “remission of sins;”—that they might escape the destruction which was coming on their country for that rejection of their Messiah, which their evil dispositions and bad habits would occasion. The custom of baptising men, women, and children, who were admitted as proselytes from heathenism, had been in use many ages before this period. By submitting to this rite, the baptised were considered as being pure, i.e., as being fit to be received to further intercourse and instruction, thereby acknowledging themselves to have been previously unclean, unfit for such further intercourse and instruction.

6 “kingdom of heaven,” &c.—i.e. the reign of the Messiah.

7 “in the prophets;”—Mal. iii. 1.
face who shall prepare thy way before thee. For this is he that was spoken of by the prophet Esaias, who saith "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked places shall be made straight, and the rough ways shall be made smooth: and all flesh shall see the salvation of God."

And the same John had his raiment of camels hair and a leathern girdle about his loins and his meat was locusts and wild honey. Then went out unto him Jerusalem and all Judea, and all the region round about Jordan; and were baptised by him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them "O

8 "Isaiah,"—xi. 3, 5.
9 "camels hair."—The dress of John was like that of Elias.
2 Kings i. 8. a garment of hair and a leathern girdle; whereas the common girdle, was elegant and ornamented. The modern dervises wear garments of camels' hair and leathern girdles, and feed on locusts. Garments of camels' hair were also used in mourning. Jos. Aut. L. 16. Clemens Romanus in his epistle to the Corinthians, speaking of prophets, adds, that "they walked about in cloths of camels' hair."

10 "locusts,"—abound in April and May—they begin to be troublesome in March, (Shaw's Travels, p. 18.) Josephus, in his own life, says, that when he was young he went into the wilderness to be instructed by one Banus, who lived upon food that grew spontaneously, and that he lived with him in that manner three years.

11 "then went out to him," &c.—No wonder that multitudes should flock to the baptism of John, for the Jews, not only then expected their Messiah, but also expected that wonderful changes in his time should take place; viz. a new heaven and a new earth, to adopt the highly figurative language of their prophets.
generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits therefore meet for repentance; 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. And now also the axe is laid to the root of the trees, therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire.

And the people asked him saying, "What then shall we do?" And he answered and said unto them, "He that hath two coats, let him impart unto him that hath none; and he that hath meat let him do in like manner." Then came also publicans to be baptised and said unto him, "Master, what shall we do?" and he said:

12 "generation of vipers;"—offspring of vipers. This relates to the character of the Scribes and Pharisees as teachers. This phrase occurs again in Matt. xii. 34. where it refers to them as being formers of the opinions of the people. The import of the phrase is, 'ye subtle, voracious, insidious, smooth, designing teachers, courting undeserved respect and confidence.'

13 "meet for repentance;"—suitable to this repentance.

14 "Abraham to our father;"—this will not avail you if ye do not receive the Messiah.

15 "of these stones;"—a Jewish proverb.

16 "the axe is laid," &c.—ready for the purpose, and ere long to be employed, in bringing down those that are marked to fall.

17 "into the fire;"—will be involved in the destruction coming on this devoted country.

18 "What shall we do;"—i. e. to save ourselves, and to hasten the reign of the Messiah.

19 "He that hath two coats," &c.—Think not of your own aggrandisement, but cultivate a spirit of disinterested benevolence and charity.

20 "publicans;"—tax gatherers, persons employed in collecting the revenue.
unto them, "Exact no more than that which is appointed unto you." And the soldiers likewise asked him saying, "And what shall we do?" and he said unto them, "Do violence to no man, neither accuse any falsely, and be content with your wages." And as the people were in expectation, and all men mused in their hearts concerning John, whether he were the Messiah or not, John spake saying to them all, "I indeed baptise you with water unto repentance, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he will baptise you with the holy spirit and with fire; whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner: but he will burn up the chaff with fire unquenchable." And

21 "Exact no more," &c.—be especially careful not on false pretences to take more than is strictly your due.

22 "Do violence to no man," &c.—excite no tumults—stir up no seditious innovations—expect no increase of pay. The soldiers, probably, expected to be led out by the Messiah in military expeditions, to certain victory. It appears that the Jewish people were at this time exceedingly prone to all these wrong practices referred to in the several replies of the Baptist, and that these evil dispositions were increased and encouraged, and likely to become worse, by their erroneous expectations of the nature of the approaching revolution. No such character, therefore, the Baptist tells them, can be employed in the service of the Messiah, or have any favour to expect from him.

23 "the holy spirit, and with fire,"—prophetic of two distinct events, reward and punishment. The first was fulfilled on the day of Pentecost, when the holy spirit was given; the second, on the taking of Jerusalem, when the impenitent and unbelieving were destroyed.

24 "fan,"—shovel, with which to throw up the corn to the wind.
many other things in his exhortation preached he unto the people.

And it came to pass in those days that Jesus came from Nazareth of Galilee to Jordan, unto John, to be baptised of him. But John forbad him, saying, "I have need to be baptised of thee, and comest thou to me?" And Jesus answering, said unto him, "Suffer it now; for thus it bocometh us to fulfil all righteousness." Then John suffered him. And Jesus, when he was baptised, went up straightway out of the water, and praying, to the heavens were opened, and he (John) saw the spirit of God, descending like a dove, and lighting upon him (Jesus). And, lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

And Jesus himself began to be about 30 years of age, being (as was supposed) the son of Joseph, who was the son of Heli, who was the son of Mattath, who was the son of Levi, who was the son of Melchi, who was the son of Janna, who was the son of Joseph, who was the son of Mattathiah, who was the son of Amos, who was the son of Naum, who was the son of Esli, who was the son of Naath, who was the son of Maath, who was the son of Mattathiah, who was the son of Semei, who was the

"25 "bocometh us,"—both of us.

"26 "to fulfill all righteousness,"—to perform, to practice, to conform to whatever is thought right or to be a duty, whether commanded by law or authorised by custom, as the baptism of proselytes. Priests were baptised and anointed, Exod. xxix. 4, 7. Lev. viii. 6, 12; xvi. 12. Prophets as well as kings were anointed. 1 Kings, xix. 17. The Hebrew word translated righteousness, in the Old Testament, signifies the judgment or decree of a magistrate.

27 "the heavens were opened."—A phrase figuratively signifying that the event described is the effect of extraordinary divine power. Ezek. i. 1. John i. 51. Acts vii. 36.
son of Joseph, who was the son of Judah, who was the son of Joanna, who was the son of Rhesa, who was the son of Zerubbabel, who was the son of Salathiel, who was the son of Neri, who was the son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of Elmodam, who was the son of Er, who was the son of José, who was the son of Eliezer, who was the son of Jorim, who was the son of Matthat, who was the son of Levi, who was the son of Simeon, who was the son of Judah, who was the son of Joseph, who was the son of Jonan, who was the son of Eliakim, who was the son of Melea, who was the son of Menan, who was the son of Mattatha, who was the son of Nathan, who was the son of David, who was the son of Jesse, who was the son of Obed, who was the son of Boaz, who was the son of Salmon, who was the son of Naasson, who was the son of Aminadab, who was the son of Aram, who was the son of Hezrom, who was the son of Phares, who was the son of Judah, who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor, who was the son of Serug, who was the son of Reü, who was the son of Phalec, who was the son of Eber, who was the son of Salla, who was the son of Cainan, who was the son of Arphaxad, who was the son of Shem, who was the son of Noah, who was the son of Lamech, who was the son of Mathuselah, who was the son of Enoch, who was the son of Jared, who was the son of Mahalaleel, who was the son of Cainan, who was the son of Enoch, who was the son of Seth, who was the son of Adam, who was the son of God.
REFLECTIONS.

HOW striking must have been the appearance, and preaching of this eminently virtuous harbinger of Christ! Zealous only to do his duty by faithfully discharging his important mission, he offered no sacrifices at the shrines of national prejudice, ambition, or folly. Did he court the favour of the Scribes and Pharisees, those interested leaders of an infatuated people? did he flatter their ambitious views? did he scruple to develop to themselves and to expose to others their real character?—What a pattern for the future preachers of the gospel!

Had not John, been a prophet as well as the subject himself of many prophecies, how could he have obtained such clear perceptions, so opposite to those of the rest of his countrymen, of the tremendous events that were coming on? from whence could he have had this knowledge, if not from him, with whom "one day is as a thousand years, and a thousand years as one day."

It is remarkable that the testimony of John was not accompanied with the power of working miracles—they were not necessary to the establishment of his prophetic character, and every claim that could be founded on such a character, was sufficiently clear and manifest without them, 'God is excellent in counsel,' and 'though abundant in means,' he is not lavish or superfluous in the use of them. It was enough for John, to excite attention to him who should come after him: Christ was to increase; John to decrease; (John iii, 30;) and the miracles that were wrought by him, and in him, were a principal means of accomplishing and establishing that pre-
eminence*. How edifying is the humility and piety of Christ!—called from his obscure and retired situation at Nazareth, to fill the most exalted station in human affairs, he feels no undue elation of mind. After having at his baptism received those extraordinary gifts which were to invest him with this great power and authority, the first act of his ministry is to acknowledge his entire dependence on the wisdom and goodness of his heavenly Father, and to implore his direction and assistance in the great work for the salvation of men. The prayer we know was accepted, and although we may not expect, like our divine Master, the testimony of a voice from on high, yet may we rest assured, that our prayers for the faithful discharge of our various duties will likewise be accepted, if they proceed from a pure and upright mind, and breathe the same truly pious and devout spirit.

* See this subject fully considered in the Critical Remarks, vol. ii. page 126—127,
SECTION VII.

History of the temptation in the wilderness as recorded by Matthew and Luke, and briefly mentioned by Mark, Matt. ii. 1—11, Mark i. 12, 13, Luke iv. 1—13, Reflections,

AND Jesus being full of the holy spirit, returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the devil. And in those

1 "led by the spirit."—By the wise counsel and arrangement of Divine Providence, Jesus came up from Jordan, says the Evangelist, into the wilderness, full of holy spirit: not irreverently or undutifully doubting of what God had afforded him good reason to believe; not disposed to decline the duties or the honors to which Heaven had destined him; not dissatisfied with the evidences which God had seen good to give of his gracious purposes in respect to him: but duly impressed by the scenes which had lately passed before him; steadily devoted to the service of God; perfectly acquiescent in his will, and confident of his patronage; immovably attached to him; zealous and powerful to reject, to repel, and instantly to subdue, whatever happened to present itself before him, of a contrary, or inconsistent tendency. Crit. Remarks, vol. ii, p. 67, 68.

2 "the devil."—The language of the history here, is just such as occurs everywhere, both in the Old and New Testament; in which evil, or whatever tends to evil, although it be the natural result of the external circumstances and mental feelings and impressions of the person who is the subject of the narrative, is ascribed to the influence or suggestion of another evil being, or to the instigator of evil, 1 Sam. xv. 16, to the end. 2 Sam. xxiv. 1, And again the anger of the Lord was kindled against Israel, and he moved David against them, to say, "Go number Israel and Judah," &c.; compare 1 Chron. xxi. 1, where it is said, "And Satan stood up against Israel, and provoked David to number Israel." Crit. Remarks, p. 69, where many other similar instances are adduced,
days he did eat nothing: and when they were ended, he afterwards hungered. And the devil said unto him, "If thou be the son of God, command this stone that it be made bread." And Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'" And the devil taking him up into a high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said unto him, "All this power will I give thee, and the glory of them, for it is delivered unto me, and to whomsoever I will give it. If thou therefore wilt fall down and worship me, all shall be thine." And Jesus answered him and said, "Get thee behind Satan, for it is written, 'Thou shalt worship the Lord God, and him only shalt thou serve.'" And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, "If thou be the son of God, cast thyself down from hence: for it is written, 'He shall give his angels charge over thee to keep thee, and on their hands they shall bear thee up, lest at any time thou

3 "the son of God;"—a son of God; i.e. an object of his care and love.

4 "kingdoms of the world;"—kingdoms of the earth or land, i.e., the Tetrarchies of the land of Judea—these were sometimes called kingdoms. See Bp. Pearce, vol. 1. p. 22. note f. St. Matthew places this temptation after that from the battlements of the temple, but as there does not appear any reason why he should have been better informed than St. Luke, the arrangement of the latter has been preferred, as that of St. Matthew supposes a second return of Christ to the wilderness. (E.)

5 "worship me,"—do homage to Cesar; swear by his life. This was necessary to his obtaining regal power over the tetrarchies of Judea. See Crit. Rem. vol. ii. p. 55, 70.

6 "pinnacle;"—battlement.
THE LIFE OF CHRIST.


REFLECTIONS.

WHATEVER hypothesis we adopt respecting the above remarkable history, recorded by three evangelists—whether we interpret it literally, and ascribe the temptation to the immediate agency of a powerful malignant being; whether we consider it, with some, as a vision impressed upon the mind of Christ, or perhaps still more satisfactorily with others, as a series of impressions to which he was subjected after his endowment with miraculous powers at his baptism, during his solitary abode in the wilderness, expressed according to the eastern manner in highly figurative language; still the practical inferences to be drawn from it, are equally important.—We would suggest one or two of these. And, first, respecting the criminality of temptation. "There is no guilt in being tempted. 'Jesus was in all points tempted even as we are, and yet was without sin.' To lend a willing ear to the seducer, or corrupter, to allow an unhallowed thought, to give way to an indecent passion, to indulge an irregular appetite, here lies the guilt. As the contemplation of virtue, unattended with the love of it, remaining simply contemplation; the best dispositions towards goodness suffered to die away; thoughts of the worthiest tendency only darting through the mind; the good advice and salutary exhortations of others resisted, or neglected, stamp no value on the character: so the
conception of a crime, if it be abhorred; the rising of an undue desire, if it be extinguished; the glance of an ill-tending thought, if it only passes through the mind, and is not entertained there; and the attempts of others to pervert and to corrupt us, if we continue steadfast and immovable, carry no pollution in them."

"The clouds that show themselves in the lake as they fly over it, whatever be their aspect, however gay and beautiful, however gloomy and forbidding, convey no qualities to the water; affect not its inherent qualities; leave no permanent effects upon it; contribute nothing to the character of them, neither improving nor depraving them. Thoughts and sentiments are not subjects of moral imputation, when they merely rise involuntarily, and immediately die; but then only, when wrong ones are voluntarily invited, encouraged, and retained; or when right ones are not retained, but suppressed or allowed to slide away." Again,

"It should be observed, being obviously held out in this story, that a proper guard and fence against temptation, and the overpowering impressions of it, is to have stored within our minds, ever ready for our use upon the occasions that may occur, some acknowledged maxim of reason; some powerful sentiment of conscience; some weighty aphorism of some wise and good man, especially some authoritative passage of the word of God, by which our doubt and wavering may be immediately quelled and cured."—"God sometimes makes the devotions of his worshippers a means of firmness and comfort to them, and prepares them for the honourable maintenance of their character in greater future trials, by previous lesser ones, in which they have learnt what it is to be tempted, and by what means they may be able to stand in the evil day." *Crit. Remarks, vol. ii. p. 82, 86.*
SECTION IX.

Events recorded by John the Evangelist, previous to the public ministry of Christ.——Deputation of the Priests and Levites to the Baptist——His testimony of Jesus——Two of the disciples of John visit Jesus——Are joined by Philip of Bethsaida——Interview of Jesus with Nathanael——Honourable testimony borne to him. John i. 19—51. Reflections.

AND this is the witness of John, when the Jews sent Priests and Levites from Jerusalem to ask him, "Who art thou?" And he confessed, and denied not; but confessed, "I am not the Christ." And they asked him, "What then? Art thou Elijah?" And he said, "I am not!" "Art thou that prophet?" and he answered, "No." Then said they unto him, "Who art thou? that we may give an answer to them that sent us.—What sayest thou of thyself?" He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord:' as said the prophet Esaiah." And they who were sent, were of the Pharisees. And they asked him, and said unto him, "Why baptisest thou then, if thou be not that Christ, nor Elijah, neither that prophet?"

1. "I am not."—John's answer is made in the same sense in which the question was asked,—viz. art thou Elijah, descended from heaven? Josephus says, that the Jews had adopted the doctrine of the transmigration of souls.

2. "And they who were sent," &c.—This observation has, doubtless, some import—probably it intimates that the question was meant to ensnare, and may account for the caution and reserve of the reply.
John answered them, saying, "I baptise with water; but there standeth one among you, whom ye know not: He it is, who coming after me, is preferred before me, whose shoe's latchet I am unworthy to unloose." These things passed in Bethabara beyond Jordan, where John was baptising.

The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb of God, who taketh away the sin of the world." This is he of whom I said, 'After me cometh a man who is preferred before me; for he was before me'; And I knew him not; but that he should be made manifest to Israel; therefore am I come baptising with water." And John bare record, saying, "I saw the spirit descending like a dove, and it abode upon him. And I knew him not; but he that sent me to baptise with water, had said unto me, 'Upon whom thou shalt see the spirit descending and remaining on him, the same is he who baptiseth with the Holy Ghost.' And I saw, and bare record, that this is the son of God."

Again, the next day after, John was standing, and two of

3 "sin of the world,"—who shall expiate all legal offences: viz. by the introduction of a new dispensation which should render the observation of the ceremonial law unnecessary.—Perhaps the Jews were so circumstanced at the coming of Christ, as to make it impracticable for many of them to avoid the commission of legal crimes.

4 "was before me,"—he is my principal. See page 47.

5 "I knew him not,"—a compound proposition; not that John did not know the person of Jesus, or his character, or the extraordinary excellence of it, but that he was not perfectly ascertained until he was sent to baptise with water for the purpose of making the Messiah manifest to Israel, that Jesus was that illustrious personage who was destined hereafter to baptise with the holy spirit. Compare the last clause of the following verse.
his disciples; and looked upon Jesus who was walking, and saith, "Behold the Lamb of God." And the two disciples heard him speak, and followed Jesus. Then Jesus turned and saw them following, and saith unto them, "What seek ye?" They said unto him, "Rabbi, (which signifieth, being interpreted, Master) where dwellest thou?" He saith unto them, "Come and see." They came and saw where he dwelt, and abode with him that day: now it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith to him, "We have found the Messiah," which is, being interpreted, the Christ. And he brought him to Jesus; and when Jesus beheld him, he said, "Thou art Simon the son of Jonah: thou shalt be called Cephas," which is, being interpreted, a rock.

The day following Jesus purposed to go into Galilee, and meeteth with Philip, and saith unto him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip meeteth with Nathanael, and saith unto him, "We have found him of whom Moses in the law, and the prophets also wrote, Jesus of Nazareth, the

6 "tenth hour,"—about 4 o'clock of our afternoon. See Bp. Pearce, vol. i. p. 466.

7 "be called Cephas."—It is customary in the east to change names, as the person may change, in point of age, condition, or religion.

8 "we have found him."—This showed evidently to those for whom John immediately wrote, that the pious and well-disposed received Christ, and therefore, that those who did not receive him, were the more blamable.

E 3
son of Joseph.” Then Nathanael said unto him, “Can any good thing come out of Nazareth?” Philip saith unto him, “Come and see.” Jesus saw Nathanael coming to him, and saith of him, “Behold an Israelite indeed, in whom is no guile!” Nathanael saith unto him, “Whence knowest thou me?” Jesus answered, and said unto him, “Before Philip called thee, when thou wast under the fig-tree, I saw thee.” Nathanael answered, and said unto him, “Rabbi, thou art the son of God; thou art the king of Israel.” 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.” And he saith unto him, “Verily, verily, I say unto you, (hereafter) ye shall see heaven open, and the angels of God ascending and descending upon the son of man.”

9 “the son of Joseph.”—It is singular, if the great object of the Evangelist John was to declare the divinity of Christ, that he should here speak of him without any caution whatever as the son of Joseph;—demonstrating at least that the Jews did not expect their Messiah to be any other than a human being, if not supplying presumptive evidence that he himself considered him as such. (E.)

10 “king of Israel.”—This candid, honest acknowledgment, verifies the character of sincerity and candour which Christ had given of Nathanael. Some commentators suppose him to have been the same with Bartholomew.—See Bp. Pearce, vol. i. p. 467. (E.)

11 “angels of God,” &c.—“So much will ye see in me both of revelation and miracle, that it shall be to you as if the heavens were opened,” &c. Lightfoot. The same highly figurative phraseology occurs Gen. xxviii. 12.
REFLECTIONS.

ONE should expect, previously to knowing the fact, that the extraordinary appearance of John, together with the profound respect inspired by the great sanctity of his character, would not only draw great multitudes after him in the more remote parts of Judea, but must also awaken the curiosity and excite the lively interest of the chief priest and rulers of the people at Jerusalem. And accordingly, we find that they sent a deputation at an early period of his ministry, (probably during the abode of our Lord in the wilderness,) to inquire into the nature of his office and pretensions.—How remarkable, on this memorable occasion, is his profound humility! Far from arrogating to himself any importance or dignity, as the person honoured by so high a commission, he is nothing more than a voice, a mere sound, that as soon as it has expressed the thought of which it is the sign, dies into air, and is known no more! He does not even wait to return an answer to the various interrogatories of the deputation, but, as if fearful that they should for a moment appreciate him too highly, instantly leads the minds of the inquirers from himself to his principal:—“I indeed baptise you with water, but there standeth one among you whom ye know not, the latchet of whose shoe I am unable to unloose!”

But it was not in answer to the inquiry of the Scribes and Pharisees alone, that he hastened to bear this testimony. To his own disciples also, more anxious faithfully to discharge his duty than to retain them among his personal followers, he voluntarily makes a declaration, which would inevitably lead them to refer their
primary regards from himself to Christ.—"Behold," says he, "the Lamb of God," 'See here the illustrious personage, without spot or blemish, of whom I am merely the harbinger.' How far removed was the venerable Baptist from any unworthy personal competition, the low offspring of ambition and vanity!—The result was what might be expected; these disciples of John immediately attached themselves to Jesus, whom they never afterwards abandoned, except indeed for a few hours on that night of terror, when they all forsook him and fled.

How honourable is the testimony borne by our Lord to the excellent character of Nathanael—"Behold an Israelite indeed, in whom there is no guile!" Who would not wish to deserve such a testimony? Who is there that may not deserve it? for what more is required for its attainment, than on all occasions to be sincere and upright? Where now, we may ask, are the deceitful honours, which, for a few fleeting days, were received from the undiscerning multitude, by the artful, insidious Pharissee? But the name of Nathanael, together with his virtues, shall live for ever; it will bloom, and flourish, and be revered, so long as the gospel itself shall endure.
SECTION X.


AND the third day there was a marriage-feast in Cana of Galilee, and the mother of Jesus was there. And Jesus and his disciples also were invited to the marriage. And when the wine failed, the mother of Jesus said unto him, "They have no wine." Jesus saith unto her, "Woman, what have I to do with thee? mine hour is not yet come." His mother saith unto the servants, "Whatsoever he saith unto you, do it." And there were set there six water-pots of stone, after the

1 "third day,"—viz. after the conversation with Nathanael, beyond the Jordan.

2 "Woman, what have I to do," &c.—The term here rendered Woman, was not in ancient times considered as disrespectful, see Bp. Pearce, p. 469, vol. i, where some instances in confirmation, are given from ancient writers; neither was the subsequent part of the reply of Christ, disrespectful. Josh, xxiv. 24. "Your children might speak unto our children saying, 'What have you to do with the Lord God of Israel?'" Again 2 Kings ix. 19, "What hast thou to do with peace?" These quotations do not imply the idea of quarrel, dissatisfaction, or disrespect.

3 "mine hour is not yet come,"—the proper time for performing a miracle.
manner of the purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them, "Fill the water-pots with water," and they filled them up to the brim⁴. And he saith unto them, "Draw out now, and bear unto the governor of the feast;" and they bare it. And when the governor of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants who drew the water knew) the governor of the feast called the bridegroom, and said 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." This beginning of miracles did Jesus, in Cana of Galilee, and manifested his glory, and his disciples believed in him⁵.

And there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified by all. After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days. 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 to read; And the book of the prophet Isaiah was delivered to him. And when he had opened the book, he found the place where it was written, "The spirit of the Lord is upon me, inasmuch as he hath anointed me, to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of

⁴ "to the brim."—Perhaps this present might be intended for future use.

⁵ "believed in him,"—i. e. believed in his divine mission—believed that he was their Messiah.
sight to the blind; to set at liberty those that are bruised; to proclaim the acceptable year of the Lord. And he closed the book, and he gave it again to the Minister, and sat down, and the eyes of all those that were in the Synagogue were fastened on him. Then 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 things we have heard done in Capernaum, do also here in thy country.” He said also, “Verily I say unto you, No prophet is acceptable in his own country. But I tell you in truth, there were many widows in Israel, in the days of Elijah, when the heaven was shut up for three years and six months, when there was a great famine throughout all the land, but unto none of them was Elijah sent, save unto Serepta, a city of Sidon, unto a woman that was a widow. And there were many lepers in Israel, in the time of Elishah the prophet, and none of them were cleansed, saving Naaman the Syrian.” And all in the Synagogue, when they heard these things,
were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the hill on which their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

11 "filled with wrath,"—because he compared himself to such great prophets, and intimated the unworthiness of his countrymen. The profanity of the people of Nazareth was so notorious—that it should seem, from the reply of Nathanael to Philip, to have become proverbial, even in that corrupt country—"Can any good thing come out of Nazareth?"

12 "brow of the hill," &c.—Nazareth, says Maundrel, is situated in a kind of round concave valley, on the top of a high hill.

REFLECTIONS.

WE are now arrived at the interesting period of the commencement of our Lord's public ministry:—With what anxious expectation must its advent have been watched and scrutinized; for whatever was the obstinate incredulity of some, or the doubts and difficulties of others, it must have been felt and acknowledged by all, that there was something very extraordinary in his appearance and character, and that it could not be a matter of indifference, either to the individuals who composed it, or to the nation at large, whether he were acknowledged to be the Messiah, or rejected by them as a false pretender to that sacred office.

It has been much debated among divines, whether the power of working miracles conferred on Christ at his baptism was always present with him, or, that it could be exercised only, when he felt an impelling influence. His reply to his mother at the marriage in Cana, seems to favour the latter supposition; yet it may signify nothing more, than that the time most proper for working
the miracle was not yet arrived. In like manner, the examples from the Old Testament adduced by him on perceiving the disappointment of the people of Nazareth that he worked no miracles there, has something of the air of an apology, grounded on the supposition, that the power of doing it was not perfectly voluntary; yet this want of power might proceed wholly from moral, not physical causes—for, the grand object of our Lord's miracles being to give evidence of his divine mission, wherever he perceived that the depravity of his audience must wholly prevent any salutary impression, it would in a certain sense be true, that for their benefit he could work no miracles.

We have here two remarkable instances at the very commencement of his ministry——on the one hand of his desire to give pleasure when it could be done innocently, in the miracle at Cana; and, on the other, of his solicitude not to create unnecessary pain, in his preventing the intended request of the inhabitants of Nazareth, which he must have refused, and in his kind endeavour to reconcile their minds to the disappointment by adducing instances of similar deprivations from their own scriptures:—These, surely, are proofs that he was not only illustrious as an example of all the great and sublime virtues, but likewise perfectly amiable in respect to those lesser moralities, those generous sympathies with the feelings of others, which constitute the charm of social intercourse. "I tell you in truth," says he, "that many widows were in Israel in the days of Elias, when great famine was throughout the land, but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow." How unworthy they were of this great tenderness, their subsequent conduct too clearly evinced.
SECTION XI.

Events related by St. John at the first passover after the commencement of Christ's public ministry. Jesus visits Jerusalem—Purifies the temple—the Jews question his authority—many believe in his divine commission in consequence of miracles referred to, but not specifically mentioned—is visited by Nicodemus—Jesus converses with him in highly figurative language—remarks of the Evangelist. JOHN ii. 13—25; iii. 1—21. Reflections.

NOW the Jewish passover was near; and Jesus went up to Jerusalem, and found in the Temple those that sold oxen and sheep and doves; and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the Temple with the sheep and the oxen, and poured out the money of the exchangers, and overthrew the tables, and said to those who sold doves, "Take these things hence; make not my Father's house, a house of merchandize." And his disciples

1 "and found in the Temple,"—on his first entrance, in the language of Malachi, when he came to it. Comp. Mal. iii. 1.

2 "sheep and doves."—Josephus says, that 25000 lambs were offered at one passover. This market was kept in the outer court, called the court of the Gentiles.

3 "a house of merchandize."—It appears that the people already held Jesus in high respect; and as the act itself was meritorious, and the prophaneers of the Temple conscious of guilt, they probably dared not make resistance.
remembered that it was written, "A zeal for thine house consumeth me." Then the Jews spake and said unto him, "What sign showest thou unto us, seeing that thou doest these things?" Jesus answered and said unto them, "Destroy this Temple, and in three days I will raise it up." Then said the Jews, "Forty and six years hath this Temple been in building," and wilt thou raise it up in three days?" But he spake of the temple of his body. 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 words which Jesus had spoken. Now when he was in Jerusalem, at the feast of the Passover, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he

4 "it was written."—Psalm, lxix. 9, the disciples were put in mind of these words.

5 "what sign showest thou?"—By what miracle dost thou show thy title to do these things? Dr. Campbell, p. 291.

6 "raise it up."—The Greek word here translated raise is always used in reference to persons.

7 "been in building,"—and is not yet finished. It was pulled down by piecemeal; the Jews would not be so long without the brassen altar and daily sacrifice; and Anna, who was 84, had never left the Temple.

8 "believed,"—understood. The Greek word rendered believed, signifies, to receive in its proper and intended sense. Dr. Campbell translates, "and they understood the scriptures.

9 "the words which Jesus had spoken,"—i. e. foretelling his death and resurrection in proof of his divine mission.

10 "did not commit,"—perhaps, did not trust his person with them, for fear of a popular insurrection in his favour; or, if it refers to doctrine, it may explain, why at that time he chose to speak obscurely, as in the following discourse with Nicodemus.
knew what was in man. There was a man of the Pharisees named Nicodemus, a ruler of the Jews, this man 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 those miracles that thou doest, unless God be with him." 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." Nicodemus saith unto him, "How can a man be born when he is old? can he enter a second time into his mother's womb and be born?" Jesus answered, "Verily,
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15 "of water,"—be received by baptism to instruction, which, including in it a public profession of the faith of the persons baptised, was opposed to the secret manner of the visit of Nicodemus.

16 "the spirit,"—endowed with supernatural powers, which were essential to the successful preaching of the gospel at its first promulgation.

17 "is flesh."—A second natural birth, if it were possible, could convey no additional powers to those derived from the first.

18 "is spirit."—The extraordinary powers to be derived from this spiritual birth, can only be the work of God.

19 "Ye must be born again;"—even ye who are Abraham's descendants, and are Pharisees and Rulers.

20 "The wind," &c.—As that wind of which thou hearest the sound, is free and unconfined, breathing indiscriminately upon all, its origin and issues equally concealed and unknown; so not less obscure and inadequate are the present conceptions even of Scribes and Pharisees, of those sources from whence the light and power of the future ministers of the Messiah's kingdom shall hereafter be derived.

21 "a master of Israel:"—A teacher accustomed to the mode of baptising proselytes and of purifying polluted persons and things by water, and of speaking of converts made to Judaism in terms borrowed from the natural birth. On the subject of purifying, and on the practice of speaking of converts made to Judaism in terms borrowed from the natural birth, see Mosheim's Commentaria de Reb. Christ. ante Constant, p. 67, and Lightfoot, vol. ii. p. 533.
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these things?" Verily, verily, I say unto thee, "We speak that which we know, and testify that which we have seen, and ye receive not our witness: If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things? (And no man hath ascended up to heaven, but he that came down from heaven, even the son of man who is in heaven.) And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted

22 "we speak,"—viz. John, who was divinely authorized to baptize with water, and Jesus himself who was destined to baptize with the holy spirit.

23 "receive not,"—understand not, do not fully comprehend, for Nicodemus did believe in general.

24 "earthly things,"—Jewish things; things alluding to that dispensation, the conditions of which are ritual and the sanctions temporal.

25 "believe,"—i. e. understand.

26 "heavenly things."—If I tell you of the events that are awaiting me in heaven,—alluding to the gifts of the spirit. Critical Remarks, vol. i. p. 222. The following verse, namely the 13th, is evidently parenthetic, and as evidently the observation of the Evangelist. It contains a remark similar to others of his in this very chapter, viz. in the 16th and 17th verses, and again in the 35th and 34th verses.

27 "ascended up to heaven," &c.—i. e. no man hath attained to the exercise of power and authority from heaven.

28 "but he that came down from heaven,"—viz. in the descent of the holy spirit to his disciples.

29 "son of man;"—he who was on earth in a low, undistinguished state.

30 "who is in heaven;"—who is now actually (viz. at the time when the Apostle wrote) in heaven, dispensing gifts from thence.

31 "and as," &c.—even as Moses.

32 "son of man,"—he who now appears in so low a condition.
up; That whosoever believeth in him, may not perish, but have eternal life. 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. For God sent not his son into the world to condemn the world, but that the world through him might be saved.

33 "he lifted up,"—be highly exalted; prophetic not of his crucifixion, but of his ascension and future exaltation. This appears from the allusion of Christ to the event recorded, Num. xxi. 19. "And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." In like manner, whatever were the mental diseases of the people engendered by their prejudices on account of the poverty and ignominious death of Christ, when they saw the miraculous powers conferred on his disciples after his ascension, they were healed.

34 "may not perish,"—viz: in the calamities coming on Judea.

35 "eternal life;"—receive those gifts of the spirit, which at the same time that they were the discriminating privilege of the genuine disciples of Christ, were the sure and certain pledge of a happy and glorious immortality. With this verse ends the discourse of Christ.

36 "for God so loved," &c.—On the last topic of our Lord's discourse with Nicodemus, related in the 14th and 15th verses, and which was prophetic—the Evangelist remarks; that the accomplishment of this prophecy, and therefore of all the truths connected with it, was put beyond all doubt at the time when he wrote, the genuine disciples of Christ being then in actual possession of those gifts and powers, which were to them the sure and certain pledge of the promised blessings.

37 "should not perish,"—viz. in the calamities coming on their country.

38 "to condemn the world,"—i. e. his wicked and degenerate countrymen.

39 "but that the world through him might be saved,"—by being forewarned of the dangers which overhung themselves and their country.
He that believeth on him\(^{40}\) is not condemned\(^{41}\); but he that believeth not, is condemned already\(^{42}\), because he hath not believed\(^{43}\) in the name of the only begotten son of God. And this is the condemnation\(^{44}\), that light is come into the world, and men loved darkness rather than light, because their deeds\(^{45}\) were evil. For every one that doeth evil hateth the light\(^{46}\), neither cometh to the

\(^{40}\) "believeth on him,"—believeth Jesus to be the Messiah.

\(^{41}\) "is not condemned,"—will not perish in these calamities.

\(^{42}\) "is condemned already,"—is irrevocable. The argument seems to be this. He that can withstand such proofs of the Messiahship of Jesus as are now daily offered to his senses; such proofs as the gifts of the spirit are daily supplying, that he, the son of man, is now constituted the only begotten son of God, raised to the most exalted state of honour and glory, in the presence and at the right hand of God; such proofs of the actual accomplishment of that prophecy of his recorded (verse 14) in his ever-memorable conversation with Nicodemus,—such an one is as it were already condemned, his ruin is inevitable, because he has rejected the last offers of Divine Mercy, and resisted the last and strongest evidences that will be afforded him.

\(^{43}\) "because he hath not believed," &c.—hath not been convinced by the miraculous displays of divine power now exhibiting, to the truth of which his own senses bear testimony.

\(^{44}\) "and this is the condemnation,"—the cause of the condemnation.

\(^{45}\) "because their deeds," &c.—Their rejection of the Messiah, was not at that time a sin of ignorance, but the effect of those evil habits, and that irrecoverable depravity, which seeks to elude examination, and to shroud itself in prejudice and error, and upon these principles, unbelievers and apostates were to be involved in the same fate. The condemnation here spoken of, was not an arbitrary constitution, but perfectly upon the principles of the Jewish economy. See Deut. xviii. 18, 19.

\(^{46}\) "hateth the light."—Those who indulge in vicious practices, not only reject, but conceive an aversion to all investigation which might enlighten their bewildered and beclouded minds, lest their evil deeds should be reproved.
light lest his deeds should be discovered. But he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God,

47 "but he that doeth truth,"—but he whose works are conformable to the truth of God, so far as it is already known to him, cometh cheerfully to whatever further discoveries are tendered to him of the will of God, wishing that his conduct may be examined by that standard, and that its conformity in all things may in future be more correct and perfect,

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IT may seem extraordinary, that at this early period of his ministry, Christ should have the power to exact obedience to a regulation opposed to the interest of some, and to the convenience of many; but it should be remembered, that even then he had obtained great authority among the people, arising partly from their general expectation of the Messiah, which had not at that time turned away from himself; partly from the testimony of the Baptist, and the fame of his miracles in Galilee; and partly from the tone of authority which he occasionally assumed. For, although we shall have frequent occasion to remark and to admire his meekness, gentleness, and extreme condescension to the failings and prejudices of others, yet he never failed, where reverence to God was concerned, as in this instance of cleansing the temple, to display the greatest courage and most heroic intrepidity. Some of the reasons which might lead to this proceeding, may be the following:
First,—To show a prophetic act; for it is manifest that it was considered as such, from the question, "What sign shouwest thou unto us, seeing that thou doest these things?"

Secondly,—To give some intimation of future favour to the Gentiles;

Thirdly,—To express honour to God, whom the Jews, from hypocritical indifference, and perhaps for gain, suffered to be dishonoured by this abuse of the temple; and,

Fourthly,—To lay in something concerning his own respect for the law, and for the honour of God, against the time when he should be accused of violating the law, and of being guilty of blasphemy. Both the action, which was an accomplishment of the prophecy of Malachi, and the words used on the occasion, "Make not my Father's house, a house of merchandize," were an open claim to the character of the Messiah, which it was proper to make early, and to which the Jews ought to have attended; and we may remark, that there was great beauty and propriety in this action, both at the beginning, and again, at the close of his public ministry.

We may remark on this celebrated conversation of Christ with Nicodemus, that it cannot relate to the case of common Christians in every age. From such an interpretation of it, many consequences, inadmissible, would follow: for instance; in that case, the happiness of a future life would be made to depend on baptism with water. No man, not baptised with water, whatever might be his faith or character, not even though he had been baptised with the holy spirit, could be saved. Again: No man, who is not born of the spirit, could be saved: and if to be born of the spirit, as is affirmed in this very passage, and appears beyond doubt by other
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passages in the New Testament, signifies, to receive powers superior to those of the natural birth, then no man could be saved who is not a partaker of the holy spirit; i.e. endued with power from on high, with supernatural light, and with the power of working miracles. But no persons now are endued with the power of working miracles, consequently it would follow, that no persons now could be saved.

In this conversation we are powerfully struck with the great superiority of our Lord's character. How came this despised citizen of a distant and despised city, so well acquainted with the secret thoughts, the concealed views, and the false shame of this learned and highly distinguished member of the Jewish sanhedrim? Far from being flattered by the early visit of so leading a character, how was it that Jesus stood upon such high ground respecting his application? "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God," was his dignified reply; not to the wish expressed by Nicodemus, but to the secret motives on which he acted. Nor was the delicacy inferior to the wisdom and dignity of the reproof. Couched in highly figurative language, although it gave sufficient intimation to Nicodemus, that his motives were well known, it did not revolt his feelings, by reproaching him for his imperfect virtue,......Blessed Jesus! when will thy deluded followers make candid allowances for the failings of each other; and, imitating thy example, indulge in no angry, vindictive passion; but sedulously endeavour, and patiently labour, by every means in their power, to help forward themselves and others towards "the mark of the prize of their high calling?"
SECTION XII.


AFTER these things, came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptised. And John also was baptising in Enon, near Salim, because there was much water there; and they came and were baptised. For John was not yet cast into prison. Then a question arose between some of John's disciples and the Jews, about baptising. And they came unto John and said unto him, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, he baptiseth, and all men come to him." John answered and said, "A man can receive nothing except......

1 "and baptised;"—not in his own person, but by his disciples. See chap. iv. verse 2.

2 "Jews,"—the unbelieving Jews.

3 "And they,"—his disciples.

4 "receive nothing,"—as if John had said, 'No man can receive any thing,' (viz. to accomplish the predictions he has uttered, or to justify a firm reliance on the accomplishment of them,) 'unless it be given him from heaven.'
cept it be given him from heaven. Ye yourselves bear
me witness, that I said, 'I am not the Christ, but that
I am sent before him.' He that hath the bride, is
the bridegroom; but the friend of the bridegroom, who
standeth and heareth him, rejoiceth greatly, because of
the bridegroom's voice, this my joy therefore is ful-
filled. He must increase, but I must decrease. 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.)" And what he
hath seen and heard, that he testifieth, and no man
receiveth his testimony. He that hath received his
testimony, hath set to his seal that God is true. For

5 "from heaven."—John makes this reply, not directly to the in-
formation brought him by his disciples, that Jesus was baptising, &c,
but to the sentiment which that fact excited in them.
6 "sent before him,"—as his harbinger.
7 "this my joy therefore," &c.—as if he had said, 'In like manner
as the happiness of the bridegroom is the sole wish of his friend, so
is the success of the ministry of the Messiah, of whom I am merely
the harbinger, a matter to me of the purest exultation.'
8 "He must increase,"—i.e. the success of his ministry.
9 "I must decrease;"—my ministry is near its close.
10 "that cometh,"—that is hereafter to come.
11 "from above,"—i.e. in the gifts of the holy spirit.
12 "above all,"—or over all things, i.e. is the Lord of all, the
great end and object of my mission.
13 "of the earth," &c.—John himself, to whom no testimony was
borne from heaven.
14 "what he hath seen and heard,"—viz. the Baptist referring to
the voice from heaven.
15 "receiveth,"—understandeth; is duly impressed by.
16 "his testimony;"—the testimony of the Baptist.
17 "hath set to his seal," &c.—is pledged to become surety for the
truth of God, to declare his faith in the veracity of God, and firm per-
he whom God hath sent, speaketh the words of God: for God giveth not the spirit by measure, unto him. The Father loveth the son, and hath given all things into his hand. He that believeth on the son hath ever-

serion that his promises will be accomplished. See Crit. Remarks, vol. 1. p. 112. (where, however, there is a great error in the printing; part of the second note at the bottom of the page being a continuation of the text.) Here probably, at the close of the 33d verse, ends the discourse of John the Baptist: for, from the manner in which this harbinger of Christ is characterized in the 34th verse as the man whom God hath sent, an argument arises in favour of the opinion, that this is the remark of the Evangelist; it not being the manner in which the Baptist ever speaks of himself, but is precisely what the Evangelist has said of him. See Chap. 1—6, &c.

18 "unto him."—These words printed in the common version in italics, are not in the original, but supplied by the translators.

19 "The son."—This is the language of the Evangelist, not the Baptist; and hence another argument that these remarks are his own, John the Baptist, though he bare record that Jesus was the son of God, yet does not ordinarily, does not any where speak of him by this appellation, the son, in contradistinction to the Father, as an appellation of God in the same context. This is peculiarly the style of Christ and of the Evangelist John.

20 "hath given,"—rather, is now giving. At the time when the Baptist gave the lesson recorded above to his disciples, it was not true that God was then giving all into the hand of Christ, i.e. enabling him to baptise with the holy spirit. In favour of the rendering of the Greek terms here adopted, viz. is now giving in preference to hath given, let it be remarked, that even when the Evangelist wrote, it was not true that God had then given, otherwise than in purpose and counsel, all things into the hand of Jesus, for this was not completed until the destruction of the Jewish polity.

21 "on the son."—viz. on Jesus, now constituted son of God, with the power of baptising with the holy spirit.
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lasting life: and he who believeth not the son, will not see life; but the wrath of God abideth on him."

And Herod, the tetrarch, being reproved by John, for Herodias, his brother Philip's wife, for he had married her, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison; for John had said unto Herod, "It is not lawful for thee to have thy brother's wife:" Therefore Herodias had a quarrel against him, and would have killed him, but could not. For Herod feared John, knowing that he was a righteous and holy man, and observed him; and when he heard him, he did many things, and heard him gladly. And when he would (afterwards) have put him to death, he feared the multitude, because they accounted John as a prophet. Now when Jesus had heard that John was

22 "everlasting life,"—viz. the sure and certain prospect of preservation in the calamities coming on their country, and of everlasting life in a future world.

23 "not the son,"—viz. that can shut his eyes against such powerful evidence of the truth of the gospel as is now giving.

24 "will not see life,"—will have no such hopes of preservation here, or of eternal life in a future world.

25 "but the wrath,"—not the spirit of God. Compare chap. i. ver. 33. He must have his full share in the dreadful calamities coming on his unbelieving country. The spirit was the earnest also of life eternal; wrath, "a certain fearful looking for of judgment and fiery indignation to devour the adversary." Heb. x. 27.

26 "It is not lawful," &c.—The Roman law pronounced the prince free from law. This woman had borne children to Philip, one at least, Salome, and it would therefore have been contrary to the Jewish law for Herod to have had her, even after his brother's death.

27 "the multitude."—For a time probably he might likewise fear his own conscience, but this was overcome as he advanced in wickedness.
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Cast into prison, and knew how the Pharisees had heard that he made and baptised more disciples than John, though Jesus himself baptised not, but his disciples, he left Judea, and departed into Galilee.

28 "more disciples than John;"—by which it appears the Pharisees were offended.

29 "Galilee,"—then under the jurisdiction of Philip, to whom the sea coast had been given. *Joseph. Antiq.* 18. 8.

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It must be acknowledged, that the omission of the Evangelist in not marking the person speaking, as in the 13th verse, in the last section, where the observation is probably his own, and not the words of Christ; and again at the end of the 33d verse, where the discourse of the Baptist with the Jews finally terminates, and his own remarks succeed, is the cause of considerable obscurity. A writer of the present times, accustomed to composition, would not have omitted these attentions; but the amiable author, "the disciple whom Jesus loved," had not been educated in the schools of the learned; he simply relates the conversations and incidents as they occurred to his remembrance, and adds the reflections which naturally arose out of them, without regarding the antecedents. A stronger argument than this could not have been adduced, in testimony of the truth of the narrative. So artless a writer could not have invented "a cunningly devised fable;" and neither himself, nor the
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Other Evangelists, if they could have conceived the idea, would have been capable of delineating such a character as that of their divine Master, in any other manner than that in which they actually have given us the delineation, viz. by a simple narrative of well-authenticated facts.

It is remarkable, that our Lord and his eminent harbinger, do not appear at any period of their lives, to have had much personal intercourse, and certainly not any between the period of the baptism of Christ, and the imprisonment of John. This was ordained, no doubt, by the especial care of Providence, that the slightest suspicion of a design to deceive, or of any kind of collusion, might not attach to either of them; and accordingly we do not find that the most distant intimation was ever given of such an idea, even by the most violent opposers of the progress of the gospel. It would have been natural, and have seemed in itself desirable, that persons so eminently virtuous, so intimately connected, and whose ardent wishes for the reformation and happiness of their countrymen burnt with such unintermitting ardour, should have cultivated, and been indulged in the cultivation, of an intimate personal friendship; but this, we see, would not have comported with the more important interests, either of the then present, or of future generations. May we not hence learn to refrain from passing a hasty judgment respecting those providential privations, the kindness and wisdom of which may not instantly be apparent to us? for is it not certain, that we frequently, if not generally, know little or nothing of the great chain of causes and effects, and the various bearings on these, with which they may necessarily be connected.
In the repeated testimony of the Baptist, to the great superiority of Christ, we have accumulated evidence, not only that his mind was perfectly free from all views of personal aggrandisement; but in his honest reproof of the vices of a powerful prince, who, in consequence, became his most bitter enemy, we have a decided proof of his dauntless intrepidity and courage. "He would have put him to death," says the Evangelist, "but that he feared the multitude, because they accounted him as a prophet."
SECTION XIII.

History given by St. John, of events which took place on the road from Judea to Galilee, through Samaria.....Jesus rests on the well of Jacob—His conversation with a woman who came to draw water—Discovers to her that he was not acquainted with the events of her former life—Foretells the introduction of a purely spiritual religion—Acknowledges himself to be the Messiah—Many of the Samaritans believe on him. John iv. 4—42. Reflections.

IN his road from Judea into Galilee, Jesus must needs go through Samaria. Then cometh he to a city of Samaria, called Sychar, near to the portion of ground that Jacob gave to his son Joseph. Now Jacob's well was there: Jesus, therefore, being wearied with his journey, sat thus¹ on the well; and it was about the sixth hour². There cometh a woman of Samaria to draw water. Jesus saith unto her, "Give me to drink." (For his disciples were gone to the city to buy meat.) Then saith the woman of Samaria unto him, "How is it, that thou being a Jew, asketh drink of me, who am a woman of Samaria?" for the Jews have no dealings³ with the Samaritans. Jesus answered and said unto her, "If thou knewest the gift⁴ of God, and who he is that saith

¹ "sat thus,"—on that account sat.
² "sixth hour,"—about 12 o'clock at noon.
³ "no dealings,"—no trade, no free intercourse.
⁴ "the gift,"—that bounty and liberality of God, which extendeth to all.
to thee, "Give me to drink," thou wouldst have asked of him, and he would have given thee living water." The woman saith unto him, "Sir, thou hast no vessel to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us this well, and himself drank of it, and his children, and his cattle?" Jesus answered and said unto her, "Whosoever drinketh of this water will thirst again: but whosoever drinketh of the water which I shall give him, will never thirst: but the water which I shall give him, shall be in him a well of water, springing up into everlasting life." The woman saith unto him, "Sir, give me this water, that I thirst not, neither come hither to draw." Jesus saith unto her, "Go, call thine husband, and come hither." The woman answered, "living water."—As if he had said, "If thou knewest the character of him who is now speaking; that he is, under no such prejudices as the rest of his countrymen, that the blessings of his mission are not to be confined to the Jews, but that even the Samaritans are to participate in the gifts of the holy spirit, thou wouldst have asked of him, and he would have given thee this living water."

6 "who gave us this well;"—wells of water are blessings of the first importance, in this part of the east; and to dig a well for the benefit of the inhabitants or of travellers, is considered as an act of the greatest beneficence and kindness. (E.)

7 "Jesus answered," &c.—He does not make a direct answer to her question whether he was greater than Jacob, which would have been less delicate, but says, what would infallibly lead her to draw the necessary inference.

8 "the water which I shall give him,"—viz. the gifts of the holy spirit.

9 "saith unto him,"—perhaps ironically, an opinion which is favoured by the reply of Jesus in the 16th and following verses.

10 "call thine husband," &c.—By this reply, our Lord discovers such a perfect knowledge of her circumstances, as he could not have obtained.
swered and said, "I have no husband." Jesus said unto her, "Thou hast rightly said, 'I have no husband;' for thou hast had five husbands; and he whom thou now hast is not thine husband: in that saidst thou truly." The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshipped on this mountain, and ye say, that in Jerusalem is the place where men ought to worship." Jesus saith unto her, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what, we know what we worship, for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall obtained but by divine communication, and which led her instantly to correct whatever mistaken notions she might have been led into, by the highly figurative language in which he had expressed himself concerning his character.

11 "is not thine husband;"—rather, as it might be rendered, 'and thou hast now no husband.' The respect paid by Christ, and by her fellow citizens, to this woman, together with her own solicitude on the highly controverted question between the Jews and Samaritans, respecting the most acceptable place of worship, shows, evidently, that she was not an abandoned character. See Bp. Pearce, vol. i. p. 483.

12 "nor yet at Jerusalem;"—as if he had said, 'The time is not far distant when these debates shall be for ever silenced;—when the temple at Jerusalem, and that on Mount Gerizim, will no longer be regarded; the whole Mosaic dispensation being near its close.'

13 "ye know not what;"—a comparative proposition in the Hebrew manner. The error of the Samaritans was, that they joined the worship of other gods with that of Jehovah.

14 "salvation," &c. This very general proposition was probably intended to signify, that the most perfect discoveries of religion should proceed from the Jews. Christ himself was a Jew by birth, and submitted to all the ceremonials of Judaism.
worship the Father in spirit and in truth; for the Father seeketh such worshippers of him. God is a spirit, and they that would worship him, must worship him in spirit and in truth." The woman saith unto him, "I know that the Messiah cometh; (which signifieth the Christ;) when he is come, he will tell us all things." Jesus saith unto her, "I that speak unto

15 "in spirit;"—without the ceremonies of the Mosaic law.
16 "and in truth;"—as well as in truth;—they who now worship him in sincerity, shall worship without the rites which they at present practice.
17 "seeketh;"—is gathering together into a new church. This passage relates to public religious worship; for it is certain that good men, both among Jews and Samaritans, in their own houses, and in their prosenchiæ, worshipped God without external rites and ceremonies, with their understandings and affections—in spirit must here signify something that they did not do. It is a prophecy, therefore, of the change of the ceremonial law of the Jews, to the purely spiritual worship of the gospel.
18 "God is a spirit;"—not a local, temporal king, or any longer to be considered, by the nation of the Jews, as such; as having a palace, provisions, attendants, &c.—The whole passage contains the following prophecies, all of which were strictly fulfilled; viz.
First,—That Jerusalem and Gerizim should be forsaken;
Second,—That a dispensation of purely spiritual religion should take place;
Third,—That this doctrine should come out from among the Jews;
Fourth,—That the sincere and pious, both among the Jews and Samaritans, and perhaps among the heathen also, should embrace it;
Fifth,—That these prophecies were even now about to receive the beginning of their accomplishment.
19 "which signifieth the Christ."—These words were not spoken by the woman, but by the Evangelist—he spake in the Syro-chaldaic, and could not utter these words.
20 "tell us all things."—The Samaritans received the Pentateuch only, where Christ is merely spoken of as a prophet; they had, therefore,
THE LIFE OF CHRIST.

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?" The woman then left her waterpots, and went into the city, and saith to the men, "Come, see a man who hath told me all things whatever I did: Is not this the Christ?" Then they went out of the city, and came unto him.

In the meanwhile his disciples besought him, saying, "Master, eat;" but he said unto them, "I have meat to eat that ye know not of." Then said the disciples one to another, "Hath any man brought him any thing to eat?" Jesus saith unto them, "My meat is, to do the will of him who sent me, and to finish his work. Say not ye, 'There are yet four months, and then cometh the harvest?' behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together. For herein is that saying true, 'One soweth and another reapeth.' I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye entered into therefore, juster ideas of his character than the Jews, who received the prophets also, where the representation of him as a king, led to many errors.

21 "know not of,"—referring to the conversion of the Samaritans.

22 "gathereth fruit;"—gathereth disciples to a dispensation of true holiness, and of eternal promises. See John xv. 16, where, to gather much fruit, is to make many proselytes.

23 "I sent," &c.—According to Beza's manuscript, the Greek word may be translated, I send; and that this is the true reading, appears probable, because the disciples had not yet been sent.

24 "other men;"—referring, probably, to himself and the Baptist.—He speaks indirectly and humbly of himself.
their labours." And many of the Samaritans of that city believed in him for the saying of the woman who testified, "He told me all whatever I did." So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed, because of his own words; and said unto the woman, "Now we believe, not because of thy report, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

REFLECTIONS.

THERE is not, perhaps, in the whole gospel history, a more interesting narrative than that of the interview of Christ with the woman of Samaria; and this, whether we consider the clear and extensive views manifested by him of that dispensation of true holiness, and the consequent salvation of men of which he was to be the Author; the prophetic spirit respecting its issues with which he was endowed; his complete freedom from all the narrow prejudices of his depraved countrymen, or the zeal and fidelity with which he engaged in his arduous labours: a more noble object indeed could not be conceived; for what fetters are so galling as the chains of vice? what slavery so complete as the slavery of sin? what wretchedness so overwhelming as the horror and despair of a guilty mind?

Exhausted, weary, and almost overcome with travelling in the mid-day sun of that burning climate, no sooner does an opportunity occur of sowing the seeds of gospel truth, in a soil not wholly unfitted to receive it, than Jesus, forgetful of his own immediate sufferings, of
the pressure of hunger or the lassitude of fatigue, immediately begins the interesting conversation which was to lead to such important consequences. On this occasion, as on all others, it was almost literally as well as figuratively true, that his meat and drink was to do the will of him that sent him, and to finish his work. When did he turn aside into the paths of pleasure and amusement? when did he slacken his pace to calculate on the loss of popularity, of ease, of tranquillity, of health, or of comfort?

Do we call ourselves Christians, and ought we not then to follow the example of Christ? But it will be said, perhaps, that we are not called upon to make such sacrifices—that we have not a divine revelation to communicate—that we have not the power of working miracles in behalf of those whom Providence has commended to our care? be it so: but if the circumstances of our situation do not call for all the exertions, do not subject us to all the privations, the poverty, and the cruel persecution of our great Master, are the principles on which we are to act as his disciples, dissimilar likewise? are not we bound, like him, to be unwearied in well doing? are not we too bound as Christians, if not wholly to avoid, yet to tread with very cautious steps along the flowery paths which lead the unwary youth to the fatal bowers of licentious pleasure? and are no exercises of self-denial required for these things? Shall we succeed in attaining a truly Christian spirit, if day after day passes over our heads in giddy dissipation, in vain amusement, or in trifling folly? Let us not deceive ourselves—it will be of no avail that our creed has been free from error, if our habits and practices are those of the world around us—for let it be for ever remembered, 'that he who hath not the spirit of Christ, is none of his.'

G 3
SECTION XIV.

Jesus arrives in Galilee—Comes to Cana—Cures the nobleman’s son—The second miracle performed in that district—Makes Capernaum his future residence—Proclaims the approach of the kingdom of heaven—Preaches on the Sabbath in the synagogue—Heals a man of an unclean spirit—His fame spreads throughout Galilee—Cures Simon Peter’s mother—Crowds resort to him and are healed—Retires into solitude to prayer—Followed by his disciples—Preaches in the synagogues of Galilee—Heals diseases. John iv. 43—54. Matt. iv. 13—17; viii. 14—17; iv. 23—25. Mark i. 15; i. 21—39, Luke iv. 31—44. Reflections.

NOW after two days, Jesus departed thence, and went into Galilee; for he 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 had gone to the feast. So Jesus came again into Cana of Galilee, where he had made the water wine. And there was a certain nobleman whose

1 “after two days,”—in which he had remained at Sichar.
2 “into Galilee,”—the eastern part, avoiding Nazareth where he had been ill treated.
3 “a certain nobleman,” &c.—Probably this nobleman was one of the courtiers of Herod, in whose dominions Capernaum was situated. In the Syriac the term is rendered a servant or minister of the king. He has been thought to be Chuza, Herod’s steward, whose wife might be converted on this occasion.
son was sick at Capernaum. This man, when he heard that Jesus was come out of Judea into Galilee, went to him, and besought him that he would come down and cure his son, for he was at the point of death. Then 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 him, "Go thy way, thy son liveth." And the man believed the words which Jesus had spoken to him, and departed. And as he was now going down, his servants met him and told him, saying, "Thy son liveth." Then he inquired of them the hour when he began to amend. And they said unto him, "Yesterday, at the seventh hour, the fever left him." So the father knew that it was at the very hour in which Jesus had said unto him, "Thy son liveth:" and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which is on the side of the lake, in the borders of Zabulon and Nephthali, and taught them on the Sabbath days: so that it was fulfilled which was spoken by Isaiah the prophet, saying, "The land of Zabulon, and the land of Nephthali, toward the way of the lake beyond Jordan."

4 "ye will not believe."—This should be read interrogatively—will ye not believe?

5 "believed;"—viz. that Jesus was indeed their promised Messiah.

6 "second miracle;"—which is recorded: the first, of turning water into wine, was before he went into Judea; this second, when he came to make Galilee his residence. That it was not absolutely his second miracle, appears from John ii. 23; iii. 2.

7 "beyond Jordan;"—viz. from the situation in which Isaiah wrote.
in Galilee of the Gentiles; The people who sat in darkness, saw great light; and to them who sat in the region of the shadow of death, light is sprung up."

From that time Jesus began to preach, and to say, "Repent, for the kingdom of heaven (or of God) is at hand; the time is fulfilled, repent ye, and believe the gospel." And they went into Capernaum; and immediately, on the Sabbath day, he went into the synagogue and taught. And they were astonished at his doctrine; for his word was with power, and he taught them as one having authority, and not as the Scribes. And there was in their synagogue, a man with an unclean spirit, and he cried out with a loud voice, saying, "Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God." Then Jesus rebuked him, saying, "Hold thy peace and come out of him." And when the unclean spirit had thrown him in the midst, and had convulsed him, and cried out with a loud voice, he came out of him, and hurt him not. And they were all amazed, insomuch that they questioned among themselves, saying, "What word is this? for with authority and power he commandeth the unclean spirits, and they come out."

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

8 "Galilee of the Gentiles:"—confines of the nations; viz. that part of Palestine which is farthest from Judea.

9 "unclean spirit."—He was raving mad, and fancied himself possessed by a demon; which was the current opinion of the age. He believed, as many then did, that Jesus was the Messiah, or a great prophet; and addresses him as such: and Jesus replies to him in the popular language, in conformity to the mistaken ideas and feelings of the maniac. See Farmer on the Demoniacs of the New Testament, c. ii. sect. 1. Jesus probably adopts this language, lest the prejudiced multitude should attribute these miracles to a confederacy with evil spirits.
And he arose out of the synagogue, and went with James and John into the house of Simon and Andrew. Now Simon’s wife’s mother lay sick of a great fever, and they besought him for her. And he came near, and took her by the hand, and raised her up, and rebuked the fever, and it left her: and immediately she arose, and ministered unto them. Now when the sun was setting, they brought unto him all the diseased, and he laid his hands on every one of them, and healed them. That it might be fulfilled which was spoken by the prophet Isaiah, saying, “Himself took our infirmities and bare our sicknesses.” And all the city was gathered together at the door. 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 the Christ.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon, and those that were with him, followed after him. And when they had found him, they said unto him, “All men seek thee.” And he saith unto them, “Let us go into the neighbouring towns that I may preach there also; for therefore came I forth.” And he preached in their synagogues throughout all Galilee, and cast out demons; curing all manner of sickness, and every disease among

10 “devils”—'demons.' It has been already observed, that insane and epileptic persons were supposed to be possessed by demons, or the ghosts of wicked men, who were thought to have the power of entering into the bodies of living men, and of tormenting them at pleasure. And the cure of these diseases is described as the casting out of the demons. See Farmer on Demoniaces.

11 “came I forth;”—viz. as a public character, from his retirement at Nazareth.
HISTORY OF

the people. And his fame went through all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those who were possessed with demons, and those who were lunatic, and those that had the palsy, and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordan.

REFLECTIONS.

AFTER the first passover, in which the celebrated conversation took place with the learned member of the Jewish sanhedrim, Jesus seems to have confined himself during the whole of that year to the district of Galilee, the lake of Gennesaret, and the adjoining wilderness; or at least not to have revisited the capital until the arrival of the second passover.

How striking must have been that display of divine power exhibited in the cure of the nobleman's son, which failed not to produce its effect, equally in the absence as in the presence of the agent through whom it was conveyed! we find accordingly, that many were immediately convinced of the divine authority of Jesus, and believed him to be their promised Messiah. Those fatal prejudices and passions which were afterwards so effectual to darken and cloud the minds of his countrymen, had not then taken the alarm; for, they would flatter themselves that, obscure as had been his parentage and education, poor as was then his outward appearance, he might still be destined in the
divine counsels to become a prince and a saviour—their promised deliverer from the Roman bondage. They would remember that it was under the reign of a shepherd king, the divinely inspired bard of ancient times, that their nation had attained its highest glory;—with God they knew that nothing is impossible, and why might not this person, so highly favoured by him, be an example still more illustrious of divine mercy and power? such would probably be the reasonings of the people at the commencement of his ministry, and such, we know, were certainly their hopes and expectations till very near the period of its final close.

We see our blessed Master at this time followed by admiring crowds, struck with astonishment at the variety and splendour of his miracles. Is he elated by their admiration? does he court their favour? does it excite in his mind a desire of obtaining that worldly prosperity which their favour might have procured? do we not observe him on the contrary, under the cover of the night, retiring apart into the lonely desert, and there, where no ear could hear, no eye could see but that of omniscience, pouring out the distresses of his mind, and expressing the desires of his heart in the sacred presence of his heavenly Father? What an example of a mind wholly devoted to God! What an encouragement this to the practice of fervent, humble, and habitual prayer!—Is our path beset with thorns and briars, our day of duty arduous and difficult? Let us steadily fix our eyes on the conduct of our great exemplar. Let others perplex their minds with intricate metaphysical subtleties on the efficacy of prayer—the real Christian knows assuredly and experimentally, that under every sorrow it will be his consolation, under every difficulty his support, under every peril and danger, his never-failing shield and buckler,
SECTION XV.

Jesus preaches on the lake of Gennesaret—Enters into Simon's ship—A miraculous draught of fishes—Simon, Andrew, James, and John called to be Apostles—A man cured of a leprosy—Jesus again followed by great multitudes—Withdraws into the wilderness to prayer—Enters a ship—Returns to Capernaum—Doctors of the law assemble to hear him. Luke v. 1—17. Matt. iv. 18—22; viii. 1—4; ix. 1. Mark i. 16—20; 40—45; ii. 1, 2. Reflections.

AND it came to pass, that as the people pressed upon Jesus, to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships which was Simon's, and besought him that he would launch out a little from the land. And he sat down, and taught the multitudes out of the ship. Now when he had ceased speaking, he said unto Simon, "Launch out into the deep, and let down your nets for a draught." 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." And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckoned to their partners, who were in the other ship, that they should come and help them; and they came and filled both the ships, so that they began to sink. And when Simon Peter saw it, he fell down at Jesus's knees, saying,
"Depart from me! for I am a sinful man, O Lord."
For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And so was also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, "Fear not." And he said unto him, and to Andrew his brother, as he was walking by the sea of Galilee, "Come ye after me, and I will make you fishers of men." And they immediately left their nets, and followed him. And when he had gone a little further thence, he saw James, the son of Zebedee, and John his brother, who were also in a ship mending their nets, and immediately he called them: and when they had brought their ships to land, they left their father Zebedee with the hired servants, and went after him.

And it came to pass, when he was near to 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." And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, "I will; be thou clean:" And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And Jesus charged him to tell no man; "But go show thyself to the priest, and offer for thy cleansing as Moses commanded; for a testimony unto them." But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but

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1 "depart from me," &c.—The language of fear, lest the prophet should employ his power against a sinner. Similar language is used by the Gadarenes, Luke viii. 37. The language is, 'Do not punish me as I deserve, pity and spare me.' The ship was beginning to sink, hence Peter's apprehension.
was without, in desert places; and they came to him from every quarter to be healed by him of their infirmi-
ties. And he withdrew himself into the wilderness and prayed.

And Jesus entered into a ship, and passed over, and after some days, came into his own city, Capernaum, and it was rumoured that he was in the house. And immediately 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. And it came to pass on a certain day, as he was teaching, that there were Pharisees and Doctors of the law sitting by, who were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord was present to heal them.

2 "them,"—i. e. the people; to cure their diseases.

REFLECTIONS.

IT may appear surprising, after the many instances of divine power always exercised for benevolent purposes, which Peter had already witnessed on the part of his divine Master, that he should be so exceedingly alarmed by the apparent danger of the vessel from the miraculous draught of fishes. But he did not yet feel fully assured that powers so extraordinary might not sometimes be used to inflict punishment, as well as to relieve distress. The panic was instant and natural; but how kindly was it not as instantly removed? "Fear not," says this heavenly teacher, to him and to his affrighted compani-
ons, "Come ye after me, and I will make you fishers of men." As if our Lord had said, 'By my instructions ye will be qualified to gain men; to recover them from ignorance and error, folly and vice; to form them to just sentiments concerning God and his providence, and to the practice of all virtue; and in this miracle ye have a symbol of the success that will attend your preaching.' How honourable to be thus employed! For what is it but to excel, and to lead others to excel in all that is truly admirable? What is it but to assimilate with angels and archangels, and finally to be arrayed in those robes of righteousness which "shall shine as the stars for ever and ever."

In this, and in the former section, we see the gradual development of this glorious plan. Our Lord first declares that the kingdom of God is at hand, and then begins to select disciples who were hereafter to be witness of its progress, and eventually to proclaim the glad tidings throughout the world.

Judaism, although of divine authority, was now to be abolished. It was admirably suited to the early period in which it was promulgated; of great efficacy to stem the torrent of licentious idolatry with which the world was overspread, by teaching the strict unity of God, and to correct the horrid immoralities arising out of polytheism, by exhibiting a specimen of his moral government, and of his constant superintendence of the affairs of men*; but the very principle on which it was founded of national remuneration for legal observances to the descendants of a peculiarly selected family, required that it should be temporary. In that dispensation no-

thing is revealed concerning a future state, mankind not having then attained to that comprehension of mind which would render them impresible by sanctions so distant, and of which the final operations were to be experienced in a world unseen. * When, however, the time came, that by the advancement of general science and the cultivation of their mental powers, this requisite comprehension of mind was beginning to be attained, then it was that our blessed Master, nobly descended indeed, but born in the lowest circumstances, was divinely commissioned to introduce a dispensation which should never end, the sanctions of which would be true holiness, and the test of its truth, his being raised again from the dead, and proved to have been received into glory by the holy spirit sent down from heaven, and by the miracles which, in his name, his disciples would be enabled to perform.

A commission more arduous, considering the actual state of the minds of his countrymen at that time, their prejudices, and their vices, can hardly be conceived: and we shall be little able to form any estimate of the sublime character of Christ; to comprehend the wisdom with which he acted, or to get any idea of what was passing in his benevolent and exalted mind, if we do not pause from time to time to reflect on the very difficult circumstances in which he was placed. His errand to his depraved countrymen was the most unwelcome that could be imagined—far from being sent, as they vainly expected, to lead them forward from victory to victory to the attainment of universal empire, he had to announce their impending destruction; to inform them, that their temple, that splendid and costly edifice, whose duration under the reign of their Messiah they vainly conceived would be eternal, was even then shaken to its very foundation;
and to assure them, that unless they repented, they themselves would perish miserably beneath its ruins. This repentance comprehended in it, not only the forsaking of every evil practice, but a total change of heart and mind. They were to become as little children; their pride, their ambition, their contempt of other nations, together with the selfish dispositions which so universally prevailed, were to be entirely relinquished. This requisite change our Lord emphatically describes to Nicodemus under the striking imagery of a new birth; but so deeply had that learned member of the famous Jewish Sanhedrim imbibed the mistaken ideas and destructive prejudices of his more ignorant countrymen, that he could not comprehend the highly figurative language in which it was couched.
SECTION XVI.


And behold, men brought on a bed, a man who was taken with a palsy, who was carried by four, and they sought means to bring him in, and to lay him before Jesus. And when they could not find by what way they might bring him in, because of the multitude, they went upon the house top, and let him down through the tiling with his couch, in the midst before Jesus. And when he saw their faith, he saith unto the sick of the palsy, "Son, be of good cheer, thy sins are forgiven thee." And the Scribes and Pharisees began to reason, saying, "Who is this that speaketh blasphemies? Who can forgive sins, but God alone?" But when Jesus perceived their thoughts, he answering, said unto them, "Why reason ye these things, wherefore think ye evil in your hearts? For which is easier to say, "Thy sins

1 "house top."—The houses of Judea were low, the roofs flat and surrounded by battlements.

2 "evil in your hearts?"—This charge against Jesus was not openly preferred; they only wished that they durst prefer it, for the real meaning of the words was well understood: they knew that the two phrases, to forgive sins, and to rise and be healed, were considered as of the same import.
The Life of Christ.

Are forgiven thee? or to say, 'Arise, take up thy bed and walk?' But that ye may know that the son of man hath power on earth to forgive sins, he saith to the sick of the palsy, 'I say unto thee, Arise, take up thy couch; and go to thine house.' And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed; and they glorified God who had given such power unto men; and were filled with fear, saying, 'We have seen strange things to day.' And he went forth again by the side of the lake, and all the multitude resorted to him, and he taught them. And as he passed by, he saw a publican named Levi, the son of Alpheus, sitting at the receipt of custom; and he said unto him, 'Follow me;' and he left all, rose up; and followed him.

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 him and his disciples. And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, 'How is it that your master eateth and drinketh with publicans and sinners?' When Jesus heard it, 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

3 "hath power on earth to forgive sins,"—liath power to remit the temporal punishment of it; not to take away in another world the fruits and consequences of sin. See the use of this phrase 2 Sam. xii. 13, compared with verse 5. Ps. ciii. 3. Isaiah xxxiii. 24, where to forgive sin, is to be delivered from temporal calamities.

4 "publicans and others," &c.—Matthew says, "Behold many publicans and sinners sat down," &c.

5 "sinners;"—These were Gentiles probably, whom, whatever might be their moral character, the Pharisees would denominate sinners.
have mercy and not sacrifice; for I came not 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 companions of the bridegroom mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then they will fast." And he spake also a parable unto them: "No man putteth a piece of new garment upon an old one; otherwise, both the new maketh a rent, and the piece that was taken from the new, agreeth not with the old. 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. But new wine must be put into new bottles, and both are preserved. No man also, having drunk old wine, immediately desireth new, for he saith, 'The old is better.'"

6 "I will have mercy," &c.—A Hebraism; a comparative proposition in both parts of the verse, and this, both in the abstract proposition, and in the application of it—mercy, rather than sacrifice. As if Christ had said—'My business is not so much with the righteous—I wish indeed to give them hope and comfort; but it is of more importance to call sinners to repentance, and to save my country from impending ruin.'

7 "why do we," &c.—Let it be remembered that John was now in prison, absent from his disciples, whereas Jesus was with his.

8 "a parable,"—rather, a similitude.

9 "upon an old one," &c.—An appeal to their own sense of propriety.

10 "old bottles,"—leathern skins, such as were used by the Jews for putting their wine in. New wine, by fermenting, would burst these, if they were old and dry, or much worn.
REFLECTIONS.

It does not appear that the leading men among the Jews, had taken much alarm at the progress of our Lord till about this period, when his increasing popularity powerfully excited their jealousy; for we find at the close of the last section, that the Pharisees and Doctors of the Law came out of every town of Galilee, Judea, and Jerusalem, to hear him at Capernaum. The preaching of John being principally confined to the banks of the Jordan, and the early miracles of Christ to a remote part of Galilee, it is probable that much general attention might not hitherto have been excited at Jerusalem; and unless the fame of Jesus should increase, it would be the part of sound policy in these artful leaders, not to oppose what they might hope would die away of itself. The cleansing of the temple indeed at the preceding passover must have created them some anxiety; but as it went principally to the correction of a profanation, which they could not but admit to be such, whatever they might feel, they repressed their indignation, for we do not find that they made the slightest opposition or remonstrance against it. Afterwards, however, when the fame of Jesus spread far and wide, so that he was followed by great multitudes, not only from Galilee, but from Decapolis, Jerusalem, and Judea, they could no longer refrain from taking an active part; and as open opposition would not then have been endured by the people, they adopted the more insidious, but much safer and more effectual method, of endeavouring to undermine him in their good opinion by the most artful misrepresentations of his conduct and discourses. In the pro-
gress of our Lord's arduous ministry, we shall see this malignant spirit of his enemies, ever on the watch to betray and ensnare him; assuming a variety of different forms as might best suit the present occasion. Of this we have had two remarkable specimens in the foregoing section. Does he address the afflicted paralytic whom he is about to cure, in the common phraseology of the Jewish language? he is guilty of blasphemy—Does he show his condescension by accepting the respectful invitation of the generous disinterested Levi? he is a friend of publicans and sinners.

What is related of the man afflicted by the palsy being let down through the tiling, has not escaped the sarcasms of unbelievers. But the whole is explained and beautifully illustrated by the late learned Dr. Shaw, who in his travels through Barbary and the Levant, gives a very interesting and satisfactory account of what is meant by the terms used by the Evangelists in this passage; also of many of the customs and manners of that part of the east. See pages 208—212, 2d edit, quarto. And thus we see, that many facts related by ancient writers, which may appear to us very difficult to be explained, owing to customs and habits wholly dissimilar to our own, may, when more accurately examined, not only obtain our belief, but, by their exact conformity to the discoveries of modern travellers, greatly strengthen the internal evidence of their accuracy and truth.
SECTION XVII.

Insidious attempts of the Pharisees, as recorded by Matthew, Mark, and Luke, to undermine the credit of Jesus.....The Disciples pluck and rub the ears of corn on the Sabbath—accused of impiety by the Pharisees—Reply of Jesus—The true use of the Sabbath—Jesus heals a man of a withered hand, in the synagogue at Capernaum—Cavils of the Pharisees—Conclusive reasoning of Jesus—His dignified behaviour—The Pharisees consult with the Herodians to betray him—He retires towards the lake—Is followed by great multitudes—A ship prepared for his reception—Retires into the mountainous parts of the country—Spends the night in prayer—Selects twelve of his Disciples to be Apostles—Again followed by the multitude—His friends alarmed for his safety. Luke vi. 1—11. Mark ii. 23—28; iii. 1—21. Matt. xii. 1—15. Reflections.

AND it came to pass, on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing

1 "after the first."—It seems not improbable that the Sabbath nearest the passover, (the greatest and first of all the Jewish feasts,) might have been called first Sabbath, as well as high day, as it is in John xix. 31; and that, for like reasons, the Sabbath nearest to the feast of Pentecost, (the next great feast of the Jews,) might be called second first Sabbath, as being nearest to the second great feast in the year, and also as not being equal, but only second to the forementioned Sabbath. The objection to the opinion, that the Sabbath here mentioned might be that nearest the feast of Pentecost, taken from
them with their hands. And certain of the Pharisees said unto them, "Why do ye that which is not lawful to do on the Sabbath days?" And Jesus answering them, said, "Have ye not read so much as this, what David did, when himself was an hungered, and those that were with him: how he went into the house of God, and did take and eat the shew bread, in the days of Abiathar, the high priest, and gave also to those that were with him; which it is not lawful to eat but for the priests alone? Or have ye not read in the law, that on the Sabbath days, the priests in the temple profane the Sabbath,

from the circumstance of the disciples plucking the ears of corn, as they went through the fields, on this day, is not well founded: for, suppose the passover this year to have been so late as the 30th of March, seven Sabbaths (see the law of Pentecost, Lev. xxiii. 15, &c.) will bring us into the middle of May, beyond which time it is not improbable that wheat might be still standing in many parts of Judea.

2 "rubbing them," &c.—Plucking the ears of corn was allowed; the rubbing them, therefore, on the Sabbath, being a civil work, was the ground of the accusation.—The three other Evangelists relate this fact of plucking the corn, also the arguments adduced by Christ in reply; yet St. Luke alone mentions their rubbing it in their hands, which was the circumstance against which the Pharisees cavilled, and which gives point to the reply; hence the great advantage and importance of considering and comparing them together, by which means the omission of one historian or transcriber may be supplied, and great light thrown upon the text, by the superior accuracy of another. (E.)

3 "David did."—Christ argues with them, first, on their own assumption, namely, that if it had been the fact that his disciples had broken the Sabbath, by rubbing the corn; yet as David, in a case of similar necessity, broke a positive law by eating the shew bread, and was blameless, so were his disciples.

4 "profane the Sabbath;"—i.e. the rest to be observed on the Sabbath, by sacrificing, as on other days.
and yet are blameless? But I say unto you, that in this place is one greater than the temple. But if ye had known what that meaneth, 'I will have mercy, and not sacrifice,' ye would not have condemned the guiltless.' And he said unto them, 'The Sabbath was made for man, and not man for the Sabbath: therefore the son of man is Lord also of the Sabbath.'

And it came to pass, on another Sabbath also, that he entered into the synagogue, and taught; and there was a man whose right hand was withered: and the Scribes and Pharisees watched him whether he would heal on the Sabbath day. And they asked him, saying, 'Is it lawful to heal on the Sabbath days?' that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, 'Rise, and stand in the midst.' And he arose, and stood up. Then said Jesus unto them, 'I will ask

5. 'greater than the temple.'—Christ argues secondly, if the service of the temple could not be carried on without some labour on the Sabbath, a necessity which exonerated the priests for the work they had to perform; neither could his own more important prophetic labours admit of providing meat before hand for the Sabbath; therefore, on the same ground were his disciples blameless, for their labour in rubbing the corn.

6. 'son of man;'-the meanest man. It appears that Christ speaks not here of himself, for he did not claim authority at this time to abolish the law, but professed himself the subject of it, and taught, for a time, obedience to its injunctions. The argument stands thus: The observance of the Sabbath is a part of the ritual law, which was instituted for the use of man, the preservation, therefore, of the meanest man, should surely take place of an institution formed on purpose for his use.

7. 'knew their thoughts;'—understood perfectly the insidious question.
you one thing, "Is it lawful on the Sabbath days to do good or to do evil? to save life or to destroy it?" but they held their peace. And he said unto them, "What man shall there be among you, who shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much more then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days," And when he had looked round about them with anger, being grieved for the hardness of their hearts, he saith unto the man, "Stretch forth thine hand." And he stretched it out: and his hand was restored whole as the other. And they were filled with madness, and communed one with another what they should do to Jesus.

And the Pharisees went forth, and immediately took counsel with the Herodians against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence, with his disciples, to the lake: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, when they heard what great things he did, came unto him. And he spake to his disciples, that a small ship should attend 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 when they saw him, fell down before him and cried, saying, "Thou art the son of God." But he

8 "or to do evil:"—as you design in respect to me; this is implied, although not expressed.
9 "or to destroy it."—Alluding to their murderous malice towards him.
charged them that they should not make him known: so that it was fulfilled which was spoken by Isaiah the prophet, saying, "Behold my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He will not strive nor cry; neither shall any man hear his voice in the streets. The bruised reed he will not break, and the smoking taper he will not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust."

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called to him his disciples: and from them he chose twelve, whom also he named Apostles, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out demons. And Simon he surnamed Peter. And James the son of Zebe-

10 "make him known,"—viz. as the expected Messiah, which might have excited a tumult in his favour; and Christ was particular care not to do any thing that might give room for a charge of sedition.

11 "voice in the streets;"—as an opposer of the Roman power.

12 "smoking taper;"—a taper near going out. In allusion to the Jewish peculiarity, then near its close. (E.)

13 "till he send forth," &c.—Till the awful period arrives, when the hardened and obdurate shall be overwhelmed in the destruction coming on their country.

14 "And in his name," &c.—These impending calamities will be the means of spreading his name among the Gentiles.

15 "these days;"—of retirement from the multitude.

16 "into a mountain;"—further in or up into the hill country.

17 "his disciples."—They had been with him all the time in the hill country, but coming from his further retirement, he called them to join him.
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dece, and John the brother of James; and he surnamed them Boanerges, which is, sons of thunder: and Andrew and Philip, and Bartholomew and Matthew, and Thomas and James the son of Alpheus, and Thaddeus and Simon the Canaanite, called Zelotes; and Judas Iscariot who also betrayed him. And the multitude cometh together again; so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold of him, for they said, he is beside himself.

18 "sons of thunder;"—signal instruments of accomplishing that revolution, which is called, in prophetic language, shaking the nations, and shaking the heavens and the earth, Isaiah ii. 19. Hag-gai ii. 7, 21. One of them was the first Martyr, and the other, the last survivor among the Apostles.

19 "Thaddeus,"—or Judas, the brother of James the less, author of the epistle, and related to Christ,

20 "friends;"—his relations.

21 "lay hold of him,"—to restrain him from such a laborious ministry.

22 "beside himself;"—he acts unreasonably; i. e. without regard to his health or safety.

REFLECTIONS.

IN the conduct of these Pharisees, we have a striking example of that worst species of hypocrisy which seeks to shelter its own baseness in a pretended zeal for religion. Already they had accused the disciples of Jesus of profaning the sabbath; and an opportunity now offered, on occasion of his healing the man with a withered hand in the synagogue at Capernaum, of bringing the
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accusation home to himself. The calm reply of our Lord to their insidious question, whether it were lawful to heal on the sabbath day; together with his forcible appeal to their own practise, and the conclusive inferences deduced from it, must have stung them to the quick. Not daring at that time to use violence, and finding their most artful insinuations of no avail, they retire to consult on some untried, but more successful, mode of attack. Contrast the low artifices of these wretched votaries of vanity and ambition, with the dignity, courage, and magnanimity, of their heavenly teacher—pity, mixed with his displeasure,—he looked round on them all, says the historian, "Being grieved for the hardness of their hearts," and publicly commanded the unfortunate sufferer to stretch forth his hand! The mountainous country in the neighbourhood of the Jordan on this, as on many other occasions, afforded him a secure retreat from the malice and persecutions of his enemies;—in these deep solitudes, he could spend the night undisturbed, in closer communion with his heavenly Father, and thence return with renovated vigour to renew his perilous warfare, for the salvation of men.

It is interesting and instructive to inquire, where we have any data to assist the inquiry, what might probably from time to time be the leading subjects of our Lord's devotions? and on this occasion little doubt can attach to our conjectures. He had recently again experienced the dangers and difficulties that would attend his arduous ministry; the period was arrived when it was necessary that he should select those that were to assist him in it; those who were to be eye witnesses of his miracles, his life, and conversation, and who should hereafter bear testimony to the reality of his death, resurrection, and subsequent remuneration. Deeply impressed a
his mind would be with these great objects, so important in their consequences to the virtue and happiness not only the present, but of every succeeding generation, we can have little doubt that these would form the principal subject of his present devout aspirations. He would, doubtless, implore the aid and assistance of his heavenly Father, "of his God, and of our God," in the choice of the Apostles: of him, who alone sees the end from the beginning; who alone can adjust that astonishing combination of circumstances, the most minute of which has its proper place, and not one of which is unessential to connect and bind together the several links of that great chain which extends from everlasting to everlasting!—The choice was made; not such indeed as human wisdom would have dictated—a few illiterate fishermen would not have been selected by it as the most proper instruments for effecting the greatest revolution in opinion, manners, and character, which the world ever witnessed; yet has the experience of nearly two thousand years borne ample testimony, to adopt the strong but energetic language of the Apostle, that "the foolishness of God is wiser than men," and that "the wisdom of this world, is foolishness with God."
SECTION XVIII.

Jesus followed by great multitudes from Jerusalem, Tyre, and Sidon—Heals all their diseases—Retires from them into the mountainous country—Stays there some time—Is followed by his Disciples—Afterwards by a second multitude—Points out the dispositions best fitted for the reception of his instructions—The misery of the opposite dispositions—Corrects the false glosses put upon the Law—Dilates on the peculiar forbearance and patience essential to the preaching of the gospel at that time. Luke vi. 17—23; xiv. 34; vi. 24—32. Matt. v. 1—37; v. 43—45; v. 38—42; vii. 12; v. 46. Reflections.

AND Jesus came down with them ¹ and stood in the plain, with the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases: and those that were vexed by unclean spirits, and they were healed. And the whole multitude sought to touch him, for there went virtue out of him and healed them all. And seeing the multitudes ² he went up into a mountain ³, and when

¹ "them;"—the multitude.
² "the multitudes."—It appears that there went up another multitude after the disciples, and not exactly that spoken of in the preceding section, which seems to have followed him through Galilee, and from which he retired.
³ "into a mountain;"—towards the hill country. Compare Josh. xxi. 11, in the 70, and Luke i. 39.
he had sat down 4, his disciples came near unto him. And he lifted up his eyes on his disciples 5 and said, "Blessed

4 "had sat down;"—i. e. when he had taken up a proper place of residence, for the time of his continuance in the hill country. In confirmation of this interpretation, see chap. xv. 29, where sitting down is equal to taking a proper station; also xx. 21,—"That my two sons may sit;" i. e. may have their station. In chap. xxvi. 36,—"Sit ye here," is equal to Stay ye here, do not go from this place, not denoting the posture, but their continuance where they were. Again, Mark ix. 35,—"And he sat down," equal to He staid there, viz. at Capernaum, took up his abode for some time. The same expression occurs Luke xxiv. 49, viz. "Sit ye in the city of Jerusalem," which our translators have very properly rendered, Tarry ye, abide there. Sitting is an improper attitude for speaking to a large multitude in the open air: Jesus went up higher that he might be seen and heard, and certainly would have stood for the same reason.

5 "on his disciples."—It is apprehended that the greater part of the following discourse was addressed to the Apostles as such, for the following reasons, among many others that might be adduced:

First.—Matthew says, his disciples came to him, and he opened his mouth, and taught them. Luke, that he lifted up his eyes on his disciples, &c.; also that he ended his sayings in the audience of the people.

Secondly.—Great part of these sayings can be considered only as special rules, to direct those that were to be employed at that day, in the ministry of the gospel, in preaching the kingdom of heaven. Interpreted generally, whether as binding the multitude at that time, or all Christians at this day; many of them require such exceptions, limitations, and explications, as would greatly weaken, if not destroy, their use and propriety as a rule.

Thirdly.—The multitude were not in danger of being reviled and persecuted for the sake of Jesus;—this applied only to his disciples.

Fourthly.—The persons addressed, are addressed under the idea of prophets,—"alas for you! when all men shall speak well of you, for so did their fathers to the false prophets."

Fifthly.—There are many passages in these discourses, addressed manifestly to those who were already, or who were afterwards to be teachers,
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be ye poor: for yours is the kingdom of God. Blessed are those who mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart:

Indeed, everywhere it seems to have been the great aim of Jesus, to be qualifying and forming his disciples for the important services to which they were destined: and in many passages, where it is not declared that the discourse is addressed exclusively to them; or to disciples in the character of witnesses and teachers; yet, to consider these passages in this light, will give them great perspicuity, force, and beauty. In our further progress, we shall have occasion to remark many instances of this kind.

6 "Blessed be ye poor," &c.—as if Christ had said, "Your poverty, far from excluding you from the offices of the Messiah's kingdom, will be the cause of your finding fewer obstacles to your entrance into it than the rich." This term comprehends both the fact and the disposition: they who were poor and afflicted, had the greatest inducement to become disciples of Christ; and his disciples must submit to be poor and afflicted. St. Luke is here followed; the parallel in Matthew is, poor in spirit.

7 "after righteousness."—To hunger and thirst after, is earnestly to desire the knowledge of, and the ability to practise all righteousness.—Such persons were most likely to become disciples of Christ, and best fitted to receive and to profit by his instructions. (E.)

The four following beatitudes, as they stand in St. Matthew, are likewise inserted here by the Editor, not knowing where else to place them. But, except in this instance, the unconnected clauses in what is commonly called The Sermon on the Mount, are incorporated in the different discourses of Christ, recorded by St. Luke, together with the peculiar circumstances that seem to have given rise to them. These beatitudes do not appear to have been exclusively addressed to the disciples. (E.)
in heart; for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are those who are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall hate you, and when they shall separate you, and shall reproach and cast out your name as evil for the Son of Man's sake; rejoice ye in that day and leap for joy, for behold your reward is great in heaven, for in like manner did their fathers unto the prophets.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden underfoot of men. Ye are the light of the world: a city that is set on a hill cannot be hidden. Nor do men light a lamp, and put it under a measure, but on a stand, and it giveth light unto all that are in the house. In like manner let your light so shine before men, that they may see your good works, and glorify your Father that is in heaven." But, alas for you that are rich! for

8 "pure in heart;"—the clean; not externally only,—opposed probably to Pharisaic teachers.

9 "see God;"—perhaps, shall stand in his presence as ministers or servants; like Gabriel; like the priest in the temple; shall minister to him and from him.

10 "cast out your name as evil;"—excommunicate you.

11 "for the Son of Man's sake;"—on account of your receiving a Messiah unadorned with worldly pomp, such as their prejudices and vain expectations led them to expect.

12 "your reward is great in heaven;"—i. e. in the divine counsels and purposes.

13 "Ye are the salt of the earth;"—i. e. the instructors of others; the means of their preservation from the contagion of vice.

14 "have lost its savour," &c.—If ye yourselves are ignorant and prejudiced, how shall others be instructed?
ye have received your consolation. Alas for you that are filled! for ye shall hunger. Alas for you that laugh now! for ye shall mourn and weep. Alas for you when all men shall speak well of you, for so did their fathers to the false prophets." "Think not that I am come to destroy the law and the prophets, I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all are fulfilled. 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. For I say unto you, that except your

15 "for ye have received your consolation."—'You have little to expect from the Messiah, the consolation of Israel.'

16 "Think not that I am come," &c.—as if Christ had said, 'Think not that I am at present come, either in my conduct to neglect, or in my doctrine to countenance the neglect of the law, and its ritual precepts, any more than of the moral righteousness which is inculcated by the prophets, as well as enjoined by the law. I am not come to remit the obligation of either, but to conform to them, to urge, to promote and perfect the obedience of both.'

17 "till heaven and earth pass," &c.—'Till the whole Jewish economy is finally and totally overturned, even the least imposition of the law shall not be remitted.'

18 "shall break," &c.—'He that shall allow himself to neglect, though it be but one of the most trivial precepts, even of the ritual law, and shall teach that it is no longer binding on the seed of Abraham, will be less successful, less useful, and therefore less honourable, among the ministers of the Messiah's kingdom, than he who practices and inculcates all.'
righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said to them of old time, 'Thou shalt do no murder,' and 'Whosoever shall do murder, shall be liable to the judgment:' but I say unto you, that whosoever is angry with his brother without a cause, is liable to the judgment; and whosoever shall say to his brother, 'Raca,' shall be liable to the council; but whoever shall say 'Thou fool,' shall be liable to hell fire. If therefore thou

19 "except your righteousness," &c.—'If you confine your attention to ritual observances, and should even add to them such external righteousness, as is sufficient to preserve from the penal sanctions of the Mosaic law, and to attract the honours of the world; if you confine your attention to these things, you can have no share in the distinguishing honours of the Messiah's kingdom; no part in the administration of it.' This paraphrase is founded upon the principle, that the period of the abolition of Judaism was not to arrive till after the death of Christ and his Apostles; therefore, that they being born under that dispensation, and acknowledging it to be of divine original, should neither violate nor teach the violation of its requisitions. See these ideas stated at length, and the paraphrase justified, in the Dissertation on Matt. v. verses 17—21, Critical Remarks, vol. ii.

20 "kingdom of heaven."—This phrase is here to be taken for the ministration of the gospel, with the holy spirit, sent down from heaven. See Dissertation on the kingdom of heaven, in Critical Remarks.

21 "to them of old time;"—referring, probably, to the ancient traditions which the Pharisees took for the ground of their doctrine and interpretations.

22 "shall say to his brother, 'Raca:'"—thou vile man; to say to, to call, is equal to, whosoever shall in any way treat his brother as such.

23 "thou fool;"—equal, to, rebel, in the Hebrew; a great and heavy accusation under the law; an apostate from religion, as well as
bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift. Ye have heard that it was said of old time, 'Thou shalt not commit adultery:' but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Now if thy right eye cause thee to offend, pluck it out and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell.

as disobedient to civil government, because they both went together; under that dispensation, both being from God. This, our translators have rendered fool, from the sense which the term bears in the Greek.—This may particularly relate to the revilings cast on Christians converted from Judaism, and to the ruin to which such revilers would be exposed in the destruction of Jerusalem.

24 "hell fire;"—viz. Gehenna, or the valley of Jehosaphat. The degrees of punishment alluded to by Christ, were, first, what was usually inflicted by the judgment of 23; secondly, by the supreme council of 72, i. e. the Sanhedrim: the supreme council were judges in the most important affairs, such as in matters of religion; the pretensions of a prophet, &c.: and while the Republic lasted, might inflict the punishment of stoning, and burning by melted lead.

25 "hath aught against thee;"—any just complaint that thou hast offended thy brother.

26 "first be reconciled, &c."—It appears that the anger thus severely condemned, was implacable as well as causeless anger; because, on being reconciled, he might offer an acceptable gift.

27 "looketh on a woman," &c.—i. e. a married woman.
“It has been said, ‘Whosoever shall put away his wife, let him give her a bill of divorcement:’ 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. Again, ye have heard that it has been said to them of old time, ‘Thou shalt not forswear thyself,” but shalt perform unto the Lord all thine oaths.’ But I say unto you, swear not at all; neither by heaven, for it is God’s throne: nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea yea, nay nay; for whatsoever is more than these, proceedeth of evil.

“Ye have heard that it hath been said, ‘Thou shalt love thy neighbour and hate thine enemy.’ But I say unto you who hear, love your enemies, bless them

28 “Thou shalt not forswear thyself;”—i.e. swear falsely, or break promissory oaths.

29 “swear not at all.”—The Jews are accused by Philo (Decal. p. 384.) with much profane swearing in common conversation; and that our Lord refers here to this sinful practice, appears hence, that the instances he adduces and deprecates, were not used in judicial oaths.

30 “and hate thine enemy.”—A comparative proposition in the Hebrew manner. Christ does not here quote the law, but a comment on the law; yet surely, even this comment could not teach more, than that in comparison they might neglect their enemies. It is worthy of remark, that the law of Moses requires mercy to enemies. Exod. xxii. 21.

31 “who hear;”—i.e. you, my disciples.

32 “love your enemies;”—employ your miraculous powers for the benefit even of your persecutors. That this discourse has
that curse you, do good to those who hate you, and pray for those who despitefully use you and persecute you: that ye may be the children of your Father, who is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

"Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth.' But I say unto you, that ye resist not evil, but whosoever smiteth thee on the right cheek turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him two: give to every man that asketh of thee; and of him that would borrow of thee, turn not thou away. And as ye would that men should do to you, do ye also to them in like manner. And if ye love those who love you, what thank have ye? for sinners also love those that love them. And if

especial regard to teachers, and to those who should possess the power of working miracles, appears most clearly from this, that many things, as it has been already observed, which are to be taken almost literally in their application to the then disciples of Christ, if applied to Christians in general, must be almost explained away.

33 "despitefully use you, &c."—This precept was afterwards exemplified by Christ himself.

34 "resist not evil;"—i.e. not in the spirit of revenge.

35 "on the right cheek," &c.—Perhaps all these are proverbial expressions to inculcate patience; a virtue of the first importance to the first preachers of the gospel, in order to secure its triumphs. Resistance to a heathen persecutor might have irritated him, and given occasion to calumnies on Christians and their religion.

36 "sinners:"—the parallel in Matthew is, Do not even the publicans the same? The wickedness common in persons of this profession, appears from the Baptist's advice to them, and from many passages in the gospels; insomuch that the terms publicans and sinners were considered as nearly synonymous. This also appears from Livy.
ye do good to those who do good to you, what thank have ye? for sinners also do even the same. And if ye lend to those of whom ye ought to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But love ye your enemies, and do good, and lend, hoping 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. Be ye therefore merciful 37 as your Father also is merciful.”

37 “Be ye therefore merciful,” &c.—The parallel in Matthew is, “Be ye therefore perfect, even as your Father, who is in heaven, is perfect.”

REFLECTIONS.

AFTER our divine Master had selected the twelve apostles to be the chosen witnesses of his life and actions, and had again healed all the sick that were brought to him, he retired into the mountainous region of Galilee, for the purpose, as it seems, of giving some particular instructions to those who were hereafter to be the instruments of spreading his gospel throughout the world. Deeply impressed by the inveterate opposition which had so recently been made, and which he foresaw would continue to be made, to the success of his ministry; superior to every consideration of personal ill treatment, and therefore harbouring no resentment against his persecutors; he looks beyond them to the various causes which had produced their hatred; and perceiving that
pride, vainglory, and ambition lay at the root of the evil, he begins his instructions by pronouncing a blessing, not so much on the opposite virtues, as on the scenes and occasions that had a tendency to produce them. "Blessed be ye poor, for yours is the kingdom of God:"—"Ye have not the same temptation to oppose the progress of truth, which will prove the snare and bring on the final ruin of your corrupt governors."

May we not here observe a striking internal evidence of the truth of the gospel narrative, founded on the doctrine of association? a remark which it were easy to extend through a much wider range. We might not have been able, any more than the Evangelist, to have previously formed the conception, and having done so, to have depicted incidentally the several features of such a character; but having it delineated before us, we are struck with the accurate conformity of the representation with what we know of the phenomena of the human mind: for is it not evident, that a character so elevated as that of Christ, seeing the past and the coming event as God sees them, with an eye that penetrates into the remote causes and final results of present circumstances, would have been led by the operation of this very law into some such train of thought as is apparent in these beatitudes?

We may also remark, that although these instructive lessons, addressed immediately to the Apostles and first disciples of Christ, arose out of especial circumstances, and were some of them, in their full extent, strictly applicable to those only, yet that most of them, in common with the far greater part of our Lord's discourses, contain truths of the highest general importance to all succeeding Christians. For instance, "Blessed are the pure in heart, for they shall see God."—Now we know, that it was not
the peculiar effect of pride, ambition, sensuality, and of a worldly mind on the Scribes and Pharisees of that day, to lead them to shut their eyes against the clearest evidence; but on the contrary, that similar causes will at all times produce effects that are similar; and, therefore, that it as much behoves us, as it did them, sedulously to guard our hearts against the admission and fatal influence of these pernicious passions and principles.

Again:—Although it was the immediate object of Christ to point out to the Jewish people, that it was not enough to entitle them to the rewards of his kingdom, and especially to the privilege of becoming ministers in it, that they should be exact in the outward forms of religion, like the Scribes and Pharisees, or even that they should abstain from the outward acts of vice; yet, notwithstanding this, his admonitions and warnings on these momentous subjects, are of equal importance to us, as they were to them. Does it not equally behove us to regulate our temper; to abhor every thought of impurity; to abstain from every approach to profane language; to do good to all where we have the opportunity, enemies as well as friends? These divine precepts, together with all the rest that can apply generally in what is called 'The Sermon on the Mount,' should be converted by us into steady principles of action. We should "teach them to our children, speaking of them when we lie down, and when we rise up; we should bind them as a sign upon our hands, and as frontlets between our eyes," (Deut. xi. 18.) for do they not constitute the very charter by which we hold our title to the glorious hope of everlasting life?
SECTION XIX.

Christ instructs his disciples on the subject of giving alms—of prayer and of fasting—Warns them against judging rashly—Of the necessity of being well instructed to those who are to teach others—Of the dispositions and temper necessary—Warns them against false teachers—Criterion by which they may be known—Obedience, not profession, will be accepted—Stability of genuine Christianity—Matt. vi. 1–8; 16–18; vii. 1–5; 15–29. Luke vi. 37–49. Reflections.

"TAKE heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father, who is in heaven. When, therefore, thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father, who seeth in secret, himself will reward thee openly.

"But when thou prayest, be not as the hypocrites are, for they love to pray standing in the synagogues, and in

1 "to be seen of them"—i.e. from a principle of vanity and ostentation.
2 "sound a trumpet."—Eastern monarchs were proclaimed in this manner, 2 Kings ix. 13. A figurative way of speaking, in allusion to this practice, to express ostentation, and a desire of having their alms seen and commended.
3 "their reward;"—viz. the wages of their work, in the praises they receive.
the corners of the streets, that they may be seen by
men. Verily I say unto you, They have their reward.
But thou, when thou prayest, enter into thy closet; and
when thou hast shut thy door, pray to thy Father who is
in secret, and the Father who seeth in secret shall re-
ward thee openly. But when ye pray, use not vain re-
petitions, as the heathen do, for they think they shall be
heard for their much speaking. Be ye not, therefore,
like unto them: for your Father knoweth what things ye
have need of before ye ask him.

"Moreover, when ye fast, be not as the hypocrites, of
a sad countenance: for they disfigure their faces, that
they may appear unto men to fast. Verily I say unto
you, They have their reward. But when thou fastest,
anoint thine head, and wash thy face; that thou appear
not unto men to fast, but unto thy Father who is in se-
cret, and thy Father who seeth in secret, shall reward
thee openly. Judge not, that ye be not judged; con-
demn not, and ye shall not be condemned; forgive, and
ye shall be forgiven: for with what judgment ye judge,
ye shall be judged. Give, and it shall be given to you,
good measure pressed down, and shaken together, and
running over, shall men give into your bosom; for with
the same measure that ye deal out, it shall be measured
to you again."

4 "corners of the streets;"—viz. in places of public resort.

5 "anoint thine head," &c.—Oil for this purpose was much used
among the Jews, see Luke vii. 46; Ruth iii. 3; 2 Sam. xii. 20.—The
general meaning is, 'dress yourselves as on other days, according to
the custom of the country.'

6 "Judge not;"—i.e. 'Do not indulge a censorious or hypocritical
severity; be on your guard, not to give unnecessary pain, even on
the subject of honest plainness.'
And he spake a parable unto them: "Can the blind lead the blind? will they not both fall into the ditch? The disciple is not above his master, but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye. Or how canst thou say to thy brother, 'Brother, let me pull out the splinter which is in thine eye, when thou thyself beholdest not the beam that is in thine own eye?' Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the splinter that is in thy brother's eye. Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. Ye will know them by their fruits. A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit. 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. Even so; every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth
good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. 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. And why call ye me, 'Lord, Lord,' and do not the things which I say? Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father that is in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out demons? and in thy name have done many wonderful works?' But I will then profess unto them, 'I never knew you: depart from me, ye that work iniquity.'

"Therefore, whosoever cometh to me, and heareth my words, and doeth them, I will show you to whom he is like. He is like a builder of a house, who digged deep, and laid the foundation on a rock; and when the rain descended, and the winds blew, and the flood arose, the stream beat vehemently upon that house and could not shake it, for it was founded on a rock. But he that heareth and doeth not, is like a foolish man, that without a foundation, built a house on the sand, and the rain descended, and the floods came, and the winds blew,
and the stream beat vehemently, and immediately it fell, and the ruin of that house was great.”
And it came to pass when Jesus had ended these words, that the people were astonished at his doctrine. For he taught them as having authority, and not as the Scribes.

REFLECTIONS.

IT has been often observed, but the practical consequences are so important that it cannot be too often repeated, or too strongly inculcated, that the foundation of all Christian morality is laid in the heart. We must not “give our alms before men to be seen of them.” Our bounty to the poor and distressed may indeed benefit the individuals on whom it is bestowed, notwithstanding the channel should be polluted through which it flows: but it will avail nothing to the melioration of the bestower, or to improve his fitness for heavenly happiness, if vanity or ostentation have been the stimulating motives—I had almost said, that it will increase his unfitness, inasmuch as the frequent gratification of these unworthy principles cannot fail to add weight to their strength and power. We must “not pray standing in the corners of the streets as the hypocrites do,” a practice to which the Pharisees were much addicted in order to gain favour with the people, and to increase their own influence by the reputation of extraordinary sanctity: and although we of this country and of this age, are in little danger of erring in this way; yet the principle on which the admonition is
founded is unalterable, and must be universally acted upon by all Christians at all times, according to the various fashions and opinions of what is excellent which may happen to prevail. The many salutary and alarming admonitions which follow in this admirable discourse, against passing a rash judgment; against the indulgence of a censorious spirit; the clear statement of the necessity and importance of being well instructed ourselves, in order to our being competent to the instruction of others; the fine and only true criterion of a really virtuous character, so beautifully illustrated by comparisons drawn from the vegetable kingdom; the great folly and inefficacy of false pretensions to religion, so strikingly contrasted with the stability and firmness of the sincere, upright, and genuine disciple, whose foundation, like that of a wise builder, being on a rock, the winds and the waves should in vain assail; cannot be too often or too seriously contemplated by us, or too deeply engraven on the memory and on the heart, if we wish to attain true excellence of character; if we aspire to be numbered among those blessed spirits, who, with the venerable Apostle, have "fought a good fight and have kept the faith; and for whom, therefore, there is laid up a crown of righteousness."
SECTION XX.

Jesus returns to Capernaum—Heals the centurion's servant—Testimony of the Jews to the excellence of the centurion's character—His humility—The strength of his faith—Testimony borne to him by Christ—Prophetic warning to the Jews—Christ visits Nain—Raises to life the widow's son—General astonishment excited—The fame of this miracle—A deputation from the Baptist—Jesus appeals to his miracles for an answer to the inquiry—His testimony to the character of John—Unreasonable, inconsistent temper of the Jews. Matt. viii. 5—13; xi. 2—19. Luke vii. 1—35. Reflections.

AND when Jesus had ended all his sayings in the audience of the people, he entered into Capernaum. And the servant of a certain centurion who was dear to his master, was sick of the palsy, grievously tormented, and ready to die. And having heard of Jesus, the centurion sent unto him the elders of the Jews, to beseech him, that he would come and heal his servant; and when they came to Jesus, they besought him earnestly, saying, 'He is worthy to whom thou wilt do this: for he loveth our nation, and hath himself built us our Syna-

1 "centurion,"—a Roman officer, who had the command of a hundred men.

2 "sent unto him."—Matthew relates this with some variation; he represents the centurion as coming to Jesus in person: the Editor has taken the account principally as it stands in Luke, adding, however, the prophetic remark of Christ, omitted by that Evangelist, but recorded by Matthew, viii. 11, 12.
gogue." Then Jesus went with them, and when he was now not far from the house, the centurion sent friends to him, to say unto him, "Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee: but command by word, and my servant will be healed. For I also, who am a man placed under authority, have soldiers under me, 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." And when Jesus heard these words he marvelled at him, and turned and said unto the people that followed him, "I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." And those who were sent, returned to the house, and found the servant whole, that had been sick.

And it came to pass on the day after, that he went into a city called Nain; and many of his disciples went with him, and a great multitude. Now as he drew near to the gate of the city, behold a dead man was carried

3 "placed under authority."—The meaning of the centurion was, that if he, a person under control, could yet command others, Jesus, who had no superior power to control him, could command his servant to be healed by a word speaking. *Spurious Vers. vol. i. p. 59.*

4 "east and west."—An allusion to Genesis xxviii. 14. That the spiritual progeny of Abraham, Isaac, and Jacob, should sit down with the natural progeny, was equivalent to a declaration, that all true believers in Christ should be acknowledged to belong to the posterity of Abraham, in respect of the promises given to such of his descendants as had not proved themselves unworthy of those promises, and had rejected them.
out, the only son of his mother, and she was a widow; and many people of the city were with her. And when the Lord saw her, he had compassion on her, and said unto her, "Weep not." And he came and touched the bier; and they that bare him stood still. And he said, "Young man, I say unto thee, Arise." Then he that had been dead sat up and began to speak. And Jesus delivered him to his mother. And there came a fear on all, and they glorified God, saying, "A great prophet is risen up among us, and God hath visited his people." And the rumour of him went forth throughout all Judea; and throughout all the region round about.

Now when John had heard in the prison the works of Christ, (for his disciples had told him of all these things,) he sent two of them, saying, "Art thou he that was to come? or look we for another?" And when the men came to him, they said "John the Baptist hath sent us to thee, saying, Art thou he that was to come, or do we..."
look for another?" And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answered and said unto them, "Go and tell John what things ye have seen and heard; that the blind see, the lame walk, and the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in me." And when the messengers of John were departed, Jesus began to say unto the people concerning John, "What went ye out into the wilderness to see? A reed shaken by the wind? But what went ye out to see? A man clothed in soft raiment? Behold those that are gorgeously apparelled and live delicately, are in kings' houses. But what went ye out to see? A prophet? Yea I say unto you, and much more than a prophet. This is he of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.' 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

8 "in me;"—in my poverty and approaching sufferings. It is possible that John might expect a miracle would be wrought for his deliverance from prison; and if so, this expectation of his might be also glanced at in what Christ here says. He might expect, in common with the rest of his countrymen, that the kingdom of Christ would be temporal; might feel impatient for some evidence of it; and entertain some hope that such would be the issue of this embassy.

9 "a reed shaken," &c.—One meanly habited and exposed to the injuries of the weather; this sense is fixed by the opposition, v. 8. Ep. Newcome.

10 "in kings' houses;"—not in deserts.

11 "there is not a greater."—A comparative proposition, not absolutely asserting John to be the greatest among men, but supposing that he is so.
is least in the kingdom of God is greater than he. And from the days of John the baptist until now, the kingdom of heaven suffereth violence, and the violent

12 "but he that is least;"—as if Christ had said, "How much soever John is distinguished above the prophets of the ancient dispensation, and hereby honoured above his contemporaries, the least Christian prophet, employed in preaching the gospel, shall have more religious knowledge than he." Compare Matt. xiii. 17.

13 "kingdom of God;"—or, as it is in Matthew, "kingdom of heaven." It is here implied, that John would not be in the kingdom of heaven: this phrase therefore, in this place, cannot signify the future happiness of good men, for John being a righteous man, and a faithful servant of God, and moreover, a believer in the Messiah, (if that were necessary to be added,) must have had a right to future happiness; neither can it signify the gospel dispensation, in that large and extensive sense in which all men, who receive Christ, are expressly comprehended in it; for John received Christ, he believed in his miracles and mission, and by Mark, the gospel dispensation is reckoned to begin with John's preaching; so that John might be deemed a minister of it: neither can it be understood in that more confined sense, which, taking in none but the disciples of Christ, comprehends, however, all those who personally attended on his instructions; for though John was not among these, hindered for a time by the nature of his office, and afterwards by his imprisonment, it cannot be supposed that Christ meant to degrade him beneath the lowest and most ignorant of his disciples of that day. The kingdom of heaven I conceive, therefore, is here taken in a stricter and more proper, yet nevertheless, in a figurative sense, to express those exertions of divine power, in the disciples of Christ, and for the interests of his gospel, which commenced after his ascension into heaven, and were continued until the destruction of Jerusalem. See Dissertation on the Kingdom of Heaven, of Christ, &c. Critical Remarks, vol. i.

14 "suffereth violence."—From the first preaching of John, until now, all men were desirous to have an interest in the kingdom of the Messiah.
take it by force. For all the prophets and the law prophesied until John. And if ye be willing to receive it, this is Elijah who was to come. He that hath ears to hear let him hear. And all the people that heard him, and the publicans acknowledged the mercy of God, having been baptised with the baptism of John. But the Pharisees and lawyers rejected the counsel of God toward them, not having been baptised by him. And the Lord said, "Whereunto then shall I liken the men of this generation? And to what are they like? They are like children sitting in the market place, and calling one to another and saying, 'We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.' For John the baptist came neither eating bread nor drinking wine; and ye say 'He hath a

15 "take it by force;"—equivalent to, "presseth into it." Many have sought to enter in on other terms than those on which it is proposed, not sufficiently considering what the qualifications are, that are essential to its attainment.

16 "until John."—The parallel in Luke xvi. 16, is, "The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it." The law and the prophets were our instructors that such a kingdom should come, and John proclaimed that it was at hand.

17 "be willing to receive it;"—they have minds disposed to admit such a truth; or, perhaps, "if ye will receive him."

18 "let him hear."—As the preceding words contain a plain intimation that he was the Messiah, Jesus solemnly called the attention of the multitude to it. Bishop Newcome.

19 "rejected;—frustrated; made void the counsel of God toward them; i.e. have frustrated the means, which the counsel of God has seen fit to employ, for the instruction and reformation of the Jewish people.

20 "mourned;"—sang mournful songs."
THE LIFE OF CHRIST.

The son of man hath come eating and drinking; and ye say 'Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners.' But wisdom is justified by all her children."

§ 21 "a demon."—The real mortifications practised by John, far exceeding their ostentatious affectation of self-mortification, they are offended, and ascribe his conduct to insanity or melancholy.

REFLECTIONS.

We may observe that our divine Master, in his usual manner always availing himself of every incident that could supply an opportunity of inculcating important truth, takes occasion, from the excellent character of the Roman centurion, and the cure performed on his dying servant, to admonish his hearers, that their being the descendants of Abraham would not alone entitle them to the promises of the gospel: he goes further, and assures them, with all the dignity of prophetic fore-knowledge, that hereafter, these blessings would be the happy privilege of all who should prove themselves worthy of them, to whatever nation, tongue, or kindred, they might happen to belong. How interesting is the character of this centurion! his humane solicitude for his sick servant, his kindness to the people among whom he was stationed, his great humility, and that freedom from prejudice, which rendered him so deserving of the favour he solicited!

The simple manner in which we are told of the resurrection to life of the youth of Nain, is singularly af-
ffecting—"He was the only son of his mother, and she was a widow!"—The historian proceeds, "And when the Lord saw her, he had compassion on her."—Well may we triumph with the Apostle, that "We have not an high priest who cannot be touched with the feeling of our infirmities;" who requires not of his disciples stoical apathy—who allows us to weep with those that weep, and to mourn with those who mourn; and who sets us the example, not only of relieving as we may have the power, but of sympathizing with and compassionating the sorrows of others.

The testimony of our Lord to his persecuted hab- binger—to merit, undervalued, persecuted, and overpowered; commending the firmness of John, which had not, like the reed in the wilderness, been shaken by the fury of the pelting storm, was probably borne to his character, whilst his disciples were still within hearing.—St. Matthew says expressly, *And as they departed*; this testimony, in itself so just and honourable, would tend to reconcile the doubts of John’s disciples; to establish them in the expectation and belief of all that their Master had taught and foretold; and would, if related to himself, afford some consolation to this illustrious and apparently deserted sufferer: but this was not all; it would also be of some avail to soften the prejudice against Jesus himself, which would necessarily be excited by the present situation and impending fate of the very person who had been divinely appointed to announce his advent.

* Heb. iv. 15.
Jesus invited by Simon, a Pharisee, to dinner.—His feet anointed by a woman of the city—Doubts in the mind of Simon—Parable addressed to these doubts—Its application—Address of Jesus to the woman—Jesus, attended by his disciples, makes the circuit of Galilee—Proclaims the approach of the kingdom of heaven—Accompanied and supported by Mary Magdalene—Joanna, and other females of respectability and distinction—Retires to the side of the Lake—Enters into a ship—Addresses the multitude from thence—Delivers the parable of the Sower—Explains it to the disciples—Exhorts them on the right use to be made of their advantages—His mother and brethren alarmed for his safety. Luke vii, 36—50; viii. 1—21. Matt. xiii. 1—23; v. 15, 14, 16; xii. 46—50. Mark iv. 1—25; iii. 31—35. Reflections.

And one of the pharisees desired Jesus that he would eat with him. And he went into the pharisee's house, and placed himself at meat. And behold a woman in the city who was a sinner, when she knew that Jesus

1. "was a sinner."—Bishop Newcome translates, who had been a sinner. The term sinner, however, might here, as in other places, be merely equivalent to Gentile: compare Matt. ix. 10, 11; xi. 19; xxvi. 45. Gal. ii. 15. She might be a proselyte, like the centurion, Cornelius; and it is probable was one of that multitude, who had been healed of their diseases by Christ, in the presence of the disciples of John. This supposition acquires strength, if not confirmation, by the case afterwards put by our Lord, of the two debtors.
sat at meat in the Pharisee's house, brought an alabaster box of ointment, 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 ointment. But when the Pharisee, who had 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." Then Jesus spake and said unto him, "Simon, I have somewhat to say unto thee." And he saith, "Master, say on." "There was a certain creditor that had two debtors: the one owed five hundred pence, and the other fifty. And, as they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?" Then Simon answered and said, "I suppose that he to whom he freely forgave most," and Jesus said unto him, "Thou hast rightly judged." And he turned to the woman and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them.

It accounts for the extraordinary attachment and respect shown by this woman, and gives the strongest proof of a grateful mind; and that, whatever she might have been, she was now a sincere penitent. (E.)

"of ointment,"—worth about 3l. 10s. of our money; a common price for these boxes.

"what manner of woman," &c.—That there was nothing offensive in the action itself, according to the notions of that time and country, appears from this, that the offence taken by Simon, was not on account of the thing done, but on the supposition that Christ did not know what had been the character of the woman.
with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven, for she hath loved much; but to whom little is forgiven, the same loveth little! And he said unto her, "Thy sins are forgiven." And those

4 "no kiss."—The kiss on the hand was a common token of salutation, and between equals, mutual. Simon, perhaps, had forborne this mark of respect, for fear of offending his brethren.

5 "ointment."—a mark of respect probably to persons of high dignity. All this goes upon the supposition, that Christ had already conferred an important obligation on this woman, and taking that into the account, this address of Christ to the Pharisee, must rather be considered as supplying him with an apology for his omissions, than as a reproof for them. This conversation with Simon, addressed to what was passing secretly in his mind, and not to anything he had expressed, was calculated likewise to convince him, that it was not from ignorance of her being a Gentile, that Christ had accepted of this woman's civilities.

6 "her sins, which are many, are forgiven;"—viz. in the cure of her diseases, these being equivalent terms, as appears from the phraseology then used, and from the reply of Christ to the quibbles of the Scribes and Pharisees, on occasion of his cure of the paralytic person at Capernaum. It cannot be argued from this expression, that she had been a sinner in the strict and proper sense, more than the generality of other persons.

7 "for," &c.—rather, 'therefore she loved much.' Dr. Campbell translates, "Wherefore I tell thee, her sins, which are many, are forgiven; therefore her love is great."

8 "Thy sins are forgiven."—The extraordinary gratitude shown by this woman, may be the reason why Simon is publicly told, that she was set free from her diseases and sufferings, which is called forgiving her sins; and if these diseases had been brought on, or increased, by former irregularity of conduct, there is the strictest propriety in the language, even according to our present modes of expression. (E.)
that were at meat with him, began to say within themselves, “Who is this that even forgiveth sins?” And he, saith unto the woman, “Thy faith hath saved thee; go in peace.”

And it came to pass afterward, that he went through every city and village, preaching and proclaiming the glad tidings of the kingdom of God; and the twelve were with him, and certain women that had been healed of their infirmities, Mary called Magdalene, out of whom had gone seven demons, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others, who ministered unto him of their substance. And when a great multitude were gathered together and were come to him out of every city, he began again to teach them, by the side of the lake, and he went into a ship, and sat, and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, “Hearken; behold a sower went forth to sow his seed: and as he sowed, some seed fell by the way side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock or on stony ground, where it had not much earth; and immediately it sprang up, because it had not depth of earth. But when the sun was risen, it was scorched; and because it had not root, or sufficient moisture, it withered away. And some fell amidst thorns; and the thorns sprung up with it and choked it, and it yielded no fruit. And other fell on good ground, and yielded fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred fold.”

9 “and sat,”—viz. remained there for some time.
10 “in parables.”—The object of which was to show the different effects that would be produced by the discourses of Christ upon different persons, according to their temper and character.
As he said these things he cried out, "He that hath ears to hear, let him hear?" And when he was alone, they that were about him, with the twelve, asked him of the parable. And the disciples said unto him, "Why speakest thou to them in parables?" And he answered and said unto them, "Unto you it is given to know the mysteries of the kingdom of God but unto them that are without all things are spoken in parables: because they seeing, see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, "By hearing ye will hear, and will not understand; and seeing ye will see, and not perceive; for this people's heart is become gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand:"

11. "mysteries of the kingdom of God;"—i.e. things yet unrevealed respecting the reign of heaven, or the kingdom of the Messiah.

12. "them that are without;"—viz. the mixt multitude (Dr. Clarke). This also appears from the parallels in Luke and Matthew.

13. "all things are spoken in parables."—Such were the erroneous expectations, the violent prejudices, and the corrupt character of the Jewish people, that they were not in a state to hear the naked truth; it could only be intimated to them at that time under cover of a parable. Christ himself, immediately afterwards, gives the reason, alluding to the prophet Isaiah, chap. vi. who, foretelling the stupidity and obstinacy of the Jews, speaks of the event as it would actually happen; not of God's purpose and act by his ministry. The prophets are, in other places, said to perform the thing which they only foretell. Jer. i. 10. Ezek. xliii. 3. Bishop Lowth's Isaiah, p. 57.

14. "lest at any time they should see,"—rather, 'so that they see not.'

15. "and hear,"—rather, 'nor hear.'

16. "and should understand;"—rather, 'nor understand.'
hearts, and should be converted 17, and I should heal them. But blessed are your eyes for they see; and your ears for they hear 19. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Now the parable is this; The seed is the word of God 19. Those by the way side are they that hear the word concerning my kingdom but consider it not; then cometh the wicked one 20 and catcheth away that which was sown in their heart. These are they which receive seed by the way side. But he that receiveth the seed into stony places, is he that heareth the word, and with joy receiveth it; yet hath not root in himself, but endureth a short time; afterwards when tribulation or persecution ariseth because of the word, he immediately offendeth: and he who received seed among thorns, is he that heareth the word and the cares of this world, and the deceitfulness of riches, and the pleasures of this life choke the word, and he becometh unfruitful. But he that receiveth seed in the good ground, is he that heareth the word and considereth it with an honest and good heart,

17 "and should be converted;"—rather, nor are converted that I should heal them. That they might not be healed, was not the cause of their being dull of understanding, but a reason why they did not at that time see fully and clearly.

19 "they hear;"—you are not so perverse, so wise in your own imaginations, as to be incapable of profiting by what ye see and hear.

19 "word of God,"—or, word of the kingdom, as it is in Matthew.

20 "wicked one;"—devil; Satan; the sentiment is expressed figuratively, as if our Lord had said, For want of proper attention and due consideration, the word will escape his memory.
which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, and some thirty.

Now no man when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but setteth it on a stand, that they who enter in may see the light. For nothing is secret that shall not be made manifest, neither any thing hid that shall not be known and come abroad. If any man have ears to hear, let him hear. Take heed therefore how ye hear; for whosoever hath much, to him shall be given; and whosoever hath little, from him shall be taken even that which he seemed to have. Ye are the light of the world. A city which is placed on a hill cannot be hid. Let your light so shine before men, that seeing your good works, they may glorify your Father who is in heaven.

And while he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak to him. And the multitude sat about him; and they said unto him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." And he answered them, saying, "Who is my mother, or my brethren. And he looked round about on them who sat about him, and stretched forth his hand towards his disciples, and—

21 "a bed;"—a couch, such as the Jews reeked on at meals. There is an allusion to the illuminated guest-chambers of the Jews.
22 "secret;"—viz. in respect to the gospel dispensation.
23 "hath much;"—hath made due improvement of the advantages already vouchsafed. (E.)
24 "be given;"—viz. yet greater advantages.
25 "hath little;"—hath not availed himself of present privileges.
26 "even that;"—viz. even those privileges.
27 "light of the world."—Applicable, in its primary signification, to the Apostles and first preachers of the gospel; in a secondary sense, to all who bear the Christian name. (E.)
said, "Behold, my mother and my brethren! For whosoever shall do the will of my Father, that is in heaven, the same is my brother; and sister; and mother." 28 "My brother, and sister, and mother."—These, my disciples, are not only dear to me as each of these relations separately taken, but dear as the whole of them taken together.

REFLECTIONS.

It seems difficult to imagine how it could have happened, that the woman who was permitted by our Lord to anoint his feet, during the entertainment, at the house of Simon, merely because her name is not mentioned, should have been confounded with Mary Magdalen. They both, indeed, appear to have been cured by him of some disease under which they had laboured, but so likewise had Johanna, Susanna, and others who attended him in this tour of Galilee; and who might, therefore, if that had been any proof, have been equally identified with Mary Magdalen. We have seen that there is no just ground for the conclusion respecting even this woman, that she had been a notorious sinner; and much less, that such infamy had ever attached to the venerable Mary, who was honoured with our Lord's particular friendship; who followed her divine Master with the most profound respect, through the greater part of his arduous ministry; who administered to him of her substance; who forsook him not when he hung upon the cross; and who was so highly favoured by him, as to be the first person to whom he appeared after his resurrection from the dead.
"Mary of Magdala," says the learned and judicious Dr. Lardner, "was a woman of distinction. She had laboured under some bodily indisposition, which our Lord miraculously healed, and for which benefit she was ever after most grateful. I conceive of her," he adds, "as of a woman of fine understanding, and known virtue and discretion, with a dignity of behaviour becoming her age, her wisdom, and her high station." He stated many reasons at length, to the late worthy Mr. Hanway, for this opinion, which appear quite conclusive; and besought him not to pollute her honoured name, by giving the denomination of Magdalen, to a house appointed for the reception of penitent prostitutes*. The name however was given, and will long continue to lend its aid in perpetuating the atrocious calumny: so difficult it is to set right, what has once been misapprehended, if it have obtained the sanction of what is considered to be respectable authority.—To the very eminent and amiable person herself, the error has long been of no moment; she has taken her place where the mistakes of ignorance or the shafts of calumny have no power to wound; but the unjust and unfounded insinuations to which it has given rise on the part of unbelievers, and the delusive and enthusiastic hopes and inferences which have been deduced from it by ignorance and credulity, are exceedingly mischievous, and, in their effects, greatly to be deplored.

* See a learned and judicious Letter from Dr. Lardner, to Jonas Hanway, Esq. A. D. 1755. See also a note, page 401—404, affixed to the Evangelical History of Christ, by Thomas Brown, 1777, printed for J. Buckland, Paternoster-Row, W. Davenhill, No. 30, Cornhill, and S. Gardiner, No. 18, Gracechurch-Street, London.
In the beautiful parable of the sower, taken probably, like most other of our Lord's instructive discourses, from present objects or surrounding scenery, we have the first specimen given by the Evangelists of his usual method of addressing the mixed multitude: a method to them simple and impressive, and affording to us at the distance of near two thousand years, by its striking adaptation to the then present characters, times, and circumstances, the most convincing evidence of its genuineness and truth. The full import of the parable in all its bearings would not then be completely understood, nor were the people in a state of mind to have had it fully explained; but the simplicity of the composition, together with the seriousness and dignity of the mode of address, would interest their feelings, and their attention could not fail of being roused and excited by the solemn admonition with which it closed—"He that hath ears to hear let him hear."

The future ministers of Christ may hence learn, that it was not the manner of their master to attack the power of deep-rooted prejudice by violent and forcible assault, but rather, by exciting those latent energies of the mind which lead to the development of truth, gradually and gently to undermine its foundation. This parable has also this further excellence; that although in its first and strictest sense it is most appropriate to those persons to whom the gospel was first preached, yet, that it is equally true of the disciples of Christ in all ages, as it was of them, that in proportion to their singleness of heart and freedom from the debasing influence of worldly passions, in that proportion will be the influence produced on their minds by the preaching of the gospel.
Jesus and his disciples take ship—A storm arises—He rebukes the waves—Crosses the lake—Heals a lunatic—A herd of swine seized with madness—Plunge into the sea—The Gadarenes alarmed—Beseech Jesus to leave their country—He re-enters the ship, and recrosses the lake—Applied to by Jairus in behalf of his sick daughter—Makes a cure on the road—Raises the daughter of Jairus from the dead—Two blind men receive sight—Jesus makes a third tour of Galilee—Announces the approach of the kingdom of heaven—Heals the sick—Compassionates the ignorance of the multitude—Preaches in the synagogue—His countrymen offended. Luke viii. 22—56. Mark iv. 35—41; v. 1—43; vi. 1—6. Matt. viii. 23—34; ix. 1; 18—38. Reflections.

NOW it came to pass on a certain day, when the even was come, that he went into a ship with his disciples, after they had sent away the multitude, and he said unto them, "Let us pass over unto the other side of the lake." And they launched forth. And there were also with them other little ships. And as they sailed he fell asleep. And there arose a great storm of wind on the lake, and the ship was covered with the waves, but he was in the hinder part of the ship asleep on a pillow, and they awoke him saying, "Master, Master, we perish." Then he arose and rebuked the wind and the raging of the water, and said unto the sea; "Peace, be still." And the wind ceased, and there was a great calm. And he said
unto them; "Why are ye so fearful? how is it that ye have not faith?" 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 arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the tombs a certain man with an unclean spirit, who had his dwelling among the tombs, and no man could bind him, no not with chains; for he had been often bound with fetters and chains, and the chains had been plucked off by him, and the fetters broken in pieces, neither could any man tame him. And he was always night and day in the mountains, and in the tombs, crying out and cutting himself with stones. But when he saw Jesus, he cried out, and fell down before him, and said, with a loud voice, "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?" (For Jesus had said to him,

1 "Gadarenes."—The people of Gadara lived, according to Greek customs and manners, in the province of Gergasa, which was the reason why it was taken off from the dominion of Archelaus, and annexed to the province of Syria. *Joseph, Ant.* IV. ch. xx. 39. The generality of the inhabitants were heathens, though there were Jews in their cities, who were ensnared by the feeding of hogs. *Gessner* reckoned that the Gergasenes were of the remains of the Canaanites.

2 "a certain man."—Matthew, in the parallel narrative, (ver. 28, 29,) mentions two demoniacs.—The Editor has followed here the order of Luke, but has inserted from the other evangelists some particulars which he has omitted, making mention however of but one demoniac. The subject of the demoniacs of the New Testament, has been so often and so ably examined and discussed; and especially by the late Rev. Hugh Farmer, in his learned, candid, and judicious treatise, already referred to, (see pages 104, 105;) that it is unnecessary to enter upon it here.
"Come out of the man thou unclean spirit." Then Jesus asked him saying, "What is thy name," and he said "Legion," because many demons had entered into him. And they besought him that he would not command them to go out into the deep. And there was a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. Then went the demons out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and perished in the waters—(they were about two thousand.) And when those that fed them saw what was done, they fled, and went and told it in the city and in the country. And behold the whole city went out to see what was done, and to meet Jesus; and found the man, out of whom the demons were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. And those also who had seen it, told them by what means he that was possessed of the demons was healed. Then the whole country of the Gadarenes round about, besought him to depart from them, for they were taken with great fear: and he went up into the ship, and returned back again.

Now the man out of whom the demons were departed, besought Jesus that he might be with him: but he sent him away, saying, "Return to thine house, and show how great things God hath done for thee, and hath had compassion on thee:" and he went his way, and published throughout the whole city of Decapolis, how great things Jesus hath done unto him. And all men did marvel.

"Jesus had done," &c.—Christ feared no tumult here in his favour, especially as he was going to leave the country.

L 3
And it came to pass, when Jesus had passed over again by ship unto the other side, the people gladly received him, for they were all waiting for him, and much people gathered unto him: and he was nigh unto the lake.

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 unto his house: for he had an only daughter about twelve years of age, and she was dying, and he besought him greatly saying, "My little daughter lieth at the point of death, I pray that thou wouldst come and lay thy hands on her that she may be healed, and she shall live." And Jesus arose and followed him, and so did his disciples. But as he went, the people thronged him. And a certain woman having an issue of blood twelve years, and that had suffered many things by many physicians, and had spent all that she had, and was nothing bettered but rather grew worse, when she had heard of Jesus, came in the press behind and touched the border of his garment; for she said within herself, "If I may but touch his garment I shall be whole." And the woman was made whole from that hour. And Jesus said, "Who touched my clothes?" When all denied, Peter and they that were with him said, "Master, the multitude throng thee and press thee, and sayst thou who touched me?" And Jesus said, "Some one hath touched me, for I perceive that virtue is gone out of me." And he looked round about to see her that had done this thing. And when the woman saw that she was not hid, she came trembling."

4 "virtue:"—Bishop Newcome translates power. It should seem that this miracle was performed without even the previous knowledge of Christ. In this instance, therefore, it is evident, that he was merely the agent through which the power was communicated. (Ex.)

5 "trembling;"—lest she should have offended Jesus by polluting him. Lev. xv. 19.
and falling down before him, she declared unto him before all the people, the whole truth; for what cause she had touched him, and how she was healed immediately. And he said unto her, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace." And while he yet spake, there cometh one from the ruler of the Synagogue's house, saying to him, "Thy daughter is dead; trouble not the master any further." But when Jesus heard it, he spake to the ruler saying, "Fear not, believe only, and she shall be made whole." And when he came to the house he suffered no man to go in, save Peter, and James, and John 6, and the father and mother of the maiden. And all wept and bewailed her: and seeing the tumult, and the minstrels, and the people making a noise, he said unto them, "Why make ye this disturbance and weep? the damsel is not dead but sleepeth." And they derided him, knowing that she was dead. But when he had put them all out, he took the father and mother of the damsel and those that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and called saying, "Maid, arise." And her spirit came again, and she arose straightway and walked; and he commanded to give her meat; and they were astonished with great astonishment. And he charged them straitly that no man should know it 7. But the fame of this went abroad into all that land.

6 "Peter, and James, and John."—They only were the witnesses of the transfiguration, and of his agony; and to these, with Andrew, he particularly addressed himself concerning the destruction of the temple.

7 "no man should know it."—possibly, lest the parents of the child should be put to inconvenience.
And when Jesus departed thence, two blind men followed him, crying and saying, "Thou son of David, have mercy on us." 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." Then touched he their eyes saying, "According to your faith be it unto you." And their eyes were opened; and Jesus strictly charged them saying, "See that no man know it." But they, when they were departed, spread abroad his fame in all that country.

And Jesus went about all the cities, and villages, teaching in their synagogues, and preaching the glad tidings of his kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he to his disciples, "The harvest truly is plenteous; but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." And he came into his own country and his disciples followed him: 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 which is given to him? and whence are such mighty works wrought by his hands? Is not this the carpenter's son? Is not his mother called Mary?

2 "into the house."—It is probable that Jesus might choose to perform this miracle in the house, perceiving a disposition in the people to excite a tumult in his favour.

9 "they fainted;"—were wearied; being fatigued by following him for the benefit of his instructions and miracles.
and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things?” 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.” And he could not there do any mighty work, because of their unbelief, save that he laid his hands upon a few sick, and healed them. And he marvelled because of their unbelief. And he went round about the villages teaching.

10 “and they were offended in him;”—rather, and he was unto them a cause of offending. Bishop Newcome.

11 “could not there,” &c.—Compare Acts iv. 20, and John vii, 7.—could not properly; they were not fit subjects. See Gen. xix, where I cannot, is equal to, I am not permitted, not enabled: this was precisely the case with Christ; strictly and literally he could not through their unbelief: this was the reason why God did not enable him to perform any illustrious miracle there.

REFLECTIONS.

HOW striking to the disciples must have been the power exercised by their divine master over the elements. That his power extended to the cure of diseases, and that he had been enabled in two instances to raise the dead, they had already witnessed; but that the winds and the sea should also be subject to his control, although in itself not more wonderful, yet being a species of miracle of which they had not hitherto had a specimen, and which in its effects, whether to preserve or to
destroy, appeared to take a wider range, filled them with astonishment and terror—"and they feared exceedingly," adds the historian, "and said one to another, 'What manner of man is this, that even the wind and the sea obey him?'"

It is remarkable that among the many miracles performed by our divine master, two only were of a punitive nature, that above related, and the blasting of the fig-tree. In respect to the first, we may observe that the Jews residing in Gadara were ensnared to transgress the Mosaic law, by feeding swine, in order to carry on a lucrative trade with the Romans; and they might flatter themselves with impunity as it was not directly against it, to traffic in these animals alive. As however this was manifestly a subterfuge, it was highly becoming an eminent reformer, a preacher of perfect integrity and uprightness, to express his disapprobation, and thereby to fix a lasting stigma on all future attempts to evade the spirit of a law, by the vain pretense of not departing from the observance of the letter.

The miracle of raising the daughter of Jairus from the dead, is the second instance on record, of our Lord's having restored life to persons who had been totally deprived of it. Her father, being ruler of the synagogue, and consequently a well-known character, this miracle would attract more general attention, and be known through a wider circle than that of raising to life the poor widow's son: its importance would be more generally felt, and give occasion to greater celebrity; for the tears of sympathy are wont to flow in streams that are more or less copious, in proportion to the station of those, on whose account they have been excited.

In this third progress through Galilee, we find Jesus, as heretofore, giving sight to the blind, speech to the
dumb, and healing all manner of sickness and disease among the people, regardless of his own comfort, health, ease, or safety so that he might finish the work of Him that sent him. If such was the character of Christ, what should be that of Christians? Was the master wholly intent upon doing good; and shall his disciples rest satisfied with mere harmlessness of character? That they merely abstain from vice: is this enough to entitle them to participate in the honours, and to partake in the reward of his genuine disciples?

"And when he saw the multitudes," says the historian, "he was moved with compassion towards them;" a sentiment ordinarily felt by our honoured master, whenever he contemplated the impending fate of their devoted country. He did not consider these "hewers of wood and drawers of water," as beneath his notice; but seeing their minds overspread with ignorance and error, it was the earnest wish and desire of his heart to instruct, to reform, and to save them.—"Pray ye the Lord of the harvest," is his affectionate exhortation to his disciples, "that he would send forth labourers into his harvest." What would have been his answer, had these disciples suggested in reply, that it were better for the common people to remain in ignorance?
SECTION XXIII.

Jesus commissions the twelve Apostles to announce the approach of his kingdom—Empowers them to heal the sick—Forbids their making provision for the journey—Herod hears of his fame—Struck with remorse, apprehends him to be John the Baptist risen from the dead—Account of the immediate occasion of the Baptist's having been beheaded—The Apostles return from their mission—Jesus is told of the death of the Baptist—Retires into the desert—Is followed by great multitudes—Heals their sick—They are miraculously fed by him—The Pharisees desire a sign. Luke ix. 1—11. Matt. vi. 1—13; xi. 1; xiv. 1, 2; xiv. 6—13; xvi. 1—4. Mark vi. 7—24; xiii. 11, 12. Reflections.

THEN Jesus called his twelve disciples 1 together, and gave them power and authority over unclean spirits, and to cure diseases, and began to send them forth by two and two 2. And he sent them to preach the kingdom of God, and to heal the sick. Now the names of the twelve Apostles are these: The first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and

1 "twelve disciples."—Luke says expressly, that these twelve be named Apostles (chap. vi. 13). It was a name given in the time of Christ, to ministers of authority and fidelity, whom the high-priest had about him and used to send out to Jews dwelling at a distance, for the purpose of collecting the tribute paid to the temple, and on other matters of importance.

2 "two and two."—The Apostles are probably named in the order in which they were sent.
John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbaeus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and commanded them, saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat, but he shall be supplied with sandals, and put not on two coats.' And he said unto them, 'In what place soever ye enter, inquire who is worthy; and when ye enter into a house, there abide, till ye depart from that place. And when ye come into a house, salute it: and if the house be worthy, let your peace come upon it;'

3 "Thomas and Matthew."—It is remarkable that Thomas is here placed before Matthew, which supplies internal evidence that Matthew was the writer of this gospel, for he is always mentioned after him by Luke and Mark.


5 "fretily give."—It was highly proper that the Apostles should show their disinterestedness, in opposition to the Jewish teachers, who "devoured widows' houses." It was customary to bring a present when a prophet was consulted, Num. xxii. 7; 1 Sam. ix. 7, &c. The Apostles, however, were not to accept such gifts.

6 "purses,"—zones or girdles, with which the Easterns bound their loose garments, were used by the Jews and by other nations for purses.

7 "that place;"—not seeking better fare.
but if it be not worthy, let your peace return to you. And whosoever will not receive you, nor hear your words, when ye go out of that house or city, shake off the very dust from your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." And they departed, and went through the towns, preaching the gospel, and that men should repent, and healing every where. And they cast out many demons, and anointed with oil many that were sick, and healed them.

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. And king Herod heard of him, for his fame was spread abroad; and he said unto his servants, "This is John the Baptist, he is risen from the dead, and therefore mighty works do show forth themselves in him:" and he was perplexed. And by some it was said that Elijah had appeared; and by others, that one of the old prophets was risen again. And Herod said, "John have I beheaded; but who is this of whom I hear such things?" And he said, "It is John, he is risen from the dead.

The account of the Baptist's death, introduced here by the Evangelist, is as follows: When Herod's birth-day was kept, he made a supper to his lords, high captains, and chief estates of Galilee, and the daughter of this Herodias danced before them, and pleased Herod, and

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8 "anointed with oil;" — a symbolical action, expressing their wishes that God would give the oil of joy and gladness for mourning.

9 "and therefore mighty works do show forth themselves," &c. — i.e. 'the divine power by which alone he could be raised from the dead, further operates in him, so as to perform these miracles.'
those that sat with him; and the king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it to thee." And he swears unto her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom." And she went forth and said to her mother, "What shall I ask?" and she said, "The head of John the Baptist." And she came in straightway with haste unto the king, and asked, saying, "I desire that thou give me, by and by, in a basin, the head of John the Baptist." And the king was exceedingly sorry; yet for his oath's sake, and for their sakes that sat with him at meat, he would not reject her, but commanded it to be given her. And immediately the king sent an executioner, and commanded his head to be brought, and he went and beheaded John in the prison. And his head was brought in a basin, and given to the damsel, and

10 "the king."—Strictly speaking, Herod was not a king, and ruined himself by aspiring to that title; nevertheless, the Romans themselves gave this name to tetrarchs, (as Cicero to Deistaurus, in his Oration for him,) and the Hellenists gave it to governors of provinces. 1 Macc. i. 2.

11 "oath's sake, and for their sakes," &c.—Herod's guests, no doubt, importuned him to perform his oath; he himself, deeply repented John's reproof, and his own unlawful passion was further inflamed by it; Herodias was resolved on vengeance, and in the humour he was then in, she must be gratified; and added to this, the performance of the promise, gave the appearance of something honourable to the action, and he was ashamed to have it thought that he feared the people.

12 "his head was brought," &c.—A request like this is so repugnant to present practices, that we can hardly conceive it can be founded in truth; yet "it is well known that it was a custom in the east, and is so still in the Turkish court, to produce the heads of those that are ordered to be put to death, as a proof that they have been really executed." Bishop of London's Lectures on the Gospel of St. Matthew, vol. ii. p. 11, where there are many excellent remarks and reflections on this history. (E.)
she brought it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

And the Apostles gathered themselves together unto Jesus, when they were returned, and told him all things both what they had done, and what they had taught. And when Jesus heard of the death of John, he said unto them, "Come ye yourselves apart into a desert place, and rest awhile; for many were coming and going, and they had not leisure even to eat. And they departed thence by ship privately, into a desert place, belonging to the city called Bethsaida. And the people saw them departing, and many knew him, and ran afoot thither, and outwent them, and came together unto him.

And Jesus, when he came out, saw much people, and was moved with compassion toward them: and he received them, and began to teach them many things, and spake unto them of the kingdom of God, and healed those that had need of healing. And great multitudes followed him, because they saw his miracles which he did on those

13 "And the Apostles," &c.—being returned from their late mission, in the fulfilment of which they had travelled two together, and during which time the Baptist was beheaded.

14 "by ship privately."—Jesus at this time appears to have been on the west side of the lake, along which they afterwards journeyed; and by taking ship from time to time across its bays, he would free himself for a season, from the pressure and fatigue occasioned by the multitudes. It seems also, that Jesus thought it expedient, after the death of John, to depart out of the territories of Herod into those of Philip, whose wife Herodias had been, and who, according to Josephus, was a good prince.

15 "many knew him;"—perhaps it should be, many observed and watched which way he would go.
that were diseased, having those with them that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them. Inso-
much that the multitude wondered, when they perceived that the dumb spake, the maimed were whole, the lame walked, and the blind saw: and they glorified the God of Israel.

Then Jesus called his disciples, and said, "I have compassion on the multitude because they continue with me now three days 16 and have nothing to eat: and I will not send them away fasting to their own houses, lest they faint by the way," for divers of them came from afar. And his disciples answered him, "Whence should we have so much bread in the wilderness as to fill so great a multitude?" and Jesus saith unto them, "How many loaves have ye?" and they said "Seven, and a few little fishes." And he commanded the multitude to sit down on the ground, and he took the seven loaves and the fishes, and gave thanks and brake them, and gave to his disci-
oples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the broken meat that was left, seven baskets full. Now they that did eat were four thousand men, besides women and children. And he sent away the multitude, and straight-
way entered into a ship with his disciples, and went over the lake of Galilee, which is the lake of Tiberias, and came into the parts of Dalmanutha in the coast of Ma-
dala. And Jesus went up into a mountain 17, and there he sat 18 with his disciples, and the Pharisees came forth.

16 "three days?—having accompanied Jesus along the shore.
17 "a mountain;"—it might be translated the hill country, as before.
18 "and there he sat;"—there he continued some time, taking up his abode. It is evident this does not relate to the posture, but to his remaining in the same place. See page 128.
and with the Sadducees, began to question him, seeking of him a sign from heaven, tempting him. And he sighed deeply in spirit and saith, “Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.” And he answered and said unto them, “When it is evening ye say, ‘It will be fair weather, for the sky is red;’ and in the morning ye say, ‘It will be foul weather to-day, for the sky is red and lowring.’ O ye hypocrites, ye can discern the face of the sky: but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonah.” And he left them and departed.

REFLECTIONS.

THE Apostles of our Lord, having now accompanied him some months, are commissioned to give their aid in forwarding the first and primary object of his divine mission; namely to announce to their countrymen that the kingdom of heaven was at hand: and they are empowered by their master to work miracles in confirmation of the truth of their message. It does not appear from any of the Evangelists what time was thus spent by the Apostles, neither do St. Mark or St. Luke, whose order of events is here followed, enumerate any particulars of what Jesus did or taught during their absence. As he had just finished a tour of Galilee before he gave them this commission, it does not seem improbable that
THE LIFE OF CHRIST.

This interval may have been chiefly spent by him in sacred retirement; and this idea receives some additional strength, by the increased eagerness of the multitude, on his re-appearance, to crowd about him. The Apostles were not sent out until the life of the Baptist was drawing near its close; and such was the kind attention of Jesus, never to inflict unnecessary pain, that we are warranted in concluding that this arrangement was not made without design. Excellent as was the character of John, unambitious, and incapable of envy, yet the very desire of contributing towards the establishment of the Messiah's kingdom, would have caused him an additional pang had he heard, that others were successfully employed in an office for which he was born and educated, which had hitherto been exclusively his own, but from which he was now to be forever precluded. We may remark, that the mission of the Apostles, so important to their countrymen, was disciplinary, and therefore equally important to themselves—it was of great consequence to show them what sort of treatment they were to expect in their ministry; to convince them of divine supports awaiting them in it; to confirm their faith in the protection of divine Providence; to establish their reliance on the promises of their master; to insure their obedience to his instructions; and to arm them against the contagious influence of general unbelief.

The conclusion drawn by the guilty monarch, when he heard of the increasing fame of Jesus—"It is John whom I have beheaded, he is risen from the dead!" is a striking instance of the power of conscience; not all the blandishments of a luxurious court, not all the venal adulation of his corrupt admirers, could silence the terrific sound of its avenging voice. How was the wretched victim led on by vicious indulgence from one degree of guilt

M 2
to another? supplying in his history an awful warning, that when once the path of duty is deserted, the downward steps of vice grow deeper and still deeper in the descent, till they terminate at length in the dark abyss of utter destruction! For a few fleeting days, Herod, and the partner of his guilt, enjoyed the deceitful triumph of outward prosperity; but soon after this event, he was deprived of his dominions by Caligula, the Roman emperor, and, together with Herodias, driven into exile, where, forgotten and despised by all the world, they lived a life of remorse, and died a death of despair. The unfortunate Salome, once so much admired for the grace of her figure, and the charms of her seducing accomplishments, was involved in their ruin; and whatever might be her degree of guilt in obeying the imperious command of her revengeful, cruel mother, would for ever have cause to regret, that departing from the modesty of her sex, she had been led to exhibit those accomplishments in public, which, instead of virtuous principles, and sober habits, it had probably been the study of a fashionable and expensive education to acquire and perfect. It is said by one historian, that she died a violent and untimely death*. Is there any thing in the modes of fashionable female education in our own times to which this lesson applies?—If there is, let the reader make the application.

We have seen in the instance of Herod, the fatal consequences of licentious indulgence; and in the perverse obstinacy and obdurate temper of the Pharisees and Sadducees, we again see a sad example of the fatal effects of giving way to prejudice, ambition, and the malignant passions. The fact, that a great multitude had been miraculously fed by him whom they had resolved to

destroy, could not be controverted; but are they convinced by it of his divine mission? or, if they are, do they acknowledge the conviction? It was necessary, however, to keep up a fair appearance with the admiring multitude. They do not therefore attempt to find fault, as they had done in other cases, with the miracle itself—but artfully insinuate that it was not fully adequate to establish his divine authority—they too would believe, they affirm, if Jesus would show them a sign from heaven! "This," says the historian, "they said, tempting him;" hoping, no doubt, that he would be stimulated to make an attempt which they conceived would be beyond his power. How does he receive the insidious request? Penetrating instantly into the secret motives by which it was suggested—affected by such irreclaimable depravity—"he sighed deeply in spirit," and returned an answer which at once eluded the snare they had so artfully laid; showed them that he was well acquainted with what was passing in their minds, and which left it to themselves to draw the awful inference—that they were utterly incapable of reformation. No further sign, he tells them, should be vouchsafed but that of the prophet Jonah, alluding, in figurative language, to his own approaching cruel death, and triumphant resurrection.
SECTION XXIV.

The passover nigh at hand—Jesus coming from his retirement in the hill country—A great multitude resort to him—He heals their sick—Feeds five thousand with five barley loaves and two fishes—The multitude attempt to make him a king—His disciples disposed to join—He constrains them to get into a ship—Sends the multitude away—Retires alone into the mountainous country—A storm arises—The disciples in danger—Jesus approaches the ship walking on the sea—The disciples terrified—Jesus encourages them—Peter attempts to meet his master—They land in Gennesaret, not far from Capernaum—The disciples warned against the Pharisees—A blind man at Bethsaida restored to sight—The people again crowd about Jesus, and are healed. Matt. xiv. 14—36. Mark vi. 35—56. Luke ix. 12—17. John vi. 5—21, Reflections.

AND the passover, a feast of the Jews, was nigh. And when Jesus went forth, and lifted up his eyes, and saw a great company come to him, he was moved

1 "the passover."—It probably wanted about a month. See Lightfoot's Exer. vol. ii. p. 550.

2 "went forth,"—viz. from his retirement.

3 "and saw a great company."—Going out one morning from his retreat in the hill country, where it should seem he had continued some time, he perceived at a distance, a great multitude, some of whom probably were going to the passover, and travelling, as was usual, in companies, joined by others, it might be, who having heard of the fame of Jesus, had brought their sick, and were come into the wilderness in search of him.
with compassion towards them, and healed their sick. And when the day was now far spent, the twelve came unto him, and said, "This is a desert place, and the time is far past, send the multitude away, that they may go into the country round about, and into the towns and villages, and buy themselves victuals, for we have here nothing to eat." But Jesus said unto them, "They need not depart, give ye them to eat." And they say unto him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" and Jesus saith unto Philip, "Whence shall we buy bread that these may eat?" And this he said to prove them: for he himself knew what he would do. Philip answered him, "Two hundred pennyworth of bread is not sufficient for them, that every one may take a little." One of his disciples, Andrew, Simon Peter's brother, saith unto him, "There is a lad here with five barley loaves, and two small fishes: but what are they among so many?" He said, "Bring them hither to me." And Jesus said, "Make the men sit down." Now there was much grass in the place, and they sat down in ranks, by companies, by hundreds, and by fifties. Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to his disciples to set before the multitude. And they did all eat, and were filled, and he said unto his disciples, "Gather up the fragments that remain, that nothing be lost." Therefore they gathered together, and filled twelve baskets with the fragments that remained of the five barley loaves, and the two fishes, over and above what had been eaten. And they that did eat of the loaves, were about five thousand men, beside women and children.

"much grass in the place."—This remark is evidently that of an eye-witness.
Then those men, when they had seen the miracle that Jesus did, said, "This, of a truth, is that prophet 5 who was to come into the world." When Jesus therefore perceived that they would come and take him by force, to make him a king, he straitway constrained his disciples to get into a ship 6, and to go before him unto the other side to Bethsaida, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray, and when the evening was come, he was there alone.

And his disciples went down into the lake, and went over towards Capernaum. And it was now dark, and Jesus was not come to them; and the lake arose, by reason of a great wind that blew, and the ship was now in the midst of the lake, tossed by the waves. And he saw them toiling and rowing, for the wind was contrary to them. So when they had rowed about twenty or thirty furlongs, about the fourth watch 7 of the night, Jesus went unto them, walking on the lake, and drawing nigh to the ship, they were troubled, and cried out for fear, saying, "It is a spirit." But straitway Jesus spake unto them, saying, "Be of good cheer, it is I, be not afraid." And Peter answered him, and said, "Lord, if it be thou, bid me come unto thee on the water." And he said, "Come." And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, "Lord, save me." And imme-

5 "that prophet," &c.—'This is the Messiah; we will assist him in gaining possession of his kingdom.'
6 "his disciples," &c.—'It appears probable that they wished to join the multitude on this occasion.'
7 "fourth watch:"—an ancient custom to divide the night into watches.
diately Jesus stretched forth his hand and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?" And he went up into the ship, and they willingly received him, and the storm ceased, and immediately the ship was at the land whither they went. Then they that were in the ship came and worshipped him, saying, of a truth, "Thou art the Son of God." And they that were in the ship, were greatly amazed in themselves, and wondered beyond measure; for they considered not the miracle of the loaves; for their heart was hardened.

And when they had passed over, they came into the land of Gennesaret, in which was Capernaum, and drew to the shore. And when they were come to the other side, his disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. Then Jesus said unto them, "Take heed, and beware of the leaven of the Pharisees, and of the Sadducees, and of the leaven of Herod." And they reasoned among themselves, and said, "It is because we have taken no bread." And when Jesus knew it, he said unto them, "O ye of little faith, why reason ye among yourselves, because ye have brought no bread: have ye your hearts yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?" They say unto him, "Twelve." "And when seven among four thousand, how many baskets full of

8 "worshipped him;"—did him obeisance.
9 "Son of God."—Compare John i. 49, where son of God is equal to king of Israel; i.e. their expected Messiah. See also verses 30—34 of the same chapter.
fragments took ye up?" And they said, "Seven." And he said unto them, "How is it that ye do not understand; that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?" Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and the Sadducees.

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 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 any thing? And he looked up, and said, "I see men as trees, walking." After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, "Neither go into the town, nor tell it to any in the town."

And when the men of Gennesaret had knowledge of Jesus, they sent out into all that country round about, and brought unto him all that were diseased; and whithersoever he entered, into villages, or cities, or country, they laid the sick upon couches 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 LIFE OF CHRIST.

REFLECTIONS.

The greater part of this multitude of five thousand, if not the whole of them, appear to have been strangers. They do not seem to have followed Jesus into his retirement, like the four thousand miraculously fed by him, as recorded in the last section, or to have known any thing of that transaction, but passing near his retreat, and many of them being sick, occasioned probably by the fatigue of travelling on foot, and the annoyance from insects in that sultry climate, they were perceived, and their distress compassionated by him, and he healed them all. Struck with astonishment, with admiration, and with gratitude,—no wonder that they remained with him through the day, and that it was not till the night approached, that they became sensible of the want of food. A new scene of distress would thence arise—in this wilderness, how could they satisfy their hunger? by what means renew their strength to proceed forward on their journey? Again the miraculous powers of this amiable friend of distressed humanity, were called forth to their relief. Marshalled in order, and sitting, or rather reclining upon the grass, in the eastern manner, they are all supplied with food, from the scanty stock of five barley loaves, and two small fishes. If we were to determine among the miracles of our Lord, which were the most striking, or, at least, which of them were the most generally impressive, perhaps we should select the two miraculous entertainments: for here, all would equally sympathize, all being equally benefited. The effect produced on the astonished multitude, was precisely what might be expected. The ardour of his piety, the
elevation of his mind, the purity of his sentiments, few, perhaps, could perceive, and still fewer, duly appreciate; but all could comprehend that they had eaten and were filled! With one voice they exclaimed, "This is of a truth that prophet which should come into the world!"

'This is he who will lead us on to victory, and to conquest: under his triumphant banners, we shall subdue all our enemies, and Jerusalem will become the favoured seat of universal empire.' The disciples of Christ, even his twelve chosen companions, having imbibed the same mistaken views, and fostered the same prejudices, caught the infection, and were ready to join in a popular tumult, to place their master on the throne of his ancestors. With what calm composure, and with what consummate wisdom does he comport himself on this trying occasion!

He knew that his kingdom was not of this world, and that he was destined to pass to it, through pain and sorrow, ignominy and reproach, and finally, through the valley of the shadow of death. The lake of Galilee again supplied the means of defeating their intentions—he compels his disciples to embark upon it, and being freed from their importunities, sends the multitude away, again retiring to the solitary wilderness, there, in the silence of the night, to pour out his soul in the sacred fervors of devotion. Happy they who can catch a glimpse of that entire resignation to the will of his heavenly Father, of that complete subdual of every selfish regard, which formed the basis, and accelerated the perfection, of this truly sublime and most elevated character!
SECTION XXV.

Many of the people cross the lake and follow Jesus to Capernaum—Inquire of him how he came thither—He refuses to gratify their curiosity—Leads them to the practical use of their astonishment—Converses with them in highly figurative language—His meaning misunderstood—Many of his disciples leave him—Inquiries of the twelve if they will also go away—Reply of Simon Peter. JOHN vi. 22—71. vii. 1. Reflections.

THE day following, when the people 1 who stood on the other side of the sea, saw that there was none other boat there, save that one whereunto his disciples had entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone. (However there came other boats from Tiberius, nigh unto the place where they did eat bread, after that the Lord had given thanks.) When the people therefore saw that Jesus was not there 2, neither his disciples, they also

1 "when the people," &c.—It seems that some part of the multitude remained all night in the neighbourhood of Bethsaida, after Jesus had sent the disciples and the rest of them away, which they might very well do in that climate, it being now near the time of the passover, i.e. barley harvest: and knowing, when they left him in the evening, that there were no other vessels on the coast but that in which he had sent away his disciples, and that he had not gone with them, they came in search of him the following day, near the place where they had been miraculously fed by him.

2 "was not there."—Finding that Jesus was gone, and some vessels having arrived opportunely from Tiberius in the night, as appears from the 23d verse; they availed themselves of these to cross.
took shipping and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, "Rabbi, when camest thou hither?" Jesus answered them and said, "Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not so much for the meat which perisheth, as for that meat which endureth unto everlasting life, which the son of man shall give unto you, for him hath God, the Father, sealed." Then said they unto

cross the lake, and followed him to Capernaum, where they found him teaching in the synagogue; and there the following conversation with them happened.

3 "the miracles," &c.—This answer of Jesus contains in it the reason why he received them so coldly; he knew the motives of worldly ambition and vain-glory, by which they were influenced; as if he had said, 'Ye seek me, not because ye discover in my miracles that I am to teach you with divine authority, and to lead you to the attainment of everlasting life, but in the hope of obtaining those temporal blessings, those worldly emoluments and distinctions, which ye vainly expect the Messiah will bestow.'

4 "which perisheth."—This is perfectly in Christ's manner; taking occasion from incidental circumstances, to give practical admonitions, applicable, in the first instance, to those particular occasions, and capable, in a secondary sense, of being applied to general use as rules of conduct. (E.)

5 "the son of man shall give," &c.—As if Christ had said, 'Which I, notwithstanding my appearance in the lowest station, shall give unto you;' viz. in his instructions, and in his approaching crucifixion and resurrection. To explain, to teach, and to exemplify the way to everlasting life, is equal to giving it.

6 "God, the Father;"—read, 'For him hath the Father, God, sealed.' See also Bishop Newcome's Translation, vol. i. p. 401.

7 "sealed;"—acknowledged for his; i.e. commissioned, appointed, authorised.
him; "What shall we do, that we might work the works\(^8\) of God?" Jesus answered and said unto them, "This is the work of God, that ye believe\(^9\) on him whom he hath sent." They said therefore unto him, "What sign showest thou them, that we may see and believe in thee? what dost thou work\(^{10}\)? Our fathers did eat manna in the desert; as it is written, 'He gave them bread from heaven\(^{11}\) to eat.'" Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not the bread

8 "work the works," &c.—i. e. "How shall we do such things as he will approve and accept?" It appears, however, from the reply made by Jesus, in the following verse, that, although this be a true interpretation of the question in a general sense, yet, that in the minds of the persons who then addressed him, it had a particular reference; namely, what they should do to help forward the work which they expected the Messiah to accomplish?

9 "that ye believe," &c.—It appears from the 14th verse, that they did already believe Jesus to be the Messiah; he must, therefore, be understood to say here, that if they would please God, and help forward the Messiah's work, they must believe in him in another manner, from that in which they now believed in him. They must hear him as speaking to them with divine authority; they must commit themselves entirely to his guidance; and must receive whatever he should hereafter teach them, however it might offend their prejudices, or disappoint their expectations.

10 "what dost thou work?"—Their answer in this and the following verse, does not imply in it, that they did not believe him to be the Messiah, but that Jesus had not given those complete proofs of his being such, which they conceived they had a right to expect. The Messiah, they thought, was to discover himself by signs from heaven; these therefore they demanded, in order that they might be fully established in their faith.

11 "bread from heaven!"—contrasting this, probably, with the miracles of feeding the multitude, which Jesus had just performed.
from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he who cometh down from heaven, and giveth life unto the world. Then said they unto him, "Lord, evermore give us this bread." 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. But I have said unto you, that ye have both seen me and believe

12 "the true bread."—The mode in which the people had expressed their wishes of a sign from heaven; their allusion to the miracle of old in the wilderness, together with the nature of his own late miracle, which had brought the people to him, led Jesus to couch his answer under the figure of bread sent down from heaven.

13 "who cometh down from heaven;"—viz. in the gifts of the holy spirit, by which, in the highly figurative language of the east, Christ is said to have come down from heaven after his ascension.

14 "life unto the world;"—viz. preservation of life to the Jewish world, in the signal destruction coming on their country; and of eternal life to his faithful disciples in all ages; first, in the hope and assurance, and eventually in the actual possession of it, in a future eternal world.

15 "evermore give us this bread."—The request was, perhaps, ironical.

16 "I am the bread of life;"—i.e. Those discoveries, laws, and promises, which I have received from God, and of which I am the bestower, being the support of the spiritual, in like manner as material food is of the animal life, may truly be regarded as the bread of life.

17 "never thirst;"—i.e. shall be liberally supplied with every spiritual comfort.

18 "But I have said unto you."—Jesus here resumes what he was about to say at the 33d verse, when he was interrupted by that request, probably ironical, contained in the 34th.

19 "have both seen me;"—i.e. have seen the evidences of my divine mission.
not. All whom the Father giveth me, shall come to me; and he that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will who hath sent me, that of all whom he hath given me I should lose none, but should raise them up again at the last day. For this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

20 "and believe not."—A Hebrew comparison probably, 'Your faith is not so complete as it ought to be.'

21 "All whom the Father giveth me;"—viz. 'Those whom he appoints to be my associates, my servants, and the coadjutors of my kingdom.'

22 "I will in no wise cast out;"—however unworthy he may prove. Might not here be an allusion in the mind of Christ, to the case of Judas? (E.)

23 "For I came down from heaven;"—i. e. 'was invested with divine authority.'

24 "at the last day;"—i. e. hereafter. 'This is his will, that hereafter, not at present, I should raise and exalt my faithful adherents; the zealous promoters of the great interests of the gospel.'

25 "that every one."—'Not merely a chosen number, but all who truly believe in me, though they be not chosen to be perpetually with me, but who truly conform to my precepts and example, shall possess, not indeed that temporal prosperity which the Jews expect, but everlasting life.'

26 "at the last day."—It should be translated, and that I should exalt him hereafter, Gen. xlix. i. That which shall befall you in the last days, Job. xix. 25. Compare the original with the English Version, and the Greek of the New Testament; and read the notes of Le Clerc, on both places.
The Jews then murmured at him, because he said, 'I am the bread that came down from heaven.' And they said, "Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, 'I came down from heaven?"" Jesus therefore answered and said unto them, "Murmur not among yourselves. No man can come to me, except the Father who hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, 'And they shall be all taught of God.' Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he who is

27 "came down from heaven."—It should seem as if the Jews imagined Jesus to have asserted a pre-existent state; or, more probably, their difficulties were the result of their prejudices; they could not believe that one descended of such poor parents, and an inhabitant of Galilee, could be invested with the spirit of prophecy.

28 "Murmur not," &c.—'Be not disturbed at things in my discourse, which ye have mistaken; but attend to what I am about to say.'

29 "can come to me;"—i. e. 'can believe in me; it is not the motives of worldly interest and ambition, that can constitute any man my true and genuine disciple.'

30 "except the Father," &c.—'Except he be solely influenced by a reverent regard to the will of God, he will not become such.'

31 "and I will raise him up," &c.—'And it is such only that I can raise up and exalt hereafter.' N. B. To draw, cannot relate to any influence of the holy spirit, which was not given to any who were not already believers: it cannot be a favour peculiar to some, because Christ expressly says, (chap. xii. 32.) that when he is lifted up, he will draw all men unto him.

32 "taught of God."—In what manner they were taught of God, Christ goes on to explain.

33 "of the Father;"—viz. by the agency of the prophets.
from God, he hath seen the Father. Verily, verily, I say unto you, he who believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 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 which I will give is my flesh, which I will give for the life of the world. The Jews therefore contended among themselves, saying, “How shall this man give us his flesh to eat?” Jesus therefore said unto them, “Verily, verily, I say unto

34 “hath seen the Father.”—No other man had ever such clear communications of the character and will of God, so that it could be said of him truly, as of Christ alone, that he had seen the Father.

35 “believeth on me.”—Who so believeth, as to be in all things conformed to the commands and spirit of Christ, (for this is all along implied,) shall have such directions and such assistance for the attainment, not indeed of temporal prosperity, but of eternal life; such evidences of its reality, in addition to the assured promise of it, that they may be said to have it already in possession.

36 “I am that bread of life;”—viz. ‘the dispenser of that doctrine, and the furnisher of those assistances, on which the spiritual life is sustained.’

37 “and not die:”—read, of which, if a man eat, he shall not die. Our Lord, continuing the allusion to the miracle in the wilderness, reminds them, that the dispensation of Moses was merely temporal; the manna with which he fed them, although it yielded present support, could not finally preserve them from the power of death; but the gifts of the spirit, the spiritual doctrine with which he fed them, would procure for them everlasting life.

38 “my flesh, which I will give,” &c.—In this highly figurative language, our Lord obscurely intimates his approaching sufferings and death; that sacrifice of himself which would show them the way to obtain, and, as it were, put them in possession of eternal life.
you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in

39 "eat the flesh of the son of man," &c.—It seems to have been the express intention of our Lord, by thus clothing his replies in language so highly figurative and obscure, to be misunderstood, and thereby to revolt those among his hearers, whose ambition would have led them to proclaim him a king. To have had such as these among his disciples, might have counteracted the ends of his mission; and such precaution would be rendered more especially necessary, by the known disposition of his countrymen of that day, to revolt and sedition; but by this means, the mischievous effects, which would have resulted from the blind attachment of such persons, was prevented, at the same time that the unwarrantable expectations of those, who were hereafter to become his true disciples, would be checked, at a period when even they could not have borne the naked truth, viz. that their honoured master was to suffer a cruel and ignominious death.

There are three sorts of persons spoken of in this chapter:

First,—Those who were converted by the personal ministry of Christ (verses 47—51);

Secondly,—Those who were converted by his sufferings and death (53—55);

Thirdly,—Those who were converted by the preaching of his disciples, after his death; and relates to the ministry of the Apostles, during which, the spirit was commonly given to all new converts, whereby they became preachers and evidences of the gospel (56, 57).

40 "at the last day;"—rather, in the latter days. All this relates to the ministry of the Apostles, during which period the spirit was commonly given to all new converts, whereby they became preachers and evidences of the gospel.

41 "eateth my flesh," &c.—i. e. 'Who shall be so influenced by those future evidences of the truth of my doctrine which will result from my death, as to receive and obey it.'
me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is the 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.” These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples when they heard him, said, “This is an hard saying; who can understand it?” But when Jesus knew in himself that his disciples murmured at it, he said unto them, “Doth this offend you? What then if ye shall see the son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak to you, they are spirit, and they are life. But there are

42 “dwelleth,” &c.—‘Shall become, as it were, a portion of my person; shall be animated with the same principles of spirit and life.’

43 “knew in himself,” &c.—Rather, Now Jesus knowing in himself that his disciples were murmuring about this, said to them, “Does this thing offend you?” In this, as in many other instances, Jesus did not need to be informed what was passing privately among his hearers.

44 “ascend up,” &c.—As if Christ had said, ‘When therefore ye shall see the resurrection of the son of man, his return from the world invisible; when ye shall have seen him alive from the dead, then will ye understand that I spake not of eating my dead body, but, in highly figurative language of that conviction of my divine mission, which will be produced on your own minds by that astonishing event.’

45 “they are spirit, and they are life.”—Christ himself here gives a sort of key to this obscure discourse, which perhaps may be thus illustrated. ‘As in the animal system it is the spirit, the due operation of the vital powers that enables us to nourish and protract life by the food with which we are sustained, and without which that food were of no use; so in the intellectual life, those gifts of the spirit which will be dispensed through my sufferings and death, (of which I have been speaking under the figure of bread coming down from
some of you that believe not." For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal

from heaven,) will so enlighten, invigorate, and sustain the powers of the mind, as to enable my faithful disciples to extract from them such portions of spiritual nourishment, that these gifts shall become the source of new spiritual life to those who faithfully adhere to what I have taught and commanded." How this prediction was fulfilled in the lives and preaching of the Apostles after their master's ascension, it is quite unnecessary to remark.

46 "believe not,"—viz. in the proper manner.

47 "beginning,"—viz. from the commencement of his public ministry.

48 "and who should betray him."—See v. 37, where Judas is certainly alluded to.

49 "except it were given unto him," &c.—This verse may be thus paraphrased: 'It was in respect to such as these, (viz. erroneous or imperfect believers,) and for their admonition, that I said, (verse 44) that no man could be a true disciple of mine, if his motives for becoming such, were not an unfeigned reverence for God, and a dutiful submission to the discoveries of his will.'

50 "and walked no more," &c.—Attended him no longer.

51 "will ye also go away?"—Christ, in calling his disciples, did not compel them; he did not avail himself of their first fervour and attachment, nor cut them off from a retreat, in case they should repent their choice. He taught them to expect hardships, and to endure them. They began to preach under his own eye, and had the benefit of seeing his magnanimity under trials and difficulties, and of hearing his mode of instruction.
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life: and we believe and are sure that thou art the Christ, the son of the living God." Jesus answered, "Have I not chosen you twelve, and one of you is a devil?" He spake of Judas Iscariot, the son of Simon: for he it was that would betray him, being one of the twelve. And after these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him.

52 "the words of eternal life;"— the only teacher authorized to promise this inestimable blessing, or qualified to instruct and assist us in the means of its attainment.

53 "the Christ," &c.—i. e. "The great object of our expectations."

54 "have I not chosen you twelve,"—Ye are they whom my Father has given me; they whom, in obedience to his direction, I selected out of the world, that ye might be continually near me, intimately instructed in all my doctrine, and perpetually witnesses of my whole conduct and demeanor.

55 "and one of you is a devil,"—i. e. an adversary. Bishop Newcome translates, a false accuser. "Though you were all to be alike admitted to my familiarity, I knew from the beginning that ye were not all alike worthy of it. It was the will of him that sent me, that I should have an adversary among my most constant and intimate associates, and it behoved me to conform to his counsels who hath ordained this, as a wise and eligible means of conducting me into the sufferings in which I am to bear witness of the truth. This remark concerning Judas, is introduced by Peter's having spoken in the plural number we, verses 68, 69. Compare v. 64.

N 4
REFLECTIONS.

IT is not wonderful that this discourse of Christ in the synagogue at Capernaum, couched in language so highly figurative, and in a style of hyperbole, which, however congenial to the eastern manner, is so remote from the usages of this western world, should sound harsh, and seem obscure to a modern reader. It is remarkable, however, that the more carefully we examine it, the more powerfully shall we be struck with the wisdom displayed throughout the whole; with the nice adaptation of means to obtain the purposed end, and this, whether in respect of the persons to whom the discourse was immediately addressed, or as supplying the most incontestible proof to future ages, of the genuineness of the facts from which it took its rise. For who, but an eye witness that was really present at the scene, would have been able to have invented incidents and conversations, which could only result from the very peculiar circumstances in which our Lord was then placed, and from the false expectations, secret motives, and visionary designs of the persons around him? Many of these, it seems, were a part of that great multitude, who having been miraculously fed by Jesus in the wilderness of Gadara, had suddenly formed the ambitious project of raising him to regal power: and although he had been able at that time, to counteract whatever measures they might have taken to effect their purpose, by sending away his disciples, and by prevailing upon many of their own number to pursue their journey, yet it is highly probable that the project was not yet relinquished. It held out too many allurements to these turbulent spirits, full of the delusive
hopes of riches, honours, and power to be obtained for
them by their Messiah, to be readily laid aside; and there
can be little doubt of their having followed him to Caper-
naum, expressly with that view. It was necessary there-
fore, immediately to take some measures which might
prevent the mischief which would have ensued to his
ministry, had the scheme they meditated been attempted
to be put in execution; and the highly figurative lan-
guage adopted by him on this occasion, by giving some
obscure intimation of his approaching sufferings and
death, completely answered this purpose. "From that
time," says the historian, "many went back, and walked
no more with him." An imposter would not have given
these revolting intimations, nor would the disciples of
an imposter have thus simply recorded them: but
the great object of the Evangelists was faithfully to
relate the facts which they themselves had witnessed,
together with the incidental conversations connected
with them, exactly as they occurred; leaving it to
others to discover the many salutary effects produced
by these conversations at the time, and to trace out the
important services which their being recorded would
eventually render to the genuineness and truth of the
historian's narrative.

But the internal evidence of the genuineness of this
discourse, is by no means all the benefit we may derive
from it. For we here find our Lord incidentally teaching
in words, that glorious doctrine of a future immortal life,
promised to his true and genuine disciples, which it was
the great object of his death, resurrection, and ascension,
to teach and to demonstrate in his own example. Does the
question occur, What will be the final award, not of the
wicked alone, but of that great multitude of all ages and
nations, who fall short of gospel promises? It may be
sufficient to reply, that on this subject, the scriptures do not appear to be explicit. As the mission of Christ was a mission of love, so are its sanctions a charter of hope. We cannot indeed contemplate the world around us, and see how few there are "whose wills are broken and subjected to the divine will; who delight in happiness wherever they see it; who look upon what concerns themselves with indifference, and are perpetually intent upon their Father's business*;" we cannot contemplate this melancholy prospect without great concern; and though we may not pronounce their doom, yet it is our duty to forewarn them of their true situation; to point out, in the spirit of love, the rocks and quicksands on which they are in danger of suffering shipwreck, and to labour daily, more and more, to press forward ourselves, and to enable others to press forward, "towards the mark of the high calling, in Christ Jesus our Lord."

SECTION XXVI.

The Pharisees and Scribes accuse the disciples of violating the tradition of the elders—Jesus rebukes the spirit which dictated the accusation—Instructs the people—The Pharisees offended—Jesus visits the borders of Tyre and Sidon—Heals the daughter of a Syrophenician woman—Comes again unto the sea of Galilee—Cures a deaf and dumb man. Mark vii. 1—37. Matt. xv. 1, 2; 7—9; 3—6; 10—30. Reflections.

THEN came together unto Jesus the Pharisees, and certain of the Scribes, who came from Jerusalem, and when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault: for the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders. And when they come from the marketplace, except they wash, they eat not. And many other things there are which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables. Then the Pharisees and Scribes asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" And he answered

1 "scribes;"—all the learned men were so denominated; equal to literati.

2 "unwashed hands."—It is remarkable that Christ does not, in his reply, defend the disciples; for this particular tradition had the sanction of antiquity, the genius of the people, and the force of custom on its side; he merely rebukes the motives and character of their accusers,
and said unto them, "Well, hath Esaías prophesied of you 3 hypocrites, as it is written, 'This people honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. For ye lay aside the commandments of God, and hold the tradition of men; as the washing of pots and cups, and many other such like things, ye do.'

He said also unto them, "Full well ye make void the commandment of God, that ye may keep your own tradition 4. For Moses said, ' Honour thy father and thy mother; and whosoever curseth father or mother, let him surely die.' But ye say, 'If a man shall say to his father or mother, It is corban, (that is a gift 5,) by whatsoever thou mightest be profited by me, he shall be free 6.' And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition, which ye deliver: and many such like things do ye." And when he had called all the people, he said unto them, "Hearken unto me every one of you, and understand: There is nothing from

3 "of you,"—of such characters as you. It was very wise to give these reproofs in the language of their own prophets.

4 "tradition."—It was a maxim among the Jews, 'That the words of the Scribes are more lovely than the words of the law'—'That the words of the ancients are more weighty than those of the prophets.'

5 "a gift."—Not that they actually devoted to the temple what they refused to their parents, but represented assistance to them to be as impossible, as if it had been so devoted.

6 "he shall be free,"—i. e. 'He need not,' or rather, 'Let him not relieve his parents.'
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without a man, which entering into him, can defile him; but the things which proceed out of him, those are they that defile the man. If any man have ears to hear, let him hear".

Then came his disciples and said unto him, "Knowest thou that the Pharisees were offended, after they heard thy discourse?" But he answered and said, "Every plant which my heavenly Father hath not planted, shall be rooted up. Regard them not: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." And when he was entered into the house from the people, Peter and the disciples said to him, "Declare unto us this saying." And he said unto them, "Are ye also still without understanding? Do ye not perceive, that whatsoever thing from without, entereth into the man, cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, cleansing all food?" And he said, "That which proceedeth out of a man, that defileth a man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil

7 "there is nothing from without," &c—a comparative proposition, not at all intended to abolish the Mosaic distinction of clean and unclean meats. Christ did not attempt to abolish the Mosaic law; no such charge was ever brought against him, which, had what he here says been so understood, would certainly have been the case.

8 "the Pharisees were offended,"—or were estranged. They understood the implied censure, and desired to hear no more of his instructions; but Peter, in the name of the rest, wanted an explication, so slow of understanding were the disciples! Perhaps the disciples thought that their master should not offend the Pharisees, imagining that they might be useful to his cause.
eye, blasphemy, pride, foolishness: all these things come from within, and defile the man; but to eat with unwashed hands, defileth not a man."

And from thence he arose and went into the borders of Tyre and Sidon, and entered into a house, and was desirous that no man should know it, but he could not be concealed. And behold a woman of Canaan came out of the same coasts, and fell at his feet, and cried unto him saying, "Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a demon."

Now the woman was a Greek, a Syrophoenician by nation, and she besought him that he would cast out the demon out of her daughter. But he answered her not a word; and his disciples came and besought him, saying, "Send her away, for she crieth after us." But he answered and said, "I am not sent but unto the lost sheep of the house of Israel." Then came she and worshipped him, saying, "Lord, help me." But Jesus said unto her, "Let the children first be filled: it is not right to take the children's bread, and to cast it unto the dogs." And she answered and said, "Truth, Lord: yet the dogs eat of the crumbs that fall from their master's table." Then Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee even as thou desirest." And

9 "thou son of David,"—this is very much like the language of a proselyte, which probably this woman was.

10 "lost," &c.—Bewildered, divided between Pharisees and Sad-ducees, neglected and plundered by their shepherds, not knowing whither to go.


12 "truth, Lord; yet the dogs," &c.—'Yet they who every day, as a meal, enjoy the benefit of thy beneficent miracles, should not grudge this little crumb to us.'
her daughter was made whole from that very hour. And when she was come to her own house, she found the demon gone out, and her daughter laid upon the bed.

And again departing from the coasts of Tyre and Sidon, he came unto the lake of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech Jesus to put his hand upon him. And Jesus took him aside from the multitude and put his fingers into his ears, and spat, and touched his tongue; and looking up to heaven, he sighed, and said unto him, “Ephphatha,” (that is, “Be opened”). And immediately his ears were opened, and the string of his tongue was loosed, and he spake plainly. And Jesus charged them that they should tell no man; but the more he charged them, so much the more abundantly they published it. And they were beyond measure astonished, saying, “He doeth all things well; he maketh both the deaf to hear, and the dumb to speak.”

REFLECTIONS.

WE may form some idea of the inveterate malice of the Scribes and Pharisees, the literati and the priests of that day, by considering the nature of the charges which they preferred against our Lord, all of them too futile to serve their cause, and of which they would themselves have been ashamed, had not passion, and the ardent desire of crushing a growing sect, opposed to their prejudices, and hurtful to their worldly interests,
so inflamed their resentment, as to obscure their understanding. We see it objected at one time as a crime, that Jesus exerted the benevolent power of healing, on the sabbath day—that on that day the disciples, as they walked along, rubbed the ears of corn, which they were allowed by the law to gather; at another, the common figurative language which was in daily use, is denounced as blasphemy; and we now hear it imputed to the disciples, as an act of impiety, and a breach of moral obligation, that they ate with unwashed hands. Our Lord, without defending his disciples in what he might perhaps himself deem a reprehensible deviation from long established custom, takes occasion to reprove the temper of their accusers, which led them to exalt a very venial fault, into a flagrant misdemeanor. This he does with great wisdom, availing himself, as he was wont to do on these occasions, of the language of one of their ancient prophets; and thence goes on to point out to his hearers what those vices are, which really corrupt and deprave the character.—But, we may inquire, was the spirit of censoriousness, of rash censure, and of undeserved calumny, especially in respect of those whose religious creed may differ from our own, peculiar to the Scribes and Pharisees? to the people of that age and country? Does it never happen, in our own times, that a strong prejudice in favour of a peculiar system, or a lively interest in the support of a splendid establishment, are stronger principles of action, than the candid and simple love of truth?

We cannot but be forcibly impressed with the extreme dulness of apprehension, continually apparent in the chosen companions of our divine Master. Surely it would have been soothing to his afflicted, persecuted spirit, amidst the insults to which he was daily exposed,
occasioned and rendered more severe by that extreme depravity of his countrymen, which was hastening forward their own destruction; surely it would have seemed desirable that among his little circle of intimate associates, there should have been one at least, who could have entered into his views, sympathized with his feelings, and in whom he might have placed entire confidence, as an enlightened, as well as a firm and steady friend! But the providence of God saw otherwise—as the wisdom which our Lord possessed; flowed immediately from the pure foundation of all wisdom, so were his supports and consolations to be solely derived from those "living waters;" had he leaned at all on the arm of human friendship, we had wanted a proof in the instance of our great Exemplar, that God alone is sufficient for those who steadily trust in him; and are sincerely devoted to his service.

Again; had any of the associates of Jesus been persons of great and enlightened minds, we of this distant age had wanted one of the strongest proofs that the gospel owes its immediate and sole origin to the wisdom and goodness of God. If, whilst their master was still with them, these illiterate disciples were so incapable of comprehending his instructions, how, when they had lost him, when the cross had deprived them of their only counsellor and guide, by what other means, if not as the historians relate, by the extraordinary gifts of the spirit dispensed by him from heaven, were they afterwards made capable of assuming a character so new? of being transformed from timid, illiterate fishermen, to that of becoming the courageous, eloquent advocates of their crucified Master, and through him, the future instructors, and exemplary reformers of the world?
SECTION XXVII.

Jesus passes through the towns of Cesarea Philippi—Retires apart with his disciples to prayer—Asks his disciples what the people say of him—What they themselves think of his office and character—Peter answers in the name of all—A testimony to the honesty of Peter—Jesus foretels his sufferings and death—Deprecated by Peter—He is reproved by Christ— Warns the people of the consequence of becoming his disciples—Of the judgments coming on their country. Mark viii. 27—38; ix. 1. Matt. xvi. 13—28. Luke ix. 18—27. Reflections.

AND Jesus went out with his disciples into the towns of Cesarea Philippi: and it came to pass, as he was apart praying, his disciples were with him. And he asked them saying, "Whom say the people that I, the son of man, am?" And they answering said, "John the Baptist; but some say Elias; and others say, that one of the old prophets is risen again." He saith unto them, "But whom say ye that I am?" And Peter answered and said, "Thou art the Christ, the son of the living God." And Jesus answered and said unto him, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it

1 "Cesarea Philippi"—was built by Philip, the tetrarch, in honour of Tiberius Caesar, as the other Cesarea had been built by Herod the Great, in honour of Augustus. Josephus gives Philip so good a character, that it has been thought Christ often retired into his territories for security from his enemies elsewhere.

2 "flesh and blood," &c.—Thus paraphrased by Doctor Lardner. "It is not a partial affection for me, thy master, nor a fond and inconsiderate regard for the judgment of others, for whom thou hast respect,
unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys respect, that has induced thee to think thus of me; but it is a just persuasion formed in thine own mind, from observing the great works which thou hast seen done by the power of God, in confirmation of my mission and doctrine."

3 "thou art Peter;"—i. e. a stone or rock.

4 "upon this rock."—Here, perhaps, Christ pointed to himself, as when he said, destroy this temple; this is the bread, &c. Or, this rock, may refer to Peter's confession, viz. thou art the Christ; which was at first the only article of Christian faith. See John ix. 25, and Acts throughout; and it is, in fact, the foundation-stone of all the rest.

5 "gates:"—gate, in Hebrew, is a common metaphor for power; in allusion, probably, to the place where the magistrates were accustomed to sit. The prophecy here then is, that human judicatures, although they persecuted Christianity, should not destroy it.

6 "of hell."—Hades (the unseen world) and death, in Hebrew, signify, great danger and affliction. See the woe against Capernaum, Matt. xi. 23.

7 "unto thee:"—not to Peter exclusively; his confession being an answer to the question put to all, was made in the name of all. All the Apostles, equally with Peter, believed Jesus to be the Messiah. So in John vi. 68, 69, where Peter is again the spokesman, he says, "we believe," &c.

8 "the keys."—In Isaiah, to have the key, is equal to have the government of the royal palace. "When the Jews conferred the degree of doctor of law, they put into the hand of the person so created, the key of the closet in the temple, where the sacred books were kept, and also tablets to write upon, signifying, that they gave him authority to teach, and to explain the scriptures, and the law of God to the people." Jortin, vol. iv. Serm. 18. And thus the Apostles, by the baptism of water and the holy spirit, were to admit within
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. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

From that time, Jesus began to tell his disciples, that he must go unto Jerusalem, and suffer many things of the elders, and chief priests and scribes, and be killed and raised again the third day. And he spake that saying openly; and Peter took him aside, and began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." But when he had turned about and looked on his disciples, he rebuked Peter, saying, "Get thee behind me Satan, thou art an offence unto

within the pale of Christianity, all such as should be duly qualified: To them likewise the appeal was to be made in doubtful or difficult cases; as was actually done respecting the obligation of Gentile converts to observe the Jewish ritual.

9 "loose on earth," &c.—This power of binding and loosing, like what relates to the key in the preceding remark, was given equally to all the Apostles. See Matt. xviii. 18; John xx. 23. To bind, is to forbid, and to loose, is to allow. This power was exercised on earth, when they admitted the Gentiles, and remitted to these, except in some particular instances, the obligation of the Jewish ritual; and it was confirmed in heaven, when the holy spirit was given to Gentiles, on their becoming Christians, as well as Jews.

10 "the Christ."—The mere assertion of the disciples would not have been believed; they were forbidden, therefore, at this time, to publish their conviction of his being the Christ: this would be done hereafter with complete effect, after his exaltation, and when accompanied by the gifts of the spirit.

11 "he rebuked Peter."—It seems as if Jesus was obliged to use resolution, to arm himself against the sentiments of Peter and the rest of the disciples, lest he should be unnerved in the contemplation of his approaching sufferings.
me, for thou regardest not the things of God, but the things of men." And when he had called the people unto him, with his disciples also, he said unto them all, "Whosoever will come after me, let him deny himself and take up his cross daily 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, shall find it. For what is a man profited, if he should gain the whole world, and lose himself; or what shall a man give in exchange for his life. For whosoever 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. 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. For I tell you truly, there are some standing here who shall not taste of death till they see the kingdom of God come with power."

12 "Get thee behind me, Satan, thou art an offence unto me;"—rather, 'Get thee behind me thou adversary, thou art a snare unto me.' So also Bishop Newcome translates.

13 "come after me;"—i. e. be an aider and abettor of the Messiah's kingdom.

14 "shall lose it;"—i. e. in the destruction coming on the country.

15 "with his angels?"—messengers and ministers, exegetic of his coming;—to show that it would not be personal; not literal, but figurative. Compare Deut. xxxiii. 2.

16 "according to his works."—Those who received him, should have power to become sons of God; those who did not receive him, were to be baptised, not with the spirit, but with fire.

17 "some standing here."—This shows evidently, that what was said by Christ above, of coming in his kingdom, related to events that were to take place in that generation.
REFLECTIONS.

THE reply of Jesus to the acknowledgment of Peter, in his own name, and in that of the rest of the Apostles, that they believed him to be the Christ, and that on this rock he would build his church, together with the figurative language prophetic of the extraordinary gifts and powers which would be dispensed on the day of Pentecost, has been wrested to lay the foundation, and to support the unjust claims of a system of tyranny, which has for centuries held Europe in chains; which has stifled free inquiry, darkened the powers of the human mind with the grossest superstition, and deluged the world with the blood of its slaughtered citizens. Is it of no moment then that the real sense of Scripture should be carefully examined, as a guard against such impositions? that the import of eastern phraseology, the manners and customs of the times, together with the occasions and circumstances, out of which the conversations narrated by the Evangelists took their rise, should be carefully examined by those who are competent to the undertaking? and that their real import should be explained, where it can be done, to others who have not the same opportunity?

The Apostle Peter, appears to have been generally the spokesman of all the rest. This may have arisen partly from his age, it being universally supposed that he was more advanced in life, than any other of the Apostles, and partly from his natural temper, which was hasty and sanguine, but at the same time, honest, generous, and affectionate. It seems that he, in common with the rest, was convinced that his master was really the Messiah, notwithstanding they all of them wholly
mistook the nature of his office, and the sanctions of his kingdom. How painful to their feelings, who expected a triumphant Messiah, issuing forth in the plenitude of power, conquering and to conquer—to their feelings, who, as a further aggravation of the chagrin of disappointment, had formed a very ardent friendship for the extraordinary person whom they expected would sustain that high character: how mortifying to be told, that his kingdom was not of this world! how exquisitely distressing to be assured, that contumely and reproach would accompany him through life, and that the only recompense for his unwearied labours to save his country, would be a painful, cruel, and ignominious death! Honest Peter, well mightest thou exclaim, “Lord, this be far from thee!”

Afraid as it should seem, that the rest of the disciples and the multitude around them, should instantly catch the contagion, and that their zeal should break forth in some wild effervescence of popular fury, Jesus not only rebukes his too eager disciple, but hastens to forewarn his numerous hearers, that not the master alone, but all who should sincerely devote themselves to his service, must prepare to expect persecution. Did the prophecy fail in its fulfilment? What says the testimony of that innumerable company of martyrs in all ages, who “through much tribulation, have entered into the kingdom of Heaven?” Did Jesus deceive his followers? was the cross on Mount Calvary, an object so very alluring, as to be the chosen standard of an impostor? Blessed Jesus, how little do they know of thee, who madly thus blaspheme thine honoured name!
SECTION XXVIII,

Jesus selects Peter, James, and John—Retires with them to prayer—Is transfigured before them—Moses and Elias talk with him—The disciples astonished—Testimony from heaven in favour of Jesus—He enjoins secrecy respecting the vision till after his resurrection—Cures an epileptic child—Jesus again solemnly forewarns his disciples of his approaching sufferings—The prayer of faith—Passes privately through Galilee—Is more particular respecting his death and resurrection—The disciples astonished and grieved. Matt. xviii. 1—23. Mark ix. 2—32. Luke ix. 28—45. Reflections.

AND it came to pass about six days after these words, that Jesus taketh Peter, and James, and John, and went up into a high mountain 1 apart by themselves, to pray; and as he prayed, he was transfigured before them; and the fashion of his countenance was altered; his face shone as the sun, and his raiment became exceeding white as the light, and glistering; white as snow, so as no fuller on earth can whiten. And behold there talked with him two men, Moses and Elias: who appeared in glory 2, and spake of his decease 3 which he should accomplish at Jerusalem. But Peter and they that were with him, were heavy with sleep, and when they were

1 "high mountain."—This mountain being near Cesarea Philippi, could not be Tabor, which is in Galilee.
2 "in glory."—not in earthly, but celestial bodies.
3 "decease."—The Greek word so translated, is frequently used by the ancient Christians, to signify martyrdom.
awake, they saw his glory, and the two men who stood with him. And it came to pass that 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," for he knew not what to say, for they were much afraid. And while he yet spake, behold a bright cloud overshadowed them, and they feared as they entered into the cloud: and behold a voice out of the cloud which said, "This is my beloved son 5, in whom I am well pleased, hear ye him." And when the disciples heard it, they fell on their face and feared greatly: and Jesus came and touched them, and said, "Arise, be not afraid." And when they had lifted up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them that they should tell no man the vision, and what things they had seen, until the son of man rose again from the dead. And they kept that saying among themselves, reasoning one with another, what the rising again from the dead could mean. And they kept it close, and told no man in those days any of those things.

4 "cloud;"—the symbol of Divine presence and power. Exod. xl. 34.
5 "son;"—as opposed to Moses, who is called the servant of the Lord.
6 "hear ye him;"—a symbolical abolition of Judaism, signifying, that what was due to Moses, the founder of the law, under the former dispensation, and to Elias, as the restorer of it, was now to be transferred to Jesus. Perhaps the reference is not to Deut. xviii. 15, but to Isaiah xlii. 1—7: if to the first, then the declaration affirms, that Jesus was that prophet of their brethren, like unto Moses, whom God would raise up: and, in either case, that he was a prophet eminently distinguished in the counsels of God, and meant to supersede his great forerunners, Moses and Elias, in all cases wherein he should differ from them.
which they had seen. And his disciples asked him saying, "Why then say the Scribes, that Elias must first come." And Jesus answered and said unto them, "Elias truly shall first come and restore all things\(^7\); but I say unto you that Elias is come already, and they knew him not\(^8\), but have done unto him whatsoever they listed." And he told them likewise how it is written of the son of man, that he must also suffer many things, and be set at naught. Then the disciples understood that he spake to them of John the Baptist.

And it came to pass that on the next day, when they were come down from the hill to his disciples, he saw a great multitude about them, and the Scribes questioning with them; and immediately all the people when they beheld him were greatly amazed\(^9\), and running to him saluted him. And he asked the Scribes, "What question ye with them?" And behold a man of the company kneeling down to him cried out, saying, "Master, I beseech thee look upon my son, for he is mine only child: and lo a spirit taketh him, and he suddenly crieth out: and it teareth him that he foameth again, and bruising him, hardly departeth from him; and often he falleth into the fire, and into the water; and I brought him to thy disciples, and they could not cure him\(^10\)." Then

\(^7\) "restore all things;"—not every thing that needed restoration among mankind at large, or even among the Jews, but whatever belonged to the office of the Messiah.

\(^8\) "knew him not;"—acknowledged him not for that prophet who should come in the spirit and power of Elias.

\(^9\) "greatly amazed:"—probably at the rays of glory which still remained and irradiated his countenance. Compare Exod. xxxiv. 29, 30.

\(^10\) "could not cure him."—The disciples had performed such cures during their commission to preach, but that time was now expired.
Jesus answered him, and said, "O faithless and perverse generation, how long shall I be with you, how long shall I suffer you? Bring him to me." And as he was yet coming, the demon threw him down and tare him, and he fell on the ground, and wallowed foaming. And he asked his father, "How long is it since this hath befallen him?" And he said, "From a child. But if thou canst do any thing have compassion on us, and help us." And Jesus said unto him, "If thou canst believe, all things are possible to him that believeth." And immediately the father of the child cried out, and said with tears; "Lord, I believe, help thou mine unbelief." Now when Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, "Dumb and deaf spirit, I charge thee come out of him, and enter no more into him." And the spirit cried and convulsed him much, and came out of him; and he was as one dead; insomuch that many said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose, and he delivered him again to his father, and the child was cured from that very hour. 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, "Let these sayings sink down into

11 "Dumb and deaf spirit."—Christ here adopts the popular language. On the very general application of the word spirit, to every active cause, of whatever kind, see a remarkable passage in Ecclesiasticus xxxix. 28, &c. where fire, hail, famine, and death, are denominated spirits created for vengeance. In the question of Christ, to the father of the epileptic boy, Mark ix. 21, "How long is it ago since this came unto him?" the cause of the ailment is attributed to disease. The father of the child in Matthew, calls him lunatic, xviij. 15: he was an epileptic at the lunar periods. Bishop Newcome.
your ears: for the son of man shall be delivered into the hands of men." 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. And when he was come into the house, the disciples came to Jesus apart, and asked him privately, "Why could not we cast him out?" and Jesus said unto them, "Because of your unbelief." And the Apostles said unto the Lord, "Increase our faith." And the Lord said, "Verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove, or unto this sycamore tree, 'Be thou plucked up, and be thou planted in the sea,' and it should obey you, and nothing should be impossible unto you. Howbeit this kind goeth not forth but by prayer and fasting."

And they departed thence and passed through Galilee, and he would not that any man should know it. And while they abode in Galilee, Jesus said unto them, "The son of man shall be betrayed, and delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day." But they under-

12 "unbelief;"—because ye durst not trust the impulse; or, because ye attempted the cure, having no impulse. (E.)

13 "a grain of mustard seed,"—the least of all seeds, xiii. 32, a proverbial expression for faith in a small degree. Bishop Newcome.

14 "this kind;"—viz. of faith.

15 "goeth not forth;"—the faith is inwrought, and therefore may be said to go out. Compare Matt. xv. 19; Mark vii. 23, where evil thoughts are said to come out, and where the same Greek term is used. Or it may signify, that such miracles should not be attempted without this inwrought prayer, as well as due self-government.
stood not that saying\textsuperscript{16}, and were afraid to ask him. And they were exceeding sorry.

\textsuperscript{16} "understood not that saying;"—viz. in its full extent; a remarkable instance of the power of prejudice to obscure the understanding. Their master, they were certain, was the Messiah—but the Messiah was to be a great and victorious prince—how then could he suffer death?

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**REFLECTIONS.**

THAT the delinquency of Peter, in giving way to a temper too hasty and impetuous, especially when under the influence of erroneous expectation and delusive hope, did not proceed from a corrupt heart, we have a convincing proof in his being one of the chosen few, who were so soon after selected by their master to witness the transfiguration. We see that on very great and peculiarly interesting occasions, three only out of the twelve, who were the appointed witnesses of his life, were allowed to be present. This is perfectly conformable with what we know to be true of the feelings of a very tender and delicate mind, which cannot endure, under very trying circumstances, whether of honour or disgrace, to lay itself open to a great number of witnesses at the same time, even although it were the fact, that each individual, separately taken, were equally entitled to, and actually possessed its entire confidence. It was not then the want of sensibility,—of sensibility, how acute!—that enabled our divine Master, with so much calm intrepidity, to tread patiently the appointed path of poverty and pain, of contumely and reproach; and steadily to persevere with steps so undeviating, to the garden of Gethsemane, and the cross on Mount Calvary!

It will appear, that the vision they witnessed, was very seasonable to cheer the drooping spirits of the disciples,
at the moment when the impression of what Jesus had so lately foretold in plain language, of his approaching sufferings and death, was yet fresh upon their minds:—it did not take place, however, until time had been given them to reflect upon these predictions; and yet sufficiently early to save them from sinking under the melancholy expectation. It is also remarkable, that Jesus, seldom, if ever, spoke to his disciples of his death, but before or after a miracle: the miracle operated as an antidote to the melancholy of the prediction, and the prediction might be necessary to prevent an undue elation of mind, on the frequent repetition of these extraordinary instances of Divine power.

On their descent from the mountain, we find our Lord charging his disciples not to reveal the vision, till the day of his humiliation should be over; a caution the more necessary, as there is always a disposition in the human mind to relate extraordinary and marvellous events. By some persons the relation would have been disbelieved; and in others it would have fostered the prevailing disposition to sedition and revolt. So deeply rooted in the minds, even of the Apostles, was the expectation of great temporal power, that, notwithstanding what their Master had so often affirmed to the contrary, their hopes seem to have revived after his descent from the mountain, and his miraculous cure of the epileptic child; perceiving which, he again corrects their error, by firmly repeating the awful prediction of his approaching sufferings and death. Himself, ever calm and composed; we see on the one hand, no despondency from the contemplation of this catastrophe; on the other, no undue exultation, no sallies of intemperate enthusiasm, even in the midst of the most splendid displays of Divine favour and power. How different this, from the wild conduct of too many of his weak and deluded followers!
SECTION XXIX.

Jesus returns to Capernaum—Tribute demanded of the disciples—A miracle wrought to pay it—He inquires of the disciples the subject of their dispute as they journeyed—Gives them a lesson of humility—A case proposed, of a person who assumed the power of working miracles—Caution against rash judgment—Jesus laments, for his country, the consequences of their unbelief—He sets out on his journey to Jerusalem—Sends messengers before him—The Samaritans refuse to admit him—The disciples beg permission to call down fire from heaven—Their spirit reproved—A Scribe begs permission to follow Christ—Jesus describes his poverty, and mentions the ardour of mind necessary for a disciple. Matt. xvii. 24—27; xviii. 1—35; viii. 19—22. Mark ix. 33—50. Luke ix. 46—50; xvii. 1—4; ix. 51—62. Reflections.

AND when they were come to Capernaum, they that received tribute money, came to Peter, and said, "Doth not your master pay tribute?" He saith, "Yes." And when he was come into the house, Jesus prevented him, saying, "What thinkest thou, Simon? from whom do the kings of the earth take custom or tribute? from their own children, or from strangers?" Peter said unto him, "From strangers." Jesus saith unto him, "Then are the children free. Nevertheless, lest we should

1 "pay tribute."—This was for the service of the temple, which was levied where the person resided, therefore Jesus was called upon for his tribute at Capernaum.
offend them 2, go thou to the sea, and cast an hook, and take up the first fish that 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.'

At the same time came the disciples unto Jesus, saying, "Who is the greatest in the kingdom of heaven?" And being in the house at Capernaum, he asked them, "What was it that ye disputed about by the way?" But they held their peace, for by the way they had disputed who should be greatest 3. And he sat down, and called the twelve, and said unto them, "If any man desire to be first, he must be last of all, and a servant of all." And he took a little child unto him, and set him in the midst of them, and when he had taken him in his arms, he said unto them, "Verily I say unto you, except ye be converted 4, and become as little children 5, ye shall not enter 6 into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he shall be greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be

3 "offend them;"— cause them to revolt at my character and pretensions, for refusing to comply with the injunctions of the law, or should say that I despise the temple.

3 "who should be greatest."—Perhaps the distinction of taking Peter, and James, and John, to be present at the transfiguration, might give rise to this altercation:

4 "except ye be converted ;"—totally changed.

5 "and become as little children;"—like little children wholly devoid of all views of ambition.

6 "ye shall not enter," &c.— Far from the highest place, ye shall not be qualified for any office; ye shall not even enter into the Messiah's kingdom; i.e. be employed in his service, as his ministers."
great." Then John 7 spake to Jesus, saying, "Master, we saw one casting out demons 8 in thy name, and we forbade him, because he followeth not us." But Jesus said, "Forbid him not; for there is no man who shall do a miracle in my name, that can lightly speak evil of me: for he that is not against us, is on our part. 9 And 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. Then said he to his disciples, "Alas for the world because of offences! for it must needs be 10 that offences will come;

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7 "Then John, &c."—John, conscious of his own share in the dispute, wanted to divert the attention of his master from the subject. Perhaps he and his brother, James the greater, had been contending with James the less, and Judas and Simon, who were relations of Christ, about priority.

8 "one casting out demons," &c.—It does not appear who this man was, whether he only attempted miracles, or really wrought them in behalf of Jesus and of his doctrine; but it is not of any moment, in the interpretation of the passage, which of these suppositions shall be preferred. It is sufficiently obvious, that it was the object of the prohibition to admonish the disciples who had censured him, not to interfere hastily or indiscreetly on any such occasion, without authority, and without necessity. Jesus, however, under the influence of the idea which John suggested, goes on still to inculcate humility and self-denial.

9 "is on our part."—Perhaps the language of this observation may be figurative:—"Whoever comes not to the shepherd and his flock, in some direction contrary to that in which he is leading them, will not hinder, but rather aid and forward his intention; so in like manner, whosoever is not against my disciples—whosoever is so much superior to prejudice and interest, as not to take offence at my doctrine, or the circumstances of it, is very likely hereafter to become my disciple, and will very naturally be the friend, both of the doctrine and its preachers."

10 "it must needs be," &c.—As if Christ had said, "Such is the present state of the Jewish world, and the corrupt character of the Jewish
but alas for that man through whom they come. And whosoever shall offend 11 one of these little ones, who believe in me, it were better for him that a millstone 12 were hanged about his neck, and that he were drowned in the depth of the sea. Wherefore if thy hand or thy foot offend thee 13, cut them off, and cast them from thee; for it is better for thee to enter into life, halt or maimed, than having two hands or two feet, to be cast into everlasting fire, where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out, and cast it from thee; for it is better for thee to enter into life with one eye, rather than having two eyes to be cast into everlasting fire. For every one 14 shall be salted with fire 15, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost its saltiness,

Jewish people, that my disciples must suffer from them; but they who cause the offence, who persecute and tempt to apostacy, will eventually themselves be the greatest sufferers. 11 “shall offend,” &c.—shall cause to stumble, so as to impair his integrity or endanger his faith.

12 “a millstone,” &c.—This mode of capital punishment was customary in Syria. It was inflicted by Octavius. (See Suetonius, chap. 67.) The Jewish punishments, were fire, stoning, and strangling.

13 “thy hand or thy foot offend thee,” &c.—A strong eastern mode of expressing, that seduction to sin, and particularly, every stumbling block in the way of professing the gospel, must be removed at whatever expense; as if our Lord had said, ‘In like manner as you would lose an eye, or a limb, to prevent a death by fire, so let every thing dear be sacrificed to avoid eternal death.’

14 “for every one,”—viz. every one to whom the Apostles should preach.

15 “shall be salted with fire,”—viz. salted by them, for the altar of God. See Isaiah lxvi. 20. “And they shall bring all your brethren for an offering, &c.” Le Clerc upon Hammond.
THE LIFE OF CHRIST.

wherewith will ye season it. Have salt in yourselves, 16 and have peace one with another. 17 Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father, 19 who is in heaven. For the son of man is come to save that which is lost. 21 What 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? And if it happen that he find it, verily I say unto you, he rejoiceth more for that sheep, than for the ninety and nine that went not astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish. 22

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him

16 "have salt in yourselves,"—'Be ye examples of every virtue, and particularly of humility to those whom you are to instruct and convert.'

17 "peace one with another,;"—this evidently refers to the dispute of the disciples on the road, who should be greatest.

18 "one of these little ones,"—humble and weak Christians, 'take heed that ye do nothing inadvertently to cause their apostacy.'

19 "their angels,"—an allusion to the opinion that individuals had their guardian angels.

20 "behold the face of my Father,"—viz. stand in his presence. Esther i. 14. An assertion of the universal providence of God.

21 "to save that which was lost,"—i. e. 'the son of man cannot be unconcerned to save even the least from apostacy.'

22 "should perish."—As if our Lord had said, 'A faithful shepherd is not more concerned for the smallest of his flock, than is your Father that not the least of his rational offspring should be lost.'

23 "brother,"—i. e. fellow christian.

24 "trespass against thee,"—cause thee to stumble.—Christ is still speaking of those evils that occasion men to apostatize.
alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church 25: but if he neglect to hear the church, let him be unto thee 26 as a heathen man and a publican. 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.' 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 who is in heaven.' For where two or three 28 are gathered together in my name 29, there am I 30 in the midst of them.' Then

25 "the church,"—the college of Apostles.
26 "unto thee,"—to the individual, not to the church, the discourse being of private scandal against a single man, who, after three admonitions given to no purpose, is freed from the obligation of further social intercourse.
27 "bind on earth," &c.—The promise seems to be, that whatever shall be determined upon by the Apostles and other Disciples under the guidance of the holy spirit, should be confirmed as true and right; and it is in fact a repetition of the promise already made to Peter.
28 "two or three," &c.—not necessary that all should be assembled, two only seeking divine illumination by prayer, should have their requests granted. Excellently paraphrased by Harduin, p. 66.
29 "in my name,"—on my business—(the business of the gospel) by my impulse, trusting in me, according to my direction.'
30 "there am I."—Compare Matt. xxviii. 20. This promise relates to extraordinary gifts of the spirit. In like manner as Moses promised to be with Joshua, Deut. xxxi. 23—Be strong, &c. and I will be with thee: also Deut. xi. 13, 14—I will give you the rain, &c. Our Lord, following the example of the other prophets of God, particularly Moses, does not always preface what he delivers from God, with saying that he speaks in the name of the Father. See Matt. xxiii. 34.
Peter came to him and said, "Lord, how often shall my brother sin against me and I forgive him? till seven times?" Jesus saith unto him, "I say not unto thee until seven times," but 'until seventy times seven.' Therefore the kingdom of heaven is like a certain king who chose to reckon with his servants. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. But as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had; and payment to be made. The servant therefore fell down, and did him obeisance, saying, 'Lord, have patience with me, and I will pay thee all.' Then the lord of that servant was moved with compassion, and sent him away, and forgave him the debt. But the same servant went out, and found one of his fellow-servants who owed him an hundred pence; and he seized hold of him, and took him by the throat, saying, 'Pay me what thou owest.' And his fellow-servant fell down at his feet, and besought him, saying, 'Have patience with me, and I will pay thee all:' And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after he had called him, said unto him, 'O thou wicked servant, I forgave thee all that debt, because thou de-

31 "how often shall my brother," &c.—This question seems to have been suggested by what went before, but does not relate to apostacy, or church discipline. The ancient Christians did not so understand it, for they did not receive those who had been guilty of murder, adultery, or idolatry.

32 "sold,"—see 2 Kings iv. 1. A custom among the Romans, and among the Greeks also, afterwards abolished.

33 "forgave him," &c.—granted his request, gave him time.
siredst me: oughtest not thou also to have had compassion on thy fellow-servant, even as I had pity on thee?" And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. In like manner my heavenly Father also will do unto you, if from your hearts ye forgive not every one his brother."

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. And sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him: but they did not receive him, because his face was as though he would go to Jerusalem. 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?" But he turned and rebuked them, and said, "Ye know not what manner of spirit ye are of. For the

34 "tormentors,"—i. e. jailors. In the east, prisoners are loaded with yokes and clogs, so that they can neither lie nor sit at ease, besides hard fare and frequent scourging, which usually brings them to an untimely end. Perhaps tormentor, may literally signify, being put to the torture to compel the prisoner to pay what he could pay, yet refused.

35 "received up,"—rather, 'When the days of his retiring were completed.' See Bp. Pearce, vol. i. p. 361, note. (E.)

36 "set his face;"—this is a Jewish phrase, and implies a firm determination. See Bp. Pearce, p. 362.

37 "spirit ye are of,"—as if Christ had said, 'This is not the spirit of Elias, he was actuated by prophetic impulse; nor is it a temper that suits my errand or character, or your relation to me as my disciples?' or, 'Ye know not the nature of that service to which ye are appointed, and for which ye are to be endowed with miraculous powers.'
son of man is not come to destroy men's lives, but to save them.” And they went to another village.

And it came to pass, that as they were going on the way, a certain Scribe came and said unto him, “Master, I will follow thee whithersoever thou goest.” And Jesus 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.” And he said unto another, “Follow me;” but he said, “Lord, suffer me first to go and bury my father.” But Jesus said unto him, “Let the dead bury their dead, but go thou and preach the kingdom of God.” And another said, “Lord, I will follow thee; but let me first go and bid farewell to them, which are at home at my house.” And Jesus said unto him, “No man that hath put his hand to the plough, and looketh back, is fit for the kingdom of God.”

38 “for the son of man,” &c.—See the different meanings affixed in the Jewish language to the same general term, man, Critical Remarks, vol. ii. p. 236. The two first of these seem to attach here, as if Christ had said: ‘The object for which I appear on earth in so low a station, subject to poverty, contempt, suffering, and death, is not to destroy men's lives, but to save them.

39 “Scribe,”—perhaps this Scribe, in common with the generality of his countrymen, had followed Christ in the hope of a temporal kingdom, and if so, it was kind to undeceive him. The motive might be vanity, novelty, or a sudden impulse of admiration.

40 “suffer me first,” &c.—He might think perhaps, that in the mean time, Christ would enter on his kingdom.

41 “their dead.”—‘Let the spiritually dead, perform the office of burying the naturally dead.'
REFLECTIONS.

HOW replete with important practical instruction, not to the disciples of that day alone, but to Christians in all succeeding ages, are the contents of the last section! Are we doubtful how far we ought to comply, rather than give offence, with pecuniary demands sanctioned by the laws under which we live, although there may be circumstances in our case which would justly exempt us from their operation? Let us remember the conduct of our Lord, when the half shekel was demanded of him at Capernaum for the service of the temple. Do we question whether it be unwise to indulge in imaginary dreams of our own future aggrandisement, and to cherish ambitious hopes and desires? Let us observe the effects produced by this indulgence, on the minds of persons of otherwise excellent dispositions, in the conduct of the Apostles; and seriously remark the consequence foretold by their master, that without an entire change of heart and mind, unless they were to humble themselves as little children, they would be wholly unfit to become ministers of his kingdom, and totally unqualified for heavenly happiness. Are we disposed on the least unfavourable appearance to pass a hasty sentence on the conduct of others? let us learn forbearance and candour from the reply of Christ, to his erring disciples, who had too officiously reproved a stranger, of whose motives and powers they knew nothing. Are we doubtful whether there may not be times and occasions in which it may be lawful to deny our own honest convictions? What on this subject is the
exhortation of Christ? Is it not, that we should part with a right hand or a right eye; rather than apostatize from the truth? Is it possible that the important duty of strict integrity should be enforced in stronger language?

Are we depressed with the apprehension that creatures so insignificant, so liable to error and to sin as ourselves, should be forgotten before God, cast off for ever from his presence? How consolatory is the allusion to the lost sheep! how transporting to be assured, that "It is not the will of our heavenly Father," that the least of his rational offspring "should perish!" What a basis on which to "build up" every pious affection in ourselves! what a stimulus to labour for the reformation and improvement of others!—Are we of a hasty temper, prone to take offence, and quick to resent an imaginary or real injury? Let us remember the reply of Christ, to an eminent disciple of his, who had likewise this infirmity: "How often shall my brother sin against me, and I forgive him? until seven times?—I say not unto thee until seven times, but until seventy times seven." In the parable of the king who would reckon with his servants, how strikingly is the forgiveness of injuries still further enforced by the solemn assurance that it is not a mere arbitrary command, but a duty to ourselves, arising out of our circumstances as sinful and dependent creatures!

It has been already remarked, that the arduous mission of our Divine Master, was not rendered more light and easy by any assistance derived from his few chosen associates; that they were not only exceedingly dull of understanding, but although of better temper and more upright minds than the generality of their countrymen, yet that they had drank equally deep of the same spirit of fatal delusion; that they had attached themselves to
him on the same principles; and we see, in the conversations recorded in the last section, that even after he had repeatedly forewarned them of the sufferings and death to which he was appointed, still the same train of mistaken ideas maintained the ascendency. Already had their busy imagination seated him on the throne of his ancestors; and far from endeavouring to fortify their minds to sustain the approaching share of calamity which they also would have to endure, they spent the passing hours in disputing among themselves who should be the greatest.

But let us not too rigidly censure the Apostles; men of more art, would doubtless have concealed what was passing in their bosoms: their fault was very natural: they might not intend to abuse the power with which they expected to be invested: unapprised of the seducing influence of great riches, and high station, at that very moment they might perhaps be planning schemes of benevolence, which they meant hereafter to realize: alas, how little did they know themselves! In what manner this power, so ardently desired, would really have been exercised, we have a mortifying specimen in the request preferred by two of them, immediately afterwards, to call down fire from heaven to consume the unfriendly Samaritans! What a change had taken place in the whole of their views, and of their temper, at the period when they committed to paper the artless narrative of their Master's public life and character! Do they then seek to display their own superiority? Do they then hesitate to enumerate the many instances of their deep-rooted prejudices, of their dulness, stupidity, and destructive ambition? They aspired at first to a corruptible crown, the steep ascent to be adorned by trophies, won from suffering, vanquished enemies: the example of their beloved
Lord, his death, resurrection, and glorious exaltation to the right hand of power, ennobled their ambition; purified their hearts from every sordid, selfish principle; led them to consider all mankind as their brethren; and, far from wishing the destruction of any one for their own aggrandizement, enabled them to submit patiently, like him, to a life of deprivation, of contumely and reproach, and eventually to meet death courageously in its most terrific forms, if thereby, all with whom they had intercourse, might finally become partakers, with them, in the same heavenly felicity.

Where is the system of morals which regards this world only, I say not that would encourage, but that could even justify, such heroic virtue?
SECTION XXX.

The second passover—Jesus goes up to Jerusalem—Heals a sick man at the pool of Bethesda, on the sabbath day—
The Jews cavil—Jesus rests his apology on the power given him from God, to perform this miracle on the sabbath—Acknowledges that he can do nothing of himself—The Jews seek his life—Pervert his language—He foretells the gifts of the spirit—Expresses himself in highly figurative language—Refers the proofs of his divine mission, to the testimony of the Baptist—The miracles he himself was enabled to perform—The testimony from heaven at his baptism—Points out the causes of their unbelief—Tells them they will be condemned on the principles of their own dispensation. John v. 1—47. Reflections.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue Bethesda 1, having five porches. In these lay a great multitude of infirm persons, of blind, lame, and withered, waiting for the moving of the water; for an angel 2 at a certain season 3 went down into the pool,

1 “Bethesda,”—a house of mercy and kindness. It remains there still, according to the testimony of modern travellers.

2 “for an angel.”—Every thing that had an extraordinary effect, was said, in the Jewish language, to be done by angels. See Bishop Pearce, col. i. p. 192.

3 “at a certain season.”—The true rendering is, at the season. Probably this miraculous power was exhibited at this particular festival only; otherwise it would have been mentioned by Jewish writers, or at least by the adversaries of Christ, as a proof of their possessing the presence and favour of God.
THE LIFE OF CHRIST.

and troubled the water: whosoever then first after the troubling of the water stept in, was made well of whatsoever disease he had. And a certain man was there that had an infirmity thirty and eight years. When Jesus saw him lying, and knew that he had been now a long time afflicted, he said unto him, "Dost thou desire to be made whole?" The infirm man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another goeth down before me." Jesus saith unto him, "Rise, take up thy couch and walk." And immediately the man was made whole, and took up his couch and walked.

Now on that day was the sabbath. The Jews therefore said unto him that was cured; "It is the sabbath day; it is not lawful for thee to carry thy couch." He answered them, "He who made me well, himself said unto me, 'Take up thy couch and walk.'" Then asked they him, "What man is that who said unto thee, 'Take up thy couch and walk'?” But he that was cured knew not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus meeteth with him in the temple, and said unto him, "Behold thou art made whole, sin no more, lest some worse thing befall thee." The man departed, and told the Jews that it was Jesus who had made him well. And for this the

4 "whosoever then first."—An opinion resting, probably, on no better foundation than stories of the like kind, which are related among us every day and believed, and acted upon by the common people, and the superstitious. See Bishop Newcome on this subject, vol. i. p. 392. Such, however, is the power of imagination, most fully evinced in the history of Metallic Tractors, in modern times, that, let a report of this kind be fully believed, and there is little doubt that in some diseases, if not in many, very wonderful cures will actually be performed. (E.)
Jews persecuted Jesus, and sought to slay him, because he had done these things on the sabbath. But Jesus said unto them; "My Father worketh\(^5\) 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\(^6\). 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\(^7\), for what things soever he doeth, these also doeth the son in like manner. For the Father loveth the son, and showeth him all things which himself doeth, and he will show him greater works than these, that ye may marvel\(^8\)." For as the Father raiseth up the dead, and giveth them life, even so the son giveth life\(^9\) to whom he will\(^10\). For the Father judgeth no

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5 "My father worketh," &c.—viz. in the direction and impulse that he gives me: as if Christ had said, "My father enabled and directed me to do this work at this time; I am but his instrument; there can be nothing unlawful in accompanying his operations, in following his directions, and obeying his impulse." Comp. v. 19.

6 "equal with God;"—like God; Bishop Newcome, vol. i. p. 394. There seems to be some intimation in the Greek term, signifying his own Father, that the Jews thought Christ called God his Father, in a peculiar and appropriate sense; in a common sense, all men may call God their Father. John viii. 41; "We have one Father, even God."

7 "seeth the Father do;"—i.e. "what the Father moveth him to do, by making him the instrument of the miracle performed." This was all the equality that Christ assumed; he did the same things. The inequality was, that he could do nothing of himself, without the power of God.

8 "that ye may marvel;"—so that ye will wonder.

9 "giveth life;"—through the gifts of the holy spirit.

10 "whom he will;"—i.e. whom God approves:—not all the dead; which seems to justify the explanation of the passage, as referring.
man," but hath committed all judgment unto the son: That all men should honour the son, even as they honour the Father. He that honoureth not the son, honoureth not the Father who hath sent him. Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you. The hour is coming, and now is, when the dead shall refer to the gifts of the holy spirit. Besides it seems to signify something bestowed upon the dead, after they are raised. Probably, however, the preservation of life, viz. amidst the impending calamities coming on the Jews, may be expressed by these words, and be comprehended in this passage.

11 "judgeth no man," &c.—God makes no discrimination at present, to the end that he may discriminate hereafter, when Jesus shall be constituted his son—by him he will exercise judgment, give to those who receive him, the holy spirit; to those who reject him, destruction. Perhaps, giving law also, is included in judging, and that this idea should be superadded in some such manner as the following:—'God having given authority to Christ to lay down laws, by which all men, in all ages, are to be governed, and their future state determined,'

12 "That all men should," &c.—'Therefore all men are bound to honour the son, &c. viz. by obeying his gospel.'

13 "even as," &c.—according as they profess to honour the Father, this being an indispensable expression of reverence to him.

14 "hath everlasting life;"—i. e. 'shall so assuredly obtain supernatural and incorruptible life; shall so certainly escape the condemnation coming on the world, and be raised out of this present state of weakness, to supernatural life and power, that he may truly be said to have passed already from death unto life.'

15 "The hour is coming:"—'The period is approaching when, after my exaltation, they who are now insensible and inattentive to the teachings, and warnings, and ministry of the son of man, i. e. of me, in my present humble circumstances, will hear my voice, when, being constituted Son of God, I shall speak from heaven by the holy spirit sent down from thence, and they that hear shall live.'
hear the voice of the son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the son to have life in himself: and hath given him authority to execute judgment also, because he is the son of man. Wonder not at this: for the hour is coming, in the which all that are in the graves shall

16 "hath life in himself:"—For as the Father hath the power of giving life to the dead, (v. 21,) so hath he given like power to the son; he will enable him, by means of the holy spirit accompanying the witnesses of his resurrection, to quicken, to give apprehension, sensibility, and discernment to many who now seem to have them not; many who are figuratively and spiritually dead. The Father will enable him to endue the converts to his gospel, with the gifts of the spirit, and thus to raise them from the dead, in imparting to them new principles of life; and besides this, he will enable them to preserve their natural lives in the approaching desolations of their country.

17 "because;"—although.

18 "the son of man;"—i. e. a man of low station.

19 "all that are in the graves, &c."—All this is highly figurative; see the same phraseology, Matt. iv. 16; Luke i. 78, 79; John iii. 18—21; Eph. ii. 1; Isaiah xxvi. 19: Compare Deut. xxxii. 2, "As the dew refreshes the tender herb, so should his doctrine enliven men: Hosea vi. 2; Ezekiel xxxvii. 1—15; Rev. xx. 5, "The calling of the Gentiles is the first resurrection." It would," says Lightfoot, (vol. i. p. 677,) have prevented many errors, if the several phrases, the last day; the day of the Lord; the end; new heavens and new earth; the dead raised, had been cautiously understood. In the Jerusalem Gemara, (Supplement,) it is said, "The righteous, even in death, are said to live; and the wicked, even in life, are said to be dead." Lightfoot, vol. ii. p. 231, See Harduin: Compare Eph. v. 14.—As if Christ had said, "The hour is coming when all the spiritually dead (Gentiles as well as Jews) shall hear the voice of the son of God, speaking to them from heaven by the spirit, which he shall dispense from thence."
THE LIFE OF CHRIST.

hear his voice, and shall come forth 20; they that have done good 21, unto the resurrection of life 22; and they that have done evil 23, to the resurrection of damnation. Of myself I can do nothing 24: as I hear, I judge 25: and my judgment is just 26: because I seek not mine own will, but the will of my Father who hath sent me.

If I bear witness of myself, my witness is not true 27. There is another 28 that beareth witness of me, and I know that the witness that he witnesseth of me 29, is true. Ye sent unto John, and he bare witness unto the truth 30.

20 "and shall come forth,"—out of their present state of darkness and ignorance.

21 "they that have done good;"—i. e. who according to their best conceptions, with an honest, though unenlightened mind, have acted according to the dictates of conscience.

22 "unto the resurrection of life;"—i. e. shall obtain, by the laying on of the hands of the Apostles, the gifts of the holy spirit.

23 "they that have done evil," &c.—i. e. who have given themselves up to the practice of wickedness, will derive no benefit from the light to be displayed; it will render their evil deeds more conspicuous, and their continuance in them more criminal.

24 "do nothing," &c.—but under the direction and authority of God.

25 "as I hear, I judge;"—'the condemnation I shall pass will be according to his will.'

26 "and my judgment is just," &c.—'because the great principle that has governed, and that will govern me, whether during the remainder of my earthly ministry, or in my kingdom, is not my own will, but the will of him who hath sanctified and sent me forth into the world.'

27 "my witness is not true;"—rather, 'Is not my witness true?'

28 "There is another," &c.—namely, John.

29 "that he witnesseth of me,"—however wonderful the things he foretells, is true.

30 "the truth;"—viz. 'that I am appointed to baptise with the holy spirit and with fire.'
Yet I receive not \(^{31}\) testimony from man: but these things I say \(^{32}\), that ye might be saved. He was a burning and a shining light\(^{33}\): and ye\(^\prime\) were willing for a season\(^{34}\), to rejoice in his light. But I have greater witness than that of John, for the works \(^{35}\) that the Father hath given me to perform, these works which I do, bear witness of me \(^{36}\), that the Father hath sent me. And the Father himself, who hath sent me, hath borne witness of me \(^{37}\). Ye have never heard \(^{38}\) his voice at any time, or

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\(^{31}\) "receive not," &c.—'I rely not on the testimony of man only.

\(^{32}\) "but these things I say," &c.—This testimony of John's, however, I adduce, because you hold him to have been a prophet, and to yield yourselves to his testimony, might be the means of your preservation.'

\(^{33}\) "a burning and a shining light;"—rather, a lighted and a shining lamp:

\(^{34}\) "for a season," &c.—viz. 'till ye were disappointed in not finding a temporal Messiah.'

\(^{35}\) "for the works;"—viz. the miraculous works.

\(^{36}\) "bear witness of me," &c.—'are characteristic of the Messiah—are the testimony of God to my divine mission.'

\(^{37}\) "borne witness of me."—This probably refers to the testimony borne to Christ at his baptism; and that this is the true interpretation, receives considerable weight from considering, that if this be admitted, then the arguments adduced by our Lord, to prove his divine authority, will proceed in a regular series;—First, (v. 32,) from the testimony of John, whom they allowed to be a prophet; Secondly, (v. 36,) from the miracles which God enabled Christ to work; and Thirdly, (v. 37,) from the testimony borne to him immediately from heaven, at his baptism: whereas, on the contrary supposition, what is said in verse 37, will be a mere repetition of what is asserted in verse 36.

\(^{38}\) "Ye have never heard."—This may be rendered interrogatively, viz. 'Have ye neither hearkened to his voice, or perceived his form?' (Crit. Remarks, vol. i. p. 327.) And that this is the true rendering, appears probable, as it was not literally true respecting the
seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

"Search the scriptures 39, for in them ye think ye have eternal life 40, and they bear witness of me 41. Yet ye will not come to me 42, that ye might have life 43. I receive not 44 honour from men: but I know you 45, that ye

the Jews, as our version have rendered the passage. (See Exod. xxiv. 17; Num. ix. 15—17; xii. 8.) Moreover, by an allusion like this, to the miraculous appearances related in the Old Testament, of the truth of which, the persons whom our Lord were addressing, entertained no doubt, the same effect would be produced upon their minds as if he had said, 'And that this testimony from heaven hath actually been borne to me, cannot seem strange to you who believe in the writings of Moses, even though none of you were present at my baptism.' Or, if no such allusion was at this time made by our Lord, still, rendering the passage interrogatively, the sense may be this—'Did none of you hear that voice, nor see upon that occasion, the symbol of his presence?'

39 "Search the scriptures;"—should be rendered, ye search the scriptures; i. e. ye are conversant in the writings of the Old Testament.

40 "for in them ye think ye have eternal life;"—i. e. 'In them ye repose the most perfect confidence, as sufficient to conduct you to every expression of God's favour.'

41 "bear witness of me;"—i. e. 'they also justify my pretensions.'

42 "Yet ye will not come to me;"—'Notwithstanding all this weight of evidence, ye will not receive me as your master, and join yourselves to my disciples.'

43 "that ye might have life;"—'that ye might be preserved amidst approaching calamities, and blest with the sure hope of life eternal.'

44 "I receive not;"—'I seek not.'

45 "But I know you," &c.—'I know this to be your character, that ye have not the genuine love of God in you.'
have not the love of God in you. I am come in my Father's name, and yet ye receive me not; if another shall come in his own name, him will ye receive. How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how will ye believe my words?

46 "in my Father's name," &c.—as if he had said, "Therefore, although I am unquestionably come in my Father's name, with every evidence of divine authority, ye receive me not; but false pretenders, though they come solely in their own name, without any indication of divine patronage, or of divine presence with them, yet, because they flatter the prejudices that instigate you to reject me, and promise the gratification of your worldly passions, these ye will receive."

47 "receive honour;"—i.e. "who seek only to insinuate yourselves into each others confidence."

48 "and seek not the honour;"—"and who are not actuated by that pure principle of reverent regard to God, and sincere desire of obtaining his favour, which those must possess who become my disciples."

49 "there is one that accuseth you," &c.—"You will be judged on the principles of your own dispensation, and on these principles ye will be condemned."

50 "believed Moses;"—understood, or paid due regard to Moses.

51 "he wrote of me."—Deut. xviii. 15—19.

52 "believe not;"—"understand not his writings."

53 "how will ye believe," &c.—"understand my words."
REFLECTIONS.

WE now see our divine Master again at Jerusalem, which it does not appear that he had visited since the passover of the preceding year, rendered so illustrious by his cleansing the temple, and by the cautious visit of the fearful Nicodemus. Although accompanied by his disciples through Samaria, he seems to have come to Jerusalem privately, for we find that the lame man, cured by him, near the pool of Bethesda, knew not to whom he was indebted for the benefit; which could hardly have happened, had the arrival of Jesus been made public. How striking is the exhibition incidentally given in the cavils of the Pharisees occasioned by this event, not only of the general character of the Jewish people at this period, so scrupulously attentive to ritual observances, at the same time that they were strikingly defective in moral duties, but also of the strong propensity in the human constitution, in all ages, and at all times, to substitute the shadow, for the substance of religion. The reason is obvious; it costs much less self-denial, to abstain from manual labour one day in seven, to repeat a particular creed at certain stated intervals, or, to “pay tithe of mint, anise, and cummin,” as certain passports to heavenly happiness, than “denying all ungodliness and worldly lusts, to live righteousness, soberly, and piously;” “abounding in every good word and work.” The defence of Jesus, when accused of impiety, and persecuted for this supposed breach of the sabbath, viz. that the miracle performed by him, was the result of a divine power, of which he perceived the immediate im-
pression, and therefore, manifestly agreeable to the will
of his heavenly Father; together with the declaration
afterwards subjoined, that he "could of himself do
nothing," favours, if it does not confirm the opinion, that
all the miracles performed by himself, as well as those
wrought afterwards by the apostles, were the effects of
an immediate impulse.

However difficult it may be to a modern reader, fully
to comprehend the highly figurative language of the
eastern style, so often adopted by our Lord, and which
runs through the greater part of the last section, we can-
not but admire the very amiable temper which shines
throughout the whole. Unmoved by the malice of his
enemies, which he well knew was ever on the watch for
his destruction, he not only reasons with them calmly,
but with an air of tender remonstrance, dictated by an
anxious regard to their happiness. "Ye will not come
to me that ye might have life," is the tone of compassion,
rather than reproach; and all that follows is in the same
tender strain, as if he had said, 'Alas, how can ye believe,
misled and corrupted as ye are!—ye will perish miserably,
even on the sanctions of your own law!'

If such were the exalted views; such the exemplary
conduct, of the great founder of our religion, so un-
wearied in doing good, so superior to every private re-
sentment, what should be the conduct and character of
those who profess to be his disciples? Seduced by in-
terest, or allured by pleasure, without one useful or be-
nevolent aim, should they idly flutter from vanity to
vanity, like ephemeral insects in a summer's sun? Quick
to resent, and prompt to revenge, every real or supposed
affront, should they instantly demand satisfaction, even
at the expense of their own life, or of that of their sup-
posed enemy? What would have been the verdict of their illustrious Master, had he been appealed to by a modern court of honour? What in fact will be the verdict, when hereafter they shall be judged by his righteous laws? What their feelings, their sorrow and despair, when they shall experience in their own fate, and witness in the fate of others, the awful consequence of their not having taken his precepts, and his example, as the rule of their conduct, and the guide of their lives?

Q 4
SECTION XXXI.

The Jews seek the life of Jesus—He leaves Judea—Goes into Galilee—Sends seventy disciples as his precursors—
Gives them instructions—Empowers them to heal the sick—Foretels the consequences of his mission—Forewarns them of the opposition they will meet with—Addresses his disciples in the presence of the multitude—Laments the fate of Chorazin and Bethsaida. 

**John vii. 1. Luke x. 1–12; xxi. 14, 15; xii. 49–53; xii. 1–9; x. 16; 13–15. Matt. x. 16; 14, 15; 17–20; 34–36; 22–33; 40–42; xi. 20–24. Mark vi. 11; xiii. 9–11; ix. 41. Reflections.**

AFTER these things Jesus walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him. And he appointed other seventy also, and sent them two and two before him, into every city and place, whither he himself would come. He said therefore unto them, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Depart: behold I send you as lambs amidst wolves, be ye therefore wise as serpents, and harmless as doves. Carry neither purse, nor scrip, nor sandals: and salute

1 "other seventy also,"—alluding to the messengers who were his precursors on his late visit to Jerusalem. Christ now disposes things for the revelation of himself as the Messiah; the seventy beforehand proclaiming him such, and he afterwards coming and showing himself, to be the person of whom they preached.

2 "neither purse nor scrip," &c.—This progress, and the experience they had in it of the divine care to provide for them, would be a great encouragement in their future ministry, to rely upon the promises.
THE LIFE OF CHRIST.

no man on the way. And into whatsoever house ye enter, first say, 'Peace be to this house.' And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, and in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, cure the sick that are therein; and say unto them, 'The kingdom of God is come nigh unto you.' But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of it, and say, 'Even the very dust of your city, which cleaveth to us, we wipe off, for a testimony against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.' Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah, in a day of judgment, than for that city.

mises made by Christ of divine superintendence. From this direction it cannot be inferred that they begged; this was a practice very odious to the Jews: see Ecclesiasticus xii. 28—30. As they were to give to all freely, it might be expected that their own necessities should be supplied.

3 "son of peace,"—a peaceable man. In the Jewish idiom, a man who has any good or bad quality, is called the son of that quality—as, the son of perdition—children of wisdom, children of wrath. Bishop Pearce, vol. i. p. 364.

4 "turn to you again,"—your good wishes shall serve yourselves.

5 "go not from house to house,"—seeking better fare.

6 "the kingdom of God," &c.—i. e. the Messiah is approaching, prepare to receive him.

7 "wipe off," &c.—A symbolical prediction, signifying perhaps, that God would shake off and reject them, unless they repented.

8 "in a day of judgment,"—i. e. in the approaching calamities coming on their country.
But beware of men: for they will deliver you up to councils, and they will scourge you in their synagogues; and ye will be brought before governors and kings, for my sake; for a testimony to them and to the gentiles. But when they deliver you up to the synagogues, and to magistrates, and powers, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the spirit of your Father that speaketh in you. I am come to send fire on earth, and what will I, if it be already kindled. I have also a baptism, to be baptised with; and how am I straitened till it be accomplished! Suppose ye

9 "beware of men,"—i. e. of the Jews.
10 "in their synagogues,"—this custom is referred to Matt. xxi. 24; Acts xxi. 19; xxvi. 11. Acosta suffered this punishment in a Synagogue of modern Jews. Bishop Newcome.
11 "for my sake,"—‘to give you an opportunity of preaching my gospel to them.’ How Moses, notwithstanding his learning, was impressed by a like service, may be seen Exod. iii. 11.
12 "the spirit of your Father," &c.—Matt. x. 20. Compare Luke xxi. 14, 15; Mark xiii. 11, and it will appear that for Christ to give wisdom, as in the twenty-first of Luke; for the holy spirit to speak, as in Mark; and for the spirit of the Father to speak, as in this passage, are one and the same thing. Compare 2 Sam. xxi. ii. 2.
13 "fire on earth,"—on the Jewish people. See the prediction of the Baptist, Luke iii. 16, 17.
14 "and what will I," &c.—rather, ‘and what do I desire; O that it were already kindled.’ See Bishop Pearce, p. 383, Grotius and Griesbach.
15 "a baptism," &c.—This is not the language of eagerness, or impatience, to have the baptism accomplished, but proceeds from a deep sense of the difficulties attending his mission; mixed it may be, with some degree of anxiety, lest he should not sustain his approaching cruel treatment, and the exacerbating sufferings in which it would terminate, so as to glorify his heavenly Father.
that I am come to give peace on earth; I tell you, Nay; but rather division: not peace, but a sword. For henceforth five in one house will be divided, three against two, and two against three. The father will be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household. And ye will be hated of all men, for my name's sake; but he that endureth to the end, shall be saved. But when they persecute you in this city, flee ye into another. For verily I say unto you, Ye shall not have gone over the cities of Israel, till the son of man be come. A disciple is not above his master; nor the servant above his

16 "suppose ye that I am come to give peace," &c.—Such passages do not mean that Christ would send these divisions by his gospel, the natural effects of which are beautifully described Isaiah ii. 4; xi. 9; lxv. 25; Jer. xxxi. 34, and in many other places. What he here says, is prophetic of that awful event which was to destroy those unbelievers, the nation of the Jews; and particularly of that one dreadful way of executing that sentence, which would arise from divisions among themselves, whereby they would destroy each other. See Josephus' history of the Jewish war. The promises of universal knowledge and universal peace, above referred to, are now so far fulfilled, that in the gospel God has provided means for the production of these happy effects; for such most assuredly would be the result, were all men to act upon genuine Christian principles, and to be governed always by Christian motives.

17 "hated of all men for my name's sake,"—for the sake of the gospel.

18 "shall be saved,"—viz. shall not perish in the ruin of their city; and shall finally attain everlasting life.

19 "gone over,"—finished, that is, converted. See Bishop Pearce, vol. i. p. 63.
lord. It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more will they call those of his household?" In the mean time, when there were gathered together an innumerable number of people, insomuch that they trode one upon another, he began to say to his disciples, first of all "Beware of the leaven of the Pharisees, which is hypocrisy. Fear them not therefore, for there is nothing covered that shall not be revealed, or hidden that shall not be known. WHATSOEVER things therefore ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops.

"And I say unto you, my friends, Fear not those who kill the body, but after that have no more which they can do. But I will warn you whom ye shall fear: fear him, that after he hath killed, hath power to cast into hell; yea I say unto you, fear him. Are not five sparrows sold for two farthings, and yet not one of them is forgotten by God? one of them shall not fall to the ground without your Father, but even the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him will I

20 "as his lord,"—let the disciple be satisfied to share his master's fate.

21 which is hypocrisy."—Perhaps this hypocrisy of the Pharisees, was the concealment of what they knew and ought to teach. Compare what follows in the next verse, namely, that nothing was hid which should not be made known.

22 "hairs of your head," &c.—proverbial, see Acts xxvii. 34; as if Christ had said, 'Rest assured that all your affairs, even the most trivial, and minute, are under the especial care of providence.'
also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven, and before the angels of God. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give one of these little ones a cup of cold water only, to drink in the name of a disciple, verily I say unto you, he shall by no means lose his reward."

Then began he to reprove the cities wherein most of his mighty works were done, because they repented not. "Alas for thee, O Chorazin! alas for thee, O Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they would a great while ago have repented, sitting in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou Capernaum, which art exalted to heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, it shall be

23 "he that heareth," &c.—This was great comfort to the disciples, that those who should hear, or as it is expressed in the parallel passage in Matthew who should receive them, would have reason to expect a reward. See Gen. xii. 3, where a similar promise is made to Abraham.

24 "a cup of cold water."—There is a point of honour among the Arabs, through which their giving water to drink, is considered as a promise of every security they can bestow.
more tolerable for the land of Sodom, in a day of judgment, than for thee.

25 "the land of Sodom."—Not that the land of Sodom would be destroyed again, but that the judgments which had befallen it were less terrible than those which awaited the unbelieving Jews.

26 "in a day of judgment."—or, as in the parallel passage in Luke (x. 15) at the judgment; i.e. in the great day of discrimination, when those cities which would not receive their Messiah, should be overwhelmed in the most tremendous ruin.

REFLECTIONS.

The mission of our divine Master becomes more and more interesting, in proportion as we draw nearer towards its earthly close. The time was now arrived when he was publicly to announce himself as the Messiah; and short as is the account given by the evangelists, of this eventful period, we cannot but be struck and affected with the state of their Lord's mind, which it incidentally exhibits. Having it in his power once more to benefit the cities and villages of Galilee by his ministry, knowing it would be his last visit, and bearing the kindest affection towards them, he sends messengers before him to acquaint them of his approach; for this reason probably, among others, that the whole country, those places that he could not visit, as well as those within his reach, might equally reap the benefit of his preaching and miracles. No particulars are related of what passed during this circuit, which probably employed some weeks. We are favoured,
however, with some of the instructions given by our lord
to his disciples, whom it was ever one of his first solici-
tudes to fit and prepare, for the great duties to which
they would be called. He knew that the insidious at-
tempts of his enemies, to effect his destruction, would at
length prove successful; that the greater part of his
countrymen would remain impenitent; and that this im-
penitence would issue in their utter ruin. For a moment
he seems to have adverted to his own approaching suf-
ferings, in that pathetic exclamation, "I have a baptism
to be baptised with, and how am I straitened until it be
accomplished!" But almost immediately after, every
personal consideration gives way to the tenderest senti-
ments of sympathy and compassion for his unhappy
country. Had he no patriotic affections? What mean
then those sorrowful exclamations—alas for thee, Cho-
razin! alas for thee, Bethsaida?

Warning his disciples against the inveterate malice of
the Pharisees, he encourages them, and consoles himself,
by this important truth, that they, and all their most mi-
te concerns, are under the unerring direction, and kind
superintendence, of perfect wisdom, infinite goodness,
and almighty power. Not a sparrow, he tells them, can
fall to the ground without their heavenly Father. But
was this transporting assurance confined to the apostolic
age? to the first preachers of the gospel exclusively?
No. Thanks be unto God, the time will never come,
when every part of his boundless creation will not equally
continue to be the object of his guardian care. And
what a glorious prospect is thus opened before us! what
a magnificent idea does it give of the Supreme Ruler of
the universe!—" How incomprehensible must be that
knowledge from which nothing is concealed, in heaven,
or on earth, or under the earth; which overlooks not the
situation of a single atom, or the rising of a single thought! The Almighty counts the host of heaven, and through an immeasurable extent of empire, calls all his subjects by their names. In one immense survey, he beholds every creature, from the angel of his presence, down to the insect and the herb, and the dust we tread upon. The meanest individual of his kingdom, is not unnoticed by him; or the meanest circumstance of the meanest individual. All hearts are open to him; all secrets are revealed to him: as to him there is no darkness, and no mystery, so in him there is no ignorance, and for him there is no information. In every instant he discerns every motion and every thought, though they amount to myriads on myriads, and though in the instant that they are produced, they perish. As he discerns whatever is within us, or above us, or around us, or beneath us; as wide as immensity itself, without labour, without oversight, and without succession, easily, perfectly, and instantly; so he discerns whatever comes to pass throughout the universe, without error, without surprise, without confusion; clearly, calmly, and unweariedly accompanying, as it were, the universe, through its unceasing changes, comprehending all things with greater facility and certainty, than the most enlarged mind he has created, comprehends the smallest portion of his works; knowing even the most intelligent of his creatures more perfectly than they are known even unto themselves." Discourses on Providence, p. 164, 165.
SECTION XXXII.


And the seventy returned with joy, saying, “Lord, even the demons are subject to us through thy name.” And he said unto them, “I beheld Satan as lightning fall from heaven. Behold I give you power to tread on serpents and scorpions, and over all the strength of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven. In that hour Jesus greatly rejoiced in spirit, and said, “I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding, yet hast revealed them unto babes: even so, Father, for so it hath seemed good in thy sight. All things are delivered unto me by my

1 “Satan as lightning;”—rather, Satan fall as lightning; viz. swiftly and precipitately,

2 “rejoice not,” &c.—Rejoice not so much at the miracles ye are enabled to perform, as that ye are among the servants, and are of the household of God.

3 “I thank thee,” &c.—as if he had said, “All thy dispensations are founded in wisdom and goodness—all thy will I receive with acquiescence and veneration.”

4 “good in thy sight.”—Many ancient copies add these words, And turning to his disciples, he said, “All things are delivered to me by my Father,” &c.

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Father, and no man knoweth the Son⁵, but the Father; neither knoweth any one the Father, but the Son, and he to whom the Son⁶ will reveal him. Come unto me all ye that labour and are heavy laden⁷, and I will give you rest. Take my yoke upon you, and learn from me; for I am meek and lowly in heart⁸: and ye shall find rest unto your souls. For my yoke is easy, and my burden light."

And he turned to his disciples and said privately, "Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see the things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." And behold a certain teacher of the law rose up, tempting him⁹ and saying, "Master, what shall I do to inherit eternal life?" And Jesus said unto him, "What is written in the law: how readest thou?" And he answered and said, "Thou shalt love the Lord thy

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⁵ "knoweth the Son," &c.—Two comparative propositions.

⁶ "to whom the Son," &c.—'The Son is to teach with the holy spirit sent down from heaven; from him will be derived the clearest views of God, and the justest ideas of the Messiah's character and office.'

⁷ "heavy laden;"—i. e. with the observance of Jewish rites and ceremonies. Bishop Newcome, vol. i. p. 59.

⁸ "meek and lowly in heart;"—not prone to anger and pride, like the Pharisaic teachers. Our Lord's aim in this address, is not to recommend these virtues in his own person, to the imitation of the people, but himself to their choice as the only teacher of true religion. The whole is to be explained, therefore, as having a view to this end. "Be instructed by me, whom ye will find a meek and condescending teacher." Dr. Campbell, vol. ii. p. 106.

⁹ "tempting him;"—came to him with an insidious design.
God, with all thine heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself." Then Jesus said unto him, "Thou hast answered right; this do and thou shalt live." But he, desiring to justify himself\(^{10}\), said to Jesus, "And who is my neighbour?" And Jesus answered and said, "A certain man went down from Jerusalem to Jericho\(^{11}\), and fell among robbers, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. In like manner a Levite also, when he reached the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, 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. And on the morrow, when he departed, he took out two pence\(^{12}\), 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.' Which then of these three, thinkest thou, was neighbour to him that fell among the robbers?" And the teacher of the law said, "He who showed pity to

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10 "desiring to justify himself;"—perhaps to his own conscience, or perhaps to Jesus, who, he perceived, saw into his thoughts and character,

11 "to Jericho."—Perhaps Jesus might, at this time, be travelling upon this mountainous and dangerous road, which was then much infested with robbers, a character it still maintains; for it is at this day called the bloody road, or mountain of blood. Shaw, p. 226.

12 "two pence;"—two denarii, or, as it is in the margin of Bishop Newcome's new version, two pieces of money.
him." Then said Jesus unto him, "Go and do thou in like manner."

13 "do thou in like manner;"—vis. 'Consider not only the Samaritans, but all mankind as thy neighbours; every son and daughter of affliction as having a claim on thy humanity.'

REFLECTIONS.

THE result of the mission of the seventy, seems to have been a source of the greatest pleasure, both to Jesus and to his disciples: they rejoiced in its success for their own sakes; and their Master rejoiced in it, as a foretaste of the future glorious effects of his gospel, in the instruction of the ignorant, the reformation of the wicked, and the final salvation of all who would obey its righteous requisitions. "I beheld," says he, "Satan, (the empire of sin and wickedness) fall as lightning from heaven!—I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, hast not selected the sage and the learned, but hast chosen the simple and unsophisticated, to be the ministers of thy word, the revealers of thy truth; even so, Father, for so it seemed good in thy sight!" Elevated far above every mere selfish consideration, the homage of admiring crowds excite in him no rejoicing; he never discovers any exultation of spirit, except in the prospect of that happiness, which he knew would eventually result to his brethren of the human family, from the success of his gospel; never does he express a strong feeling of dis-
pleasure, on account of the many insults offered to his own person: it is only where the cause of God, and of his truth is concerned, that we find his just indignation kindled.

The parable of the good Samaritan, taken in the connection in which it stands, whether we consider the beautiful simplicity of the composition, the pathos that runs throughout, the pernicious nature of the bigotted prejudices, which, without giving unnecessary offence, it so effectually combats, is generally allowed to stand unrivalled among the writings of ancient or of modern times. When will Christians not only admire but endeavour to imitate the divine spirit of their great Exemplar, and laying aside all little jealousies, party rancour, and sectarian bitterness, give the right hand of fellowship, whether they worship at Jerusalem or on mount Gerizim, to all who reverence, love, and obey their common Lord and Master!
SECTION XXXIII.

Jesus comes to Bethany about the feast of Pentecost—
Received by Martha and Mary—Retires to prayer—
Requested by his disciples to furnish them with an
appropriate prayer—Gives them the Lord's prayer—
Encourages them in the practice of prayer. Luke
x. 38—42; xi. 1—13. Matt. vi. 9—15; vii. 7—11.
Reflections.

NOW it came to pass, as they journeyed, that he en-
tered into a certain village; and a certain woman,
named Martha, received them into her house. And she
had a sister called Mary, who sat also at the feet of Jesus
and heard his words. 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? com-
mand, therefore, that she help me." And Jesus answered
and said unto her, "Martha, Martha, thou art careful and
troubled about many things, but one thing is needful1:
and Mary hath chosen that good part2, which shall not
be taken from her.

And it came to pass, that as he was praying in a cer-
tain place, when he ceased, one of his disciples said unto
him, "Lord, teach us to pray as John3 also taught his
disciples." And he said unto them, "When ye pray,

1 "but one thing is needful;"—rather, 'and there is need of one
thing only, namely, one dish.' Bishop Pearce, vol. i. p. 368.
2 "that good part;"—i. e. 'of hearing my word, which is pre-
ferable to the part of preparing a feast for me.'
3 "teach us to pray as John," &c.—i. e. 'in an appropriate man-
ner, adapted to especial circumstances as thy disciples.'
say, 'Our Father who art in heaven, hallowed by thy name. Thy kingdom come, thy will be done, as in heaven, so on earth. Give us day by day our daily bread, and forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil: for thine is the king-

4 "Our Father who art," &c.—' O! our Father, thou all-seeing and almighty God, who to us and to all men art the source of life, with all the various powers and blessings that attend it; our Father, whose disciples also we are, by whom we have been brought together, and formed into one body.'

5 "Hallowed be thy name:"—' May thy name, every where, have due honour paid to it, and whatever comes from thee, be received with reverent attention.'

6 "Thy kingdom come:"—' May the kingdom of the Messiah, by which thy moral government over individuals, in respect of true holiness, and of a future life, will be exhibited, speedily take place.'

7 "thy will be done," &c.—' May thy will be done on earth by us, who are to be employed as the heralds and ministers of thy kingdom, with a vigilance, fidelity, alacrity, and zeal, like that with which thy celestial messengers minister unto thee in heaven.'

8 "Give us day by day," &c.—' Whilst we are thus devoted to thy service, and occupied in it, we trust to thine especial providence for every necessary support, hoping in thee, that from day to day thou wilt provide food and accommodation sufficient for us.'

9 "forgive us our sins," &c.—' We know that in this ministry offences may arise; but suffer us not, in the exercise of those extraordinary powers with which we shall be furnished, to employ, or to attempt to employ them for the gratification of resentment, revenge, or any vindictive passion, but enable us uniformly to maintain a forgiving, patient, kind, benignant disposition; such as we wish to experience in thee, respecting any failure of our duty, in the services to which we shall be appointed.'

10 "lead us not into temptation," &c.—' Though temptations await us, and we would willingly endure them in thy service, yet, conscious of infirmities, we pray that thou wilt not suffer us to be tempted
HISTORY OF

dom"11, and the power and the glory for ever, Amen.'
For if ye forgive men their offences, your heavenly Father
will also forgive you; but if ye forgive not men their
offences, neither will your Father forgive your offences." And he said unto them, "Which of you shall have a
friend, and shall go to him at midnight"12, and say unto
him, 'Friend, lend me three loaves: for a friend of mine
in his journey is come to me, and I have nothing to set
before him?' And he from within shall answer and say,
'Trouble me not: the door is now shut, and my children
and I are in bed; I cannot rise and give thee.' I say
unto you, Even if 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 loaves as he needeth. 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.
For every one that asketh, receiveth; and he that seeketh,
findeth; and to him that knocketh, it shall be opened.
Now if a son shall ask bread from any of you that is a
father, will he give him a stone? or if he shall ask a fish,
will he give him a serpent? or if he shall ask an egg,
tempted above what we are able to bear, that thou wilt lead us
into no unnecessary or overpowering trials, but with every tempta-
tion, will make way for our escape.'

11 "For thine is the kingdom," &c.—"These things we ask with
greater confidence and livelier hope that we shall be heard, knowing
that we ask them of thee, the King eternal and immortal; that we
ask them in behalf of thy kingdom, which is to be introduced and
established by thy power, already manifested in its interests, and
which will, in its issues, promote thy glory; in the improvement it
will give to the characters and to the comforts of all thy moral

12 "at midnight."—It is very common in the east to travel in the
night, on account of the heat of the climate.
THE LIFE OF CHRIST.

will he offer him a scorpion? If ye then being evil know how to give good gifts unto your children, how much more will your heavenly Father give the holy spirit to those that ask him?

13 "scorpion."—There is the same general resemblance between the body of a white scorpion and an egg, as there is between the objects mentioned in the foregoing verse. See Bishop Peirce, and Dr. Priestley.

REFLECTIONS.

THE little incident related of the two sisters, by whom our Lord was entertained at Bethany, places in a striking light their different characters, and at the same time, shows how much more it was the object of their master to give instruction to his friends, than to be sumptuously entertained by them. Mary, no doubt, was not less desirous of showing him every mark of respect, than her sister; but how could she waste, on any inferior concern, these precious moments in which she was permitted to sit at his feet, and to imbibe the sacred precepts of heavenly wisdom? those important happy moments, never again to return! With what delight should we have perused, had they been transmitted to us, those interesting conversations of our Lord with his chosen friends, apart from the tumult of the busy multitude, and sheltered from the cruel machinations of the insidious Pharisee? But the time approaches, Christian, when these regrets will assail thee no longer. What joy to see him, "Whom not having seen thou hast loved;"—to be acknowledged by
him as his true and faithful disciple, and to "Be found of him in peace, without spot and blameless!"

More than once we have remarked, that it was the constant practice of Christ to spend the short intervals he could spare from his public ministry and the instruction of his disciples, in acts of private devotion. Viewing the world as he viewed it, seeing it every where overspread by the darkness of ignorance, or the bewildering mists of error, the understanding of its votaries clouded by prejudice, alienated from God, enslaved by the seductive influence of appetite and passion; his own countrymen, in particular, rushing forward with accelerated steps to their utter destruction, how ardent was his desire for the success of that ministry, and how unceasing his labours for its promotion! This being the object nearest his heart, we could be at no loss to discover, even if no specimens had been vouchsafed to us, what was the usual strain of his devotions. In this respect, as well as in many others, the prayer given by him to his disciples at their request, and for their especial use, is particularly valuable. "It teaches us many things of great importance respecting the proper objects and true spirit of prayer; and much concerning the mode and manner of it*:" and the promise annexed, so condescendingly and beautifully illustrated, by the willingness of a kind parent to grant the humble requests of a dutiful and virtuous child, is in the highest degree soothing and consolatory. Ask, and ye shall receive; how gracious the command! Yes, we the creatures of yesterday, we, who in comparison of his boundless universe, are not as an atom to the sand on the sea-shore, we may draw near to that great Being, "Who was, and who is, and who is to come," not

* Crit. Diss. vol. ii. p. 43.
only without terror, but with humble confidence and joy; "We may speak to him, and his excellency shall not make us afraid!" How encouraging is this promise! We may apply to him who hath all the powers of nature in his hands, who hath all blessings of whatever kind at his disposal; we may apply to him in our distress and shall not be rejected! We may spread our wants before him; we may pour out the desires of our hearts; we may pray for what we want, and return from presenting our humble petitions at the throne of grace, with this comfortable assurance; that if in a becoming manner we have desired what is really good for us, we shall in God's own time, which is the best time, be certain to obtain it; or, if in our ignorance, we have asked of him what would prove a curse instead of a blessing, our piety shall be rewarded, not only by the denial of our request, but by the granting of something truly good; by real blessings, more suited to the whole of our character and circumstances, and more auspicious to our future and most important interests. But to what is it that we are indebted, principally, if not exclusively, for this precious, this invaluable privilege? Is it not to the divine instructions and perfect example of Christ? Well may we hail him as our saviour and redeemer, as well as our exemplar and guide.
SECTION XXXIV.

Jesus cures a dumb person—The people inquire if the worker of such a miracle is not the Messiah?—The Pharisees attribute his miracles to his being in league with evil spirits—He reasons with them on their own principles—Sin against the Holy Ghost—Tells them the consequence of their obduracy—A woman struck with his conversation utters an exclamation in his praise—He directs her whom to congratulate—The Pharisees apply for a sign—He refers, in highly figurative language, to his own resurrection—Denounces this perverse generation—These events probably took place at or near Jerusalem. Luke xi. 14—32. Matt. xii. 22—37; 43—45; 38—42. Mark iii. 22—30. Reflections.

AND Jesus was casting out a demon, and it was dumb. And it came to pass when the demon was gone out, the dumb spake; and the people wondered; and said, “Is not this the son of David?” But when the Pharisees and Scribes, who came down from Jerusalem, heard it, they said, “This man doth not cast out demons, but by Beelzebub the prince of the demons.” And others tempting—

1 “Is not this the son, &c.”—rather, Is this the son of David? i.e. the Messiah. Thus the passage is translated by Bishop Newcome, who refers to the authority also of Scott, Wakefield, and Campbell.

2 “Beelzebub;”—a Heathen deity worshipped at Ekron, 2 Kings i. 2. “The chief of possessing demons or human ghosts; probably the same as Pluto, and a supposed human spirit. He is never called a devil, or represented as a fallen angel.” Farmer on Demaniacs, p. 30.
him, sought of him a sign from heaven. But Jesus knowing their thoughts said unto them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself, how shall then his kingdom stand? Because ye say that I cast out demons through Beelzebub. But if I, by Beelzebub, cast out demons, by whom do your sons cast them out? Wherefore they shall be your judges. But if I cast out demons by the spirit of God, then the kingdom of God is come unto you. When a strong

3 "his kingdom stand?"—The arguments used by Jesus, in his reply to the malicious insinuations of the Pharisees, divide themselves into two parts:—the first, general, from the obvious tendency to destruction of a power which should be exerted against itself; the second, particular, as applicable to the mission of the seventy. (E.)

4 "by whom do your sons," &c.—i. e. 'Those of your own nation, who, being my disciples, cast them out, do they do it by the arts of exorcism, or by my name? Ask them, and abide by their decision of the question.' In support of this interpretation, recollect the triumph expressed by the seventy, on their return from their mission, Luke x. 17. As if Christ had said, 'By whom did my seventy disciples, your children, and friends, and countrymen, cast out demons, in their late excurs ion? Would such power have been given to them on using the name of an impostor, a minister of Satan? Or, could this improbable and manifest confederacy, to establish righteousness and happiness among men, have been kept a secret from you, and not have been discovered?'

5 "the spirit;"—or, the finger of God, as St. Luke expresses it; i. e. by the great power of God, as exhibited in the miracles of Christ.

6 "is come unto you."—As if Christ had said, 'If I work miracles by the aid of God, then the kingdom of God, i. e. that dispensation of things, in which I am to be singularly empowered to befriend my doctrine and the preachers of it, is not far from you, but has already come, or is coming, sooner than you expected.'
man armed, guardeth his habitation, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me⁷, is against me; and he that gathereth not with me, scattereth. Wherefore I say unto you, All sin and blasphemy⁸ shall be forgiven unto men, but the blasphemy against the holy spirit⁹ shall not be forgiven.

⁷ "He that is not with me," &c.—This passage relates not to Satan, but to the Pharisees, and although the words here narrated, arose on occasion of the Pharisees having attributed the miracles of Christ to his being in league with evil spirits, they are, nevertheless, connected more closely with what follows, than with what goes before them. The language is metaphorical, (like that already related as following the reply of Jesus, to the information of John, (page 225,) that they had seen a person casting out demons in his name,) and is taken from the collecting and dispersing a flock of sheep, and may be thus paraphrased: 'Whoso is not with the shepherd, moving the same way with him, as he leads his sheep to pasture, in whatever way he comes upon him, whether meeting or overtaking him, will be in danger of affrighting and dispersing the flock.' The observation conveyed under this image, is, that such is the nature of the doctrine of Christ, and such the circumstances of its promulgation, and the character of the age, that it is not probable he should be received with indifference; the world would be divided into two parties, for and against him, insomuch as those who were not for him, could hardly continue in a state of pure neutrality, they would easily and naturally go on to be against him.

⁸ "sin and blasphemy," &c.—rather, sins of blasphemy may be forgiven, or are remissible

⁹ "against the holy spirit;"—i.e. against the divine power, by which Christ wrought his miracles; speaking evil of it, alleging that he received this power from some evil being, and not from God. The proposition in this verse is comparative.—All sin we know may be forgiven, on repentance; but of that hardness of heart, that extreme depravity of mind which could not only resist the evidence of miracles, but blaspheme them as wrought by the power of demons,
unto men; and whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the holy spirit, it shall not be forgiven him, neither in this world, neither in the world to come." Because they said, he hath an unclean spirit. "Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: for the tree is known by the fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word

and thus not only elude the pretensions of a prophet, but teach others to elude and revile them; of depravity such as this, Christ here says, that it will not be meliorated and corrected, "neither in this world," age, state, &c. nor "in the world to come," i.e. the coming age, dispensation, state, the age of the spirit. Such persons would not be brought to repentance, and to the reception of the gospel, neither by the miracles of Christ himself, nor by those of the ministers of his kingdom after his resurrection and ascension.

The text of Matthew is here followed; the parallel passage in Mark, is as follows:—"But he that shall blaspheme against the holy spirit, hath never forgiveness, but is in danger of eternal damnation." May it not hence be inferred, that the terms, eternal damnation, are here synonymous with, not being forgiven in that or the coming age? (E.)

10 "vipers."—This reproach relates entirely, as formerly, when used by the Baptist, to the Scribes and Pharisees, as teachers. See section vii. page 37.

11 "every idle word," &c.—The Greek term here used, is equal to another which signifies false; a lie, a malignant lie against the conscience of the speaker, such as had been uttered by the Scribes and Pharisees in derogation of the works of Christ. See Keuchen on the place, and compare verse 25. Men's words are to be accounted for, as instances of obedience or disobedience to the law of God, no less than as evidences of the internal temper; and it appears from verse 35, that these idle words were such as came out of the evil treasure of an evil heart,
that men shall speak, they shall give account of in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

"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. And when he cometh, he findeth it empty, swept and set in order. 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. Thus will it be also to this wicked generation." 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 breasts which thou hast sucked." But he said; "Yea rather blessed are they that hear the word of God and keep it."

Then certain of the Scribes and of the Pharisees answered, saying, "Master, we would see a sign of thee."

12 "dry places;"—places without water, a most important want in that country, to which our Lord seems to allude in this passage.

13 "seeketh rest;"—refreshment, or a place of rest.

14 "empty;"—vacant, entirely at liberty for him; unoccupied.

15 "Thus will it be," &c.—Perhaps our Lord was led to this comparison by having lately cured a demoniac, who might be now before him. Bishop Pearce says, "The general sense parabolically expressed, is this: 'The more I do for the reformation of this generation, the worse will it be.'" And again: "In the literal sense it is meant, that the man's body was freed from all his former disorder, and put into a good state of health again; and in the moral sense, that the Jewish nation, which after the captivity was reformed, was now grown more wicked than it had ever been. Bishop Pearce, vol. i. p. 90.

16 "a sign of thee;"—a miracle in proof of thy mission, more striking than the cure of a withered hand and of a demoniac.
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"tempting him," And he sighed deeply in spirit. And when the people were gathered thick together, he saith, "Why doth this evil and adulterous generation seek after a sign? verily I say unto you, there shall no sign be given to it, except the sign of Jonah the prophet. For as Jonah was three days and three nights in the belly of the fish, and was a sign unto the Ninevites, so also shall the Son of Man be three days and three nights in the heart of the earth—a sign to this generation. The men of Nineveh will rise up in the judgment, together with this generation, and will condemn it: for they repented at the preaching of Jonah, and behold a greater than Jonah is here. The queen of the south shall rise up in the judgment, together with the men of this generation, and will 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.

"Now no man when he hath lighted a lamp, putteth it in a secret place, neither under a bushel; but on a stand, that they who come in may see the light. The lamp of the body is thine eye; therefore, when thine eye is clear, thy whole body also is enlightened; but when thine eye is dim, thy whole body is in darkness: Take heed, therefore, that the light which is in thee be not darkness—if the light that is in thee be darkness, how great is that darkness! If thy whole body therefore be enlightened,

17 "tempting him;"—i. e. with an insidious design.
18 "no sign be given to it," &c.—not from heaven, as they desired, but from the earth, viz. by his own resurrection, the event here foretold and alluded to.
19 "behold a greater;"—read, behold something greater. Jonah was a sign and wonder to the Ninevites, not only on account of his preaching, but because Jonah's companions, or some who inhabited the coast of the Mediterranean, had testified to them his miraculous deliverance.
having no part dark, the whole shall be enlightened, as when a lamp enlighteneth thee by its brightness."

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THE malignant opposers of Christ, unable to make good any one of the various charges which, from time to time, they had attempted to bring against him; seeing, that notwithstanding their most vehement opposition, he was daily gaining ground with the people; and that on occasion of the recent cure of a person who had been deaf and dumb, their high admiration burst out with general acclaim—"Is not this the son of David?" are reduced to the necessity of changing the ground of their attack. Equally unable to deny the fact, that the miracle had really been performed, or to allege that there was anything improper in the time or circumstances, they avail themselves of the popular opinion, respecting the possession of demons, and maliciously insinuate to the multitude, what they did not themselves believe, that the mighty works of Christ were performed by the power of Satan. Our Lord well knew that a temper like this, so hardened by the love of riches, and steeled against conviction by inordinate ambition; a temper so obdurate and malicious, would be incapable of reformation. He knew that his own approaching death, resurrection, and even the extraordinary gifts of the spirit hereafter to be dispensed, would alike be ineffectual to that purpose; and he solemnly declares, that the sin against the holy spirit should not be forgiven, either in that or the coming age. How awfully this prediction was fulfilled at the destruction of Jerusalem, we have undisputed proof, even from the testimony of Josephus, their own historian.

It is hardly necessary to remark, that this denunciation, together with the affectionate warning and deep lamentation, for the fate of his abandoned countrymen, which
immediately followed, related solely in its primary import to the people of that generation, and can only affect us of the present day in as far as it affords an example, that the threatenings, as well as the promises of God, will assuredly be fulfilled.

We cannot help being astonished, that a series of such extraordinary miracles, as those related in the gospel history, did not produce the most entire conviction in the minds of all who witnessed them; and such would doubtless have been the effect, if ignorance and superstition had not come in aid of prejudice, ambition, and bigotry, to arrest its progress. The reality of the miracles indeed, could not be questioned; to this, there were thousands who bore testimony; but the people might be deceived as to the source whence the power was derived; and here accordingly, as the only tenable ground, the Scribes and the Pharisees took their station. If it be asked, why the language of our Lord respecting the cure of the demoniacs, rather favoured than disapproved the popular notions, although the principles on which he acted, and the precepts he delivered, were in direct contradiction to them? One reason, among others, might be, that this delusion was at that time necessary, in order to bring about a train of events, which should issue in his public death as a malefactor, without which, its reality, and that of his subsequent resurrection from the grave, could not have been demonstrated. For, had his countrymen been fully apprised, that the Supreme Ruler of the universe can alone have the power to alter or suspend those general laws for its regulation, which his own infinite wisdom has seen fit to ordain, they must, in these miracles, have recognised and acknowledged his mighty hand; and far from persecuting, would have paid implicit obedience to him who was thus proved to be his beloved Son and honoured messenger.
SECTION XXXV.

Jesus dines with a Pharisee—He is offended at the disciples for eating with unwashed hands—Jesus tells him what those things are which really purify the heart—He laments over, whilst he denounces the guilt of the Scribes and Pharisees—They endeavour to ensnare him—the parable of the rich man whose lands brought forth abundantly—Exhorts his disciples to put full trust in the providence of God—To be anxious only to preach the gospel—Encourages them with the hope of success—Admonishes to watchfulness—Advises to the destruction coming on their country—Peter inquires if these admonitions applied to all. Luke xi. 37—54; xii. 13—48. Matt. xxiii, 25—28; xxiv. 43—51; vi. 25—34; 19—21. Reflections.

AND as he spake, a certain Pharisee besought him to dine with him, and he went in and placed himself at meat. And when the Pharisee saw it, he wondered that Jesus had not first washed his hands before dinner. Then the Lord said unto him, “Now do ye Pharisees make clean the outside of the cup and the dish, but your inward part is full of rapine and injustice. Thou blind Pharisee, first make clean the inside of the cup and the dish, and then their outside also will be clean. Ye fools,

1 “Pharisee.”—This Pharisee seems to have been one of our Lord’s blasphemers, and to have invited him with an insidious design. Bishop Newcome. See the beginning of the last section.

2 “Ye fools.”—Dr. Campbell translates, Unthinking men; Bishop Newcome, Ye inconsiderate.
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did not he who made the outside, make the inside also? But rather give in alms 3 the things which ye have, and behold all things are clean unto you. Alas for you, Scribes and Pharisees, hypocrites! for ye resemble whitened sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones, and all uncleanness. In like manner ye also outwardly appear righteous unto men; but within are full of hypocrisy and iniquity. Alas for you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and omit the weightier matters of the law, justice, and mercy, and faithfulness, and pass over the love of God; these ought ye to have done, and not to leave the other undone.

"Alas for you, Pharisees! for ye love the chief seats in the synagogues, and salutations in the market-places, and to be called by men, Rabbi, Rabbi; but be ye not called Rabbi, for one is your master, and all ye are brethren. Alas for 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." Then answered one of the lawyers 4 and said unto him, "Master, thus saying thou reproachest us also." And he said, "Alas for you, teachers of the law, also! for ye lade men with burdens, grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Alas for you!

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3 "give in alms," &c.—'Give what you are destroying, to the poor, rather than extort it from them; and then you need not be very scrupulous about washings and purifications on such occasions.'

4 "lawyers?"—I. e. expounders, teachers of the law; i. e. of Moses.
because ye build the sepulchres\textsuperscript{5} of the prophets, and your fathers killed them. Ye therefore bear witness that ye consent not to the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Wherefore also the wisdom of God hath said, 'I will send unto them prophets and apostles, and some of them they will kill, and persecute others; that the blood\textsuperscript{6} of all the prophets which hath been shed from the foundation of the world, may be required\textsuperscript{7} from this generation: from the blood of Abel to the blood of Zachariah, son of Barachiah, whom ye slew between the altar and the temple; verily I say unto you, it will be required from this generation. Alas for you, teachers of the law! for ye have taken away the key of knowledge: ye entered not in yourselves, and those that were entering in, ye hindered.'

And as he said these things unto them, the Scribes and the Pharisees began to be greatly incensed, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. And one of the company said unto him, "Master, speak to my brother, that he divide our inheritance with me," And Jesus said unto him, "Man, who made me a judge or a divider over you?" And he said unto them, "Take heed, and beware of covetousness;"

\textsuperscript{5} ye build the sepulchres," &c.—Not that any part of the guilt lay in building or adorning the tombs of the prophets, considered in itself, but in their falsehood in giving this testimony of respect to the prophets, whilst they were actuated by the same spirit, and following the example of their persecutors and murderers; insomuch, that they appeared to erect those sepulchres, not to do honour to God's prophets, but to serve as eternal monuments of the success of their progenitors in destroying them. \textit{Dr. Campbell.}

\textsuperscript{6} that the blood;"—so that the blood.

\textsuperscript{7} may be required;"—will be required.
for a man's life consisteth not in the abundance of the things which any one possesseth." And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, 'What shall I do, because I have no room where I can store my fruits?' Then he said, 'I will do this: I will pull down my barns and build greater; and there will I store all my produce and my goods. And I will say to my soul, Soul, thou hast many goods laid up for many years: take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou inconsiderate man, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?' So is he that layeth up treasure for himself, and is not rich towards God.'

Then he said to his disciples, "Therefore I say unto you, Take no thought for your life what ye shall eat; neither for the body what ye shall put on; is not the life more than meat, and the body than raiment? Observe the fowls of the air, that they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?

8 "thy soul;"—that is, thy life. The rich man's own expression is alluded to, and turned against him.

9 "treasure for himself," &c.—i. e. who seeketh to grow rich, or to enjoy riches, without seeking the favour of God, and having a supreme regard to his will.

10 "his disciples."—As this was addressed exclusively to them, so what follows, is intended to be adopted literally, by the first preachers of the gospel only. Part of what is commonly called 'The Sermon on the Mount,' is placed here, St. Luke having given the occasion out of which the command arose; whereas the object of St. Matthew seems rather to have been, to class together things of like import. (E.)
Which of you, by taking thought, can add one cubit to his stature? If ye then be not able to do that which is least, why take ye thought for the rest? And why take ye thought for raiment? Observe the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these. But if God so clothe the grass, which to day is in the field, and to-morrow is cast into the furnace; shall he not much more clothe you? O ye of little faith? Wherefore take no thought, saying, What shall we eat, or what shall we drink? or wherewithal shall we be clothed? neither be ye of doubtful mind. For all these things the nations of the world seek after; and your heavenly Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and his righteousness; and all these things shall be added unto you. 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.

11 "one cubit to his stature;"—rather, one cubit to his age; i.e. can prolong his life one hour.
12 "the grass."—The Greek word translated grass, in the language of the Hellenists, comprehends also flowers. The Jews divided all the vegetable world into grass and trees; see Rev. viii. 9. The lily before spoken of, is here denominated grass.
13 "which to day is," &c.—i.e., which is so frail and transitory.
14 "clothe you;"—You who are to answer the most important purposes of his providence.
15 "But rather seek ye the kingdom of God:"—Pursue ye your proper designation as preachers of the gospel; labour to bring forth much fruit; i.e. to make many converts; ye shall certainly be successful in the great work for which ye are sent out.
Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell what ye have, and give alms. Lay not up for yourselves treasures upon earth: provide yourselves bags which grow not old, a treasure in the heavens which faileth not, where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like men, who are looking for their lord, when he will return from the marriage; that when he cometh and knocketh, they may open to him immediately. Happy are those servants whom their lord, when he cometh, shall find watching: verily I say unto you, that he will gird himself, and make them place themselves at meat, and will come and serve them. And if he shall come in the second watch, or come in the third watch, and find them doing thus, happy are those servants. Now ye know this, that if the master of the house

16 "the kingdom;"—i.e. of the Messiah. 'Ye shall not only be endowed with the gifts of the spirit, but shall be partakers in those blessings in a future life, which ye will be empowered to offer to others.'

17 "sell what ye have;"—viz. in Judea. This advice was kind, even in respect to worldly interests.

18 "upon earth;"—viz. in this devoted country. 'Be not heaping up treasures which must be destroyed, and which you cannot long enjoy.'

19 "a treasure in the heavens."—'By your reception of the Messiah; by thus casting yourselves on the protection and patronage of providence, you will find deliverance from the calamities coming on your country.'

20 "your heart be also."—'If ye have treasures in Judea, your hearts will be influenced by it; you will not leave it in the service of the gospel; your worldly interests will deter you from incurring the displeasure of its rulers.'
had known what hour the thief would come, he would have watched, and not have suffered his house to be broken into. Wherefore be ye also ready; for the Son of Man cometh at an hour when ye think not."

Then Peter saith unto him, "Lord, speakest thou this parable unto us, or even unto all?" 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? Happy is that servant, whom his lord, when he cometh, shall find doing thus. In truth I say unto you, he will place him over all that he hath. But if that servant say in his heart, 'My lord delayeth his coming;' and begin to strike the men-servants and the maid-servants, and to eat and drink, and be drunken; the lord of that servant will come in a day when he looketh not for him, and in an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the hypocrites and unbelievers: there shall be weeping and gnashing of teeth. And that servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit 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 trusted much, of him they will ask the more.

21 "cometh at an hour when ye think not;"—viz. to the destruction of Jerusalem, to take an account of his Apostles, and of their ministry, and of those to whom they had preached the gospel.
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It seems probable that this Pharisee, with whom our Lord was invited to dine, might live in Jerusalem, or in its neighbourhood. The ministry of Christ was now so far advanced, that we find him everywhere reproving the ostentatious hypocrisy of these seducing leaders of the people without reserve; yet not in the strain of coarse invective, which the terms adopted by the translators of our common version, would lead us to imagine. We shall greatly mistake the character of Christ, if we can suppose that any insult offered to himself, or insidious machination devised for his own destruction, could have excited in his mind such lively indignation: but he felt for his deluded countrymen; these Scribes and Pharisees were their popular leaders, and it was exceedingly important to their happiness, who were so misled, to deceive them; but this could only be done by speaking plainly, and exhibiting, in its true light, the character of their Pharisaic teachers. Does the question occur, how far this example should be followed by reformers of the present day? The answer is obvious, that were the cases exactly similar, the conduct ought also to be similar. But it would not be difficult perhaps to prove, that this can hardly ever be the case. It generally happens, that among the most zealous supporters of a religious establishment which may appear to others as being founded in error, there are many, who far from being actuated by views of ambition, are sincerely attached to it, on the most upright, although mistaken motives, and who therefore ought to be treated with respect and tenderness. The like dispositions it is true, wherever apparent, are not less repre-
hensible, or less opposed to the disinterested, pure, and benevolent spirit of genuine Christianity, than was the Pharisaic temper to that of the Mosaic dispensation; but where is now the talisman which can infallibly point them out?

The admonition to beware of covetousness, on occasion of an application made to Christ by one of his hearers, to arbitrate between himself and his brother, and so strikingly illustrated by the parable of the rich man, whose grounds brought forth abundantly, is a general admonition addressed to the people at large, and equally applicable to human circumstances, at all times and in all ages; piety and virtue being the only treasures of which death, whose sway is universal, cannot deprive us. But what follows, addressed to the disciples, could only be appropriate, in its strictest sense, to the first preachers of the gospel, by whom the admonition of taking no thought for the morrow, was literally to be obeyed. But although in its full extent, it could be enjoined on them alone, yet within certain limitations, the principle on which it rests, is at all times equally important and true.

The admonitions following, as well as those incorporated from the 6th of Matthew, and which arise out of the occasion, as given in the 12th of Luke, do not appear to have been peculiarly addressed to the disciples, but to the whole Jewish people. There is a sense indeed, in which persons of all ages may very properly and usefully be exhorted, not to lay up treasures upon earth; but as a general maxim, to be literally obeyed, it could only apply, in common with the command immediately subjoined, to sell their possessions and distribute to the poor, to a people, whose country, like that of Judea, was devoted to speedy and utter destruction. The exhortations-
which are added, proceeding in a similar strain, it follows, that similar observations apply to them also.

It was of the utmost importance to the first disciples, even on the principles of temporal security, to watch for the coming of their lord; when, according to the bold hyperbole of eastern language, he should descend from heaven with the sound of a trumpet, to inflict destruction on his enemies, and to gather his elect from the four corners of the land: but these awful predictions having long since been fulfilled, they can only apply to us of this distant day, in a secondary sense, and in the way of accommodation: but they are not on that account the less important: the day of our death, in respect to us, is the coming of the Son of God. Then our account is closed—the time of our probation is over—and as the hour is not less unknown to us, than was the destruction of Jerusalem to the Jewish people, the event not less certain, or the issue less momentous, it surely behoves us, as much as it did them, to watch always, to have "our loins girded, and our lamps burning."
SECTION XXXVI.

The Pharisees desire a sign from heaven—Jesus refers them to the signs of the times—He is told of the cruelty of Herod in his vengeance on some Galileans—He warns his hearers against passing rash judgment—

Parable of the fig tree—Heals a woman of a spirit of infirmity in the Synagogue, on the sabbath day—The Ruler of the Synagogue indignant. Matt. v. 25, 26; xiii. 31—33; 24—30; 34—53. Luke xii. 57—59; 54—56; xiii. 1—22. Mark iv. 26—34. Reflections.

AND Jesus said to the multitudes, "When ye see a cloud arising out of the west¹, immediately ye say, 'There cometh a shower;' and so it happeneth: and when ye see the south wind blow², ye say, 'There will be heat;' and it happeneth. Ye hypocrites, ye can discern the appearance of the earth, and of the sky: but how is it that ye do not discern this time³? And why

¹ "out of the west."—Shaw says, the west wind is rainy in Palestine; the east, dry. Compare 1 Kings, xviii. 44, 'The cloud came from the sea;' i. e. from the west.

² "south wind blow."—Le Brun, when at Ramah, says, 'There was a south-east wind, which, coming from the desert beyond Jordan, caused great heat, which continued some days.'

³ "this time;"—the approaching visitation of Judea: (Compare Jer. xxv. 31; Hos. v. 1; xii. 2; Micah vi. 2.) Or, the signs of the times; viz. the accomplishment of Daniel's weeks; the departed glory of Syria and Egypt; the depraved manners of the Jewish people; and the corruptions of their teachers: one party, the Sadducees, taking away a life to come; and the other, the Pharisees, extinguishing vital religion in ceremony and outward show.
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...even of yourselves judge ye not what is right? for when thou goest with thine adversary to the magistrate, agree with him while thou art on the way, use thine endeavour to be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, the officer cast thee into prison. Verily I say unto thee, thou shalt by no means depart thence, till thou hast paid the very last mite.

Now there were present at that time some who told Jesus of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I say unto you, Nay; but except ye repent, ye

4 "adversary;"—He that has something against another, as the Messiah had against the Jews, inasmuch as they would not receive him.

5 "on the way," &c.—Whilst Christ was yet with them, was the time to escape the severe calamities that awaited those who rejected him. This sentence is manifestly connected with what passed before, and relates to the punishment of the Jews for the neglect and abuse of their privileges, and for the rejection of the gospel, &c. See Grot. also on Matt. v. 25, where this passage is inserted without its occasion, and furnishes one argument, among many others, that the Sermon on the Mount (as it is called) was not one continued discourse, but a collection of the sayings of Christ classed together by Matthew.

6 "Pilate had mingled," &c.—Christ is silent on Pilate’s cruelty and impiety, and on the reasons of such dispensations of Providence; these were matters of curiosity.

7 "repent;"—Change your minds, receive me as your Messiah, Christ here seems to intimate, that as the righteous and the wicked might equally fall a sacrifice to the cruelty of Pilate, or might equally suffer death from the fall of the tower in Saloam, so in the destruction coming on Jerusalem, all would perish, of whatever previous character, if they did not receive him as the Messiah. He could not, therefore, here speak of general moral repentance.
will all perish in like manner; or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were transgressors above all men that dwelt at Jerusalem? I tell you, Nay; but except ye repent, ye will all perish in like manner?" 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. Then said he unto the dresser of his vineyard, 'Behold these three years I come seeking fruit on this fig tree and find none; cut it down, why cumbereth it the ground?' And he answering said unto him, 'Lord, suffer it to remain this year also, till I shall dig about it, and dung it: and if it bear fruit, well; but if not, afterwards thou mayst cut it down.'"

Now he was teaching in one of the synagogues on the sabbath. And, behold there was a woman that had a spirit of infirmity eighteen years, and was bowed together, and could in no wise raise herself up. And when Jesus saw her, he called her to him, and said unto her, "Woman, thou art loosed from thine infirmity." And he put his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue spake, being moved with indignation, because Jesus had wrought a cure 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 cured, and not on the sabbath day." The Lord, therefore answered him and said, "Thou hypocrite," doth not every one of you on the sabbath, loose his ox or his ass from the stall and lead him away to water him? and ought not this

2 "Thou hypocrite;"—one, who under the pretence of a concern for the Sabbath, under this cloak, was endeavouring to excite the people against Christ.
Woman, being a daughter of Abraham, whom Satan hath bound \(^9\) to these eighteen years, be loosed from this bond on the Sabbath-day?" And as he said these things, his adversaries were ashamed: and all the multitude rejoiced for all the glorious things done by him.

And he said, "So is the kingdom of God, as if a man should cast seed into the ground\(^{10}\): and should sleep, and rise night and day; and the seed should spring and grow up he knoweth not bow. For the earth bringeth forth fruit of itself, first the blade, then the ear, then the full corn in the ear. But when the grain appeareth, immediately he putteth in the sickle, because the harvest is come."

Then said Jesus, "Unto what is the kingdom of God like, and whereunto shall I resemble it? It is like a grain of mustard seed, which, when it is sown in the ground, is less than all the seeds that are in the ground. But when it is sown, it shooteth up and becometh the greatest of all herbs, and spreadeth out great branches, so that the fowls of the air may lodge under its shadow\(^{11}\)."

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9 "Satan hath bound;"—equal to, who had been afflicted with this infirmity; compare v. 11, and observe what is said by the ruler of the synagogue, v. 14. This figurative language is beautifully employed by Christ, in contrast with the case adduced of the ox or the ass bound in the stable. (E.)

10 "seed into the ground."—The object of this parable is to show, that the gospel would thrive and increase constantly, though imperceptibly; and its growth is represented by the vegetation of seed sowed. Bishop Pearce, vol. i. p. 224.

11 "its shadow."—That there was a species of the Sinapi, or at least, what the Oriental comprehended under that name, which rose to the size of a tree, appears from some quotations brought by Lightfoot and Buxtorf, from the writings of the Rabbies, men, who will not be suspected of partiality, when their testimony happens to favour the writings of the New Testament." Campbell, p. 414,
again he said, "Whereunto shall I liken the kingdom of God: It is like leaven, which a woman took and mixed in three measures of meal till the whole was leavened."

Another parable put he forth unto them, saying, "The kingdom of heaven is like a man who sowed good seed in his field: but while men slept, the enemy came and sowed tares among the wheat, and went away. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came near and said unto him, 'Sir, didst not thou sow good seed in thy field? whence then hath it tares?' and he said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou therefore that we go and gather them up?' but he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say unto the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.'"

All these things spake Jesus to the multitude in parables, as they were capable of hearing it, and with-

'Simon had a mustard-tree capable of being ascended by climbing. Another mustard-tree had three branches, one of which furnished shade for potters to work under.' Jerusalem Talmud, Bishop Newcome, p. 71. (E.)

12 "parables."—See a critical exposition on this kind of composition, by Dr. Campbell, quarto edit. p. 411. 'The term parable,' he says, 'as used by the Evangelists, not only means what we call parable, but also a comparison of any kind, nay, a proverb, prediction, or any thing figuratively or poetically expressed, as Luke xiv. 7; our translators have not always rendered it parable.' &c. (E.)

13 "as they were capable of hearing it."—St. Mark here gives the reason why Christ so generally addressed the multitude in the way of figure, proverb, similitude, or comparison; viz. that their prejudices might not instantly revolt them from him, which would have been the case had he addressed them in plain language. (E.)
out a parable spake he not unto them, and in private he explained all things to his disciples. 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." Then Jesus sent away the multitude, and went into an house, and his disciples came unto him saying, "Explain to us the parable of the tares of the field." And he answered and said unto them, "He who soweth the good seed, is the Son of Man. The field is the world; the good seed are the children of the kingdom, but the tares, are the children of the wicked one: the enemy that sowed them, is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world. The Son of Man will send forth his angels, and they will gather out of his kingdom, all who cause offences, and those who commit iniquity; and will cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then will the righteous shine forth as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

14 "foundation of the world:"—perhaps from the foundation of the Jewish peculiarity; things that were not revealed in that dispensation.

15 "the world;"—equal to, the land of Judea, for there was the ministry of the son of man.

16 "end of the world,"—or age. Bishop Newcome.

17 "Then will the righteous," &c.—perhaps equal to, teachers of righteousness, in Daniel. The believers in Christ, safe in their acknowledgment of him, shall be thus manifestly favoured by divine Providence, in the gospel entertainment, after having been much unknown and undervalued by the world.

18 "ears to hear," &c.—This admonition affords some argument, that what went before, related to something in which that generation

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

Again; the kingdom of heaven is like a merchant, seeking goodly pearls: who, when he had found one very costly pearl, went and sold all that he had, and bought it.

Again; the kingdom of heaven is like a net cast into the sea, and gathering together fishes of every kind: which when it was filled, men drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So will it be at the end of the age: the angels will come forth, and will separate the wicked from among the righteous, and will cast them into the furnace of fire, there shall be weeping and gnashing of teeth.

Jesus saith unto them, "Have ye understood all these things?" they say unto him, "Yea, Lord." Then said he unto them, "Therefore every scribe instructed unto the kingdom of heaven, is like an housholder who bringeth forth out of his treasure things, new and old."

And it came to pass, that when Jesus had finished these sayings, he departed thence. And he went through the cities and villages teaching, and journeying towards Jerusalem.

was particularly interested, and which was soon coming upon them. Compare with Matt. xi. 15; xiii. 9: Mark iv. 23; vii. 16; which last relates to a distinction, now antiquated, of clean and unclean meats. See also Luke xiv. 35, where it relates to the preaching of the gospel by the Apostles.

19 "the kingdom of heaven is like a merchant;"—rather, "like a pearl of great value," which a man dealing in pearls having found, sells all he is worth in order to purchase.
REFLECTIONS.

WE have already remarked that Christ is silent on the cruelty and impiety of Pilate; these were sufficiently notorious; there was no need to inveigh against them; it was in respect to those cases only, where others were likely to be deceived and misled, that he expressed his just indignation. He seizes the occasion, however, according to his usual manner, of taking every opportunity to convey instruction; of guarding his hearers against pronouncing a rash judgment; and of warning them of their own danger from the very awful situation of their country. The repentance to which they are here admonished, is properly a change of mind in respect of receiving himself as their Messiah, being precisely that which was required of them, as the condition of escaping the impending calamity. We see that our blessed Master did not, as a public teacher, indulge in useless theories, or engage in abstruse speculations; his great object was, not to display his own knowledge, but to make his hearers wise unto salvation.

In the conduct of the ruler of the synagogue, on occasion of the cure of the poor afflicted woman on the Sabbath-day, we have another instance of the malignant spirit with which Christ was everywhere opposed by the leaders of the Jewish people—A specimen also of what his future ministers may expect, whenever their duty may require them strenuously to oppose long-established error.

The parables that follow are all of them prophetic; and whether they relate to the destruction of Jerusalem, or to the future fates of the gospel, and the reception
which it would hereafter meet with in the world, supply the most ample proof in their complete fulfilment, of the truth of our Lord's divine mission. For who can have a perfect knowledge of all the various causes operating in the universe, but he whose understanding is as infinite as that by which they were originally blended and combined? He predicted the destruction of Jerusalem, and we know how terribly it was accomplished. He accurately foretold the various fates of his gospel and its professors, together with the reception it would meet with from persons of different characters to the end of time, and we of the present day, have the unvarying experience of near two thousand years, that not in one single instance have these predictions failed. What ought this to teach us in respect to those prophecies, the fulfilment of which is yet to come? Let us then attend to this prophet of the Lord; his warning voice will conduct us safely and honourably through the dangers of the present world; his divine precepts and sublime example will be our support and consolation in the region of the shadow of death, and will finally enable us to arrive with honour in that happy country, where "there will be no more sorrow nor crying, neither shall there be any more pain"—"but God himself shall be with us and be our God, for ever and ever."
SECTION XXXVII.


NOW the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, "Depart hence and go into Judea, that thy disciples also may see the works that thou doest. For no man doeth any thing in secret, and yet he himself seeketh to be known openly: if thou do these things, show thyself to the world." For neither did his brethren believe in him. Then Jesus said unto them, "My time is not yet come: but your time is always ready. The world cannot hate you, but me

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1 "His brethren."—Cousin-Germans were so called among the Jews, and among other nations.

2 "believe in him?"—not that they had no faith in him at all, but that they mistook the ends and objects of his mission. They had not yet overcome their prejudices in favour of a temporal Messiah; they wanted his kingdom, such as they conceived of it, to be instantly erected; we find, afterwards, that they became more enlightened, and were among his true disciples. 1 Cor. ix. 5.

3 "My time is not yet come;"—'It is not proper for me to go up to this feast at present.'

4 "hate you?"—'You have done nothing to make the Jews unfriendly to you.'
it hateth, because I testify of it that its works are evil. Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet fully come." When he had said these words unto them, he abode still in Galilee. Then said one unto him, "Lord, are there few who will be saved?" And he said unto them, "Strive to enter in at the strait gate: for many, I say unto you will seek to enter in, and shall not be able; for wide is the gate and broad is the way that leadeth to destruction, and there are many that enter by it. Because strait is the gate, and narrow is the way, which leadeth unto life, and how few there are that find it. When once the master of the house hath risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, 'Lord, Lord, open to us;' and he shall answer and say unto you, 'I know ye not, whence ye are;' then ye will begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' But he will say, 'I tell you I know you not whence ye are: de-

5 "few who will be saved?"—It was a doctrine of the Rabbies, that every son of Israel would have an heritage in a future state: this notion, the fewness of Christ's followers, and the hard terms of becoming his disciples, and entering into the kingdom, according to his doctrine, gave rise to the inquiry. The person who proposed the question, expected nothing but a temporal kingdom.

6 "at the strait gate."—This passage relates to the difficulty of receiving and professing Christianity, and to the consequences of not receiving it.

7 "seek to enter in, and shall not be able:"—'Shall be too late, or not able to bring their minds to the necessary conditions:' or, 'Shall have been deceived by trusting in their relation to Abraham. See parable of the foolish virgins.'

8 "unto life;"—viz. to preservation in the impending calamities,
part from me, all ye workers of iniquity.' There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob and all the prophets in the kingdom of God, and you yourselves, the heirs of the kingdom, cast out into outer darkness. And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God. And behold there are last that will be first, and there are first who will be last." The same day there came certain of the Pharisees saying unto him, "Go forth and depart hence: for Herod desireth to kill thee." And he said unto them, "Go ye and tell that fox, behold, I cast out demons, and I shall work cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day and to-morrow, and de-

9 "from the east and from the west," &c.—a manifest allusion to Gen. xxviii. 14. That the spiritual progeny of Abraham, Isaac, and Jacob, should sit down with the natural progeny, was equivalent to a declaration, that true believers in Christ should be acknowledged to belong to Abraham's posterity, in respect to the promise given to his descendants, and the expectation which those might reasonably entertain who were so descended, and had not proved themselves unworthy of those promises and rejected them.

10 "last that will be first," &c.—a further intimation to the person who had proposed the question—"Are there few who will be saved?" out of which the prophetic warnings in the preceding verses arose, that some of those Gentiles, who then enjoyed the fewest advantages, should hereafter be most distinguished; and that the Jews, who at this time had greater advantages, should, in many instances, be left far behind.

11 "that fox;"—that crafty and cruel prince.

12 "to-day and to-morrow," &c.—'For a short period of time; the termination of my earthly ministry, and of my life, is not yet come.'

13 "be perfected;"—viz. through suffering.
part the day following; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me until the time come when ye shall say, 'Blessed be he that cometh in the name of the Lord.'"

14 "out of Jerusalem—any where but in Jerusalem, viz. because a prophet could not be tried but by the great council there.

REFLECTIONS.

As we proceed further in the history of our Lord, we shall be struck and impressed still more forcibly with the innumerable difficulties he had to encounter. Encompassed by ignorant, prejudiced, and mistaken friends; opposed by cruel, malignant, and implacable enemies, what wisdom and fortitude, what meekness and patience, were continually required to finish the work which his heavenly Father had given him to do! The anxiety of his relations, that he should show himself at Jerusalem, and immediately claim the sceptre and the diadem to which they believed him destined, arose, no doubt, from the hope entertained by them, that they should share with him in those distinguished honours, which they in vain expected. Being asked whether few only could be saved? whether the enemies of the Messiah would be found so numerous, and so entirely devoted to excision, that the exceptions
would be few, and the remnant small? Jesus replied what conveyed in it these ideas, viz. That they who received him not as the Messiah, could not be saved; that the difficulty of taking up his discipleship was so great, whether through wrong ideas of the nature of his mission which would generate prejudices not easily to be overcome; whether through the disreputableness of the profession, or the danger that would arise from it to their worldly interests, the fact would be, that the examples would be few of a discernment sufficiently clear, accompanied with an integrity sufficiently firm, to perceive the truth, and to embrace, and adhere to it: that the influence of general example, would draw the other way. It behoved them, therefore, very sedulously to be upon their guard, against such influences; not to slide in with the multitude at the wide gate, and to go on with them through the broad road, because that road would lead to inevitable destruction: but to be vigilant and exert themselves to get through the strait gate into the narrow way, which could alone conduct them unto life.

In the passages that follow, our Lord affectionately warns his hearers of the sorrow that will overwhelm those who shall see many “from the east and from the west, and from the north and from the south, enter into the kingdom of God, whilst they themselves are shut out.” As if he had said, “Attend to the gospel call; take heed that ye delay not till your day is over. When you see the judgments of God descending on your unbelieving country, then it will be too late to avail yourselves of the privileges and advantages offered you by the gospel. No profession of respect to me, no vain pleas of the advantages you have enjoyed, or of any attention you have paid to them, short of that which is required of you, their due improvement, will be of any avail. If notwithstand-
ing these things, ye remain among the workers of iniquity; if ye have not cordially embraced the gospel, and taken it for the regulation of your lives, and the foundation of your hopes, you must be treated by me in that tremendous day, as strangers whom I have never known: although by nature the children of Abraham, of Isaac, and of Jacob, the children of the prophets, and heirs of the promises, you must remain without the gates, exposed to all the horrors, inconveniences, dangers, and sufferings of the outer darkness.*

Does the reader imagine that the obstacles which stood in the way of the reception of the gospel, were peculiar to that age and country?—That it required great care and circumspection at that time to guard against the destructive influence of selfishness, pride, and worldly ambition; great watchfulness to avoid being hurried along with the stream of popular opinion, and fashionable levity, but that now these attainments are a matter of easy achievement? Alas, let him look into the world, and it will not be long before he will be undeceived. He will find, indeed, that to profess Christianity is not difficult; but that thoroughly to imbibe its spirit, "to be perfect and entire, wanting nothing," does not at this time require a vigilance less active, or a piety less ardent: he will find, that if we are not now in equal danger, in our national capacity, of being buried in the ruins of a devoted country, yet that the time is fastening when it will not be less important to each individual respecting his everlasting welfare, whether he be found, disobedient and careless, or have faithfully and truly devoted himself to his Master's service.

* Critical Remarks, vol. i, p. 175, 176.
SECTION XXXVIII.

Jesus dines with a ruler of the Pharisees—Cures a dropsy on the Sabbath—Warns his hearers against pride and ambition—Parable of the man who made a great supper—Forewarns his disciples of the difficulties they will have to encounter—They are the salt of the earth. 


AND it came to pass as Jesus went into the house of one of the rulers among the Pharisees 1, to eat bread on the Sabbath-day 2, that they watched him. And behold, there was a certain man before him that had a dropsy. Wherefore Jesus spake to the lawyers and pharisees, saying, "Is it lawful to heal on the Sabbath-day?" And they remained silent. Then Jesus took him, and healed him, and sent him away; and spake unto them, and said, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway draw him out on the Sabbath-day?" And they could not answer him again to these things.

Then he spake a parable 3 unto those that were bidden, when he marked how they chose out the chief places, saying unto them, "When thou art invited by any man to a marriage feast, take not the chief place, lest a more

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1 "rulers among the Pharisees;"—a member of the great council, that had his country seat in Peræa.

2 "on the Sabbath-day."—The strictness of the Jewish Sabbath did not forbid this.

3 "a parable."—This relates to the value the Jews set upon themselves, and to their contempt of the Gentiles.
honourable man than thou be invited by him; and he that invited thee and him, come and say to thee, 'Give this man place;' and thou begin with shame to take the lowest place. But when thou art invited, go and sit down in the lowest place, that when he who invited thee cometh, he may say unto thee, 'Friend, go up higher:' then wilt thou have honour in the presence of those that are at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.'

Then said he also to him that invited him, "When thou makest a dinner or a supper, invite 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. But when thou makest a feast, invite the poor, the maimed, the lame, and the blind; and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the righteous.

And when one of those that were guests with Jesus, heard these things, he said unto him, "Blessed is he?"

4 "exalteth himself,"—like the Pharisees.
5 "When thou makest," &c.—The import of this parable is, 'Let your conduct resemble the preparing a table for the poor, who can make you no return, and not for the rich, who can make an ample recompense;' i.e. 'let your beneficence be free and disinterested.'
6 "invite the poor," &c.—Dr. Pococke speaks "of the admission of the poor to the tables of the great." "The Arabs never set by any thing that is brought to table, but call in their neighbours and the poor, and finish every thing." "An Arab prince will often dine in the street, before his door, and call to all that pass, even beggars, who come and sit down." Harmer, ii. 125.
7 "Blessed is he," &c.—Blessed is he that shall partake in the Messiah's approaching temporal kingdom."
who shall eat bread in the kingdom of God.” Then said Jesus unto him, “A certain man made a great supper and invited many: and sent his servant at supper time to say to those who were invited, ‘Come; for all things are now ready:’ and they all with one consent began to make excuse. The first said unto him, ‘I have bought a piece of ground, and I must needs go and see it: I beseech thee have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to try them: I beseech thee have me excused. And another said, ‘I have married a wife; and therefore I cannot come.’ So that servant came and told 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.’ And his servant said, ‘Lord, it is done as thou hast commanded, and yet there is room.’ And the master said unto the servant, ‘Go out to the high ways and hedges and compel them to come in, that my house may be filled. For I say unto you, That

8 “A certain man,” &c.—The design of the following parable was to correct the mistaken notions of the person, whose false ideas, respecting the kingdom of the Messiah, has already been adverted to, and to intimate further, that Gentiles, as well as Jews, were to enjoy its benefits.

9 “highways and hedges.”—Travellers sat to refresh themselves under the hedges; it will not therefore appear to any, who consider eastern manners, that the people here alluded to, were necessarily poor; those on the highways were they who were actually going on their journey.

10 “compel them to come in;”—constrain; make use of entreaty. To persons who were travelling, as these are described to be, entreaty might be necessary, on account of their dress, or other circumstances.
none of those men which were bidden shall taste of my supper:"

And there went great multitudes with him, and he turned and said unto them, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and even his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first and computeth the expense, whether he have sufficient to finish it, lest perhaps after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build, and was not able to finish.' Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand? Else, while he is yet far off, he sendeth an embassy and desireth conditions of peace. In like manner, whosoever among you forsaketh not all that he hath, he cannot be my disciple.

"Ye are the salt of the earth: salt is good; but if the salt have lost his savour, wherewith shall it be seasoned; it is not fit for the land, or for the dunghill, but to be cast out and to be trodden underfoot by men. He that hath ears to hear, let him hear."

11 "a tower."—In Judea it was not uncommon to build a tower for safety and defence against a sudden irruption, which often happened, and was followed by as sudden a retreat: or the allusion might be, to those elegant turrets erected in gardons for the entertainment of the rich, and where they spent much of their time.

12 "if the salt have lost,"—"If ye, who are the salt of the earth, i.e. the instructors of others, are yourselves ignorant and prejudiced, how shall they be instructed?"
THE LIFE OF CHRIST.

REFLECTIONS.

We see the Pharisees, many of whom it is probable had been invited to this dinner for the very purpose, again on the watch to discover something of which they might accuse Jesus. Calm however and undisturbed, he obeys the dictates of his own benevolence, in curing the poor man afflicted by a dropsy, and then reasons with them in a manner so conclusive, that they are completely silenced. The malicious dispositions they constantly exhibited, did not prevent his taking every opportunity by which it was possible for him to benefit them; so faithfully did he practice his own divine precept, of returning good for evil. Of his kind solicitude to serve them, we have two remarkable instances in the foregoing section. Observing the haughtiness, pride, and ambition, of many of the guests of this chief Pharisee, he intimates the bad effects which inevitably result from the influence of these passions, in what may be called a parable, that is, in a grave, concise, and memorable sentence, addressed to the master of the house, making use even of the praise of men as a motive to humility: and in a second address to him, observing probably their ostentatious parade, he takes occasion to recommend and to enforce the duty of free and disinterested beneficence. When we consider the rank of the persons to whom these admonitions were addressed, that they were among the leaders of the Jewish people, and contrast their situation with that of the humble station of Christ, we cannot but be forcibly struck with the dignity of his manner, the result of a firm conviction that he was acting by
Divine authority. His mode of instruction, however, although solemn and impressive, was not such as to revolt the feelings of the audience. It is probable that they did not fully comprehend the whole meaning of his admonitions: yet, that they understood them to bear some reference to the kingdom of their expected Messiah, appears evident from the exclamation of one of the company, (a Pharisee probably,) “Blessed is he that shall eat bread in the kingdom of God;” i.e. who shall be admitted to partake in the honours and emoluments it was expected to bestow. This person, notwithstanding he seems to have possessed a more impressive temper, than the generality of his countrymen, had yet the same mistaken narrow notions concerning the nature and extent of the Messiah’s kingdom, which were common to them all: to correct these false ideas, and at the same time to intimate that Gentiles as well as Jews, (those who were then sitting under the hedges, and travelling in the streets and lanes of the city,) were hereafter to enjoy the benefits of the gospel entertainment, appears to have been the object of the parable of the man who made a great supper and bade many.

After our Lord had left the house of the Pharisee, we find him again surrounded by a great multitude, who, under the same fatal influence, and filled with the same erroneous expectations respecting the kingdom of the Messiah, were zealous to become his adherents. These he tells in the plainest language, that riches and worldly honours were not his to bestow, and forewarns them, that whoever would come after him, must take up his cross and follow him; advising them therefore on the common principles of worldly wisdom, to count the cost ere they enlisted themselves among his disciples; and closing the
whole with this solemn warning—"He that hath ears to hear let him hear!"

Was this the conduct of a deceiver? Was it the language of lawless ambition to secure to himself a crowd of followers, and to entrap the unwary? If these things cannot be affirmed, then was Jesus of Nazareth indeed, what he affirmed himself to be, the long expected Messiah of God. Then will it be our interest, as well as our duty, to resign our souls wholly to him and to his gospel, and faithfully to apply to ourselves according to our respective characters, its most important and salutary maxims. "Let the wicked be warned by its prophetic admonitions; let the penitent be revived by the consolations that it offers; let the weak be encouraged by the power of Him they serve; and let the confirmed Christian rejoice in the hope of the glory of God." Discourses on Providence, page 28.
SECTION XXXIX.

Jesus attended by publicans and sinners—The Pharisaes murmur—Parable of the lost sheep—Of the piece of money—Of the prodigal son. Luke xv. 1—32. Reflections.

THEN drew near unto him, all the publicans and sinners 1 to hear him. And the Pharisees and Scribes murmured, saying, “This man receiveth sinners and eateth with them.” And he spake this parable unto them saying, “What man among you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the desert, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. 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.’ I say unto you, that in like manner, joy will be in heaven over one sinner who repenteth, more than over ninety and nine just persons who need no repentance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, ‘Rejoice with me; for I have found the piece which I had lost.’ In like manner I say unto you, there is joy in the pre-

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1 “publicans and sinners.”—Christ taught them, in the following parable, that even sinners of the Gentiles should be received.
sence of the Angels of God over one sinner who repenteth."

He said also, "A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of goods that falleth to my share,' and he divided unto them his substance. And, not many days after, the younger son gathered all together, and went into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; who sent him into his fields to feed swine. And he desired to fill his belly with the husks that the swine ate: and yet no man gave him food. Then he came to himself, and said, 'How many of my father's hired servants have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son; make me as one of thine hired servants.' Then he arose and went to his father. But when he was yet a great way off, his father saw him, and had compassion on him, and ran and fell on his neck and kissed him. And the son said unto him, 'Father, I have sinned against heaven, and in thy sight; and am no

2 "angels of God;"—messengers or ministers, by whom they are converted: 'There is more joy when one sinner repentseth by their means, than over ninety and nine just persons who needed not their aid.' Let it be observed, that this parable was occasioned by the fault found with Jesus, for holding intercourse with sinners.

3 "that falleth to my share;"—a convenient share as a maintenance.

4 "his substance;"—rather, an estate—he gave to each a fortune.
more worthy to be called thy son: make me as one of thy hired servants.' But the father said to his servants, 'Bring forth quickly the best robe and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it, and let us eat and be joyful; for this my son was dead, and is alive again; he was lost and is found;' and they began to be joyful. Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing. Then he called one of the servants, and asked what these things meant? and the servant said unto him, 'Thy brother is come; and thy father hath killed the fatted calf; because he hath received him in health.' And he was angry, and would not go in: his father therefore came, out and entreated him. And he answered and said to his father, 'Lo, these many years I have served thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid that I might be joyful with my friends: but when this thy son came, who hath devoured thy substance with harlots, thou hast killed for him the fatted calf.' And his father said unto him, 'Son, thou art ever with me, and all I have is thine. But it was right that we should be joyful and glad; for this thy brother was dead and is alive again, and was lost and is found.'

5 "thy brother."—The father does not say, this my son, but suggests the endearing relation of brother.
REFLECTIONS.

WE know that the Jewish peculiarity was instituted, not for the sake of that people alone, but for the benefit of all the surrounding nations, that they also might be brought to the knowledge of the one only Supreme Governor of the universe, and of his moral superintendance of the affairs of men. Many of their prophets, and some of their kings, appear to have been sensible of this great truth: and in particular, the eminently pious Hezekiah, who, when his capital was besieged by Rab-shaketh king of Assyria, in that fine prayer for the deliverance of his people before the altar of the Lord, especially avails himself of this plea, viz. "that all the kingdoms of the earth may know, that thou art the Lord, God, even thou only."—

By the people at large however, these great and ultimate objects were totally overlooked, and conceiving themselves to be the peculiar favourites of heaven, they were so inflated by pride, generated by false ideas of their own importance, as arrogantly to despise, and at length to hate, all other people: and this was more particularly true of their rulers; who were continually anticipating the expected time, when under the reign of their triumphant Messiah, all other nations were to be subdued by their all-conquering arms. These rulers therefore, were enraged even to madness against a teacher who should presume to intimate, were it only in the way of inference, or in the imagery of distant allusion, that the Gentiles were ultimately to become partakers in the blessings of their Messiah's kingdom. We have already seen that the parable of the man who made a great supper and bade many, had this obnoxious truth for its primary object; and it is not difficult, therefore, to con-
ceive with what sentiments it would be received by the greater part of the audience.

The despised publicans, however, appear to have been encouraged by it; for we find them resorting to Jesus immediately afterwards, and thereby creating a fresh cause of offence to the Scribes and Pharisees—"this man receiveth sinners and eateth with them," was their invidious remark. On this occasion it was, that our Divine Master addressed to them the three beautiful parables of the lost sheep, the lost piece of money, and the prodigal son; condescendingly reasoning with them on their own assumption, and thence taking occasion to inculcate the consolatory doctrine of the placability and infinite goodness of God; ever ready to receive and to pardon the repenting sinner. Of the extraordinary merit of this last, even as a composition, it is unnecessary to enlarge; it speaks immediately to the heart, and its simplicity and pathos, have been admired by the best judges in all ages: but what shall we say of the calmness, comprehension, and superiority of mind, which could leave the composer of them perfectly at liberty amidst contumely, persecution, and reproach, without hesitation or embarrassment, under circumstances so perplexing and dangerous, thus to address his most determined, and implacable enemies? contemplating all sublunar things, from that exalted eminence to which his consummate piety had raised him; he rejoiced in that infinite goodness of his heavenly Father, which ultimately would bear down all opposition from pride, vain-glory, hypocrisy, and ambition, and what he himself might be called to do or suffer were accounted by him "as the small dust of the balance," so as that he might accomplish the final salvation of men!
SECTION XL.


AND he said also unto his disciples: "There was a certain rich man that had a steward, who was accused to him that he had wasted his substance. And he called the steward and said unto him, 'How is it that I hear this of thee? give an account of thy stewardship, for thou canst be no longer steward.' Then the steward said within himself, 'What shall I do for my lord taketh away my stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do; that when I am put out of my stewardship, I may be received into their houses.' So he called every one of his lord's debtors, and said unto the first, 'How much owest thou unto my lord?' And he said, 'An hundred vessels of oil;' and the steward said to him, 'Take thy bill and write fifty.'

1 "disciples,"—in the hearing of the Pharisees. Compare verse 14; also the parable of the unjust judge, chap. xviii. The evident design of this parable, was to reconcile the minds of the disciples to the apparently hard command, of giving up all their possessions in order to follow Christ. They, in common with the other inhabitants of Judea, were soon to be turned out of their stewardship of this world's goods, by the ruin which would overwhelm their country. To save, and to increase their riches, would therefore be of no use as to worldly enjoyment; but on the contrary, from the known tendency of wealth to generate selfishness and a worldly mind, would be great obstacles to their reception of the gospel, in which alone consisted their safety.
Then he said to another, 'And how much owest thou?' And he said, 'An hundred measures of wheat.' And the steward saith to him, 'Take thy bill and write fourscore.' And his master commended the unjust steward, because he had done prudently; for the children of this world are more prudent in their generation, than the children of light. And I say unto you, make to yourselves friends of unrighteous wealth, that when ye fail they may receive you into everlasting habitations.

He that is faithful in a very little, 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 unrighteous wealth, 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

2 "commended the unjust steward,"—not surely for the immorality of his conduct, become now so exceedingly notorious, and by which he fully justified his master's former decision of turning him out of his stewardship, but for his forethought and prudence.

3 "children of this world;"—they whose cares and wishes are centered in its interests and its wealth, are in their day, wiser and more prudent to turn its uncertain and fallacious riches to good account, than those who have been enlightened by Divine instructions.

4 "Make to yourselves friends," &c.—'learn of these worldly-minded persons; copy into your own concerns, the prudence with which they manage theirs; make such use of your present worldly possessions, which at best are fleeting and transitory, but of which, in this country, you will inevitably soon be deprived, as will aid, rather than retard your admittance into the kingdom of the Messiah, where alone you will find security.'

5 "the true riches?"—'best riches; those which no other man has an equal claim to.'
own 6? "No man can serve two masters"; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and wealth."

And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God.

"The law and the prophets 9 were until John; since that time 10 the kingdom of God is preached, and every one 11

6 "your own?"—which are yours, and yours only? viz. revelations and doctrings of the gospel, with the powers, recommendations, and occasions to preach them. Let it be remarked, that these cannot be the rewards of another life, for they are committed, entrusted. Compare Luke xix. 12—27.

7 "two masters," &c.—If you mean to be my genuine disciples, you must decide resolutely for the service of God, in the ministry of the gospel; it cannot be reconciled with the anxious cares and fleeting pleasures of the present life.

8 "and the Pharisees," &c.—Here our Lord's discourse was interrupted by the Pharisees, and not resumed again till the parable of the rich man and Lazarus, at the 19th verse.

9 "The law and the prophets," &c.—As if Christ had said, 'My kingdom must be of such a nature, and be obtained upon such terms, as John and the prophets, who foretold the Messiah's advent, have represented: not by the slaves of wealth and luxury; not by those who think highly of themselves; not by the adulterous and carnal; not by the luxurious and self-indulgent,'

10 "since that time," &c.—A remarkable implication, that the ceremonial law would subsist no longer in force on the members of the kingdom of heaven. Compare Matt. xi. 13.

11 "and every one;"—all sorts of men; persons of all descriptions; without knowing or considering its sanctions and requisitions.
presseth into it. But it is easier for heaven and earth to pass away, than for one tithe of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery.

"There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, who was laid at his gate, full of sores; and desiring to be fed with the crumbs which fell from the rich man's table;

12 "presseth into it;"—'strive to enter on such terms as it is not offered to them.'

13 "of the law," &c.—comprehending also the prophets.

14 "away his wife," &c.—Our Lord here adduces an instance of the violation of the law, which was very common among the Jews, on the most frivolous pretences, and of which it is probable many of the persons present had been guilty. That the censure did not extend to the prohibition of re-marriages, in cases of adultery previously committed by one of the parties, appears from Matt. v. 32; xix. 9.

15 "There was a certain rich man," &c.—Our Lord here resumes the discourse which the cavils of the Pharisees had interrupted, and delivers the following parable, probably in the rich man's house, the design of which is to show, that the pursuit of riches, or the enjoyment of them, will not consist with the gospel ministry; that the honours of its administration are by no means appropriated to the rich; that poverty is no disqualification for them; and also, that riches, with that taste for luxury and those habits of self indulgence which they are apt to generate, may prevent the just effect of divine precepts and warnings, and thus betray their possessors into remediless disappointments and sufferings. Riches have produced this effect in respect of the admonitions of Moses and the Prophets, and the warnings of the Messiah, and will do it with regard to the life, even after his resurrection shall have evinced him to be such.

16 "laid at his gate."—Suggested, perhaps, by the scene.

17 "desiring to be fed," &c.—Some manuscripts add here, and no man gave unto him.
moreover\textsuperscript{18} the dogs came\textsuperscript{19} 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\textsuperscript{,} and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried out and said, 'Father Abraham\textsuperscript{20} have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue\textsuperscript{21}; for I am tormented in this flame.' But Abraham said, 'Son, remember that thou in thy life time didst receive thy good things\textsuperscript{22}, and in like manner 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\textsuperscript{23}: so that they who would pass from hence to you, cannot; neither can they pass to us who would come from thence.' Then he said, 'I beseech thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren: that he may testify to them, lest they also come\textsuperscript{24} into this place of torment.' Abraham saith unto him, 'They

\textsuperscript{18} "moreover;"—read, but even.

\textsuperscript{19} "the dogs came," &c.—signifying, that he was naked as well as hungry, and that his pain was probably increased by that circumstance.

\textsuperscript{20} "Father Abraham;"—he trusted in that relation.

\textsuperscript{21} "cool my tongue;"—allay my thirst, brought on by the fever of remorse, and unavailing regret.

\textsuperscript{22} "thy good things;"—i. e. the good things of thy choice, the happiness thou soughtest for: thy, is emphatic in both places.

\textsuperscript{23} "a great gulf fixed:"—Figurative imagery, to warn his hearers, that the day of grace once neglected, is lost for ever. See Luke xiii. 25—28: Matt. xxv. 10, &c.

\textsuperscript{24} "lest they also come," &c.—From the same causes they lived, as he had lived, a careless, luxurious life: careless of religion, and the discoveries of religion.
have Moses and the prophets: let them hear these.'
And he said, 'Nay, father Abraham: but if one go to
them from the dead, they will repent.' Then Abraham
said unto him: 'If they believe not Moses and the pro-
phets, neither will they be persuaded even if one rise
again from the dead.'"

25 "Moses and the prophets."—They are furnished with suf-
cient instructions concerning their duty.

26 "they will repent;"—will not oppose or harden themselves
against such evidence.

27 "If they believe not Moses and the prophets," &c.—This
looks back, beyond the parable, to verse 17 and upwards. As if
Christ had said, 'The same dissipation, luxurious life, and love of
pleasure, which lead them to reject the warnings of Moses and the
prophets, and of John the Baptist; the same habits which have
overborne their attention, and prevented their obedience to the law
of Moses, would hinder them from being impressed and persuaded,
even though one rose from the dead.' Prophetic also of the in-
efficacy of his own resurrection, and containing an awful warning
to persons of all ages and characters.

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REFLECTIONS.

IT is of much importance to us, and therefore ought
never to be forgotten, that in reading the words of etern-
al life, we should be careful to observe where the point
of commendation and of imitation lies. A bad character
may not be in all respects bad; in some respects it may
deserve to be commended and proposed to the observa-
tion and imitation of those we love. The unjust steward,
although he was unjust, was not imprudent, and it is his
wisdom, not his injustice, that the Lord commends. How fatal had been the error, if the carelessness of the teacher, or the inobservance of the hearer, had led the one to conceive that this man had in all things been held up to imitation; or the other, that he was in all things the object of it. A character formed on such a model, must have been selfish, deceitful, and unjust, as well as prudent and wise; and far, very far, from being entitled to gospel privileges, or worthy of gospel blessings.

We may also observe in the present, which is probably the right illustration of these parables, that he is not qualified for this service who only understands the language in which he reads them, or that in which they are written; it requires besides, a very careful, serious, and diligent attention to its connexion in the discourse, to the purpose of the writer, and to the objects which he was desirous to impress upon the minds of his readers. Without this, the parable may be plausibly explained, ingeniously illustrated, and the explication, morally and practically very useful, capable of contributing much to our improvement in all the salutary sentiments and duties of life: yet not capable, however, of advancing us in the knowledge of the gospel: it may, on the contrary, obscure that heavenly light; and while we think we are in possession of the very mind of Christ, our thoughts may be dwelling on something altogether foreign to his sense.

Had the steward from the first been pure and upright, and free from the dominion of selfish-passions, he would never have given occasion for the accusation of injustice. Let us then beware of selfishness; it is a quality which we can never trust; it is an evil and a fertile plant, which if suffered to take root, will assuredly go on increasing, till it exterminate every better principle, and issue in our utter ruin.
In the second of these parables is strikingly portrayed, the mischievous effects of an ample fortune, and a luxurious life. They may render us unconcerned about the truth of God; they may make that truth our enemy; they may alienate our hearts from it; they may render us incapable of seeing its evidence, and altogether unimpressed by it. We see also that the cause of unbelief is not in the want of evidence, but of other attentions and dispositions, which wealth and luxury generate. But was this effect peculiar to the gospel age? Is it not equally produced in Christian countries? Is it not apparent even in this very country, the abode of politeness, of science, and of genius? To what other cause is this acknowledged infidelity owing? To superior penetration and acuteness? Are then all Christians devoid of understanding? Are there no learned men among them—no men of talents, of principle, and acuteness? Who conceives that unbelief is the result of fair and accurate examination? or can overturn the charge which ascribes it to sensuality, vanity, and ambition? the natural offspring of wealth and luxury. Has the Christian doctrine no toleration for the mode of life into which these baneful indulgences have betrayed us? It will not then be received. Through the enchantments of wealth and luxury we lose our taste for truth; we are tired of following it, and of tracing its progress. Whether the doctrine be Judaism or Christianity, the first and least perfect, or the last and best revelation of God to man, it makes no difference; if the doctrine, whatever it may be, has no toleration for unhallowed self-indulgence, the votary of luxury and wealth has no disposition to patronize and profess it.
SECTION XLI.


AND the Apostles said to the Lord, "Increase our faith." And the Lord said, "If ye had faith as a grain of mustard-seed, ye might say to this sycamine tree, 'Be thou rooted up, and be thou planted in the sea,' and it should obey you. But which of you having a servant ploughing, or feeding cattle, will say unto him when he is come from the field, 'Go and place thyself at meat?' and will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?" Doth he thank that servant because he did the things that were commanded him? I suppose not. So likewise ye, when ye have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'"

And Jesus arose from thence, and cometh into the coasts of Judea, by the further side of the Jordan, and the multitudes resort to him again; and as he was wont, he taught them again; and he healed them there. And the Pharisees came to him, trying him, and saying unto him, "Is it lawful for a man to put away his wife for
every cause?" And he answered and said unto them, "Have ye not read, that he who made them at the beginning, made them male and female; and said, 'For this cause will a man leave father and mother, and cleave to his wife, and they two will be one flesh; so that they are no more two, but one flesh.' What therefore God hath joined together, let no man put asunder." They say unto him, "Why then did Moses command to give a wife a bill of divorcement, and to put her away?" He saith unto them, "Moses, because of the hardness of your hearts, suffered you to put away your wives: yet from the beginning it was not so. But I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and whosoever marrieth her who is put away, committeth adultery." His disciples say unto him, "If the condition of a man be so with his wife, it is not good to marry. But he said unto them, "All men cannot receive these words, but they only to whom it is given. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made eunuchs by men: and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive these words, let him receive them."

Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said unto them, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven. Verily

1 "hardness of your hearts,"—that ye might not severely and cruelly lay snares for your wives, in order to obtain the power of putting rigorously in execution, the law of punishing adultery with death. Deut. xxii. 22.
I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." And he took them up in his arms, put his hands on them and blessed them, and departed thence.

And when he was gone forth in 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?" And Jesus 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." He said unto Jesus, "Which?" Jesus said, "Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself." The young man saith unto him, "All these things have I kept from my youth: what want I more?" Then Jesus beholding him, loved him, and said unto him, "One thing thou wantest: if thou wilt be perfect, go 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." And when the young man heard those words, he went away sorrowful, for he had great possessions.

And when Jesus saw that he was very sorrowful, he said unto his disciples, "How hardly will they that have riches enter into the kingdom of heaven." And the

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2 "be perfect,"—according to the peculiar duties of disciples at that time.

3 "treasure in heaven;"—be a partaker in all those gifts and promises, peculiarly destined for the believers in Christ.

4 "enter into the kingdom," &c.—i. e. be a disciple and follower of Jesus, publicly to be formed by him to the future ministry of the gospel—to be with him as an Apostle, and to quit all other employment.
disciples were astonished at his words: But Jesus saith unto them, "Children, how difficult is it for those who trust in riches, to enter into the kingdom of God! It is easier that a camel should go through the eye of a needle, than that a rich man should enter into the kingdom of God." And they were astonished out of measure, saying among themselves, "Who then can be saved?" And Jesus looking on them, said, "With men this is impossible, but with God all things are possible."

Then answered Peter, and said unto him, "Behold, we have forsaken all, and followed thee, what shall we have therefore?" And Jesus said unto them, "Verily I say unto you, That ye who have followed me in the regeneration, when the son of man shall sit on the

5 "a rich man,"—i. e. one who trusts in riches.
6 "who then," &c.—What rich man then?
7 "with men," &c.—'That a rich man, and one who trusts in riches, should in the present circumstances of the world, become my disciple—should leave all to follow me, may be compared to a natural impossibility.'—'Rabbins as well as Arabs were accustomed to say, in describing an impossibility, or a high degree of improbability, It will not happen before a camel or an elephant has crept through the eye of a needle." Michaelis, trans. by Marsh, i. 131.
8 "with God," &c.—supernaturally, by the gifts of the spirit. Their extreme astonishment seems to have arisen from their expectation of a great temporal kingdom.
9 "forsaken all," &c.—'We have devoted ourselves to thy service, to become ministers of thy kingdom; we have run all hazards to prepare for that ministry.' This is illustrated much by the consideration, that Peter was married, had a wife and children, and probably some land.
10 "regeneration,"—new birth. The new state of the moral world which would take place on the preaching of the gospel, after
throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 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 hundred fold, now in this time, with persecutions; and in the world to come eternal life. But many that are first will be last; and the last, first.”

the resurrection of Christ, is represented as a new birth of the world. Christ describes himself as sitting on a throne of glory, and the apostles on thrones with him, judging, that is, governing the twelve tribes of Israel; i.e. the whole Christian church opposed to Jews and Gentiles combined together; as giving laws by which mankind were to regulate their conduct, and according to which laws, and their obedience to them, their fate would be determined. In other words, Christ is the primary instrument in the hands of God, the appointed teacher, lawgiver, and judge of mankind; and his apostles are those who were employed under him, in bringing mankind to virtue, and to a blessed immortality.

11 “the world to come,”—i. e. the age of the holy spirit, after life and immortality had been brought to light by the resurrection and ascension of Christ.

12 “eternal life,”—to preach to others, and to enjoy in certain prospect for themselves. Observe how remarkably this promise was fulfilled, in the constant joy in the providence of God, and triumph of spirit which was afterwards manifested in the Apostles and early Christian converts, even in the midst of trials, persecutions, and death!
REFLECTIONS.

HOW amiable is the tenderness shown by our blessed Master, towards young children! Their innocence, simplicity, and the total absence of ambition, artifice, and pride, peculiarly endeared them to him, and ought surely to be a powerful motive to parents and others, who are entrusted with the culture of the infant mind, sedulously to guard against the admission of these baneful passions. We have in this section some very important regulations on the subject of marriage; a general persuasive to humility, taken in the first place, from the impossibility of our ever attaining to greater excellence than the mere fulfilment of our duty; and in the second, from this consideration, that throughout the boundless universe, there is but one supreme and universal Agent; that goodness, however distinguished, or wherever found, whether in the most virtuous of the human race, or raised and elevated in the most exalted arch-angel, are mere emanations of his glory, who dwells in light inaccessible; whose majesty ineffable, no created being can approach! "Why callest thou me good?" said our blessed Lord, "there is none good but one, that is God!" If such was the humility of him "who did no sin," whose obedience was perfect, "without spot, and blameless;" with what sentiments should we contemplate our own imperfect attainments? What should we think of that goodness of ours, which is ever subject to intermission and defect; and which, "as the morning cloud, and as the early dew," soon passeth away?

We may observe, that although Christ clearly foresaw, and faithfully forewarned his disciples, that persecution,
contumely, and death in its most dreaded forms, would generally be the result of their faithful adherence to him; yet that he promises them, first, safety in the dreadful ruin which was coming on their country;—secondly, the gifts of the holy spirit, which would issue "in peace and joy, and believing;"—and lastly, the sure and certain possession of a blessed and glorious immortality. The two first we know were remarkably fulfilled; the disciples, attending to their Master's warning, did escape from Jerusalem before it was besieged; the gifts of the spirit were dispensed on the day of pentecost, and the attendant blessings fully experienced; and we have in the glorious remuneration of Christ himself, through whose agency these gifts were administered, a faithful pledge that the third promise also would eventually be fulfilled.

But was it to the disciples of that day alone, that this precious promise appertained? No; blessed be God, to us also is the promise given, "of the life which now is, and of that which is to come"—not however to him "who worketh unrighteousness, and obeyeth not the truth;" not to him who is a mere nominal Christian, from the accidental circumstance of his having been born in a Christian country; not to the professor of any system of speculative opinions as such, but to him, and to him only, who has truly imbibed the Christian spirit; who has added to "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." "If these things be in him, and abound," wherever he may live, or by what ever name distinguished, we have the word of an apostle, that "an entrance shall be ministered unto him abundantly, into the everlasting kingdom of our Lord and saviour Jesus Christ." 2 Petcr i. 5—8—11.
SECTION XLII.

Parable of labourers in the vineyard—The ten lepers—The Pharisees inquire when the kingdom of Christ should come—Jesus foretells his own sufferings and death—Encouragement to prayer—Parable of the widow and unjust judge—Of the Pharisee and Publican, Matt. xx. 1—17. Mark x. 32. Luke xvii. 11—25; xviii. 1—14. Reflections,

"FOR the kingdom of heaven is like an householder, who went out early in the morning to hire labourers into his vineyard. And when he agreed with the labourers for a penny a-day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market place, and said unto them; 'Go also into the vineyard: and whatsoever is right I will give you.' And they went. Again he went out about the sixth and ninth hour, and did in like manner. 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 evening was come, the lord of the vineyard saith unto his steward, 'Call the labourers and give

1 "standing idle;"—without work, unemployed. The same Greek term applied to the earth, signifies uncultivated. This parable relates wholly to the Apostles, their ambition and disputes. Not the first called, but the most zealous should be most approved.

2 "is right," &c.—equity was to be the rule of recompense; it must therefore be supposed, that the last did equal work in onetwelfth of the time. Perhaps Paul was an instance of this.
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them their hire, beginning from the last unto the first.' And when they came who 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 good man of the house, saying, 'These last have worked but one hour, and thou hast made him equal unto us, who have borne the burden and heat of the day.' But he answered one of them and said, 'Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and depart: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?' Thus the last shall be first, and the first last: for many are called, but few are chosen.'

And they were in the way going up to Jerusalem, and Jesus went before them, and they were amazed, and as they followed were afraid. And as he went to Jerusalem, he passed through the midst of Samaria and

3 "equal unto us," &c.—viz. to those apostles who valued themselves on being called first, or thought too highly of themselves on that account; perhaps it might be meant particularly for the sons of Zebedee, who might value themselves on having been taken with Peter to behold the transfiguration, and whose mother ministered to Jesus. Mark xv. 40.

4 "with mine own;"—in my own concerns.

5 "first last;"—a comparative proposition in the Hebrew style, in the form of two independent ones.

6 "are called;"—not all who are called will be approved; the called, are many; the chosen, i.e. the approved, few. Luke xxiii. 25. A general proverb,—not all who are in the same circumstances, will equally approve themselves faithful.

7 "chosen,"—elected; an elect present, is a choice present—something excellent. Wisdom iii. 9. The elect, are those who trust in God, who are constant in the love of God. Ib. iv. 15.
Galilee. And as he entered into a certain village, there met him ten men that were lepers, who 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 show yourselves unto the priest." And it came to pass, that as they were going, they were healed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell on his face at the feet of Jesus, giving him thanks: and he was a Samaritan. And Jesus answered and said, "Were there not ten cleansed? but where are the nine? There are not found that have returned to give glory to God, save this stranger." And he said unto him, "Arise, go thy way; thy faith hath made thee whole;"

Now having been asked by the Pharisees when the kingdom of God was to come, he answered them and said, "The kingdom of God cometh not with outward show. Nor will men say, 'Lo, he is here!' or, 'Lo, he is there!' for behold the kingdom of God is within you."

Then he said to the disciples, "The days will come when ye shall desire one of the days of the son of man, and will not behold it. And they shall say to you, see he is here, or, see he is there, go not after them, nor follow them. For as the lightning, that lighteth out of the one part under heaven, shineth to the other part under heaven; so will also the Son of Man be in his day, But first he must suffer many things, and be rejected by this generation." And he spake a parable unto them, to

8 "this stranger."—The care which Christ took to remark the faith and good dispositions of strangers, who were not of the Jewish nation, is very observable, and would have a great tendency to lessen the prejudices of his countrymen against strangers.

9 "within you."—The kingdom of the Messiah will not be erected for the subdual of this or that nation; within and upon your own nation will its throne be erected."
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this end, that men 10 ought always to pray 11 and not to be weary: saying, "There was in a certain city a judge, who feared not God, nor regarded man: and there was a widow in that city; and she came unto him saying, 'Judge my cause against mine adversary.' And he would not for a time; but afterwards he said within himself 12, 'Though I fear not God, nor regard man; yet because this widow troubleth me, I will judge her cause, lest by her continual coming she weary me.' And the Lord said, 'Hear what the unjust judge saith.' And will not God execute judgment in behalf of his own elect, who cry day and night unto him, though he bear long with them? I tell you that he will speedily execute judgment in their behalf. Nevertheless when the son of man cometh, shall he find faith on the earth?" 13 And he

10 "that men;"—the men of that country, and of that age, considered in their peculiar circumstances, with respect to the kingdom of the Messiah.

11 "always to pray," &c.—habitually to commit their cause to God, and not to despair. The design of this parable, was to support the disciples under persecution, with the hope, that Christ would come to the destruction of that power which opposed his gospel, and to their deliverance. See the Epistles, where the phrase, "the Lord is at hand," occurs in like connexion.

12 "said within himself."—A Hebrew way of expressing, that notwithstanding his total disregard both of God and man, he would do, in order to avoid a greater trouble, what a due regard to these ought to have dictated.

13 "on the earth,"—in the land. The believing Hebrews were in great danger of being wearied out by their persecutions and distresses. Perhaps the expectation of the coming of Christ, to the destruction of Jerusalem, is particularly referred to here, as in danger of being lost. Compare 2 Pet. iii. 4. The trial, Christ tells them, would be great, but that his religion should not be extinguished by the severest persecutions.
spake this parable also to some who boasted 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: 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I pay tithes of all I possess.' And the publican, standing afar off, would not lift up his eyes to heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.' I say unto you, This man went down to his house, justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted."

14 "I fast," &c.—Neither of these things were enjoined by the law. With respect to tithes, see Deut. xiv. 22, 23. It did not extend to mir, anise, &c. nor to any thing but the increase of those particulars which it comprehended under seed sown in the field.

REFLECTIONS.

WE cannot but be especially struck with one peculiar excellence of the preaching of Christ, that although it generally, if not always, arose out of the peculiar situations in which he was from time to time placed, and had particular reference, either to the proofs of his own divine mission, to the vices, failings, and prejudices of his countrymen, or to the momentous events which the providence of God was then leading on, yet, that they failed not at the same time, to convey and enforce those
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general principles of piety and virtue, which are of equal importance at all times, and to all persons, and which are fully adequate to conduct the way-faring man, equally with the profound philosopher, to honour, glory, and immortality. A most important lesson this to future ministers of his gospel; who, in imitation of their honoured Master, ought always to have the actual situation of their people in view. It is not enough, in order to reform and do them good, that the discourse be eloquent; that the general sentiments it contains, be accurate and just; it should also be suitable to their peculiar circumstances, their respective attainments, and their real wants; and where these are duly considered, more effect will be produced, and more real good done, even by the desultory declaimer, than by the man of deepest learning and most universal science, who is inattentive to them. Does not this supply an effectual answer to the question so frequently asked—why not read a good printed sermon, rather than preach an indifferent one of your own composing? The one, it may be replied, must be cold and official—the other, may come warm from the heart.

The foregoing section supplies a series of instances of the truth of our first reflection. The parable of the householder, although peculiarly applicable to the little jealousies of the apostles, is not less instructive to all future teachers; whose chief solicitude should be, not who shall receive the greatest wages, but who can do the greatest good. The praise bestowed on the Samaritan leper, although directly pointed at Jewish prejudices, is not less applicable to those of Christians. The Jews were the orthodox of that day, yet we here see that the humble worshipper on mount Gerizim, having cultivated a pious and a grateful heart, is preferred before them. The same observation applies to the exhortation to pray.
always; which, although of the greatest importance to the inhabitants of a country, like that of Judea, destined to certain destruction, yet is it equally true at all times, and in all circumstances, that a constant habitual devotedness of the heart to God, is our only sure anchor of hope and confidence. And in like manner the parable of the Pharisee and Publican, notwithstanding it was peculiarly adapted to these deceitful and proud leaders of their deluded countrymen, yet does it to all ages convey this important truth, that contrition for past transgressions, and humility respecting present attainments, are more acceptable in the sight of God, than a hecatomb of legal observances, and of unrequired works of supererogation.
SECTION XLIII.

Jesus goes to Jerusalem at the feast of tabernacles—Teaches in the temple—Great disputes among his hearers respecting him—The chief priests send officers to take him—They do not execute their office—Nicodemus intimates the unlawfulness of judging without trial. John vii. 10—53; viii. 1. Reflections.

WHEN the brethren of Jesus were gone up to the feast, then went he also up unto the feast, not openly but as it were in secret. Then the Jews sought him at the feast, and said, "Where is he?" And there was much murmuring among the multitudes concerning him: and some said, "He is a good man:" others said, "Nay; but he deceiveth the people." However, no man spake openly of him for fear of the Jews. Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marvelled, saying, "How knoweth this man letters, having never learned?" Jesus answered them and said, "My doctrine is not mine, but his who sent me. If any man will do his will, he shall know concerning the doctrine, whether it be from God, or whether I speak of myself. Whoever speaketh of himself, seeketh his own glory: but whoever seeketh his glory who sent him, he is true, and no unrighteousness is in him. Did not Moses

1 "murmuring:"—private dispute.
2 "of myself;"—as if Christ had said, "If ye really are desirous of doing the will of God, ye shall not be left in an incapacity of knowing what it is; I will give you a test by which ye may know that God hath sent me." The test follows in the next verse.
3 "unrighteousness,"—falsehood, or deceit. That the term unrighteousness in this place should be so restricted, appears hence, that it is opposed to truth.
give you the law, and yet none of you keepeth the law? Why go ye about to kill me?” The multitude answered and said, “Thou hast a demon: who goeth about to kill thee.” Jesus answered and said unto them, “I have done one work, and ye all marvel at it: Moses gave you circumcision, not that it is from Moses, but from the Fathers: and ye on the Sabbath-day circumcise a man. If a man on the Sabbath-day receive circumcision, that the law of Moses may not be broken, are ye angry at me because I have made a man altogether well on the Sabbath-day? Judge not according to appearance, but judge righteous judgment.” Then said some of the inhabitants of Jerusalem, “Is not this he whom they seek to kill? but lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed, that this is the very Christ? However, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.” Then cried Jesus in the temple, as he taught,

4 “demon,”—i.e. thou art mad: the people did not know the designs of their rulers.
5 “one work;” —‘I did but one work.’
6 “and ye all marvel;”—and do ye all marvel at it?
7 “a man altogether well,” &c.—rather, “a whole man sound.”
8 “appearance;”—partially, according to prejudice.
9 “righteous judgment;”—equitably, according to the testimony of the miracle.
10 “seek to kill;”—these people knew the designs of their rulers, of which the others were ignorant.
11 “Do the rulers know,” &c.—do they really perceive? have they decided that this is the very Christ? have they changed their mind?
12 “whence he is;”—referring probably to the prophecy of Daniel vii. 13, which they misunderstood.
saying, "Ye both know me," and ye know whence I am, and I am not come of myself, but he that sent me is true, whom ye know not. *But* I know him, for I am from him, and he hath sent me." Then they sought to apprehend him, but no man laid hands on him, because his hour was not yet come. And many of the people believed in him, and said, "When Christ cometh will he do more miracles than these which this man hath done?"

The Pharisees heard that the people murmured these things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, "Yet a little while I shall be with you, and *then* I shall go unto him that sent me. Ye will seek me and will not find me, and where I shall be thither ye cannot come." Then said the Jews among themselves, "Whither will he go that we shall not find him? Will he go to the dispersed among the Gentiles, and teach the Gentiles? What words are these which he said,

13 "ye both know me," &c.—"Do you know me and whence I come? yet I am not come of myself, and moreover he that sent me is true, whom ye credit not, and of whom your knowledge, in comparison of mine, is very defective. I have given proof of that mission by my miracles."

14 "was not yet come."—The season chosen by Providence, for his sufferings and death, was not yet arrived: these events were not to take place till the next passover.

15 "then said Jesus," &c.—Jesus knew the design of those who intended to take him, and therefore added what follows.

16 "Ye will seek me," &c.—A time of distress is coming, when ye shall in vain seek me to deliver you—referring to the solicitous anxiety of the Jews for the coming of the Messiah during their last troubles.

17 "ye cannot come,"—"to hurt me."

18 "the Gentiles,"—they could hardly think that he would teach the Gentiles; they must rather refer to the Jews dispersed among them, as the words seem to indicate,
Ye shall seek me and will not find me: and where I shall be thither ye cannot come?"

Now on the last day, which is the great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink. He who believeth on me, as the scripture hath said, from his belly shall flow rivers of living water." (Now he spake this of the spirit, which they that believe on him were to receive: for the holy spirit was not yet given, because Jesus was not yet glorified.) Many of the people therefore, when they heard these words, said, "Of a truth this is the prophet." Others said, "This is the Christ." But some said, "Doth the Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and from the town of Bethlehem, where David was?" So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

19 "If any man thirst," &c.—"If any man desire to obtain the blessings of the Messiah's kingdom, let him become a disciple of mine."

20 "from his belly," &c.—his heart, the inward man, his spirit, himself. See Eccles. li. 21, where the same Greek word is translated heart.

21 "shall flow rivers,"—i. e. 'he shall enjoy the gifts of the holy spirit in such abundance, as to communicate them to others.'

22 "was not yet glorified."—These gifts of the spirit were not to be dispensed, till Jesus should be constituted the Son of God.

23 "This is the Christ."—That the Jews expected a distinguished prophet, every where appears. 1 Maccabees xiv. 41. "The Jews were well pleased that Simon should be their high priest for ever, until there should arise a faithful prophet:" i. e. the high priesthood should continue in his family, and not pass from thence, till this prophet should arise.
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Then came the officers to the chief priests and Pharisees, and they said unto them, "Why have ye not brought him?" The officers answered, "Never man spake like this man." Then answered them the Pharisees, "Are ye also deceived? Have any of the rulers of the Pharisees believed on him? but this people who knoweth not the law are accursed." Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) "Doth our law judge any man, unless it first hear him, and knows what he doeth?" They answered and said unto him, "Art thou also of Galilee? Search and look, for out of Galilee ariseth no prophet." And every man went unto his own house: but Jesus went unto the mount of olives.

24 "never man," &c.—The knowledge of their thoughts shown in this conversation, (see verse 33,) might be one principal cause of this exclamation.

REFLECTIONS.

WE find the people of the Jews for ever fluctuating in their opinion, respecting the divine mission of Christ: struck and overawed by the splendour of his miracles, astonished at his wisdom, and affected by his benevolence; yet blinded, at the same time, by ignorance, and enchained by the power of prejudice, they were unable to decide on this question, of all others the most momentous, and which involved in it nothing less than the prosperity or ruin of both their temporal and eternal interests. On this subject the public mind was extremely
agitated on his arrival at Jerusalem at the feast of tabernacles, where, notwithstanding we are told that many believed on him; and such is the force of truth, that little doubt can remain of his having then been publicly acknowledged for their Messiah, had it not been for the insidious conduct of their artful and interested leaders. These persons foresaw the downfall of their own power as the consequence of his being accepted, and in comparison with this, they little regarded what might eventually be the fate of their unhappy country.

Our Lord knowing well what was passing in their minds, and that they meant to bring forward again their former accusation, of his having broken the sabbath, in the cure performed at the pool of Bethesda, anticipates their design; merely however in the way of allusion to that event, but which they, being conscious of their own evil intentions, would thoroughly understand. He appeals to the criterion established by Moses, of a true prophet. Deut. xviii. 22. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor cometh to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously." This appeal is in the way of induction;—he had performed many miracles—miracles are a species of prophecy—the event which he had predicted respecting these, had invariably come to pass, therefore he was a true prophet—how then were they justified in seeking his life?

It is remarkable, that throughout the whole of this chapter, the replies of Christ are generally addressed to the thoughts and secret intentions of his hearers, rather than to the sentiments they actually expressed: how striking to them this must have been, we see in the effect produced by it;—"never man," say the officers who were sent to seize him; "never man spake like this man!"
This very circumstance however, in our Lord's discourse, which at the time constituted one of its chief excellencies, must necessarily involve it in considerable obscurity to persons far removed from the scene of action, and especially if they do not pay particular attention to the characters, views, prejudices, and opinions of the persons particularly implicated; yet even here, as indeed every where else, when duly examined, the wisdom of God is eminently conspicuous: for this very obscurity, necessarily arising out of these very peculiar circumstances, and taking place in consequence of them, decidedly proves that the conversation did actually pass, consequently that the narrative is genuine; and that the gospel history is indeed the truth of God, and worthy of all acceptation.
SECTION XLIV.

Jesus teaches in the temple—A woman brought to him taken in adultery—Jesus the light of the world—The Pharisees dispute his authority—He defends his divine mission. 

John viii. 2—59. Reflections.

AND early in the morning Jesus came again into the temple, and all the people came to him; and he sat down and taught them. And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they say unto him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou?" This they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. But 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." And again he stooped down, and wrote on the ground. But they having heard this, and being convicted by their conscience, went out one by one, beginning at the eldest even unto the last; and Jesus was left alone, and the

1 "Scribes and Pharisees;"—equal to, the Sanhedrim.

2 "without sin;"—"without the same sin." What an idea does this give of the general profligacy!

3 "left alone;"—i.e. without interrogators; alone, except with those who were previously with him when her accusers brought the woman before him.
woman standing in the midst. Now 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?4” And she said, “No man, Lord.” And Jesus said unto her, “Neither do I condemn thee: go and sin no more.” Then spake Jesus6 again unto them, saying, “I am the light7 of the world, he who followeth me shall not walk in darkness but shall have the light of life.” The Pharisees therefore said unto him, “Thou bearest record of thyself, thy record is not true.” 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. Ye judge8 according to the flesh, I judge no man. And yet if I judge9, my judgment is true, for I am not alone, but I and the Father who sent me. It is also

4 “hath no man condemned thee?”—This implies, that those who brought her to him, had power to judge and to condemn by a sentence of death.

5 “Neither do I,” &c.—‘pass judicial sentence on thee.’ See an excellent note, by Bishop Pearce, on this passage, vol. i. p. 117, 118.

6 “then spake Jesus,” &c.—He now resumed the discourse in which he was engaged, when the woman was brought before him.

7 “I am the light,” &c.—Being early in the morning, it is highly probable that the sun had just risen.

8 “Ye judge,” &c.—‘Ye reject me on account of my lowly appearance: actuated by worldly principles, ye condemn me as a false pretender—at present I condemn no man.’

9 “And yet if I judge,” &c.—‘Yet when I shall condemn those who refuse to receive me, my condemnation will be just, because I am not alone in that judgment: he is with me who hath shown himself to be my Father, in the power and authority, and in the evidences of that authority with which he hath sent me.’
written in your law, that the testimony of two men is true. I bear witness of myself, and the Father who sent me beareth witness of me." Then said they unto him, "Where is thy Father?" Jesus answered, "Ye neither know me nor my Father; if ye had known me, ye would have known my Father also." 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. Then said Jesus again unto them, I go my way, and ye will seek me, and will die in your sins: whither I go ye cannot come." Then said the Jews, "Will he kill himself because he says, 'Whither I go, ye cannot come.'" And he said unto them, "Ye are from beneath, I am from above; ye are of this world; I am not of this

10 "and the Father who sent me beareth witness of me;"—viz. in the indubitable proofs of a divine mission, to be deduced from the miracles he enables me to perform.

11 "Ye neither know me," &c.—"This very question (viz. Where is thy Father?) shows evidently, that your understandings are blinded by worldly prejudices: you do not know me to be the Messiah; had ye known me to be the sent of God, ye would have known also, that he owns himself my Father in his kind regards, and honourable testimony to me.

12 "I go my way," &c.—"I go away ere long, and shall not be among you, and ye will seek a deliverer from your troubles, and will find none; ye will not be among those whom I shall save from their sins; in vain will ye seek my help and protection, it will be too late, the door of the marriage-chamber will be shut.

13 "Ye are from beneath;"—"Ye are of this world, influenced by worldly motives and prospects.

14 "I am from above," &c.—"I am come with a divine commission—my doctrine and kingdom, its sanctions and rewards, are spiritual."
world. I said therefore\(^\text{15}\) unto you that ye will die in your sins: for if ye believe not that I am he, ye will die in your sins." Then said they unto him, "Who art thou?" And Jesus saith unto them, "Even the same that I said unto you from the beginning\(^\text{16}\). I have many things to say and to judge of you\(^\text{17}\), but he\(^\text{18}\) who sent me is true: and I speak\(^\text{19}\) to the world those things which I have heard from him." They understood not that he spake to them of the Father. Then said Jesus unto them, "When ye have lifted up\(^\text{20}\) 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. And he that sent me is with me: the Father hath not left me alone, because I do always\(^\text{21}\) those things that please him."

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\(^{15}\) "I said therefore," &c.—' From the known operation of these causes, therefore, it was that I said, that you would be hindered from believing in me; that you would die in your sins, (ver. 21,) i.e. that you would bring upon yourselves those heavy judgments and calamities in which ye will perish; for this will be the inevitable consequence of your not believing that I am what I am.'

\(^{16}\) "from the beginning;"—viz. of this morning, or from the beginning of this discourse, (see verse 12,) viz. the light of the world—' I am, what I have already told you.'

\(^{17}\) "judge of you;"—rather, to say concerning you, and to condemn. See note 9.

\(^{18}\) "but he;"—moreover he, &c.

\(^{19}\) "and I speak;" &c.—' and I deliver his truth.'

\(^{20}\) "When ye have lifted up," &c.—As if Christ had said, ' After my exaltation, ye shall have abundant evidence, that I am what I am, and that I do nothing of myself.' Or thus; ' That I am one who doeth nothing of himself.' This clause is perhaps exegetic of the former.

\(^{21}\) "I do always," &c.—" The Father favours and protects me, because I obey him.'
As he spake these words many believed in him. Then said Jesus to those Jews who believed in him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." They answered him, "We are Abraham's offspring, and were never in bondage to any man; how sayest thou, 'Ye shall be made free?'" Jesus answered them, "Verily, verily, I say unto you, whosoever comitteth sin, is the servant of sin. And the servant abideth not in the house for ever: but the son abideth ever. If the son therefore shall make you free, ye will be free indeed. I know that ye are Abraham's offspring: but ye seek to kill me because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your

22 "word;"—doctrine.

23 "'make you free;"—viz. 'from the law of Moses, and Jewish ceremonies and services; free from the fear of death; free from the bondage of those sins which will be the ruin of your country.'

24 "Abraham's offspring." &c.—Perhaps mistaking what he said of being lifted up, as signifying a temporal kingdom.

25 "in bondage to any man:"—they must speak of private and personal, not of national servitude.

26 "And the servant," &c.— As the hired servant is only a temporary inhabitant in the house of his master; so in like manner, whosoever of you are the servants of sin, will be cast out of the family of God, and from your native land.'

27 "shall make you free."—This perhaps refers to a custom in some cities of Greece, and elsewhere, by which the son and heir had a power of adopting brethren, and giving them the privileges of the family.

28 "hath no place in you;"—gains no ground.

29 "my Father," &c.—It is evident that this language is highly figurative. Jesus was the Son of God, inasmuch as he made the example of God his model; they were the children of the devil, inasmuch as they made him their model.
father." 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. But now ye seek to kill me, a man that hath told you the truth which I have heard of God: Abraham did not act thus. Ye do the deeds of your father." Then said they to him, "We are not born of fornication: we have one Father, even God." Jesus said unto them, "If God were your father ye would love me, for I proceeded forth, and came from God, neither came I of myself but he sent me. Why do ye not understand my discourse? even because ye cannot hearken to my word. Ye are of your father the devil, and the desires of your father ye will do; he was a murderer from the beginning, and 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 liars. And because I tell you the truth, ye believe me not.

30 "of fornication."—"There are none here but the legitimate sons of Abraham, without any intermixture of Gentile families; and we are therefore, in an appropriate sense, the children of God."

31 "If God were your father," &c.—"Ye would imitate God, who shows that he loves me, giving evidence of it in the miracles which he enables me to work."

32 "I proceeded forth," &c.—"I act solely under his authority."

33 "he sent me."—See the criterion established by Moses, Num. xvi. 28; "And Moses said, Hereby shall ye know that the Lord hath sent me to do all these works," &c.

34 "my discourse?"—"Whence is it that ye do not understand that discourse? (ver. 37.) that ye cannot give ear to my word? Compare verses 37, 47.

35 "will do;"—are willing; disposed to do.

36 "And because;"—rather, And though I tell you the truth, &c.
Which of you convinceth me of sin?\(^{37}\) And if I say the truth, why do ye not believe me: He that is of God, hearkeneth to God's words;\(^{38}\) ye therefore hearken not, because ye are not of God.

Then answered the Jews and said unto him, "Say we not well, that thou art a Samaritan,\(^{39}\) and hast a demon? Jesus answered, "I have not a demon: but I honour my Father,\(^{41}\) and ye dishonour me. But I seek not mine own glory, there is one who seeketh it\(^{42}\) and judgeth. Verily, verily, I say unto you, 'If a man keep my words, he shall never see death.'" Then said the Jews unto him, "Now we know that thou hast a demon. Abraham is dead and the prophets also, yet thou sayest, 'If a man keep my words he shall never taste of death.' Art thou greater than our father Abraham that is dead? and the prophets are dead also: whom makest thou thyself?" Jesus answered, "If I honour myself\(^{43}\) my honour is nothing: it is my Father who honoureth me, of whom ye say, that he is your God: yet ye have not known him, but

\(^{37}\) "convinceth me of sin;"—'convicteth me of such sin, viz. of falsehood and insincerity, of sin against the truth.' 1 Pet. ii. 22.

\(^{38}\) "hearkeneth to God's words," &c.—As if Christ had said, 'A person of genuine piety would inquire into the evidences of my mission; ye do not believe in it, because ye are not of that character.'

\(^{39}\) "a Samaritan;"—'an asserter of falsehoods, as the Samaritans are.'

\(^{40}\) "and hast a demon;"—'which makes thee utter such a falsehood as to say that we are not of God.'

\(^{41}\) "I honour my Father;"—'not myself, therefore I am not an impostor, and for that reason ye dishonour me.'

\(^{42}\) "who seeketh it," &c.—'who seeketh my honour, and will establish it in your condemnation and destruction.'

\(^{43}\) "If I honour myself;"—'If I alone honour myself.'
THE LIFE OF CHRIST.

I know him 44, and if I should say, 'I know him not,' I should speak falsely like you; but I know him, and keep his words 45. Your father Abraham rejoiced 46 to see my day, and he saw it 47 and was glad. Then said the Jews unto him, 'Thou art not yet fifty years old, and hast thou seen Abraham?' Jesus said unto them, 'Verily, verily, I say unto you, before Abraham was, I am 48.'

44 'I know him.'—' Ye know him not; ye have no knowledge of him compared with mine.'
45 'Keep his words;'- i.e., 'do according to his will.'
46 'Rejoiced;'-earnestly desired.
47 'and he saw it,' &c.—viz. 'in the prediction of so great a blessing to descend from him, and was made happy in the prospect.'
48 'I am.'—'It should have been rendered, I am he, viz. the Christ. Compare verses 24, 28; chap. xiii. 19; Mark xiii. 6; Luke xxi. 8; Matt. xxiv. 5. In these various passages the translators have supplied he or Christ. Verse 12, Christ calls himself, the light of the world, as the prophets had often called him. Verse 24, he says, if ye believe not that I am he, (i.e. the Christ) ye shall die in your sins. Verses 28, 9, he speaks of himself as the Christ and favourite of God, and gives the reasons why he is so. Verse 40, he styles himself 'a man that had told them the truth which he had heard of God;' that is, 'a prophet.' Verse 54, he appeals to the miracles by which the Father honoured him as a proof of his being the Christ. It is therefore his character as the Messiah, his commission and authority from God, and not his pre-existence, that is the point in question. Our Lord says nothing more here, than that his commission was determined by God, before Abraham had a being; that he was foreknown and beloved of God before the foundation of the world. The prophets, therefore, speak of him as existing; they saw his glory, they had his spirit, which foretold to them his sufferings and subsequent glory. 2 Tim. i. 9, 'Who hath saved us,' &c. 'according to his own purpose and grace, which was given us in Christ Jesus before the world began.' 1 Pet. i. 20. 'Fore-ordained before the foundation of the world, but was manifest in these last times.' To be manifested, stands opposed here, to the being fore-ordained in the Divine
Then took they up stones to cast at him: but Jesus concealed himself and went out of the temple, going through the midst of them, and so passed by.

Divine decrees, having a figurative existence, but not yet a real one. John xii. 41. "These things said Isaiah when he saw his glory, and spake of him." 17, 24. "That they may behold my glory which thou hast given me." In these passages, and many others, events which were determined in the Divine decrees, are spoken of as having actually taken place.

REFLECTIONS.

So many of the ideas which supply subjects for reflection, have been suggested in the foregoing notes, that we shall at this time merely confine ourselves to one or two remarks. How earnestly to be deprecated, by all who wish to attain true excellence of character, are the cravings of extravagant ambition and the inordinate love of power! To these causes, as we have already frequently remarked, as to their source, may uniformly be traced that malignant persecuting spirit by which our Divine Master was perpetually assailed by the Jewish rulers: The mode of attack indeed is often changed, but the temper from whence the assaults originate, is uniformly the same. With what wisdom and calmness does he elude the artful snare which the Jewish sanhedrin had laid for his destruction in the temple, on the question of the woman taken in adultery? And with what dignity, after this interruption, does he afterwards resume the discourse on which he had just before entered? availing
herself probably of the rising sun, beautifully illuminating that magnificent edifice, to declare to the people, that as this luminary gave light and animation to the material, so was he in like manner destined, in the counsels of Supreme Wisdom, to give light and vigour, to the moral, intellectual, and spiritual worlds!

Again, as the sacred records are the only medium by which this Divine light can be transmitted to us, of what importance it is, that laying aside all bitterness and party spirit, they should be fairly and honestly interpreted? If the ellipsis in the Greek phrase translated I am, is supplied by the pronoun he, or by the phrase Christ, or Messiah, in other places, signifying his destined existence in the counsels of him, with whom "one day is as a thousand years, and a thousand years as one day;" wherefore has it happened, if not the effect of prejudice, or to serve the purpose of reputed orthodoxy, that the italic words are not also supplied in the 58th verse of this eighth chapter? One would think, that if truth alone had been the object, these misrepresentations, so likely to mislead the unlearned and unwary, had never been suffered to obtain.

When will the happy time arrive, that the real object of the gospel dispensation, the glorious object of bringing in "an everlasting righteousness," shall be fully understood and duly appreciated by all sects and parties? When will the time arrive, that we shall hear no more of the invidious distinctions and bitter animosities which have so long been the disgrace of our common Christianity? When we shall no longer hear the vain boasting, "I am of Paul, and I of Apollos," but shall give the right hand of fellowship to all those who acknowledge him as their Lord and Saviour," whom God hath made unto us, "wisdom, sanctification, and redemption." 1 Cor. i. 30.
SECTION XLV.

Jesus gives sight to a man at Jerusalem who had been born blind—The people astonished—The Pharisees alarmed—Endeavour to invalidate the fact—The parents examined—The man behaves with great firmness—Is put out of the synagogues—Acknowledges Jesus to be the Messiah.

JOHN ix. 1—41. Reflections.

AND as Jesus passed by, he saw a man that had been blind from his birth. And his disciples asked him saying, "Master, who sinned⁠, this man or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents; but that the works of God might be made manifest in him. I must work the works of him that sent me while it is day: the night cometh, when no man can work. While I am in the world, I am the light of the world." When he had thus spoken, he spat on the ground⁠, and made clay of the spittle, and

1 "who sinned," &c.—This is one instance of a miracle wrought against a particular prejudice, such as is implied, (Luke xiii. 1,) respecting those Galileans, whose blood Pilate mingled with their sacrifices; a prejudice growing out of what we often observe in the general laws of nature, and of what we deduce from thence concerning the moral character of God.

2 "spat on the ground," &c.—Fasting spittle, says Maimonides, is forbidden to be put on the eye on the Sabbath. This was done by Jesus on the sabbath, about six months before his death. By means of this apparatus it was made necessary for the man, by obeying Christ in going to Saloam to wash, to show his faith, which he had not before manifested, not having asked the favour; and perhaps likewise to excite inquiry in those who should observe him.
anointed the eyes of the blind man with the clay. And said unto him, "Go wash thyself in the pool of Siloam, (which is by interpretation, Sent,) he departed therefore, and washed himself, and came seeing. The neighbours therefore, and they that before had seen him that he was blind, said, "Is not this he who sat and begged?" Some said, "This is he." And others said, "He is like him." But he said, "I am he." Therefore said they unto him, "How were thine eyes opened?" He answered and said, "A man, called Jesus, made clay and anointed mine eyes, and said unto me, 'Go to the pool of Siloam and wash thyself': I went and washed myself, and I received my sight." Then said they unto him, "Where is he?" He said, "I know not."

They bring him to the Pharisees, who had been blind. Now it was the Sabbath, when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him, how he had received his sight. And he said unto them, "He put clay on mine eyes, and I washed, and I do see." Wherefore said some of them, "This man is not of God, because he keepeth not the Sabbath." Others said, "How can a sinner do such miracles?" And there was a division among them. They say to the blind man again, "What sayest thou of him, since he hath opened thine eyes?" He said, "He is a prophet." But the Jews did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight. And they asked them, saying, "Is this your son of whom ye say that he was born blind? how then doth he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind: but by what means he now seeth, we know not: or who hath opened his eyes, we know not; he is of age, ask him: he will speak for him-
These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess Jesus to be the Christ, he should be put out of the synagogue. Therefore said his parents, “He is of age, ask him.” Then again they called the man that had been blind; and said unto him, “Give God the praise: we know that this man is a sinner.” He answered and said, “Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.” Then said they to him again, “What did he to thee? how opened he thine eyes?” He answered them, “I have told you already, and ye did not hearken: wherefore would ye hear it again? would ye also be his disciples?” Then they reviled him and said, “Thou art his disciple; but we are disciples of Moses. We know that God spake to Moses: but we know not whence this man is.” The man answered and said unto them, “Why herein is a marvellous thing, that ye know not from whence he is, and ye he hath opened mine eyes. Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth his will, him he heareth. From the beginning of the world was it not heard that any man opened the eyes of one born blind. If this man were not of God, he could do nothing, ” They answered and said unto him, “Thou wast altogether born in sins, and dost thou teach us?” and they cast him out of their synagogues. Jesus heard that

3 “Give God the praise.”—This does not mean, as is commonly imagined, Give God the praise for thy cure; the import is, glorify God by confessing ingenuously the truth. This was a form of adoration; compare Joshua vii. 19, where it is used to induce Achan to confess his guilt in relation to the accursed thing.

4 “and yet;”—although,
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They had cast him out; and when he had found him, he said unto him, "Dost thou believe in the Son of God?" He answered and said, "Who is he, Lord, that I might believe in him?" Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee." And the man said, "Lord, I believe;" and he worshipped him. Then Jesus said, "For judgment am I come into this world, that they who see not, may see; and that they who see, may become blind." And some of the Pharisees that were with him, heard these words, and said unto him, "Are we blind also?" Jesus said unto them, "If ye were blind, ye would not have sin: but now ye say, 'We see;' therefore your sin remaineth."

5 "worshipped him;"—did obeisance to Jesus as the author of his cures, and acknowledged him to be the Messiah. (E.)

REFLECTIONS.

THE miracle of giving sight to the man born blind, taking place at Jerusalem, or in its near neighbourhood, under the immediate notice of the leading men among the Jews, seems to have occasioned them particular anxiety. They try, therefore, by every means in their power, to deny the fact, and to invalidate the evidence; but such is the force of truth, that a poor man, uninstructed, born blind, and compelled, for a maintenance, to beg by the way side, completely over-turns their deep laid schemes to detect him of falsehood. There is something peculiarly interesting in the good sense he dis-
covers; in the plain, yet conclusive mode of reasoning he adopts; and in the firmness and courage with which he maintains his ground. Afflictive as had been the circumstances of this poor man, and low and degrading as had been his situation, yet did he rank much higher in moral rectitude, and even in unsophisticated intellect, than these his proud and malignant inquisitors; and if he afterwards became the sincere disciple of Christ, which is highly probable, from the good dispositions and sound judgment which he showed on this occasion; far from looking back with regret on the trials he had endured, he would for ever have cause to bless the hand which had placed him in that humble station, rather than among the princes and rulers of this devoted country.

How strikingly do we see in this instance, that riches, rank, influence, and talents, if not really devoted to God and his truth, have a direct tendency to make truth our enemy. How solicitous were the Scribes and Pharisees to invalidate the evidence of this miracle; for they well knew, that if its validity were admitted, the claim of Jesus to be the Messiah, would follow as the consequence. These men were probably not averse to the practice of those virtues, which did not interfere with their ruling passion, nay, there are some apparent virtues, to which their love of popularity and applause might even stimulate; generosity, for instance, or charity, where the deed was of such notoriety; as to be publicly acknowledged. But here lies the important difference between the man of this world, and the genuine disciple of Moses and of Christ; the former makes the good opinion of others the rule of his conduct, and is more or less virtuous according to the ascending or descending scale of the public moral barometer of the times in which he lives; the latter, steadily endeavours to regulate himself at all
times, and upon all occasions, without once inquiring what will be the influence on his prosperity or his fame, according to the will of God, as revealed in his word, and as written in legible characters on the pure, uncorrupted, unsophisticated heart.

But this is not all that we may learn from this interesting narrative. It teaches us, that even the passions, prejudices, and vices of men, may eventually become subservient to the general interests of true religion. Had not these corrupt rulers of a deluded, infatuated people, been stimulated to such a minute investigation, as issued in the demonstration of the reality of the miracle, we had wanted one proof at least, that the mighty works of Christ would bear the most strict examination, and that as they were the effect of the power, so also that all the circumstances of them were under the immediate guidance of infinite wisdom and goodness.
SECTION XLVI.

Christ the true shepherd—Criterion by which he may be distinguished from an imposter—He layeth down his life for the sheep—Dispute among the people concerning him. John x. 1—22. Reflections

"Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, that man is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hearken to his voice: and he calleth his own sheep by name, and leadeth them out. And when he bringeth forth his own sheep he goeth before them, and the sheep follow him: for they know his voice. Whereas a stranger will they

1 "sheepfold."—Christ was now near the temple, where sheep for sacrifice were pent up and kept, in order to be sold.

2 "To him the porter openeth."—This shows that Christ spake here of city conveniences for keeping sheep together, and not of sheepfolds in the country. The thief could not enter by the door, nor the shepherd himself open it, but the porter must let him in. Such places were to be hired in the market-place at Jerusalem.

3 "he calleth his own sheep," &c.—They gave names to their sheep, as we do to horses and dogs; and in like manner did the Greeks, according to Theocritus; and so do the modern Spaniards.

4 "and the sheep follow him."—Among the modern Spaniards the sheep follow their respective shepherds, and are never driven by them.
not follow, but will flee from him; for they know not the voice of strangers." This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that have come before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but to steal, and to kill, and to destroy: I am come that the sheep may have life, and that they may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth: and the wolf seizeth them and scattereth the sheep: and the hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known by mine; even as the Father knoweth me, and as I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring and they will hear my voice, and there shall be one flock

5 "thieves and robbers;"—false pretenders to be the Messiah. I come not like these impostors, to stir up war and foment sedition, under pretence of delivering you from the Roman yoke; therefore do not let their deceptions mislead and dispose you to distrust me.

6 "abundantly;"—in greater abundance; i.e. better pasture.

7. "other sheep," &c.—a prophecy respecting the admission of the Gentiles.
and one shepherd. For this doth my Father\(^8\) love me, because I lay down my life that I may take it again. No man taketh it from me, but I lay it down myself\(^9\). I have power\(^10\) to lay it down, and I have power to receive it again\(^11\). This commandment\(^12\) I have received from my Father.”

There was a division therefore again among the Jews because of these words. And many of them said, “He hath a demon and is mad; why hearken ye him?” Others said, “These are not the words of him that hath a demon; can a demon open the eyes of the blind?”

\(^8\) “doth my Father,” &c.—Perhaps the meaning is, “This evidence will there be of my Father’s love to me, that having laid down my life, I shall receive it again.”

\(^9\) “I lay it down myself.”—Had Jesus left Jerusalem, had he discarded Judas, had he changed his nightly retreat, he had been safe; but he said in Jerusalem, he retained Judas, he went to his usual retirement.

\(^10\) “power,” &c.—permission, privilege. So those who receive Christ have power, permission, warrant, privilege, to become the children of God—may be like God—immortal. John i. 12.

\(^11\) “I have power to receive it again.”—“It is not in your power to kill me, or to retain me in the grave. It is the will of my Father, that having laid down my life, I should rise again from the grave, to life eternal.”

\(^12\) “This commandment;”—viz. the precept to lay down my life, and the promise of recovering it.”
REFLECTIONS.

To warn this deluded people of the dreadful calamities which were fast approaching; to prepare his disciples for his own cruel sufferings and death; and to fit them for declaring the glad tidings of a future and immortal life, of which his own resurrection was to supply the example, and his subsequent exaltation to power and great glory, to afford the evidence, were subjects ever present to the mind of Jesus. In this great service he continues to avail himself of every surrounding object which could more forcibly illustrate to the minds of his numerous hearers, the momentous truths he was commissioned to deliver. Approaching the sheepfolds near the temple, knowing that the acceptance of him as their Messiah, was the only means by which his countrymen could escape impending destruction, he compares himself to a good shepherd, who places his sheep in a fold of safety, and thence leads them forth to ever living pastures. He then goes on to establish a criterion, by which they might distinguish the true shepherd from the false deceiver. The true shepherd, he tells them, would lay down his life for the sheep; that for their sakes, for their conviction, and to afford complete demonstration of his own resurrection from the grave, he who alone sustained that honoured character, would submit to the infamy and endure the torture of a public crucifixion; to the end that being thereby convinced of his divine mission, they might become joint inheritors with him in the gifts of the spirit, and heirs of eternal life.

Does the question occur, how far the future ministers of the gospel, or indeed how far Christians in general who
are really such, ought to imitate the example of Christ in submitting to privations and sufferings for the sake of others? The answer would probably be, that cases may, and do occur, in which it would assuredly be a duty; but that the extent and degree of privation or suffering, must depend upon the peculiar circumstances, out of which the duty takes its rise. One general rule however may fairly be laid down, that if in any instance, an indulgence which might in our case be innocent, should give encouragement to others in respect of whom it might not be innocent, to follow our example, we ought by all means to abstain from it. And for this we have the authority of an Apostle who admonisheth us "to take heed lest by any means our liberty should become a stumbling block to those that are weak." 1 Cor. viii. 9.
SECTION XLVII.

Jesus walks in Solomon’s porch—The Jews desire a positive answer whether he is really the Christ—He refers to his miracles—They attempt to stone him—He reasons with them—Some of them are convinced. John x. 22—42. Reflections.

NOW the feast of dedication was kept at Jerusalem, and it was winter 1. And Jesus walked in the temple in Solomon’s porch. Then came the Jews round about him, and said unto him, “How long dost thou keep us in suspense? If thou be the Christ, tell us plainly.” Jesus answered them, “I have told you, and ye believe not: the works which I do in my Father’s name, they bear witness of me. But ye believe not, because ye are not of my sheep. As I said unto you, my sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand. My Father that hath given them to me, is greater than all; and no man is able to force them out of my Father’s

1 “winter;”—stormy, rainy weather; about the beginning of December. It does not appear where Christ had passed the interval from the feast of tabernacles; viz. from the end of September: perhaps in Perea. The feast of dedication was kept in the ninth month from the beginning of the Jewish year, which commenced in March: it was instituted to commemorate the cleansing of the temple by Judas Maccabeus, after its pollution by Antiochus Epiphanes. 1 Macc. iv. 52—59.
hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus said to them, "Many good works have I shown you from my Father; for which of those works do ye stone me?" The Jews answered him saying, "For a good work we stone thee not, but for blasphemy, and because that thou, being a

2 "I and my Father are one;"—viz. the same thing. Christ had been speaking of the gift of eternal life, which he should dispense to his faithful followers; a promise, he tells them, which cannot be defeated, because the power of the Almighty Father, from whom he had received his commission, is engaged to make it good. He here goes on to say, that in respect to the fulfilment of that promise, it is exactly the same thing, whether God or Christ are said to be the bestowers of it. See ver. 38, where the same thing is proved, but expressed in different terms. Compare 1 Cor. iii. 8.

Bishop Newcome thus explains this passage: "I and my Father are one thing. To snatch my true-disciples out of my hand, would be to snatch them out of my Almighty Father's hand; because I and my Father are one; one in design, action, agreement, affection. See chap. xvii. 11, 21, 22. 1 Cor. iii. 8. The phrase is equivalent to that which occurs at the close of verse 38."

Dr. Campbell says, "The Greek word used, is not one person, but one thing, or the same thing. It might have been so rendered here, but the expression is too homely, in the opinion of some excellent critics, to suit the dignity of the subject. The greater part of foreign interpreters: Le Clerc, Mon père et moi sommes une seule chose. Port Royal, Simon, and Saci, Une meme chose. What is distinguished in the original, we ought, if possible, to distinguish. Yet no English translator, known to me, has, in this, chosen to desert the common translation." Vol. ii. p. 644, note 30. Dr. Campbell likewise adduces instances of a similar translation from the Latin and German. (E.)

3 "took up stones," &c.—No wonder if there were some obscurity in the reply of Christ immediately preceding, for it appears he was not allowed to explain himself—they took up stones to stone him.
man, makest thyself God." Jesus answered them, "Is it not written in your law, 'I said ye are God's?' If those be called God's, unto whom the word of God came, (and the scripture cannot be made void,) say ye of him whom the Father hath sanctified and sent into the world, 'Thou blasphemest;' because I said, 'I am the Son of God?' If I do not the works of my Father, believe me not: but if I do them, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in him." Upon this they sought again to apprehend him, but he escaped out of their hand, and departed again beyond Jordan, into the place where John at first baptized: and there he abode. And many resorted to him, and said, "John did no miracle: but all things that John spake of this man were true." And many believed in him there.

4 "God;"—Elohim; which in general signifies high power: God, king, magistrate, Messiah; they merely meant that he assumed a Divine authority, without warrant.

5 "the word of God came;"—with whom the word of God was; i.e. rulers, magistrates, &c. those who were to decide in judgment according to the law; who had God's commission; those with whom were the oracles of God.

6 "sanctified;"—i.e. ordained to be a prophet, Jer. i. 5: set apart, peculiarly consecrated, Ecclesiasticus xliv. 7. i.e. the Messiah.

7 "beyond Jordan."—By means of this retirement the death of Jesus was deferred to the most public time, the passover, for he came out of his retreat, merely to raise Lazarus, and afterwards retired to Ephraim in the wilderness. Chap. xi. 54.

8 "John did no miracle."—They expected miracles from a prophet, to authenticate his mission: perhaps they meant to infer on the comparison, that Jesus was the Christ.
REFLECTIONS.

WHEN questioned publicly at the feast of dedication by the Jews, whether he were indeed the Messiah, we find our blessed Lord again appealing to those mighty works which his heavenly Father had enabled him to perform. “If ye believe not me,” viz. my own testimony, “believe the works, and that the Father is in me, and I in him.” The appeal was not without its effect; “for many,” adds the historian “believed in him there.” To themselves how happy was the result! they believed that Jesus was the Messiah; that the promises and threatenings he delivered would assuredly be fulfilled: they acted in conformity to this belief; and they saved themselves, if not their country. They relied on the testimony of miracles of which they were eyewitneses; and although in respect of these, we cannot have the same evidence, yet is our loss, in this respect, amply compensated by the complete fulfilment of the sure word of prophecy. We know assuredly that what Jesus then foretold, was in every particular fulfilled. He said he should be put to a cruel and ignominious death; and we know that he was crucified on mount Calvary—he said he should rise again and be received into glory, and from thence dispense the gifts of the spirit; and we have the fullest and most complete testimony of his prediction being accomplished, in the immediate change produced in the characters of the Apostles, and the first preachers of the gospel; in the unparalleled success they met with in their ministry, and in its final triumph throughout the whole Roman empire, over the united force of ignorance, bigotry, prejudice, sensuality, vain-glory, hypocrisy, pride, and self-interest.
However corrupt the manners of the Jews were become at this period, and whatever glosses they might have put on some of the moral precepts of their great lawgiver, we see that they were exceedingly strict in respect of everything that might seem to intrench on the fundamental principle of their dispensation, namely, the unity of God. The repeated sufferings they had undergone during their various captivities, for their deviation from their first commandment, seems at length to have taught them that wisdom. Happy would it have been for the interests of truth, if the Christian world had in this respect followed their example; the Mahommedan imposture, which has so long triumphed over science, liberty, and purity of morals, had then wanted its foundation stone; the Roman polytheism, with all its incalculable train of evils, had wanted its main pillar—and even the reformed churches, to which its baneful influence has unhappily extended, had been delivered from a fruitful source of metaphysical controversy; of ill-will, hatred, and persecution; and the door of eternal separation had not been so effectually barred, against the unbeliever in Christianity of every denomination, whether "Jew, Turk, or Infidel."
SECTION XLVIII.

Jesus returns to Judea on the death of Lazarus—Is met by Martha—Interesting conversation on a future life—Joined by Mary and other sorrowing friends—Jesus sympathizes in their grief—Raises Lazarus from the tomb—The chief priests and Pharisees alarmed—Prophecy of Caiaaphas—Jesus retires to Ephraim. JOHN xi. 1—54. Reflections.

NOW a certain man was sick named Lazarus, of Bethany, the town of Mary and of her sister Martha. (Now it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, "Lord, behold he whom thou lovest is sick." And when Jesus heard it he said, "This sickness is not unto death; but for the glory of God, that the Son of God may be glorified thereby." (Now Jesus loved Martha, and her sister, and Lazarus.) When he had heard therefore that Lazarus was sick, he abode two days still in the same place were he was. Then afterwards he saith to his dis-

1 "that Mary," &c.—She anointed Jesus with ointment, after the time of which we are now speaking. See chap. xii. 1—3; Matt. xxvi. But John here speaks of it as a thing already done, because it was so when he wrote his gospel. Bishop Pearce, p. 538.

2 "that the Son," &c.—Not signifying the cause of the visitation, but what would be the result.

3 "may be glorified," &c.—viz. in the display of his extraordinary powers. Compare verse 40.

4 "he abode two days still in the same place,"—that there might be no suspicion of collusion with the family. Contrary to his usual custom, he delays relief, in order to demonstrate that actual death did
ciples, "Let us go into Judea again." His disciples say unto him, "Master, the Jews of late sought to stone thee: and goest thou thither again?" Jesus answered, "Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world: but if a man walk in the night he stumbleth, because there is no light in him." These things he spake: and after that he saith unto them, "Our friend Lazarus sleepeth; but I go that I may awake him out of his sleep." Then said his disciples, "Lord, if he sleep, he will do well." But Jesus spake of his death, yet they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, that ye may believe; but let us go to him." Then said Thomas, who is called Didymus, to his fellow disciples, "Let us also go, that we may die with him." When

did not stand in the way of a future life, and therefore he was in no haste to prevent the death of Lazarus. This delay shows the greatness of his mind, that, even under the strong impressions of sympathizing friendship, he could attend to other things, viz. "to the comfort and confirmation of the faith of his disciples, and to the future interests of his gospel.

5 "Jesus answered," &c.—as if he had said, "There is a dark season coming—I know what is about to happen—I am not afraid for myself—I am safe as the man who walks by daylight—safe under the protection of him in whose work I am engaged."

6 "that ye may believe:"—"That your faith in me, your hope of my resurrection may be confirmed." They had not been able to conceive the possibility of that event; or rather, they had not understood their Master when he spake of his death and resurrection. They would, therefore, need the comfort of this hope, when they afterwards saw him actually die.

7 "die with him;"—i. e. with Jesus; for they knew that the Jews sought his life, and had just reminded against his return into Judea on that account. See verse 8.
therefore Jesus came, he found that Lazarus had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him, but Mary sat still in the house. Then said Martha to Jesus, "Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give thee." Jesus saith unto her, "Thy brother shall rise again." Martha said unto him, "I know that he will rise again in the resurrection, at the last day." Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he

8 "fifteen furlongs;"—about one mile and three quarters.
9 "I know;"—I am well persuaded.
10 "ask of God."—This shows, that the miracles of Christ which Martha had witnessed, or of which she had heard, were wrought by prayer to God. Perhaps she had heard of the widow of Nain's son, and therefore had hopes of a like resurrection.
11 "at the last day."—This phrase is probably used by Martha to signify that great revolution of the universe, which was the general doctrine in the east, and of which the resurrection of mankind was a part; or, perhaps, she had derived her knowledge of what she says here about the resurrection, from Christ, having mistaken his meaning. Whichever of these suppositions may be the truth, Christ signifies to her, that the doctrine she had taken up concerning the resurrection, was not the true doctrine. Having already assured her (v. 23) that her brother should be restored to life again on earth, by his miraculous power, he goes on to give her farther light on the subject of a resurrection in general, and that he alone taught the true doctrine concerning the future life of man.
12 "I am the resurrection," &c.—Even at this moment, he tells her, he was going to raise the dead, and to convince her, by the testimony of her own senses, that what he had asserted, concerning the powers committed to him, was true.
13 "he that believeth in me;"—rather, the believer in me.
were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?" She saith unto him, "Yea, Lord: I believe! that thou art the Christ, the Son of God, who was to come into the world." 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." As soon as Mary heard this, she arose quickly and came unto him. (Now Jesus was not yet come into the town, but was in the place where Martha met him.) Thé Jews then who were with Mary in the house, and were comforting her, when they saw that she rose up hastily and went out, followed her, saying, "She goeth unto the grave to weep there." As soon then as Mary came where Jesus was, and saw him, she fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died." When Jesus therefore saw her weeping, and the Jews also weeping that came with her, he groaned in spirit and was troubled, and said, "Where have ye laid him?" they say unto him, "Lord, come and see." Jesus

14 "though he were dead, yet shall he live;"—rather, even when he has died, will live. See this reading justified, and the whole of this memorable conversation examined and illustrated, Critical Remarks, vol. ii. p. 320—341.

15 "Yea, Lord: I believe," &c.—She seems not perfectly to have understood Christ, yet answered that there was nothing but truth in his words. She makes a general profession of her confidence in him as the Messiah, and that she believed in every thing that was a part of his errand.

16 "to weep there."—It was customary for female relations, during the first two or three months, to go once a week to weep over the grave of a deceased friend.
The Jews therefore said, "Behold how he loved him." But some of them said, "Could not He, that opened the eyes of the blind, have caused even that this man should not have died." Jesus therefore again groaning in himself came to the sepulchre. It was a cave, and a stone lay against it. Jesus saith, "Take away the stone." Martha, the sister of him that was dead, saith unto him, "Lord, by this time the smell is offensive, for he had been buried four days." Jesus saith unto her, " Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou hast heard me. I know indeed that thou hearest me always: but because of the multitude who stand by, I said this, that they may

17 "Jesus wept;"—his affectionate sympathy overcame his prescience; he felt the influence of the sight of a dead friend's tomb, as well as the sorrow of the survivors, and perhaps there might also be mingled with his sorrow, some tears of anticipated joy.

18 "groaning in himself."—He doubtless felt deeply the unbelief of the Jews, and the consequences it would produce; perhaps also he might feel some anticipated sorrow from knowing that they would resist this miracle also, and be provoked to destroy both the subject of it and himself.

19 "by this time, &c."—Perhaps this is merely an objection to taking away the stone. She thought he might have been raised at once, without any previous offence from the sepulchre, and the reply of Jesus may be merely a rebuke for not suffering him to proceed in his own way in performing a promised miracle; and also an intimation, that the taking away the stone previously, was necessary to the stronger evidence of the miracle, by the proof of the reality of his death, which would result from the putrid state of the body.

20 "hearest me always."—This rather implies, that Christ always worked his miracles by prayer.
believe that thou hast sent me.” And when he had said these words, he cried out with a loud voice, “Lazarus, come forth.” And he that had been dead came forth, having his hands and feet bound with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, “Loose him and let him go.” Then many of the Jews who had come to Mary, and had seen the things which Jesus did, believed on him. But some of them went away to the Pharisees, and told them what things Jesus had done. Then gathered the chief Priests and the Pharisees a council, and said, “What shall we do? for this man doeth many miracles. If we let him thus alone, all men will believe in him, and the Romans will come and take away both our place and nation.” And one of them, named Caiaphas\(^{21}\), being high priest that same year, said unto them, “Ye know nothing at all\(^{22}\): nor consider that it is expedient for us, that one man\(^{23}\) should die for the people, and that the whole nation should not perish.” Now he spake not this of himself, but, being high priest that year, he prophesied that Jesus was to die for that nation: and indeed not for that nation only\(^{24}\), but that also he should gather together\(^{25}\) in one the

\(^{21}\) “named Caiaphas,” &c.—The Romans made the high-priesthood annual for the sake of selling it. See Jos. Antiq. L. 13, chap. iii. Beausobre, p. 161.

\(^{22}\) “Ye know nothing at all;”—read interrogatively,—“Know ye nothing at all?”

\(^{23}\) “that one man,” &c.—‘That one man must be put to death for the good of the nation, for he will set up a new religion, and have followers, and the Romans will send armies against us.’ This was the policy of Caiaphas, but a higher power dictated his words.

\(^{24}\) “that nation only;”—viz. the Jews; the heirs of divine promises; the elect.

\(^{25}\) “should gather together,” &c.—the Gentiles as well as Jews.
children of God who were scattered abroad. From that day therefore they took counsel together to put him to death. Jesus therefore walked no more openly among the Jews, but went there into a country near the desert to a city called Ephraim; and there continued with his disciples.

26 "no more openly;"—walked not yet openly; i. e. did not return again to open and public intercourse among them; having previously retired beyond the Jordan, he returned thither again, and continued in private till the passover arrived.

REFLECTIONS.

IN the whole gospel history, there is not an occurrence more interesting than this affecting narrative of the raising of Lazarus. Well might the Apostle exultingly exclaim, "we have not an high priest who cannot be touched with the feeling of our infirmities*!" Do you doubt his compassion? Attend him to the grave of his beloved friend—observe his tender sympathy with the surrounding mourners, although he knew what they could not know, that their sorrow would so soon be converted into joy! overcome by the impression, he mingles his tears with theirs; yet how quickly does he recover his wonted serenity. "Father, I thank thee that thou hast heard me, but I know that thou hearest me always!"

* Heb. iv. 15.
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What pious dignity in the solemn address! Is this the language of an enthusiast or an impostor? Contrast the elevated manner of Christ, with that of the vain pretender to inspiration, whether in ancient or in modern times.

Our Lord had before given two illustrious specimens of the great power delegated to him, of raising the dead in restoring to life the son of the widow of Nain, and the daughter of the ruler of the synagogue; but this more glorious display was reserved for the consolation of those days of sorrow now fast approaching, when the beneficent agent of all these blessings was himself to make his bed in the tomb. Some rays of hope, one would have thought, must have emanated from the empty sepulchre of Lazarus, to illumine the darkness which was about to overspread the garden of Gethsemane. Yet this does not appear to have been the effect; the disciples, disappointed in their dearest hopes, and overwhelmed with the deepest sorrow, from the period of their Master's cruel crucifixion, until they saw him again after his resurrection from the dead, seem to have abandoned themselves wholly to despair.

In the highly interesting conversation between our Saviour and Martha, he teaches incidentally, in words, that consolatory doctrine of eternal life, which it was one great object of his divine mission to demonstrate by his own example. Various have been the inferences drawn from this discourse respecting the period when this future life will commence: the fact itself, however, has never been questioned by Christians of any sect or party, being indeed the chief corner-stone on which the whole superstructure of the gospel is erected. If the solution of the question given in these notes, be the true one, then have our virtuous departed friends already entered into the
"rest prepared for the children of God." But should this interpretation be mistaken, and that they, with ourselves, must sleep the sleep of death, till the trumpet of the archangel announces that "time shall be no more;" still are the practical consequences precisely the same: the two events, of death and judgment, in respect to our perceptions, will yet be contiguous; and it equally behoves us to be "sober and vigilant, since we know not the day nor the hour when the Son of Man cometh."

One would have thought it impossible but that a miracle like this of raising Lazarus, authenticated beyond the possibility of dispute, should have produced universal conviction; but it is the character of passions like those by which the enemies of Christ were governed, equally to becloud the understanding, and to corrupt and debase the heart. Driven to despair, they see no means left of destroying his increasing popularity, except by attempting his life. But how short-sighted is that wisdom of this world, which opposes itself to the will of God! In vain do ye flatter yourselves, ye insidious rulers of a depraved and corrupted people, that your victory is complete, when the measure of your iniquity is full—that having crucified your Lord, ye shall go on triumphantly adding sin to sin; alas! what do ye more than rivet the seal of your own condemnation? Shall He remain a prisoner in the tomb, whom the Almighty has constituted the Prince of Life? Shall He, the holy one of God, shall He see corruption? But our divine Master felt for, and pitied you; "Father, forgive them, for they know not what they do," was the elevated sentiment, which even the torture of the cross could not subdue. Let us then forgive and pity them also; and let our indignation be changed into abhorrence, not of the wretched individuals, but of that
obduracy of heart which led to the commission of such enormities.

But what were the causes of this obduracy? Were its victims deficient in natural understanding, in learning or accomplishments? Were they ignorant of the solemn admonitions, warnings, and threatenings of their own lawgiver? Were they not, on the contrary, zealous in their observance of all his ritual injunctions? Was it owing to the baneful influence of pride, ambition, and the love of power? How ruinous and fatal then are these principles? Wherefore is it, that princes and statesmen, nominally Christian, have not long ago taken warning from the awful spectacle of the Jewish people? a proverb and a byword scattered among all nations, for the long period of almost two thousand years!
SECTION XLIX.

Approach of the last passover—Jesus foretells to his disciples his impending sufferings and death—They do not understand him—Request of the sons of Zebedee—The ten disciples displeased—Jesus again foretells his death—Exhorts them to humility—Gives sight to blind Bartimeus—Zaccheus, a chief Publican, mounts a tree to see Jesus—Jesus dines with him—Parable of a nobleman who went into a far country and returns to take an account of his servants—Jesus goes to Jerusalem to the passover.


AND the Jews passover was near: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and said among themselves, as they stood in the temple, "What think ye? that he will not come up to the feast?" Now both the chief Priests and Pharisees had given a commandment, that if any man knew where he were, he should discover it, that they might apprehend him.

And as Jesus was going up to Jerusalem, he took the twelve discipless apart in the way, and said unto them, "Behold, we are going to Jerusalem, and all things that are written by the prophets concerning the Son of Man,

1 "took the twelve," &c.—There was much wisdom in declaring his approaching sufferings to the Apostles, apart from the observation of the multitude, for they were not yet qualified to appear with dignity upon any trying occasion.
will be accomplished; and he will be betrayed unto the chief Priests and Scribes, who will condemn him to death. And he will be delivered unto the Gentiles, and will be derided, and scourged, and spitefully intreated, and spit upon, and will be crucified, but the third day he will rise again." And they understood none of these things, and this matter was hid from them, neither knew they the things that were spoken.

Then came to him the mother of Zebedee's children with her sons, doing him obeisance, and desiring a certain thing of him. And he said unto her, "What desirest thou?" She saith unto him, "Grant that these my two sons may sit the one on thy right hand, and the other on thy left, in thy kingdom." But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink of the cup that I am to drink of, and to be baptized with the baptism with which I am to be baptized?" They say unto him, "We are able." And he said unto them, "Ye will drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right and on my left, is not mine to give, but it will be given to those for whom it is prepared by my Father." And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, "Ye know that the princes of the Gentiles

2 "on thy right hand," &c.—a mark of esteem and confidence. Ever after the transfiguration, these two brothers conceived a high opinion of the splendour of the Messiah's kingdom, and probably also of their own merit, having been thus distinguished by seeing it.

3 "to be baptized," &c.—Among the ancients, martyrdom was called the baptism of blood; repentance, the baptism of tears. Josephus, speaking of an irruption of robbers into Jerusalem, says, "They baptized the city," i. e. they deluged the city "with calamities."
exercise dominion over them, and they that are great, exercise authority upon them. It shall not be so among you; but whosoever desireth to be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

And they came to Jericho; and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the way-side begging, and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by; and he cried saying, "Jesus, thou son of David, have pity on me." And those who went before rebuked him, and charged him that he should hold his peace: but he cried so much the more, "Thou son of David, have pity on me." Then Jesus stood still, and commanded him to be brought: and they call the blind man, saying unto him, "Be of good courage; rise: he calleth thee." And he, casting away his garment, rose and came to Jesus. And Jesus spake, and said unto him, "What desirest thou that I should do unto thee?" The blind man said unto him, "Lord, that I might receive my sight." And Jesus had compassion on him, and said unto him, "Receive thy sight, go thy way, thy faith hath

4 "to give his life a ransom for many;"—i. e. to deliver or rescue many from sin by his doctrine, which is to be confirmed by his death and subsequent resurrection. God redeemed or ransomed Israel from Egypt by his power.

5 "blind Bartimeus," &c.—Matthew, in the parallel passage, mentions two blind men; perhaps Bartimeus might be more known, and is therefore the only one mentioned by Mark, and alluded to by Luke. Matthew also says, that the blind men followed Jesus, probably to Jerusalem,
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restored thee." 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 6 and passed through Jericho. And behold there was a man named Zaccheus, who was the chief among the Publicans, and he was rich. And he sought to see Jesus what kind of a person he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Jesus, for he was to pass that way. And when Jesus came to the place he looked up, and saw him, and said unto him, "Zaccheus, make haste and come down, for to-day I must abide at thy house 7." And he made haste and came down; and received him joyfully. And when they saw it, they all murmured, saying, "He is gone in, to be a guest with a man that is a sinner 8." And Zaccheus stood and said unto the Lord, "Behold, Lord, the half of my goods I will give to the poor: and if I have taken any thing from any man by false accusation, I will restore him four fold." And Jesus said unto him, "This day is salvation come 9 to this house, inasmuch as he also is a son

6 "And Jesus entered," &c.—and as Jesus, having entered, was passing through Jericho, viz. to the place on the other side, in its neighbourhood, where he healed the blind man. Jericho was a city inferior to none in Palestine, for greatness and opulence, Jerusalem excepted. It was beautified by a palace for the governor, and an amphitheatre for public shows.

7 "at thy house,"—which perhaps stood on the road.

8 "a sinner;"—perhaps a proselyte, and denominated a sinner on account of his profession of tax-gatherer.

9 "salvation come," &c.—i. e. preservation in the approaching calamities.
of Abraham. For the Son of Man is come to seek and to save that which was lost.

And while they heard these things, he added and spake a parable, because he was near to Jerusalem, and because the people thought that the kingdom of God would immediately appear. He said therefore, 'A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called ten of his servants, and delivered them ten pounds, and said to them, 'Occupy till I come.' But his citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us.' And it came to pass, that when he was returned, having received the kingdom, that he commanded these servants to be called unto him to whom he had given the money, that he might know how much

10 "a son of Abraham;"—figuratively, by faith and obedience.

11 "that which was lost."—The grand object of our Lord's personal ministry, in the days of his humiliation, was to call to such repentance, as should save in the approaching calamities coming on their country.

12 "and to return;"—viz. to the visitation of Judea. The preachers of the gospel, and they to whom it was preached, were both entrusted with talents of which they were to render an account; the one, of their preaching and confirming their converts, the other, of the benefits and advantages they enjoyed, at the coming of Christ, to the destruction of the Jewish polity and state. Our Lord well knew, that the protracted continuance of the Jewish state, and the continued persecutions carried on by its rulers against the believers in him, would supply a powerful temptation to apostasy: the object of this parable, therefore, was to forewarn them of the fatal effects of such apostasy, and to assure them, if they did not persevere to the end, that they would receive no benefit from their own former zeal, or from the perseverance of others, but would be overwhelmed in the approaching miseries of their country. It was to engage them to watch and to endure to the end. Compare Mark xiii. 35: Matt. xxiv. 48; xxv. 13.
every man had gained by traffic. Then came the first, saying, 'Lord, thy pound hath gained ten pounds.  

And the king said unto him, 'Well done, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.' And the second came, saying, 'Lord, thy pound hath gained five pounds.' And he said likewise to him, 'Be thou also over five cities.' And another came and said, 'Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that which thou didst not lay down, and reapest that which thou didst not sow.' Then the king said 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 which I laid not down, and reaping that which I did not sow. Why then gavest not thou my money to the table of exchangers, that at my coming I might have required mine own with interest.' And he said unto these that stood by, 'Take from him the pound, and give it to him that hath ten pounds.' And they said unto him, 'Lord, he hath ten pounds:' for I say unto you, That unto every one who hath much, shall be given; and from him that hath little, shall be taken away; even that which he hath. But these mine enemies, who were not willing that I should reign over them, bring and slay them before me.' And when Jesus had thus spoken, he went before his disciples up to Jerusalem.

13 "ten pounds;"—'I have brought forth much fruit in thy service;' i. e. made many converts. Compare John xv. 16.

14 "ten cities;"—'I will raise him to a more important trust.'

15 "thy pound;"—'I have maintained my profession; I have not apostatised.'

16 "in a napkin,"—lest it should be lost.
REFLECTIONS.

IN order to conceive justly of the fortitude and piety of our blessed Lord, we should take into our account, that the dreadful sufferings to which he was appointed, and which he again and again announces to his disciples, were not in his mind a matter of contingency, a dark probability, through which the rays of hope might occasionally penetrate, but an absolute certainty, which precluded the possibility of escape. Neither was it the dread catastrophe alone that was fully revealed to him; he knew from the first every painful step by which he was to ascend the instrument of torture. When he left his retreat at Nazareth, and came forth into the world, it was a dreadful prospect that was set before him; it was a trying service to which he was appointed. We call ourselves his disciples, and bear his honoured name; but if such afflictions were before us, could we contemplate them with a steady eye? Undismayed and undejected, could we see poverty, calumny, and persecution? the crown of thorns, the scourge, and the cross provided for us? embittered as they were, by the derision of insulting enemies, and the dereliction of affrighted friends? How amiable was his piety! how admirable his fortitude! What did he love so well as God? What did he fear, save the delinquency of his disciples? We love his virtues, we admire his character; may we study to be like him! We rejoice in the dignity to which he is exalted; and we know on what conditions we may overcome, as he also overcame, and may sit down with him on his throne. We must obey God, though we deny ourselves; we must do our work, whatever be the sacrifice; we must stand our trials,
however severe they may prove: we must call nothing hard that God requires us to do, and count nothing dear that he expects us to relinquish.

We cannot but be struck and astonished at the extraordinary dulness of the Apostles. Powerful as is the influence of prejudice in blinding the understanding, it can hardly be wholly accounted for from that cause alone. In the term death, there was some ambiguity; it was often used to denote great trials and sufferings, and to these they had no difficulty in believing that their Master might be subjected: but that he should actually lose his life, was, they thought, an impossibility: approaching sufferings, therefore, to be finally overcome, did not repress their ambition, and hence the confidence of the sons of Zebedee. Under a Master who could sustain an army by miracle; who could cure diseases by a word; who could raise the dead, and still the raging tempest, what had they finally to fear? The road indeed might be rugged; but the throne and the diadem, would be an ample compensation.

In the account given by the three Evangelists, of restoring sight to Bartimeus, that of St. Mark, who mentions the little circumstance of his flinging aside his mantle from haste, when called upon to come to Jesus, is particularly interesting, as supplying an evidence that it is the account of an eye-witness; and we participate at the same time, in the anxiety of the poor mendicant, who was unwilling to lose a moment when he was permitted to throw himself at the feet of this generous Friend of suffering humanity.

How amiable is the character given of Zaccheus! A man of ample possessions and extensive influence, uncorrupted by the temptations of a lucrative employment, unseduced by the blandishments of wealth and splendour.
demands at once our esteem and admiration. How would his heart vibrate when he heard the joyful sounds so expressive of approbation and regard on the part of Jesus, "Zaccheus, make haste and come down, for to-day I must abide at thy house!" In his house probably it was, that the parable was delivered of the man of noble birth, who went into a far country, and afterwards returned to take an account of his servants; a parable containing the awful intimation that, notwithstanding their day of probation would be long protracted, yet, that the time of reckoning would assuredly arrive. Our day of reckoning too will come—and is it of no importance to prepare for its approach? What should we think of the husbandman who hoped to reap, never having sown the grain? What of the dresser of the vineyard, who expected grapes, conscious that he had neglected to plant the vine? Equally unreasonable are the vain hopes of him who flatters himself that he shall reap the fruits of righteousness and peace, having neglected to improve and to cultivate the soil, from which alone they can be produced,
SECTION L.

SATURDAY EVENING AND SUNDAY IN THE PASSOVER WEEK.

Jesus comes to Bethany and sups in company with Lazarus—Mary anoints the head and feet of Jesus with perfumes—A great multitude resort to the house to see Lazarus—The chief priests consult how to destroy Lazarus—Sunday, Jesus enters Jerusalem in triumph—Viewing the city from the mount of Olives, he weeps over it—The Pharisees exceedingly enraged—Jesus purges the temple—Returns to lodge at Bethany. JOHN xii. 1—19. MATT. xxvi. 6—13; xxi. 1—17. MARK xiv. 3—9; xi. 15—19. LUKE xix. 29—46. Reflections.

THEN Jesus, six days before the passover, came to Bethany where Lazarus was that had been dead, whom he raised from the dead. And he was in the house of Simon called the leper. There they made him a supper; and Martha served; but Lazarus was one of these that were at the table with him. Then took Mary an alabaster box of ointment, of spikenard very costly, and she brake the box and poured it on his head as he sat

1 "a supper,"—probably in the house of Simon the leper. See Mark xiv. 3.

2 "very costly,"—worth 9 or 10l. "Alabaster box" was a general name for these perfume boxes, like our "snuff box," although made of gold or whatever other material.

3 "brake the box;—i. e. the seal at the top of the neck of the vessel, which Pliny says, all the genuine unguents from the east had; or, not brake, but shook.

Bb 2
at meat, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. Then said one of his disciples, Judas Iscariot, Simon’s son, who was about to betray him, “Why was this waste of the ointment made? it might have been sold for more than three hundred pence, and have been given to the poor.” 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. Then said Jesus, “Let her alone, why trouble ye her? she hath wrought a good work on me; for ye have the poor with you always, and whosoever ye will, ye may do them good, but me ye have not always. She hath done what she could: she is come beforehand to anoint my body, for its embalming. 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 as a memorial of her.”

Now a great multitude of the Jews knew that he was there: and they came, not because of Jesus only, but that they might see Lazarus also, whom he had raised from the dead. So the chief Priests consulted how they might put Lazarus also to death, because by reason of

4 “and had the bag, and bare,” &c.—and had kept the bag, and had carried off what was put therein.

5 “a good work on me;”—This attention to me is like the last kind office to a dying or dead friend, to which no return is expected.”

6 “for its embalming.”—To anoint the head with ointment, was one attendant on a Jewish burial. Jesus might hereby intend to intimate, not only that his death was near, but perhaps, at the same time to signify, that on account of his resurrection, nothing more would be needful to be done about his body. He does not speak of Mary’s intention, but only of the event, or fact.
him, many of the Jews withdrew from them, and believed in Jesus. On the next day, a great multitude that were come to the feast when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him, and cried, "Hosanna: blessed be the king of Israel who cometh in the name of the Lord!" And when they were come near Jerusalem, unto Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go into the town over against you, in which at your entrance ye will find an ass tied and a colt with her, whereon no man ever sat, loose it and bring it to me. And if any man say unto you; 'Why do you this?' say; 'The Lord hath need of it; and straightway he will send it hither.' Now this was done so that it was fulfilled which was spoken by the prophet saying; "Tell ye the daughter of Sion, behold thy king cometh unto thee, meek, and sitting upon an ass, a colt the foal of an ass. Now these things understood not the disciples at the first: but when Jesus had been glorified, then remembered they that these things were written of him, and that they had done these things unto him. And the disciples that were sent,

7 "sitting upon an ass;"—like an ancient king in the best days of Israel, and according to the law that forbids horses. The quotation is from Zachariah ix. 9. They had then no king of their own, were under the Persian yoke, and were wishing for a deliverer. Now they had been several hundred years without a king, and were daily expecting the appearance of the Messiah. Solomon, on the day of his accession, rode through Jerusalem on a mule, amidst the acclamations of the people! so in like manner did Absalom.

8 "had been glorified;"—viz. after his ascension to the right-hand of God, from whence he dispensed the gifts of the spirit, which brought all things to their remembrance.
departed and found the colt tied by the door without, in a place where two ways met, and as they were loosing the colt, the owners of it said unto them, "Why loose ye the colt?" And they said, "The Lord hath need of it;" and the men let them go. And they brought the colt to Jesus, and threw their mantles on it, and he sat upon it, and as they went, a very great multitude spread their mantles under him in the way, and others cut down boughs of the trees, and strewed them in the way.

And as he now drew near to the city, 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. And the multitudes that went before, and that followed, cried, saying, "Hosanna to the son of David, blessed is he that cometh in the name of the Lord, peace in heaven, and glory in the highest, blessed be the kingdom of our father David: Hosanna in the highest." Then some

9 "and praise God:"—not the transports of a popular tumult, but praise on account of the wonderful events which they had witnessed for a long time preceding.

10 "that cometh;"—viz. to the temple, the holy city, the seat and strength of the house of David.

11 "blessed be the kingdom," &c.—Perhaps the multitude, or some among them, saw something of the fulfilment of this prophecy, in the present transaction, notwithstanding the disciples did not. We have other instances in which the disciples perceived not what was seen by others. For instance, the Pharisees understood and were offended at what is said about meats not defiling a man, yet Peter was obliged to ask the meaning of it.

12 "Hosanna in the highest."—See Psalm cxviii. 22. Perhaps that psalm might be composed for some of the Jewish festivals, and this acclamation might be a common expression upon such occasions.
of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples." And he answered and said unto them, "I say unto you, that if these should hold their peace, the stones would soon cry out." The multitude then who were with him, bare witness that he had called Lazarus out of his sepulchre, and raised him from the dead. For this reason also the multitude met him, because they heard that he had done this miracle. The Pharisees therefore said among themselves, "Perceive ye that ye prevail nothing? behold the world is gone after him." And as he drew near, he beheld the city and wept over it saying, "O that thou hadst known, even thou, at least in this thy day; the things which belong to thy peace! but now they are hidden from thine eyes. For the days will come upon thee, in which thine enemies will cast a trench about thee and compass thee round, and keep thee in on every side, and lay thee even with the ground, and thy children within thee: and will not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

13 "Then some of the Pharisees," &c.—The rage of the Pharisees was checked at this moment by the applause of the multitude.

14 "the stones," &c.—a strong figurative expression to signify, that it was the will of God that his entry into Jerusalem should be thus glorious. The prophet Habakkuk gives a voice to stones, chap. ii. 11:—"The stones shall cry out of the wall!" Joshua too, in the same figurative way, ascribes ears to them:—"This stone hath heard the word of the Lord," &c. Bishop Pearce, vol. i. p. 419.

15 "even thou;"—emphatic: 'Even thou who hast so often offended, who hast opposed such means of knowledge and reformation, who hast killed so many prophets.'

16 "at least in this thy day,"—of merciful, final trial.

17 "thy visitation;"—viz. the visitation of the Messiah, in mercy, "not to condemn the world," (John iii. 15, 16, 17,) "but that the world," viz. the Jewish people, "through him might be saved."
And when he was come into Jerusalem all the city was moved, saying, "Who is this?" And the multitude said, "This is the prophet Jesus of Nazareth in Galilee." And Jesus went into the temple of God, and drove out all those who sold and bought in the temple, and overthrew the tables of the money-changers and the seats of them that sold doves: and would not suffer that any man should carry a vessel through the temple. And he taught, saying unto them, it is written, "My house shall be called a house of prayer for all the nations, but ye have made it a den of thieves." And the blind and the lame came near to him in the temple, and he healed them.

And the Scribes and the chief Priests heard it; and when they saw the wonderful things that he did, and the children crying in the temple and saying, "Hosanna to the son of David," they were moved with indignation, and said unto him, "Hearest thou what these say?" And Jesus said unto them, "Yes: have ye never read 'Out of the mouth of babes and sucklings thou hast perfected praise'?" And they sought how they might destroy him: for they feared him because all the people were astonished at his doctrine, and were very attentive to him, as they heard him. And when even was come he left them, and went out of the city to Bethany, and lodged there.

18 "drove out," &c.—The people were now on the part of Jesus; the act appeared meritorious; and the profaners of the temple, being conscious of guilt, were afraid to oppose him.

19 "perfected;"—prepared.

20 "out of the city,"—to avoid every appearance and every danger of creating, or attempting to create, a tumult in his behalf, of which there was great danger at this time of general concourse.
REFLECTIONS.

HOW interesting must have been this supper, where, notwithstanding the proclamation of the chief priests to take Jesus, all was harmony and peace, save in the bosom of Judas, who, to disguise his own evil designs, affected an extraordinary anxiety and zeal for the poor. We are not informed what became of this amiable family after the death and resurrection of their beloved Master, but having been particularly honoured by his friendship, there can be little doubt of their continuing among his true and faithful disciples, and of their having an honourable portion in that heavenly kingdom prepared for all such, from the foundation of the world. With what sentiments of gratitude and affection must Jesus have been regarded by this amiable family! The two sisters, Mary and Martha, seem to have vied with each other in tokens of respect to the kind restorer of their brother; yet in the expressions of it related by St. John, the same difference of character is incidentally delineated, which we may have already observed in the narration of St. Luke, relating to a former occurrence. Martha, solicitous that every accommodation should be made for their benefactor, waited at table; but Mary, desirous of giving a more lasting proof of her attachment, and which should be implied rather than expressed, scrupled not to expend upon him what had probably cost her much self-denial, and the privation of many comforts in order to procure. The gospels every where abound with little circumstances of this sort, which demonstrate to the
attentive reader, that they contain pictures of real events, drawn from the life.

Our Lord having now finished his work, and afforded to his countrymen all the means of repentance and of preservation, under the impending calamities with which his personal advent was to supply them, scruples not to acknowledge himself publicly as their Messiah, and to permit the acclamations of the people. Hitherto he had avoided every thing that could increase their obstinacy, or further inflame their resentment; but now, that the time was arrived when he was to suffer death, and, it being of the utmost importance that this event should be attended by circumstances of the greatest notoriety, he avails himself of the only means probably, by which his enemies could have been stimulated to seize him publicly, and at a moment when they might reasonably apprehend a popular tumult in his favour: and this, especially as it would have been greatly to their advantage to have destroyed him privately.

How do our hearts accompany the joyful multitudes in their loud acclaim, "Blessed is he that cometh in the name of the Lord; Hosanna to the son of David!" Their joy had its foundation in the wonderful works they had witnessed, and in the hope of a temporal deliverer; ours in the full assurance, if we be indeed his genuine disciples, that through him there is prepared for us, (through the inestimable benefits of his precepts, example, and promises,) "a temple not made with hands, into which he, as our forerunner, is already entered, eternal in the heavens."

Are there any who conceive of Christ as deficient in patriotism? In the real and genuine love of his country? Let them accompany him to the mount of Olives—see
him there shed tears over that devoted city, by the per-
fidy of whose rulers, he was in three days to endure the
most cruel insults, and to suffer the most painful death.
Let them hear his affectionate exclamation—"O that
thou hadst known, even thou in this thy day, the things
that belong unto thy peace! and then let them say,
what was the nature and what the force of that sentiment
by which he was so wholly absorbed, as not only to lose
every feeling of personal resentment, but to forget for
a moment even the vices of its inhabitants, whilst he
contemplated and pitied their approaching miserable
fate."
HISTORY OF

SECTION LI.

MONDAY IN THE PASSOVER WEEK.

Returning from Bethany to Jerusalem, Jesus curses the barren fig-tree—Some Greeks desire to be introduced to him—Testimony borne to Jesus by a voice from heaven—Jesus again foretells his death—Laments the blindness of his countrymen—Declares himself the light of the world—In the evening leaves the city. Matt. xxii. 18, 19; x. 39. Mark xi. 12—14, 19. John xii. 20—50. Reflections.

NOW in the morning as he returned into the city from Bethany, he was hungry. And seeing a fig-tree\(^1\) at a distance on the way side having leaves, he came, if perhaps he might find any thing upon it, but when he came to it he found nothing but leaves; for the time of figs\(^2\) was not yet come; and Jesus spake and said unto it, "No man eat fruit of thee\(^3\) hereafter for ever," and

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1 "a fig-tree."—This fig-tree was not private property, but grew by the road side.

2 "the time of figs;"—i. e. of gathering figs. Pliny, in his Natural History, says, that in the east, figs are ripe in the first month, Nisan, which answers to our March. We are told, that the fig-tree of Damascus bore fruit all the year round; (Julian, epistle 24, p. 392;) the last year's fruit remaining till that of the next succeeded.

3 "No man eat fruit of thee," &c.—In the blasting of the barren fig-tree, the distant appearance of which was so fair and promising, Jesus delivered one more awful lesson to his degenerate countrymen, of whose hypocritical exterior, and flattering but delusive pretensions, it was a just and striking emblem.
his disciples heard it. And there were certain Greeks among those who came up to worship at the feast. So these came to Philip, who was of Bethsaida of Galilee, and besought him saying, "Sir, we desire to see Jesus." Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answered them saying, "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this

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4 "certain Greeks;"—i. e. Hellenistic Jews; Heathens that were proselytes of the gate (so the Jews called them) that came up to Jerusalem to worship. These Greeks were worshippers of the true God, yet being Gentiles born, not being circumcised or observing the ceremonial law, they could not have free access to see and hear Jesus in the inner parts of the temple.

5 "we desire to see Jesus;"—probably to know from him whether they, who were not of the race of the Jews, might hope for any thing from a person, the fame of whose miracles, virtues, and favour with God, had reached them. Their readiness and humility casts a reflection on the pride and obstinacy of those who were unmoved by the most powerful arguments, and the most gracious invitations.

6 "The hour is come," &c.—The benevolent spirit of Jesus exults on being told this: 'Are these Gentiles desirous to see me? now is the time near when the salutary terms of the gospel shall be made known to them, and to all the world,' which is plainly what he means by his being glorified.

7 "Verily, verily," &c.—'As a corn of wheat, committed to the earth, produceth more abundance; so by my death, which is now fast approaching, and the important consequences it will lead on, many will be converted to embrace the gospel.'

8 "loveth his life;"—viz. so as to reject the gospel. The parallel in Matthew is,—'He that findeth his life shall lose it, and he that loseth his life, for my sake, shall find it.'

9 "shall lose it;"—i. e. in the approaching calamities coming on his country. It cannot be supposed that the life which should be
world, shall keep it to life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled, and what shall I say? Father, save me from this hour? but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven saying, "I have both glorified it and will glorify it again." The multitude therefore who stood by and heard it, said, that it thundered: others said, "An angel spake to him." Jesus answered and said, "This voice came not for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast

lost is life eternal,—can this be lost by mere human weakness? for it is the timorous, fearful disciple, and not the obdurate sinner, of whom Christ is here speaking.

10 "to life eternal;"—Shall not only escape these impending calamities, but shall assuredly inherit eternal life.

11 "If any man," &c.—of whatever nation.

12 "Father, glorify thy name:"—Let my sufferings be the cause of glory unto thee; or, "Glorify the name of Father, by which thou permittest me to call thee, viz. in thy presence with me in my sufferings, and by raising me again from the dead," &c.; or, "Do what is necessary to vindicate the honour of those prophecies, which thou hast given concerning me."

13 "I have both glorified it," &c.—My name is already glorified, in the success which hath attended thy miracles and preaching, and I will honour thee still more by that resurrection from the grave, and the power of bestowing those gifts of the spirit, which will enlarge and confirm thy power of promoting the gospel of truth and righteousness.

14 "the judgment of this world;"—the dissolution of the Jewish state.

15 "the prince of this world;"—i.e. the Jewish rulers;—the political existence of the Jews, as a nation, will be destroyed.
out. And I, when I am lifted up from the earth, shall draw all men unto me." (This he said, signifying what death he was about to die.) 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?" Then said Jesus 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 walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and concealed himself from them.

But though he had done so many miracles before them, yet they believed not in him. So that the words

16 "be cast out;"—viz. be rejected from the Church and family of God.
17 "lifted up;"—i. e. exalted to be the Son of God.
18 "draw all men unto me."—As if Christ had said, 'By the gifts of the holy spirit, which I shall have the power to dispense, I shall convert, multiply, and bring all into my kingdom.'
19 "This he said," &c.—Perhaps this parenthetic clause is an interpolation; or perhaps the thing, viz. the cross, may be put for the assured consequences of it; the exaltation of Christ being the reward, or necessary result of his exemplary submission to the death of the cross.
20 "abideth for ever;"—'abideth with us for ever,' i. e. 'that his kingdom ought to be for ever on earth.'
21 "must be lifted up?"—They did not understand what he meant by this; probably they thought that he should be removed like Elijah.
22 "'While ye have the light,' &c.—'While I am with you, believe in me, that ye may be the children of hope and security.' Jesus makes no answer to their objection, but exhorts them to avail themselves of the advantages resulting from his presence, before the dark night of their country's destruction approached.
of Isaiah the prophet were fulfilled which he spake saying, "Lord, who hath believed our report? and to whom hath the arm of the Lord been made manifest?" Therefore they could not believe, because Isaiah said again, "He hath blinded their eyes, and hardened their hearts, so that they see not with their eyes, nor understand with their hearts, and turn that I should heal them." These things said Isaiah, when he saw his glory and spake of him. Nevertheless, many even among the chief Rulers believed on him; but because of the Pharisees, they did not confess him, lest they should be put out of the Synagogue: for they loved

23 "because Isaiah," &c.—translate, on account of this which Isaiah said again. He had declared in prophecy, that such was the state of their hearts and minds. (Macknight, p. 234, note on verse 41.) Not that the prophecy made them incapable of believing, but, that the hardness of their hearts, being foreseen and foretold, this event was to be expected.

24 "blinded their eyes," &c.—He hath foretold that their eyes should be so blind, and their hearts so hard, that they should not see, nor understand, nor be converted. According to prophetic language, those things are said to be done, that are only declared.

25 "when he saw;"—i. e. foresaw.

26 "his glory;"—i. e. the glory of Jehovah manifested in Christ, just as Abraham saw, i. e. foresaw, his day and was glad.

27 "and spake of him;"—i. e. the Christ. Isaiah beheld the glory of God, in receiving from him a prediction of it.

28 "confess him;"—i. e. acknowledge their belief.

29 "out of the Synagogue;"—not Synagogue properly so called, but out of all assemblies and societies: the Jewish excommunication was not an exclusion from their places of worship, but from civil intercourse. Christ and his Apostles taught in the Synagogue, notwithstanding they were excommunicated.
the praise of men, more than the praise of God. But Jesus cried out and said, "He who believeth in me, believeth not in me, but in him that sent me. And he who seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth in me, should not remain in darkness. And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world: he who rejecteth me, and receiveth not my words, hath that which judgeth him; the word which I have spoken, that will condemn him in the last day. For I have not spoken of myself, but the Father who sent me; he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. And when evening was come, he went out of the city.

30 "I judge him not,"—'not at this time.'
31 "for I came not;"—i. e. 'in my personal ministry.'
32 "so I speak;"—'not deterred by any sufferings or dangers.'

REFLECTIONS.

WE are at length arrived at the third of those important days, preceding the crucifixion of our Lord, and surely we must now listen with increased attention to every word which fell from his lips. The last hours of a dying friend, although extraordinary talents or extraordinary virtue did not mark his character, never fail
to excite a very tender interest; and if his understanding remains unimpaired, every word uttered by him in such circumstances, is faithfully engraven on the heart of affection. With what sentiments then of love and reverence should we not contemplate the death of Christ? It would indeed be altogether incredible, if every day's experience did not bear testimony to the astonishing fact, that in an age so enlightened as the present, and in a country so justly celebrated for the fine taste and correct feeling of its inhabitants, a narrative like that of the events of the last week preceding his crucifixion, should not excite universal admiration. What situation is there so interesting as that of a person of the most sublime virtue, knowing assuredly, that in a few short days he was to endure the most trying insults; to be treated as the vilest malefactor; betrayed by one friend, and deserted by the rest; and all this as the horrid prelude to a death of the most excruciating torture:—to see him calmly contemplate this dreadful prospect, solicitous only to comfort and support his desponding disciples, whose weakness and dereliction he foresaw, but did not resent; and sorrowing only for his cruel, degenerate countrymen, whom he could not reform and save? Heroism like this, one would surely expect, should raise to itself a trophy in every heart that is capable of admiring what is truly grand, benevolent, or sublime. From what cause is it then, that the history of a conduct so noble, of events in themselves, and in their consequences, so important, should be received with so much coldness and indifference? Do we dislike, as did the Jews of old, the terms on which alone we may hope for his favour? Let us then inquire and know if there are any other terms on which we can obtain salvation? If there be any other chieftain who, like Jesus,
has returned triumphant from the valley of the shadow of death? Any other friend, who, like him, can open to us the everlasting portals which lead to glory, honour, and immortality?

On approaching the temple, Jesus being told of the desire of seeing him expressed by some illustrious strangers; wholly regardless of the marked distinction as it reflected honour on himself, returns no direct answer, but breaks out in a strain of holy triumph, "The hour is come that the Son of Man shall be glorified." As if he had said, "Now shall they, through my instrumentality, be brought to the knowledge and obedience of God, who have long wandered in the dark shades of ignorance and error, and have sat 'in the region of the shadow of death.'" "Father, glorify thy name!" 'Let thy truth prevail and flourish, whatever I may be called upon as the instrument, to do or to suffer.'

Contrast a character like this, with that of the celebrated historian or the profound metaphysician, whose primary object it is to obtain the little fleeting applause of their misdeeming contemporaries; and who for this, scruple not insidiously to undermine the most important truths: truths, which lay at the very foundation of human hopes and of human happiness, and which they have not perhaps the ingenuousness or the courage openly to attack, the perseverance fairly to examine, or the comprehension and virtue of mind fully to comprehend and duly to appreciate.
SECTION LII.

TUESDAY IN THE PASSOVER WEEK.

Jesus returns to Jerusalem—The fig-tree withered away—The prayer of faith—The chief Priests question the authority of Jesus—Are perplexed by the answer returned—The parable of the man who had two sons—Of the householder who planted a vineyard—Of a king who made a marriage-feast for his son. MATT. xxv. 20—46; xxii. 1—14. MARK xi. 20—23; xii. 1—12. LUKE xx. 1—19 Reflections.

AND in the morning as they passed by 1 returning to the city, they saw the fig-tree dried up from the roots—and when the disciples saw it, they marvelled, saying, "How soon hath the fig-tree withered away!" And Peter remembered and saith unto him, "Master, behold the fig-tree which thou didst devote, hath withered away." And Jesus answering said unto them, "Have faith in God. For verily I say unto you, If ye have faith 2 and doubt not, ye shall not only do what hath been done to the fig-tree, but even if ye shall say unto this mountain 3, 'Be thou removed and be thou cast into the sea,' it

1 "they passed by;"—viz. Jesus and his disciples from Bethany, where they had passed the night.

2 "If ye have faith;"—i. e. in a divine impulse.

3 "unto this mountain:"—an eastern hyperbole; for a remarkable instance of which, see Zachariah xiv. 4, "And the Mount of Olives shall cleave in the midst," &c.
THE LIFE OF CHRIST.

shall be done. And all things whatsoever ye ask in prayer, believing, ye shall receive. And when ye stand praying, forgive, if ye have aught against any: that your Father who is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses."

And they came again to Jerusalem; and as he was walking in the temple, the chief Priests and the Scribes and the Elders came to him as he was teaching, and said, "By what authority doest thou these things? And who gave thee this authority?" And Jesus answered and said unto them, "I will also ask you one question, answer me, and I will tell you by what authority I do these things. The baptism of John, whence was it? From heaven or from men?" And they reasoned among themselves saying, "If we shall say, 'From heaven,' he will say unto us, 'Why then did ye not

4 "ask in prayer;"—i. e. in this manner, from divine impulse.

5 "And when ye stand praying, forgive."—As if our Lord had said, 'But when ye pray, (for the performance of a miracle,) be assured that it is from the impulse of God, and not from the impulse of your own minds, irritated against his enemies and yours.'

This caution might be the more necessary, in consequence of the miracle they had just witnessed, which, although emblematical, and a case not applicable to others, might perhaps have been considered by them, as authorising a vindictive use of the powers to be conferred upon them. (E.)

6 "the chief Priests, &c.—to whom it belonged to distinguish between true and false prophets; their motive was resentment for his multiplied reproofs.

7 "these things;"—such as his public entrance into the temple; his teaching there; his driving thence the traders, &c. It belonged to the Sanhedrim to give authority to teach in the temple, and Jesus had not been authorised by them.

C c 3
believe him 8: but if we shall say, 'From men;' all the people will stone us, for they are persuaded that John was a prophet.' 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.'

'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.' And he answered and said, 'I will not;' but afterwards he repented and went. And he came to the second and said in like manner. And he answered and said, 'I go, sir;' and went not. Which of the two 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 go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him. And ye, when ye had seen it, repented not afterwards, that ye might believe him.

'Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower; and let it out to husbandmen, and went into a far country. And when the season of fruit drew near, he

8 "believe him;"—'Commit yourselves to him by baptism; put yourselves under his instruction.'

9 "go into the kingdom of God;"—i. e. 'have better hopes of being converted, and of being employed as ministers of the Messiah.'

10 "in the way of righteousness;"—with every mark of integrity, and with that austerity of manners, which you profess peculiarly to esteem.

11 "repented not afterwards," &c.—'changed not your minds so as to believe him.'
sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another, and wounded him in the head, and sent him away shamefully treated. Again he sent other servants, more than the first: and they did unto them in like manner. But last of all he sent unto them his son, saying, 'They will reverence my son.' But when the husbandmen saw the son, they said among themselves, 'This is the heir; come let us kill him, and the inheritance will be ours.' So they took him and cast him out of the vineyard and killed him. When the lord therefore of the vineyard cometh, what will he do unto these husbandmen? He will come and destroy these husbandmen, and give the vineyard unto others, who will render him the fruits in their seasons.' And when they heard it, they said, 'God forbid.' And Jesus beheld them and said, 'Did ye never read in the scriptures, 'The stone which the builders rejected, is become the head stone in the corner: this is the Lord's doing, and it is marvellous in our eyes.' Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever falleth on this stone will be broken; but on whomsoever

12 "stoned another;"—yet not so as to kill, but to wound and to drive away.

13 "more than the first;"—of greater dignity.

14 "the head stone in the corner;"—i.e. the corner stone, that which joins two walls; expressive of the union in Christ, of Jews and Gentiles.

15 "on this stone."—He that opposed Christ during his personal ministry, is compared to a shell falling on a stone, which would be broken.
ever it shall fall, it will grind him to powder." And when the chief Priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to apprehend him, they feared the multitudes, because they accounted him as a prophet, and they left him and departed.

And Jesus spake unto them again by parables, and said, "The kingdom of heaven is like a certain king who made a marriage-feast for his son; and sent his servants to call those that were bidden to the wedding: and they would not come. Again he sent other servants saying, 'Tell those that are invited, behold I have prepared my dinner: mine oxen and fatlings are killed, and all things are ready: come to the marriage.' But they made light of it, and went away, one to his farm, and another to his merchandise: and the rest took his servants, and treated them spitefully and slew them. But when the king heard of it, he was wroth: and sent forth his armies, and destroyed those murderers, and burned their city. Then said he to his servants, 'The wedding is ready, but those who were called were not worthy. Go therefore into the highways, and as many

16 "grind him to powder;"—scatter him to atoms;" i. e. the judgments coming on the decidedly obstinate and obdurate, will be terrible and final. He that should oppose Christ, after his resurrection, is compared to a shell on which that stone should fall. This prediction was fulfilled by Titus.

17 "and sent forth his armies," &c.—This should have been in parenthesis, although it is not so marked in our bibles; the vengeance was not executed till the entertainment was over.

18 "their city;"—i. e. the city of Jerusalem.

19 "highways," &c.—into the country round about, and into the other towns of Judea. It was customary in the east, as hath been already observed, to call in the poor to eat up the remainder of a feast.
as ye shall find, bid to the marriage.' So these servants went out into the highways, and gathered together all; as many as they found, both bad and good, and the marriage was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he said unto him, 'Friend, how camest thou in hither, not having a wedding garment?' And he was put to silence. Then saith the king to the servants, 'Bind him hand and foot, and take him away, and put him forth into the outer darkness; there shall be weeping and gnashing of teeth.' For many are called, but few chosen.'

20 "a wedding-garment?"—Faith in Christ, as the Messiah, is the wedding-garment, the righteousness of Saints. The garment was white. Rev. iii. 4; xix. 8.

21 "take him away;"—he has no title to partake in my inaugurate entertainment; turn him out to the fate of unbelievers and rejectors of the gospel. Compare this with Luke xiii. 26, 28, and the parallels. This is meant to show the impossibility of their escape, who did not receive the Messiah.

22 "For many," &c.—The many were of three kinds: those who would not come to the feast but went about worldly business; those who moreover ill-treated the servants; and those who, professing faith, wanted virtue.

REFLECTIONS.

OUR Lord being so soon to leave his disciples, was especially solicitous that such impressions should remain upon their minds, as would be important to direct and support them in the arduous duties to which they were appointed. The destruction of the barren fig-tree, although doubtless intended to prefigure the impending
destruction of Jerusalem, might also, when recollected by the disciples, be of further use to them, in supplying a proof from an instance so lately witnessed, that the miracles to which they might be stimulated by divine impulse, after the bestowment of the holy spirit, would assuredly be performed. Christ himself seems to direct their minds to this use of it, in the reply made by him to the astonishment they expressed, that the fig-tree should so soon be withered away.

With his accustomed wisdom, the chief Priests and Elders are silenced, when questioned by Jesus from whence he derived his authority; and in the three following parables, of the man and his two sons, the householder, and the marriage of the king's son, the Jewish people are repeatedly and solemnly forewarned of the dreadful consequences of their impenitence and unbelief.

How striking must have been the manner as well as the matter of these parables—dictated by the purest benevolence, invigorated by conscious dignity, and enlightened by prophetic vision! the speaker feels no timidity in delivering the awful truths they contain. What was it to him, that the persons he was thus addressing were the rulers of the land? They sat indeed in the seat of Moses, but they possessed not his spirit: pride, ambition, and hypocrisy, an eager desire after this world's riches and honours, had destroyed every better principle, and wholly debased their character. To the discerning eye of Christ, which penetrated through the thin disguise, the pomp and pageantry by which they were surrounded, made them at once more contemptible, and increased their power of doing mischief. How was he grieved and afflicted to see the thoughtless multitude, led away to their ruin by these false pretenders to sanctity and holiness, adorned in all the ensnaring trap-
tings of high station and gorgeous apparel! He saw as God seeth. "Man looketh on the outward appearance," but the Prophet of the Lord "looketh on the heart*." "Jesus," says the historian, "beheld them and said, 'Did ye never read in the scriptures, The stone which the builders rejected is become the head stone in the corner; this is the Lord's doing, and it is marvellous in our eyes; therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.'"

In their primary signification, these parables related solely to this people, and to those tremendous events which took place at the destruction of Jerusalem; but there is a sense, and that of the greatest importance, in which they relate to all people, tongues, and kindreds, to whom the gospel of Christ has already, or may hereafter, be preached. We too, when the present life is over, are invited to a marriage-feast; but if, from the cares of this world, the deceitfulness of riches, or the impenitence of our own hearts, we are not then adorned in the spotless garment of purity, simplicity, and truth, we, as well as they, will be excluded, and cast "into the outer darkness, where there shall be weeping and gnashing of teeth."

* 1 Sam. xvi. 7.
The Pharisees take counsel to ensnare Christ—Inquire of him if it is lawful to pay tribute to Cesar—The Sadducees put a case concerning a future resurrection—A Scribe inquires what is the first great commandment—The Pharisees silenced by Jesus. Matt. xxii. 15—46. Mark xii. 43—37. Luke xx. 20—44. Reflections.

THEN¹ went the Pharisees, and took counsel how they might ensnare Jesus in his discourse. And they watched him, and sent spies who might feign themselves just men², that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they sent out 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 regardest not the person of man, tell us therefore, Is it lawful to give tribute to Cesar³ or not? shall we give, or shall we not

¹ "Then;"—viz. when public authority could do nothing.

² "just men;"—sincere men, desirous to aid in the spread of the gospel.

³ "to give tribute to Cesar;"—"What shall we teach upon this head?" The people inferred from Deut. xvii. 15, that they were not to pay tribute to a foreigner. This idea created trouble in the time of Jeremiah.
THE LIFE OF CHRIST.

give?" But he, knowing their hypocrisy, said unto them, "Why tempt ye me? show me the tribute-money that I may see it;" and they brought unto him a penny, and he saith unto them, "Whose image and superscription hath it?" And they answered and said, "Cesar's." Then saith he unto them, "Render to Cesar the things that are Cesar's, and unto God the things that are God's." And they could not take hold of his words before the people, and they marvelled at his answer and kept silence, and left him and went away.

The same day came to him certain of the Sadducees, who say that there is no resurrection; and they asked him, saying, "Master, Moses hath commanded, if a man's brother die, and leave behind him a wife, and he die without children, that his brother should take his wife and raise up offspring to his brother. Now there were with us seven brethren, and the first took a wife and died without children; and the second took her to wife, and he died childless; and the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. In the resurrection therefore, when they shall rise again, whose wife will she be of the seven? for they all had her as their wife." Then Jesus answered and said unto them,

4 "Render to Cesar," &c.—As if Christ had said, 'Since this money bears the image of Cesar, it is his, and by making use of it you acknowledge his authority. I leave it therefore to yourselves to judge, whether tribute ought to be paid to the support of that government which you acknowledge, which you cannot shake off, and by which your tranquillity is preserved. Discharging, however, your duty to the civil magistrate, you must not depart from that you owe unto God; remembering, that as you bear the image of the great King, you are his subjects, and ought to serve him with your bodies and your souls, which are his.'
The children of this world marry and are given in marriage; but they that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal to the angels, and are the children of God, being the children of the resurrection. Do ye not therefore err concerning this matter, not knowing the scriptures, nor the power of God?

But concerning the resurrection of the dead; Have ye not read in the book of Moses, how at the bush God spake unto him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob.’ He is not the God of the dead, but of the living, for all live unto him: Ye therefore do greatly err.” 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, and one of the Scribes came, a teacher of the law, and having heard them reasoning together, and perceiving that he had answered them well, asked him, tempting him and saying, “Master, which is the great commandment in the law?” And Jesus answered him, “The first of all the commandments is, ‘Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy

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5 “equal to the angels;”—‘are spirits, not having flesh and blood and its necessities.’

6 “all live unto him;”—‘Though dead to you, to their fathers, and to your nation, all these are alive to God, i. e. are now actually living.

7 “one Lord.”—This refers to the worship of other Gods, and to confidence placed in their false prophets. Compare Deut. xiii. 3.
God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the first and great commandment. And the second is like it; 'Thou shalt love thy neighbour as thyself.' on these two commandments hang all the law and the prophets; there is none other commandment greater than these." 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: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices." And when Jesus saw that he answered wisely, he said unto him, "Thou art not far from the kingdom of God."

Now while the Pharisees were gathered together, Jesus asked them, saying, "What think ye of Christ? whose Son is he?" They say unto him, "The Son of David," He saith unto them, "How then doth David, in spirit, in the book of Psalms, call him Lord, saying, 'The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?'" If

8 "hang all the law," &c.—i. e. the moral precepts contained in the law and the prophets are all comprehended in these two commandments.

9 "not far from the kingdom," &c.—"By so good a knowledge of the law, thou art in some measure prepared for receiving the gospel."

10 "doth David," &c.—i. e. in the 110th psalm. Hence it appears that the Pharisees thought this psalm was written by David, and that the ancient Jewish doctors were wont to apply it to the Messiah.

11 "on my right hand," &c.—reign, be exalted to great power till thine enemies are subdued. Thus Christ exercised a visible authority until the destruction of Jerusalem. (E.)
David therefore himself call him Lord, how is he then his son?" And no man was able to answer him a word, neither durst any man, from that day, ask him any more questions. And the multitude heard him gladly.

12 "how is he then," &c.—The Jews expected their Messiah to take the kingdom of David, and to rule as he did on earth; they could not therefore understand how he should have a superior. They had no notion of a future exaltation to a kingdom in heaven.

REFLECTIONS.

In proportion as the character of Jesus rose in the opinion and esteem of his countrymen, who, notwithstanding the general corruption of their morals, and the inveteracy of their prejudices, were exceedingly struck by his miracles, awed by his wisdom, and softened by his goodness; in the same proportion did the hatred and malice of his enemies increase. One insidious attempt to ensnare him, succeeds another. If in answer to their pretended difficulty, whether it were lawful to pay tribute to Cesar, he had either admitted or denied the claim, they hoped in the first instance to ruin him with the people, or in the second to accuse him of sedition to the Roman governor. With what presence of mind does he elude the snare, and with what mildness reprove the malignity which had prepared it for his destruction!

The inquiry of the Sadducees seems to have proceeded on the supposition of a difficulty, which tended
to overturn the opinion of the Pharisees; namely, that at the coming of the Christ, after he should have ascended the throne of his father David, and have conquered all nations, the dead were to be raised to life, to dwell with him for a long series of ages. They mistake, he tells them, the nature of the kingdom of the Messiah, which was altogether spiritual, and had no connexion whatever with the relationships of this world, which are necessarily transitory, like the state in which they are formed: and he proceeds to say, that the renewed existence of man, or his recovery from the fall of death, might fairly be inferred from passages in their own law, although it did not form any part of its sanctions; and he cites the declaration of God himself as an instance, when he appeared to Moses in the bush.

In the reply of our Lord to the important question, What is the first and great commandment? he gives us the two leading principles which lie at the very foundation of all moral obligation; piety towards God, and the love of all men as his creatures and our brethren. Respecting the latter there can probably be but one opinion, the duty of benevolence, or of actively endeavouring to promote the welfare and happiness of our fellow creatures, although every where narrowed, by prejudice or self-interest, except in the Christian scriptures, yet has never been wholly disputed by moralists of any age or country. But the love of God, that sublime affection which has for its object the supreme Ruler of the Universe, our great Creator, gracious Preserver, and daily Benefactor, and on which even the love of his creatures depends for its due regulation and principal support, is so far from having been recommended in other codes of ethics, that its reasonableness, if not its very existence, has been called in question.

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In the gospel history however, it is not only taught and enforced, but we trace its progress, feel its reality and importance, behold its beauty, and see its issue, in the life, the death, the resurrection, and the remuneration of our exalted Lord. It is indeed, when rightly understood, the enlightened and elevated principle from which all the virtues, whether personal or social, take their growth. "It is one of the most natural operations of the heart, the most obvious and self-approved direction of its sentiments; for it is to admire what is perceived to be truly admirable; to esteem what is infinitely worthy to be esteemed; and to cherish in our hearts with complacency and delight, the idea of what confessedly deserves our supreme affection. It is to cultivate a grateful sense of kindness that exceeds our tenderest thoughts, and of beneficence that passeth knowledge. It is a never-failing source of pure and stable satisfaction, which afflictions need not interrupt, which death cannot destroy, and which the life to come will prolong, improve, immortalize, and perfect!"

* Discourses on Devotional Subjects, p. 119, 174, 175.
SECTION LIV.

TUESDAY IN THE PASSOVER WEEK, CONTINUED.

Jesus exHORTS the people to beware of the Scribes and Pharisees—Describes their real character—ExHORTS his Disciples—Points out the false glosses put upon the law—Laments over Jerusalem—Foretels its utter destruction—The widow casts her mite into the treasury. Matt. xxiii. 1—24; 29—39. Mark xii. 38—44. Luke xx. 45—47; xi. 39, 42, 44; xxii. 37, 38; 3, 4. Reflections.

THEN spake Jesus to the multitude, and to his disciples, saying, “The Scribes and the Pharisees sit in the seat of Moses¹: all things, therefore, whatsoever they bid you observe², observe and do; but do not ye according to their works; for they say and do not. 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. But all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and desire to walk in long robes, and love greetings in the markets³, and the highest seats in the Synagogues, and

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1 “the seat of Moses;”—i. e. the Sanhedrim.
2 “bid you observe;”—viz. out of the law. See Deut. xxvii, 8—13, from whence it appears that the Priests, Levites, and Judges, were to be obeyed so far only, as they declared the law.
3 “greetings in the markets;”—It was an eastern custom to make markets a scene of conversation and dispute, &c. Perhaps the salutations which the Scribes and Pharisees loved, were applications to them
the chief place at feasts, 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 father upon earth, for one is your Father that is in heaven. Nor be ye called Masters, for one is your Master, even Christ. But he that is greatest amongst you, shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

"But, alas! for you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither enter in yourselves, nor suffer those that are entering, to go in. Alas! for you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and

them in the public places, to decide matters which happened to be controverted. Compare Mark ix, 15, 16, where it appears the people saluted Christ in this manner. As the Pharisees were extremely afraid of being defiled in the market, why did they go thither? Perhaps for the sake of shining in conversation there. Markets, it seems, were common places for diversion and amusement among young and old, by conversation, piping and dancing. Children used to have their diversions there. See Matt. xi. 16,

4. "Rabbi, Rabbi,"—Master, Master,
5. "even Christ;"—rather, the Christ.
6. "are brethren;"—i. e., of equal rank,
7. "your father upon earth;"—Do not implicitly submit to any teacher, as a child to a parent.
9. "your Master;"—i. e., your guide, your leader, the Christ.
10. "ye shut up the kingdom of heaven," &c.—Ye neither attend to the true sense of scripture yourselves, nor suffer others; but mislead them by your traditions, and hinder them from embracing the gospel.
11. "devour widows' houses," &c.—The prayers of the Scribes and Pharisees, like those of the Priests in modern times, were thought to be peculiarly efficacious. Perhaps these widows thought they
for a pretence make long prayers: therefore ye shall receive an heavier condemnation. Alas! for you, Scribes and Pharisees, hypocrites! for ye traverse sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Alas! for you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound by his oath. Ye fools and blind! for which is greater? the gold, or the temple which sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty, he is bound by his oath. Ye fools and blind! for which is greater? the gift, or the altar that sanctifieth the gift? He therefore who sweareth by the altar, sweareth by it and by all things thereon: and that sweareth by the temple, sweareth by it, and by Him who dwelleth therein. And he who sweareth by heaven, sweareth by the throne of God, and by Him who sitteth thereon. Alas! for you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and omit the weightier matters of the law, justice, mercy, and faith: these things ought ye to have done, and not to leave the other undone. Ye blind guides, who strain at a gnat and

might be profitable to the souls of their dead husbands; for prayer for the dead was practised among the Jews, who taught that the souls of those who were neither very good nor very bad, expiate their sins in hell during twelve months, and that comfort would be procured to them by prayer in their behalf every Sabbath. Gerhard, quoted by Beausobre on this place, says, that they had a formulary for this purpose.

12. "Justice, mercy, and faith."—Justice, humanity, and integrity.
swallow a camel 13! Alas! for you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and adorn the sepulchres of the righteous, and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore ye bear witness to yourselves, that ye are the children of those who killed the prophets. Fill ye up then 14 the measure of your fathers. Ye serpents! ye offspring of vipers! how can ye escape the damnation of hell? Wherefore, behold I send unto you 15 prophets and wise men, and scribes, and some of them ye will kill and crucify 16; and some of them ye will scourge in your synagogues, and persecute from city to city; so that upon you will come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zachariah son of Barachiah, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation.

13 "swallow a camel," &c.—' strain out the gnat, and swallow the camel.'

14 "Fill ye up then," &c.—rather ' And ye fill up the measure of your fathers.'

15 "I send unto you," &c.—Jesus here evidently speaks in the name and character of God; see Matt. xviii. 20, where the same mode of speaking is adopted. Compare Deut. xxxi. 23, where Moses, exhorting Joshua, says, "Be strong and of good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee."

16 "kill and crucify;"—i. e. perhaps according to Jewish custom after death. Crucifixion was not peculiar to the Romans. Josephus represents it as a Syrian punishment.
"O Jerusalem," &c.—Jesus, having made every effort to save his countrymen, by the most affectionate invitations to repentance, speaks here, in this 37th verse, in the character of God. Compare this whole chapter with the last expostulation of Moses to the Israelites, Deut. xxxii, and particularly with the spirit that breathes there; especially compare these last verses with the 9th, 10th, 11th, 12th, and 15th verses of Deut. xxxii.

18 "Your house," &c.—viz. 'Your temple on which ye pride yourselves'—'Your peculiarity is abolished.'

19 "Ye shall not see me henceforth;'—rather, after a little while; meaning, probably, that after his death they should not see him again, until his figurative coming in the Roman armies; when, to save themselves from impending calamity, they would be ready to make any submission, however humiliating.
REFLECTIONS.

DURING the early part of the ministry of Christ, we see him studious to avoid giving unnecessary offence; but now, that his labours were over, and that his ministry could no longer suffer by it, he scruples not, in the plainest language, to reprove the false glosses which the Scribes and Pharisees put upon the scriptures; to exhibit to them their real character, and to denounce, in the most impressive and affecting manner, the dreadful ruin in which it would issue. Some, even among these Pharisees, after his death and resurrection, might repent and be converted, and be thereby saved in the approaching calamities; or if not, the people that were present could not fail of being struck and alarmed; many would be led to inquire what these things meant, and some would anxiously endeavour to save themselves from "the wrath to come."

Addressing them in the awful name of that great Being, by whose commission he acted, and whose high behests he was destined to fulfil, how compassionately does our blessed Saviour soften the severity of the language in which he denounces their condemnation, by the tenderness with which he commiserates their fate—"O Jerusalem, Jerusalem! thou who killest the prophets, and stonest those who are sent unto thee—how often would I have gathered thy children together, and fostered them with a parent's care, and ye would not!—behold your house is left unto ye desolate!" We know how terribly the prediction has been fulfilled. For the long period of almost two thousand years has the holy city been a heap of ruins, and the highly favoured people, of whom it was
the pride and the boast, "scattered among all nations, from the one end of the earth, even unto the other."

We have in their example a striking proof, not only that great sufferings are the inevitable consequence of great crimes, but that the threatenings, as well as the promises of God, will certainly be fulfilled; and see also, that great severity is not inconsistent with infinite goodness. What alarm ought not this conviction to excite in the breast of the sinner! In a few fleeting days, and his time of probation will be over. Does he never ask himself the momentous question, what will then succeed? Does he cling to the comfortless dreary hope, so chilling to every generous affection, to every personal and social feeling, of annihilation? of being blotted out of the works of God? On what basis does even this forlorn hope rest for its foundation? Not on the voice of nature, for in her school he would learn, that although every atom is subject to perpetual change, not one is absolutely destroyed. Not in the word of God, for there he is awfully forewarned, that "indignation and wrath, tribulation and anguish," will be the certain portion of all "who do evil, and who obey not the truth, but obey unrighteousness," whether Jew or Gentile; i.e., whether nominally worshippers of the true God, or idolators. Seeing then "the terrors of the Lord," what manner of people ought we not to be, in all holy conversation and godliness?

* Rom. ii. 8, 9.
SECTION LV.

WEDNESDAY IN THE PASSOVER WEEK.

The disciples of Christ show him the buildings of the temple—He foretells its destruction—Forewarns his disciples of the dreadful ruin coming on their country—Exhorts them to great vigilance—Enumerates the signs which will precede the calamity—The Son of Man as one who takes a far journey. Matt. xxiv. 5—48. Luke xxi. 3—36. Mark xii. 43, 44; xiii. 1—9; 11—13; 10; 14—37. Reflections.

And Jesus went out, and was departing from the temple; and his disciples came to him to show him the buildings, and saith unto him, “Master, see what manner of stones, and what buildings are here! how the temple is adorned with goodly gifts.” And Jesus said unto them, “See ye not all these things? Verily I say unto you, There will not be left here one stone upon another that will not be thrown down.”

And as he was sitting upon the Mount of Olives, over against the temple, Peter and James, and John and Andrew, asked him privately, “Tell us when will these things be, and what will be the sign of thy coming, and of the end of the age?” Then Jesus answered and said unto them, “Take heed, that ye be not deceived, for many shall come in my name, and saying, I am Christ,

1 “many shall come,” &c.—See Acts v. 36, 37.
2 “in my name;”—i. e. ‘in my character.”
and will deceive many; and the time draweth near, go ye not therefore after them. But when ye shall hear of wars, and rumours of wars, and commotions, be not troubled: for these things must first come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be earthquakes in divers places, and there will be famines and pestilences, and fearful sights and great signs from heaven. But all these things are the beginning of sorrows. But take ye heed to yourselves; for before all these things men will lay their hands on you, and persecute you, and deliver you up to counsels to be afflicted; and ye will be beaten in the synagogues, and will be brought before kings and rulers for my name's sake, for a testimony unto them. Settle it therefore in your hearts, not to meditate beforehand what defence ye shall make. For I will give you utterance and wisdom, which all your adversaries will not be able to gainsay or resist: for it is not ye that speak, but the Holy Spirit. And then many will fall away, and will betray one another, and will hate one another. And many false prophets will rise, and will deceive many. And because iniquity will abound, the love of many will become cold. Now the brother will deliver

3 "wars, and rumours of wars;"—perhaps, insurrections in Palestine. There were also about this time, great convulsions in the Roman empire at large. In the wars between Otho and Vitellius, and between Vitellius and Vespasian, the sufferings and horrors were equal to the sacking of Rome, and the burning of the Capitol. See Tacitus.

4 "false prophets;"—pretenders to prophecy; perhaps also, according to the common interpretation of that word, false interpreters, preachers of false doctrine.

5 "love of many," &c.—Josephus says, that in the calamities of these times, no good affection was so entirely lost, as pity.
up the brother to death, and the father the child: and children will rise up against their parents, and will cause them to be put to death. And ye will be hated by all men for my name's sake. Yet an hair of your head shall not perish. In your patience possess ye your souls. Whosoever endureth to the end will be saved. And these glad tidings of my kingdom will be preached in all the world, for a witness to all nations; and then will the end come.

"And, when ye shall see Jerusalem encompassed with armies, and the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, where it ought not, (let him that readeth understand) then let those that are in Judea flee to the mountains, and let not those that are in the country places enter there into. Let him which is on the house-top not come down to take any thing out of his house; neither let him who is in the field return back to take his mantle: for these are the

6 "abomination of desolation."—The Roman standards, which being dedicated to some false deity, whose image was engraved upon them, were at once an abomination to the Jews, and a token of the hostile intentions of the Romans towards them; for it was not according to the usage of the Jews to admit of their being displayed in Judea.

7 "let him that readeth."—These may be the words of Christ, or of the Evangelist; if the latter, then readeth may refer to this very gospel, as well as to the prophecy of Daniel.

8 "understand;"—faithfully observe the admonition."

9 "the mountains;"—the mountainous parts of Judea. It appears from Josephus, that after the attempt of Cestus on Jerusalem, many fled from it; and from Eusebius, that before the war, the Christians retired to Pella beyond Jordan, subject to King Agrippa. The escape thither was practicable, even after the appearance of Titus before the city.
days of vengeance, that all things that are written may be fulfilled. But alas for them that are with child, and for them that give suck in those days! for there will be great distress in the land, and wrath upon this people. And pray that your flight be not in the winter, nor on the sabbath. For then will be great tribulation, such as hath not been since the beginning of the world to this time, no nor ever will be. And unless those days should be shortened, no man should be saved, but for the elects sake, whom he hath chosen, those days shall be shortened. And they will fall by the edge of the sword, and will be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.

"Then if any man say unto you, 'Lo, here is the Christ, or there;' believe him not. For there will arise false Christs, and false prophets, and will show great signs and wonders, insomuch that, if it were possible, they should deceive the very elect. But take ye heed, behold I have foretold you all things. Wherefore if men say unto you, 'Behold Christ is in the desert;' go not forth: ' Behold he is in the secret chambers;' believe it not. For as the lightning cometh out of the east, and shineth to the west, so shall also the coming of the Son of Man be. For

10 "Sabbath,"—on which the Jews did not hold it lawful to travel further than about seven furlongs. Acts i. 12.
11 "such as hath not been," &c.—viz. greater affliction than ever befel this nation, or ever will befall it.
12 "elects sake;"—the Christian converts.
13 "false Christs and false prophets:"—some of them were apostates from Christianity. See 1 John ii. 18, 19.
14 "for as the lightning," &c.—' My appearance will not be personal; to collect followers slowly; but virtual and sudden, to destroy my enemies as the lightning from heaven.'
wheresoever the carcase is, thither will the eagles be gathered together.

"And there will be signs in the sun and in the moon, and in the stars; the sun shall be darkened and the moon will not give her light; and the stars will fall from heaven; and the powers of the heavens will be shaken: and upon the earth distress of nations with perplexity, the sea and the waves roaring. Men's hearts failing them for fear and expectation of those things which are coming on the earth. And then will they see the Son of Man coming on a cloud with great power and glory. And he will send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. And when these things begin to be accomplished, look up and raise your heads: for your redemption draweth near." And he spake to them a parable: "Behold the fig-tree, and all the trees, when they now shoot forth, ye see them, and know of your own selves that summer is now near. So likewise ye, when ye see these

15 "the powers of the heavens," &c.—The strong language of eastern prophecy, to denote that the Jewish rulers, their temple, worship, and state, should be destroyed. Isaiah, prophecying the destruction of Babylon, chap. xiii. 9, 10, 13, says, "The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens," &c. See Bishop Pearce, vol. i. p. 168.

16 "with a great sound of a trumpet;"—or, with a trumpet of a great sound. This whole verse, after the eastern manner, means only, that Jesus would gather the believers together for their preservation. Bishop Pearce.

17 "your redemption," &c.—viz. from the persecution of the Jewish rulers. These words of Christ, duly considered, would fix the meaning of the foregoing highly figurative language.
things come to pass, know that the kingdom of God is near, even at the door. Verily I say unto you, this generation will not pass till all these things be fulfilled. Heaven and earth will pass away, but my words shall not pass away. But of that day and hour, none knoweth, no, not the angels of heaven, neither the Son, but the Father. But as the days of Noah were, so will the appearance of the Son of Man also be. For as in the days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day when Noah entered into the ark, and understood not, until the flood came and destroyed them all, so will the appearance of the Son of Man also be. Then will two men be in the field; the one will be taken, and the other left. Two women will be grinding at the mill; the one will be taken, and the other left. Take heed therefore, watch and pray, for ye know not what hour your Lord will come.

"But take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this world, and so that day come upon you unawares; for as a snare it will come upon all them that dwell on the face of the whole earth. But know this, that if the master of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken into. Watch ye, therefore, and pray continually, that ye may be accounted

18 "This generation will not pass," &c.—It is remarkable of the three Evangelists who record this discourse, that although Matthew and Mark frequently mention, in other instances, some minute particulars which Luke has omitted, and vice versa, yet they are all of them most precise as to the time when these awful transactions were to take place; namely, during that generation.
worthy to escape all these things which will soon come to pass, and to stand before the Son of Man. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh. Who then is the faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But, and if that servant being evil, shall say in his heart, 'My lord delayeth his coming; and begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant will come in a day when he looketh not for him, and in an hour when he is not aware; and shall cut him asunder, and appoint him his portion with the hypocrites; there will be weeping and gnashing of teeth.

For the Son of Man is as one 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. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.'

19 "My lord delayeth his coming," &c.—So long a period elapsed, namely, nearly 40 years, from the death of Christ to the destruction of the Jewish polity, that many apostatised from the faith; and we find continual exhortations from the Apostles on this subject, in their epistles. James v. 8, 10, 11, &c.

20 "cut him asunder;"—In allusion to a particular mode of punishment.
THE LIFE OF CHRIST.

REFLECTIONS.

If we wish to form a tolerably just idea of the sublime and elevated character of our great Exemplar, and to derive all the benefit that may be derived from the contemplation, we should; as much as possible, become one of his early followers, place ourselves among his hearers, and reflect upon the various circumstances under which his admonitions were delivered. At this time we should take our station with him on the mount of Olives; survey from thence the ancient and favoured city which "the Most High had chosen; to put his name there;" and contemplate that magnificent building, the wonder of the world, which had been erected to his honour. To a pious Jew, what sight could be so interesting? A thousand tender recollections of the many wonderful works by which the Almighty had manifested his glory in their behalf; the passage through the Red Sea, the manna of the wilderness, and the outstretched arm by which he had put them in possession of the promised land, would rush into his mind, and he would be compelled to join in the song of triumph of their venerated lawgiver—"Who is like unto thee, O Lord, who is like unto thee! glorious in holiness, fearful in praises, doing wonders!"

With sentiments, probably such as these, the disciples of Christ had just expressed to him their high admiration of this stupendous structure, which, notwithstanding the various threatenings to the contrary, he had from time to time done more than intimate, they still vainly imagined, would stand for ever, and would continue to be the boast.

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and ornament of their favoured city, the destined future capital of the world. But how different from these were the feelings of him whom they thus addressed? Of him, the whole of whose public life had been one illustrious example of the most complete self-denial, the most absolute submission to the will of God. Had he consulted his own wishes, doubtless he, in whose bosom dwelt the purest patriotism; he, who when he beheld the city, had wept over it; he, who had been nurtured in the same fond partiality with others for his country, its laws, and its religion, would earnestly have desired, and might almost have been tempted to believe, that the fatal blow would finally be averted. Added to this, the part which he himself was destined to bear in this direful tragedy, must have filled his mind with the most painful anticipations, and especially as he well knew, that the tortures he was soon to endure, far from working the deliverance of his nation, would serve only to increase the horrors of its condemnation. How admirable then is the composure with which he takes an extensive survey in the lucid field of prophetic vision, of all these impending calamities! solicitous only to warn his disciples of their approach, and to strengthen them against the day of trial!

That it was the will of his heavenly Father, was the single consideration that could stifle every murmur, and bear down all opposition! This sacred principle is indeed the very foundation-stone of Christian morality, that by which it is especially distinguished (as hath been already observed,) from all other systems—a leading branch of that love of God, "which is the first and great commandment." The obedience of the genuine disciple of Christ, is not the cold result of hard necessity; it is the calm and
grateful tribute of an obedient, willing mind. The true Christian rejoices that he has this at least of his own to offer. His language is, "How happy am I that I have a heart to give unto God for all his benefits! How do I rejoice in this privilege of my nature, that I can serve and obey him with my whole soul, and mind, and strength—that my obedience may proceed from choice, not compulsion!"—"O that he would enkindle in me a zeal that never should grow cold in his service, and strengthen me with a strength that should never languish or decay. Joyful is the expectation, and truly blessed is the hope, that the day is coming, when I shall have done with the avocations and encumbrances of mortality; that the day is coming, when I shall see him, face to face, and serve him, as I wish to serve him, with unwearied activity, and unspeakable delight!"

* Sermons on Devotional Subjects, p. 97.
SECTION LVI.

WEDNESDAY IN THE PASSOVER WEEK.

Parable of the ten Virgins—Of the talents—Of the coming of Christ to the destruction of Jerusalem. Mat. xxv. 1—46. Reflections.

"THEN will the kingdom of heaven be like to ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise, and five foolish. Those who were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels, with their lamps. And while the bridegroom tarried, they all slumbered and slept. And at midnight, there was a cry made, 'Behold the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil, for our lamps are gone out.' 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.' And while they went to buy, the bridegroom came, and they that were ready went in with them to the marriage-feast: and the door

1 "then will the kingdom of heaven,"—then, in that state and period of it: 'It will not always be open for the admission of those who would not use the proper time.'

2 "their lamps,"—it was an ancient custom among the Greeks and Romans to carry torches before the bridegroom and bride. Among the Hebrews, lamps were used instead of torches. There is a beautiful allusion to this custom, Ps. xix. 5.
was shut. And afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily, I say unto you, I know ye not.' Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

"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. And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with them, and made of them other five talents. And in like manner he that had received the two, he also gained other two. But he that had received one, went and digged in the earth and hid his lord's money. After a long time the lord of those servants cometh and reckoneth with them. Then he that had received the five talents, came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents: behold, I have gained besides them, five talents."

3 "the door was shut."—after the city was actually besieged, the time was past of being saved from the wrath to come.

4 "For the kingdom of heaven."—This phrase is put in italics by our translators, to show that it is not in the original, but inserted by them to supply an omission. Dr. Campbell supposes that the original words have been, for the Son of Man is as one going, &c. Bishop Pearce and Bishop Newcome are also of the same opinion. The Son of Man is to receive for himself a kingdom—(viz. after his ascension) and to return, viz. in the visitation of Judea. The preachers of the gospel, and they to whom it was preached, were both entrusted with talents of which they were to give an account, the one of their preaching and confirming their converts, the other of the benefits and advantages they had enjoyed at the coming of Christ to the dissolution of the Jewish polity and state. Luke xix. 19.
more. 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.' Then he also that had received two talents, came and said, 'Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.' His lord said 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. Then he who 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 scattered: and I was afraid, and went and hid thy talent in the earth; lo! thou hast that is thine.' Then 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 scattered: thou oughtest, therefore, to have put my money to the exchange, and then, at my coming, I should have received mine own with usury. Take ye therefore the talent from him, and give it unto him who hath five talents. For unto every one that hath much, to him shall be given, and he shall have abundance; but from him that hath little, shall be taken away even that which he hath. And

5 "five talents more."—I have brought forth much fruit in thy service; i. e. made many converts. Compare John xv. 4, 16.

6 "joy of thy Lord."—'Thou shalt enter into the kingdom of heaven, and partake of its authority and powers.' Luke xvi.

7 "ruler over many."—Be raised to more important trusts. Luke xix. verse 17.

8 "Lord, I knew thee," &c.—This passage relates to the Apostles and Disciples of Christ, and their misconduct.
cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

"When the Son of Man shall come in his glory, and all the holy angels with him, then will he sit upon the throne of his glory: and before him will be gathered all nations: and he will separate them one from another, as a shepherd divideth his sheep from the goats. And he will set his sheep on the right hand, but the goats on the left. Then will 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. For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: and I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' Then will the righteous answer him, saying, "Lord, when saw we thee hungry, and fed thee; or thirsty, and gave thee drink? And when saw we thee a stranger, and took thee in, or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" And the king will 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.' Then he will say also unto them on his left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; 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.' Then will

9 "when the Son of Man," &c.—This relates to those to whom the Apostles and Disciples of Christ ministered, at what time soever before the destruction of Jerusalem.

10 "all nations,"—all the nations, or tribes.
they also answer him, saying, 'Lord, when saw we thee hungry and fed thee, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then will 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. And these shall go away into everlasting punishment; but the righteous, into life eternal.'

11. "go away," &c.—It is particularly to be observed, that the condemnation or deliverance here spoken of as awaiting the Jewish people, rested wholly on their believing or not believing in Jesus as their Messiah; this was the faith which was to save them in the judgments coming on their country.

12. "life eternal."—Security from death in the impending calamities, and the sure hope of glory in a future world. It may be remarked, that faith in Christ, under the circumstances in which it was then professed, would include in it the acquirement and possession of all the other virtues.

REFLECTIONS.

ALTHOUGH the foregoing parable of the wise and foolish virgins, regarded in its first acceptation, the vigilant or slothful disciples of that day, and the final ruin in which those who had not only neglected to trim their lamps, but to buy oil for them, would finally be involved; yet there is a sense, and a most important one, in which every Christian, of every age, is deeply interested. The figurative coming of Christ, indeed, in regal pomp, and at-
tended by the holy angels in power and great glory, to the destruction of the holy city, and the abolition of the Jewish peculiarity, is long since past and over: but there is yet to come, in the unseen world, another marriage-supper, in which all have the deepest interest; and where the door of the guest-chamber will again be open or shut, as we may have obeyed or disobeyed the solemn injunctions of the master of the feast, and have improved or declined in the attainment of true holiness.

The parable of the talents likewise, though in its primary signification alike appropriate, applies also with equal force to the case of all Christians: the gospel is a talent put into their hands, for which they must render an account. A talent, of value so inestimable, as to be fully competent, if duly improved by them, safely to conduct the way-faring man, up the "strait and narrow path" of rugged and difficult ascent, and thence to lead him on from glory to glory. How happy he, who in this enviable progress, can see the vices and follies of the world continually lose their destructive influence, and recede from him farther and still farther in the distant perspective! What tenderness will not such an one feel for the thoughtless multitude, who have the name indeed of Christians, but who are total strangers to the spirit and genius of Christianity? How will he labour by every means in his power; by the developement of important truth, and its diffusion; by his own upright and exemplary conduct; by his active benevolence and warm concurrence in every work and labour of love; to lead others, as well as himself, to that "peace of mind which passeth all understanding?"

From these prophetic warnings also of our blessed Master, afterwards so accurately and minutely fulfilled at
the taking of Jerusalem*, we have the most complete demonstration, that "the words which he spake were not his own, but the words of the Father who sent him." What then remains, but that we should in all things serve and obey this prophet of the Lord; take him, through life, as our exemplar and guide; thereby enabling ourselves to take refuge in his promises and example, in the hour of our departure out of it, and to rest secure of joining him hereafter, together with the glorious assembly of angels and archangels, and of just men made perfect, there to celebrate an eternal triumph over sin, and sorrow, and infirmity, and to make continual and accelerated progress in the likeness and similitude of God. Amen—So be it!

*See the particulars of the siege, and the catastrophe in which it issued, in Josephus.
SECTION LVII.

WEDNESDAY NIGHT AND THURSDAY.

The chief Priests and Scribes consult how they may take Jesus—Judas agrees with them to deliver him up—Jesus sends his disciples to prepare the passover—They begin the passover supper—Jesus again foretels his death—Washes the disciples' feet—Gives the bread to his disciples—Foretels that one of them would betray him—They inquire which of them should do this thing—Judas pointed out—he leaves the table—Exhortation of Christ to humility—They drink of the cup—Jesus again alludes to his death—They sing a hymn—Go out towards the mount of Olives. Matthew xxvi. 1—5; 14—20; 26; 21—30. Mark xiv. 1, 2; 10—26. Luke xxi. 1—18; 22—30; 19, 20. John xiii. 1—30. Reflections.

AND it came to pass when Jesus had finished all these sayings, he said unto his disciples, “Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified.” 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, and consulted that they might take Jesus by subtlety and kill him, but they said, “Not during the feast-day, lest there be an uproar among the people;” for they feared the people. Then entered Satan into Judas Iscariot, being of the number of the twelve, and he

1 “and the Son of Man,”—and then the Son of Man.
2 “is betrayed,”—will be delivered up.
went his way and communed with the chief Priests and Captains, how he might betray him unto them: And said unto them, "What will ye give me, and I will deliver him unto you?" And they were glad, and they covenanted with him for thirty pieces of silver. And he promised, and from that time sought opportunity how he might conveniently betray him unto them, in the absence of the multitude.

Then came the day of unleavened bread, on which the passover must be killed; and his disciples said unto him, "Where wilt thou that we go and prepare, that thou mayst eat the passover?" And he sent Peter and John, saying, "Behold, when ye are entered into the city, there will a man meet you, carrying a pitcher of water: follow him into the house where he entereth in. And ye shall say unto the good man of the house, "The Master saith unto thee, my time is at hand, where is the guest-chamber, in which I may eat the passover with my disciples?" And he will show you a large upper room, furnished and prepared; there make ready." And they went, and found as he had said unto them, and they made ready the passover.

Now before the feast of the passover, when Jesus knew

3 "day of unleavened bread,"—the day, according to Jewish reckoning, commenced at six in the evening—their Friday answering to our Thursday,

4 "my time is at hand,"—viz. of keeping the passover.

5 "Now before the feast of the passover when Jesus knew,"—rather, now Jesus having known before the feast of the passover, that his hour, &c. This 13th chapter of John opens with a little kind of preface to what may be considered as the second part of his gospel, the first having been employed in showing the unreasonableness of the unbelief of his countrymen, he now proceeds to show the glory of Christ, and to comfort his disciples.
that his hour was come, that he should depart out of this world unto the Father; having loved his own that were in the world, he loved them to the end. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, "I have earnestly desired to eat this passover with you before I suffer: for I say unto you, I will not eat any more thereof, until it be fulfilled in the kingdom of God." And he took the cup and gave thanks, and said, "Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come."

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and was going to God; yet he riseth from supper, and laid aside his upper garments; and took a towel and girded himself. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, "Lord, dost thou wash my feet?" Jesus answered and said unto him,

6 "And he took the cup and gave thanks," &c.—See Ainsworth's account of the passover ceremony.

7 "Jesus knowing,"—although Jesus knew, &c.

8 "had given all things," &c.—Would give him all necessary aids for the furtherance of his gospel, viz. the gifts of the holy spirit, &c.

9 "and that he was come from," &c.—And was fully conscious of his dignity and authority from God, and sure of his immediate reception with him on leaving this world.
"What I do, thou knowest not now, but thou shalt know hereafter." Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head." Jesus saith to him, "He that is washed needeth not, save to wash his feet, but is altogether clean: and ye are clean, but not all." For he knew who should betray him; therefore said he, "Ye are not all clean." So after he had washed their feet, and had taken his upper garments, and was set down again, he said unto them, "Consider ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet: For I have given you an example, that ye should do as I have done to you.

10 "hereafter,"—after these things; by and by; as soon as I have done. See verses 12—17, where the reason is assigned.

11 "Jesus answered him," &c.—The washing the feet was a symbolical action, the primary object of which was to teach the disciples, that those who should be accepted in the sight of God must be meek and lowly; a secondary object probably was, to signify to them, that as water cleansed the body from defilement, so must the mind be purified by his doctrine and example from the stain of ambition, and love of dominion; and the reply here made by Jesus, had probably a reference to this view of the subject.

12 "he that is washed,"—i.e. by bathing, as the custom then was.

13 "needeth not," &c.—"Needs no other washing, when he sits down as a guest to table, but that of his feet which are dirtied by walking."

14 "and ye are clean, but not all,"—a figurative allusion to the perfidy of Judas, under the representation of the Apostles as one body, and that faithless disciple as the feet.
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. If ye know these things, happy are ye if ye do them."—(And as they were eating, Jesus took bread, and blessed, and brake it, and gave it unto them, saying, "Take, eat; this is my body which is given for you: this do in remembrance of me."))—"I speak not of you all: I know whom I have chosen: but so the scripture is fulfilled; He that eateth bread with me, hath lifted up his heel against me." Now I tell you before it come to pass, that when it shall come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I shall send, receiveth me; and he

15 "And as they were eating, Jesus took bread," &c.—It appears, from comparing the accounts of Luke and John, that after our Lord had washed the feet of the disciples, and was explaining to them his motives for having done so, as they were eating, that instead of the usual paschal form in distributing the bread, he adopts the words given in the text (Luke xxii. 19.) viz. "this is my body," &c. and then goes on with the discourse, as follows in John, (verse 18) "I speak not of you all," &c. (E)

16 "fulfilled."—Psalm xli. 9.

17 "hath lifted up his heel," &c.—i. e. 'is turned to be mine enemy:' this was Judas's case, who had already covenanted with the chief priests to betray Jesus.

18 "that I am he,"—or, I am the Christ. Compare chap. viii. 24, 28, 58. Mark. xiii. 6. Luke xxi. 8, in all these texts, nothing more is said in the original, than I am; but the sense evidently requiring more, our translators have supplied the pronoun he, (with the single exception of the 58th verse of chap. viii. where however the sense equally required it,) and that they were justified in thus supplying this deficiency, appears moreover from Matt. xxiv. 5, where in the original it is written—I am Christ.
that receiveth me, receiveth him that sent me." When Jesus had thus said, he was troubled in spirit, and testified and said, "Verily, verily, I say unto you, that one of you will betray me."

Then the disciples looked one on another, doubting of whom he spake. Then they began to inquire among themselves, which of them was about to do this thing. And they were exceeding sorrowful, and began every one to say unto him, one by one, "Lord, is it I?" And he answered and said unto them, "It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but alas for that man by whom the Son of Man is betrayed! good were it for that man if he had never been born." Then Judas, who betrayed him, answered and said; "Master, is it I?" He said unto him, "Thou hast said truly."

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved; Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, "Lord, who is it?" 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. And after the sop, Satan entered into

19 "troubled in spirit,"—probably in contemplating the miserable specimen that was about to be exhibited of the fatal depravity to which the human heart is liable, when views of worldly ambition are fostered in it; compassion too for the wretched victim might have some share in this disturbance.

20 "goeth, as it is written,"—i.e. dieth; the term goeth seems to have been preferred as less harsh.

21 "is it I?"—this, it should seem, was not heard by the rest of the Apostles.
him. Then saith Jesus unto him, "What thou doest; do quickly." Now no man at the table knew why Jesus spake this unto him. For some thought, because Judas had the bag, that Jesus had said unto him, "Buy those things that we have need of against the feast;" or, that he should give something to the poor. He then, having received the sop, went immediately out: and it was night. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, "The kings of the Gentiles exercise lordship over them; and they (the kings) that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that serveth. 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. Ye are they that have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my king-

22 "And there was also;"—rather, there had been of some time. It does not appear probable, that at such a season, and in such a scene, there should have been any actual altercation among the Apostles: our Lord therefore, in the verses following, alludes to their late contentions and to their prevailing disposition, it being of the last importance to the success of the gospel, that all desire of personal aggrandisement should be subdued.

23 "called benefactors."—Those who overcame kings, were flattered by these titles: for instance; Prusias, Philo, and Josephus, gives this title of benefactor to the Roman emperors; and the Jewish ethnarchs had this title.
dom, and sit on thrones, judging the twelve tribes of Israel.” And the Lord said, “Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that thy faith fail not: and when thou art converted strengthen thy brethren.” And he took the cup after supper and gave thanks, and gave it to them, saying, “Drink ye all of it: for this is my blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not henceforth drink of the fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” And when they had sung an hymn, they went out into the Mount of Olives. 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 by 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

24 “sit on thrones,” &c.—i.e. ‘share with me in the honour and happiness of promoting the salvation of men.’ Christ sitting upon a throne, and his exaltation to the right hand of God, implies only, says Lightfoot, the spreading of his religion by divine power.

25 “sift you;”—agitare you with temptations of every kind.

26 “Jesus said;”—probably as they walked along.

27 “if God,” &c.—Since God is glorified by him. Christ glorified God by his voluntary death in the cause of truth.

28 “God shall also,” &c.—Christ was glorified immediately in the miracles which took place at his death;—in his resurrection from the grave, and afterwards in its consequences, viz. the success of his gospel.

29 “a new commandment;”—viz. from a new relation; in a new measure, beyond what was known and received and practiced among others.
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 saith unto him, "Lord, whither goest thou?" Jesus answered him, "Whither I go thou canst not follow me now; but thou wilt follow me hereafter." Peter said unto him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake. Although all should be offended because of thee, yet will I never be offended; I am ready to go with thee both into prison, and to death." Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But he spake the more vehemently, "If I should die with thee, yet will I not deny thee;" likewise also said all the disciples. Then said Jesus unto them, "All ye will offend, because of me on this night: for it is written, 'I will smite the shepherd, and the sheep of the flock will be scattered abroad.' But after I am risen, I will go before you into Galilee." And he said unto them, "When I sent you without purse, and bag, and sandals, wanted ye any thing?" And they said, "Nothing." Then said he

30 "if ye have love,"—if ye have such love, &c. If this precept had been regarded as it ought, should we have heard of persecution for difference of opinion?

31 "I will smite the shepherd," &c.—Zachariah xiii. 7. This quotation, among innumerable other proofs of it, shows the tenderness of Jesus for the infirmities of his disciples; it would make them more easy in withdrawing themselves—their absence perhaps might be necessary for their preservation.

32 "before you,"—in the character of a shepherd collecting his scattered sheep—of a shepherd restored to life.
unto them, "But now, he that hath a purse let him take it, and likewise his bag: and he that hath no sword let him sell his garment and buy one. For I say unto you, that this which is written must yet be accomplished in me: 'and he was reckoned among the transgressors:' for the things concerning me will soon have an end." And they said, "Lord, behold here are two swords." And he said unto them, "It is enough."

33 "he that hath no sword," &c.—A figurative intimation of approaching dangers and trials; were it intended literally, it would be inconsistent with the commands in the 5th Matt. which require much patient suffering—inconsistent also with Matt. xxvi. 52. Perhaps this might be merely a proverbial expression; or Jesus might intend that there should on this occasion be a sword, and use this proverb to secure the carrying one. It might be necessary that he should give the rebuke he did give, that he should perform the miracle he did perform, and deliver the admonition concerning trust in Providence and the divine appointments, which he did deliver.

REFLECTIONS.

HOW affecting is the account given by the Evangelists of the last supper of which our Saviour partook with his disciples! Knowing that the hour of his departure was at hand, his heart overflows with the tenderest sentiments towards them, which appears in every thing he said and did during this interesting entertainment. Not estranged by their dulness, their narrow prejudices, their selfish views, or by that want of fortitude which he knew they would so soon betray, and at the very moment when their
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friendly sympathy would have been most soothing, he labours how to spend the few remaining hours in the way which should be most to their advantage, and most effectual to afford them consolation. To cure them of their ambition to obtain those worldly honours and distinctions which is so contrary to the spirit of that gospel they were hereafter to preach, he adopts the symbolical expedient of washing their feet; a mode of instruction, at once more striking, less painful to their feelings, and less liable to be misunderstood or misrepresented, than any mere form of exhortation, unaccompanied by this symbol, which could have been devised. The institution following, commonly called the Lord's supper, is also strictly analogous to this mode of teaching; which, in fact, runs through the whole of the gospel dispensation; and the wisdom of which is most evident, if it be considered, that actions are not so liable to be misunderstood or misrepresented as words, which, however clear and determinate, must always be affected by the changes which take place during the lapse of ages, in the manners and customs of different nations, and in the idioms of different languages. The miracles of Christ in proof of his divine mission; his death in proof of his being a son of mortality; his resurrection in proof of his doctrine, incidentally delivered, that death is not the extinction of human being; his ascension and remuneration, demonstrated by the gifts of the spirit, are all of this kind; and it has accordingly happened, that amidst all the discordancy of opinions, which have so long agitated and disgraced the Christian world, and estranged them from each other, these leading facts have never been disproved or controverted.

Of the great liability of every form of words to be misunderstood or misrepresented, we have a remarkable instance in this very institution of the Lord's supper,
than which nothing, one would think, could be more plain and simple. Jesus took bread—blessed, brake, and gave to his disciples, saying, "Take, eat," &c. and to obviate a natural question, why must we do so, or what is the meaning of this service? As Moses had said of the lamb, or of the whole ceremony, "It is the Lord's passover:" so Jesus said of the bread, or of the ceremony, so far as the bread was concerned, "This is my body which is given for you," that is to say, 'Bread so eaten, is the emblem, signifies, resembles, or represents, the offering of my body;' yet on these few explanatory words, is grounded the monstrous doctrine of transubstantiation, with all its train of evils and absurdities! Say then, was it not an instance of divine wisdom and goodness, similar to those which we every where behold in the word and in the works of God, and which become more apparent in proportion as his word and works are more closely examined, that the proofs of a future everlasting state, so important to all to be known and understood, should rest their appeal on matters of fact, rather than on verbal promises?
SECTION LVIII.

THE NIGHT OF THURSDAY IN THE LAST PASSOVER WEEK.

Christ consoles his disciples on his approaching departure—Promises that he will be with them—Assures them that they will receive the gifts of the spirit—Exhorts them to keep his commands—Their obedience the test of their affection—This discourse probably delivered at the foot of the Mount of Olives. JOHN xiv. 1—31. Reflections.

"LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you, ——

1 "ye believe in God,"—viz. in the promises of God by Moses, or, 'As ye believe in the ancient prophets 'As ye rely for your support and comfort on the promises of God by Moses, so in like manner rely on mine.'

2 "my Father's house,"—1 Tim. iii. 18, St. Paul says, "That thou mayest know how thou oughtest to behave thyself, a pillar and support of truth in the house of God, which is the church of the living God." Let it be observed, that the church of Christians at Ephesus, is here styled God's house, or, in our Lord's words, the Father's house.

3 "mansions,"—places, i.e. different departments or offices which they, the apostles, were destined to fill in propagating divine truth through the world. See this interpretation ably supported in the 1st vol. of Commentaries and Essays, published by the society for promoting the knowledge of the Scriptures, by Johnson, St. Paul's Church-Yard, 1783, in a paper signed Sosipater—communicated by the late Excellent and Rev. Theophilus Lindsey. See also Critical Remarks, vol. i. p. 97.
I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.” Thomas saith unto him, “Lord, we know not whither thou goest; and how can we know the way?” Jesus saith unto him, “I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him.” Philip saith unto him, “Lord, show us the Father, and it sufficeth us.” Jesus saith unto him, “Have I been so long time with you, and yet hast thou not known me,

4 “and if I go and prepare,”—When I am gone and have prepared, &c. i. e. have fitted up and furnished.

5 “a place for you,”—An apartment for each of you; an office in the household or church of God.

6 “I will come again,” &c.—i. e. in the gifts of the holy spirit,

7 “and whither I go,” &c.—Ye know that I go unto the Father to receive a kingdom, and you must become ministers of that kingdom by the gifts of the holy spirit.

8 “I am the way,” &c.—i. e. I teach the true way to eternal life, and am the exemplar of it.” Matt. xi. 27.

9 “no man cometh unto the Father,” &c.—This is literally true, if by the phrase, coming to the Father, is meant to be made a partaker of the holy spirit as a qualification for his service.

10 “if ye had known me,”—viz. as the Son of God,

11 “ye should have known,”—i. e., “Have had clearer conceptions.”

12 “and from henceforth,” &c.—Perhaps this signifies, but although you have not hitherto derived such knowledge of my Father as might be wished, henceforth when ye are made partakers of the holy spirit, you shall have more sensible discoveries of him, and of his relation to me,”
Philip? He that hath seen me, hath seen the Father; and how sayest thou then, 'Show us the Father?' Believeth 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. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father: and whatsoever ye shall ask in my name, that will I do;

13 "he that hath seen me," &c.—'In the miracles that I work ye do see the Father; in my doctrine, which is really his doctrine, you know all that can be known of him.' Christ revealed the Father, and spake and did nothing of himself; thus he was truly the image of the invisible God, by whose infinite power his mighty works were done.

14 "he doeth the works,"—to do the works, is equal to speaking the words of God, i.e. to performing miracles. Christ therefore himself explains what he means when he says, that God dwell in him, by referring to his miracles as a proof. The terms Father and Son, so often used by him, intimate his piety and humility—his full consciousness of the divine presence and approbation.

15 "Believe me," &c.—This refers evidently to the promise given in the following verse—they were already in possession of all the comfort which they could derive from knowing that he himself was high in the favour and invested with the power of God; the mighty works which they had seen him do, were a proof of this. Compare this 11th verse with the latter part of the 1st; they both relate to the same thing, viz. to the comfort to be derived from the expectation and approaching possession of the holy spirit.

16 "greater works."—The Apostles converted more in one day, than all the miracles of Jesus had done.

17 "in my name?"—i.e. 'according to my authority, and for the confirmation of my gospel.'
so that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it 18.

"If ye love me, keep my commandments. And I will pray the Father and he shall give you another comforter 20 that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye shall know him; for he shall abide with you and shall be in you. I will not leave you comfortless; I will come unto you. But yet a little while 25 and the world seeth me no more; but ye see me; because I live, ye shall live also. In that day 27 ye shall know that I am in the

18 "I will do it;"—that will I do. It appears that any thing may be said to be done by Christ, or created by his power, that is done by the spirit or power of God in behalf of the gospel or disciples of Christ, and in fulfilment of his promises. Luke xxi. 15; Matt. x. 19, 20; and compare John xvi. 7; Acts ii. 33, with this 14th verse, and with the 26th.

19 "If ye love me," &c.—'Show your affection for me, not by grieving at my departure, but by keeping what I have committed to you to testify concerning me;' 'by obeying the directions that I have already given, or shall give you, upon this subject.'

20 "comforter;"—advocate, assistant; equal to, 'I will come to you,' in verse 18.

21 "the world;"—'those who are not my disciples,'

22 "cannot receive;"—'cannot seize, apprehend.'

23 "neither knoweth him;"—'doth not perceive that he is with me; have not acknowledged him.'

24 "I will not leave you comfortless:"—the same thing repeated, as in verse 16.

25 "yet a little while;"—viz. 'after to-morrow.'

26 "but ye see me;"—'After I am risen, I will show myself unto you; or, in my bodily absence, you shall have my presence in the holy spirit.'

27 "In that day:"—Then, when that time arrives, ye will be experimentally convinced of my near relation to God: the communication
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Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is who loveth me; and he who loveth me, shall be loved of my Father, and I will love him and will manifest myself to him."

Judas saith unto him, (not Iscariot,) "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered and said unto him, "If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He who loveth me not, keepeth

ication of the holy spirit to my true disciples, will demonstrate this. You will then experience full illumination and power."

28 "commandments."—Commandment is used for doctrine in several parts of our Lord's discourse.

29 "and keepeth them;"—that teacheth my doctrine in sincerity.

30 "manifest myself." &c.—He shall be endowed with those supernatural gifts, which are at once an evidence of the favour of God, of the truth of my doctrine, and of the reality of my exaltation.

31 "manifest thyself unto us, and not unto the world."—To a few only, when thou art about to set up an universal monarchy in great pomp and splendour. The import of the answer made by Christ, intimating that his kingdom, as the Messiah, was spiritual, a kingdom of truth and righteousness, the blessings of which were peculiar to good men, as would be fully explained hereafter, evinces, that Judas stated this objection, under the full impression of those mistaken ideas of the Messiah's kingdom which generally prevailed.

32 "keep my words;" &c.—i.e. teach my doctrine in sincerity.

33 "and we will come," &c.—viz. In the gifts of the holy spirit the Father might be said to dwell with believers; to have society with them; to manifest special love and regard to them. Christ might allude to the extraordinary presence and dwelling of God among the Jewish people in times past, in the temple,
not my words: and yet the word which ye hear is not mine, but the Father's who sent me.

"These things have I spoken to you, being yet present with you. But the comforter, even the holy spirit which the Father will send in my name, he shall teach you all things, and shall bring all things to my remembrance whatsoever I have said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be dismayed. Ye have heard that I said unto you, 'I go away and come again unto you.' If ye loved me ye would rejoice, because I said I go to the Father: for my Father is greater than I. And now I have told you before it came to pass, that when it is come to pass, ye might believe. Hereafter

34 "who sent me;"—viz. 'to preach and propagate it through the world; therefore, in not keeping my words, i. e. by not abiding in me, (xv. 4—8,) you disobey and dishonour God.' Observe, that sayings, word, commandment, as here used, are equivalent to each other.

35 "the holy spirit."—Christ subjoins the terms holy spirit, as explanatory of what he meant by comforter or advocate. His hearers, being Jews, would not be at a loss to understand that he spake of the same spirit or power by which their ancient prophets had been inspired to do miracles, and to deliver the oracles of God.

36 "Peace I leave with you;"—viz. 'in these promises.'

37 "my peace I give;"—'will completely give.'

38 "not as the world," &c.—'not in the perishable things of this world, but from my power and treasure in that to which I am going.'

39 "Ye have heard," &c.—viz. already ye have heard in the beginning of this discourse. See 3d verse.

40 "is greater than I,"—'and will enable me to do for you the things which I have promised.'

41 "ye might believe;"—i. e. 'might be confirmed in the faith,'
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I shall no longer talk much with you: for the prince of this world cometh, and hath nothing in me. But this must be 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."

42 "prince of this world:"—the ruling power; or, perhaps, the Jewish high Priest, the ruler of this dark age. See chap. xii. 31.

43 "cometh,"—not in person, yet by his servants.

44 "nothing in me;"—against me; nothing that is punishable as an offence against the law of Moses, or the customs of the Jews.

45 "and as;"—therefore as.

REFLECTIONS.

OUR blessed Lord, although now on the eve of those sufferings to which he was appointed, yet still continues to lose all concern for himself in his tender solicitude for his afflicted disciples, and especially, lest their disappointment and dismay should entirely overwhelm their spirits, and hurry them into apostasy. In the honours of his kingdom, whatever they might be, his disciples expected to share, and he gives them the strongest assurances that, notwithstanding his approaching departure, they should actually share in them: not indeed that they should partake, as their deluded imaginations had vainly anticipated, in the empty pageantry of an eastern monarch; that they should wear the gorgeous robe, be-
seated on the splendid throne, and adorned by the glittering diadem. But, that they should become partakers in the solid felicity of rescuing their brethren of the human race from the degrading dominion of ignorance and sin, and of conducting those who should hereafter become their true and genuine disciples, to honour, glory, and immortality. The enterprise he knew would be arduous and difficult. He forewarned them, that like their divine Master, they must tread the dreary path of pain, and suffering, of contumely, persecution, and death; but he promises them such extraordinary divine assistance, as should illumine this darksome road, speak peace to their afflicted minds, reanimate their drooping spirits, and enable them eventually to become more than conquerors "through him who loved them:" through him, who depending upon the promises of his heavenly Father, of his God, and of theirs, would willingly and cheerfully set them the example of giving up his own life in the service of his brethren: and of whose final acceptance and recompense, his first regal act, namely, that of dispensing the gifts of the spirit on the day of Pentecost, would supply the most irrefragable proof. In that day, he tells them, they shall know assuredly, that "he is in the Father, and the Father in him;" and that when enabled to perform those mighty works in confirmation of their divine mission—to speak with other tongues, to heal the sick, and to raise the dead, then it might be affirmed without a figure, that he and his Father "had come down from heaven, and had made their abode with them."

There are readers, doubtless, to whom it may seem extraordinary that these miraculous gifts, of which they have been accustomed to read the account as matters of course from early childhood, should so deeply have occu-
pied the mind of Christ, and have been alluded to so continually throughout the whole of his ministry. But by him who attentively considers the known phenomena of the human mind, this effect were to be expected; for in exact proportion to the antecedent improbability of an event, will be the sensation produced by the expectation of its arrival. The unspeakably important consequences that were to result from their bestowment, should also be taken into the account—these endowments were to be the guide, the consolation, and the support of the disciples after their divine Master had left the world; they were to bear testimony to his having received the glorious reward of his labour and sufferings, and they were to supply the proof in his example, that all his true and faithful followers, should finally be partakers with him of heavenly felicity.
Christ continues his exhortations—On the road from the Mount of Olives to the garden of Gethsemane, compares himself to a vine—Testifies his love to his disciples—Exhorts them to love one another—Forewarns them to expect persecutions. John xv. 1—27. Reflections.

"I am the true vine," and my Father is the husbandman. Every branch in me which beareth not fruit he taketh away, and every branch which beareth fruit he pruneth, that it may bring forth more fruit. Ye are now clean through the words which I have spoken unto you. Abide in me, and I will abide in you. As the

1 "I am the true vine."—Compare Jer. ii. 21, and see the 70. Christ might, perhaps, refer to the Synagogue of the Jewish doctors, which was once a right vine, but now degenerate, and be himself the only true vine; true, therefore, is emphatic. The train of thought might be suggested by the surrounding scenery, which abounded with vineyards.

2 "beareth not fruit;"—maketh not converts; i. e. 'is not himself faithful to the preaching of my doctrine.'

3 "he taketh away;"—as in the case of Judas, who was even then separated, and who would soon be no longer in this world.

4 "bring forth more fruit;"—i. e. make more converts.

5 "Ye are now clean;"—i. e. pruned.

6 "through the words which I have spoken unto you:"—'In consequence of what I said to you at the supper, Judas is separated from us.'

7 "Abide in me;"—'continue in my doctrine.'

8 "and I will abide in you;"—'So will I continue with, or among you, in miraculous gifts.'
branch cannot bear fruit of itself, unless it abide in the vine; neither can ye, unless ye abide in me. I am the vine; ye are the branches. He that abideth in me, and I in him, he bringeth forth much fruit: for separated from me ye can do nothing. If a man abide not in me he is cast forth as a severed branch, and shall wither, and men shall gather together such branches, and cast them into the fire, and they shall be burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done for you. Herein is my Father glorified that ye bear much fruit; so will ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep

9 "much fruit;"—*maketh many converts.*
10 "ye can do nothing;"—*can produce nothing.*
11 "cast them into the fire."—Compare Matt. iii. 10. Probably our Lord alludes to a prophecy of Isaiah xxvii. 11; as if he had said, "If ye apostatize from my doctrine, ye shall not make disciples; ye shall not have the powers necessary to make them, viz. that gift of the holy spirit so lately promised you."
12 "If ye abide in me," &c.—Macknight observes, that this, together with the promises annexed, shows that Jesus is speaking here to the Apostles, in their peculiar character as such; therefore, the preceding parts of this discourse are so addressed likewise.
13 "ye shall ask what ye will."—Compare Matt. xxi. 22. See examples of the fulfilment of this promise, Acts iv. 30, 31; ix. 40; and of faith, as necessary to work miracles, Acts vi. 8.
14 "bear much fruit;"—*make many converts.*
15 "As the Father hath loved me;"—*hath honoured me with especial communications of his favour; so will I communicate to you, as heretofore I have done, what I have received from him—continue to be faithful.*
16 "If ye keep," &c.—*If ye teach that doctrine uncorrupted, which I have committed to you, ye shall continue in my favour, even as I have kept my Father's word, and continue in his favour; receiving continual testimonies of it, in miraculous gifts.*

G g
my commandments; ye will abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you 17, and that your joy might be full. This is my commandment, That ye love one another 18, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever things I command you 19. Henceforth I call ye not servants, because the servant knoweth not what his lord doeth: but I have called you friends: because all things that I have heard of my Father, I have made known unto you. Ye have not chosen me 20; but I have chosen you, and appointed you that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another. If the world hate you, ye know that it hated me 21 before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world 22, but I have chosen you out of the world 23, therefore the world hateth you. Remember the words which I said

17 "might remain in you;"—"that my joy in you might remain."
18 "one another;"—"that as branches of the same vine, ye make no separation or sect, nor set up yourselves as Masters, but be all one in me."
19 "I command you;"—"if ye keep my word pure, and neither add, diminish, or alter it."
20 "Ye have not chosen me;"—"It was not you that were first in expressions of kindness to me."
21 "hated me;"—"your chief, who chose and ordained you."
22 "not of the world;"—"not idolaters, or mere Jews."
23 "out of the world;"—"distinguished you from the rest, by taking you nearer to myself."
unto you, 'The servant is not greater than his lord.' If they have persecuted me, they will also persecute you; if they have kept my words, they will keep yours also. But all these things will they do unto you, on account of my name; because they know not him who sent me. If I had not come and spoken unto them, they would not have had sin: but now they have no pretence for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they would not have had sin: but now have they both seen, and hated, both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, 'They hated me without a cause.' But when the comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.
AMONG the many internal proofs of the genuineness of our Lord's discourses, one, not the least striking to the attentive reader, may be deduced from the doctrine of the association of ideas; of which, as in many other places, we have a striking specimen in the foregoing section. The similitude whereby he compares himself to a vine, and his disciples to the branches, taken by itself, without any reference to the peculiar circumstances from which it took its rise, has something in it forced and unnatural, and to a modern ear especially; but when considered as arising out of these, it is singularly beautiful and apposite, not only being peculiarly adapted to explain and illustrate the important truth he was so solicitous to inculcate, but as being at the same time in strict conformity with the well known phenomena of the human mind, and thereby calculated to supply a striking proof of the reality of these circumstances, and of their especial reference to time and place, to the most remote generations.

Accompanying the disciples from the mount of Olives, where they had probably all remained some time, they would doubtless pass many vineyards in their road to the mournful garden of Gethsemane. Our Lord's mind, deeply impressed by the fatal tragedy that was leading on, and solicitous above all things to instruct his disciples so as to fit them for future important duties, seizes on the similitude which the surrounding scenery would naturally suggest, to enforce the idea, that as the branches of the vine must derive their fructifying power from the tree from whence they sprung, so likewise would
their success in preaching his gospel, depend solely on
their strict adherence to his example and his doctrine.
This train of thought likewise, in conformity to the same
document of association, would bring to his recollection a
similar figure that had been used by Jeremiah when
feelingly describing the apostasy of his countrymen.—
The degenerate strange vine it would necessarily strike
him, was now to be wholly rooted up; and his gospel;
which was the only true vine, would be finally established
in its stead.

Here we have a striking analogy between the word
and the works of God; in the one, as in the other, many
phenomena occur, which at first sight may appear wholly
unaccountable, but which yet, the more we examine and
are capable of duly appreciating, the more forcibly do
they demonstrate that wisdom and goodness which in the
language of the poet,—

"Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.*"

And thus will it ever be: when ages of ages shall have
rolled away, still, if not depraved and darkened by the
destructive power of vice, still will the ever active mind,
which in this vestibule of human being, this dawn of in-
tellectual day, sees but "as through a glass darkly;"
continually discover, as it continually advances in know-
ledge and virtue, new sources of wonder, admiration, and
delight—for ever approximating, without interruption
and without allay, nearer and still nearer to the simili-
tude and holiness of God.

* Pope's Essay on Man, 1st epistle.
SECTION LX.

THURSDAY NIGHT CONTINUED.

Road from the Mount of Olives to the garden of Gethsemane—Jesus forewarns his disciples of the persecutions they would have to endure—Assures them that it is for their benefit that he should leave them—Repeats the promise of the gifts of the spirit—Instructs them to pray to the Father in his name—Foretells their desertion of him. John xvi. 1—33. Reflections.

"THESE things have I spoken to you, that ye should not be offended. They will put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father or me. 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 with you. But now I go my way unto him that sent me, and none of you ask—

1 "not be offended;"—viz. 'by the difficulties and persecutions ye will meet with, so as to apostatize.'
2 "that he doeth God service;"—'that he offers an acceptable sacrifice to God.'
3 "because they have not known," &c.—'because they would not submit to the evidence that God was with me, and that I acted by his authority.'
4 "But these things," &c.—This refers back to the 1st verse of this chapter, and both refer to the preceding discourse in general.
eth me, 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart.

"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. And when he is come, he will convince the world of sin, and of righteousness, and of judgment: of their sin, because they believe not in me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. However, when he, the spirit of truth, is come, he will guide you into all truth: for he will not speak of himself, but whatsoever he shall

5 "But because," &c.—'Instead of talking with me concerning my departure, and the important commission with which ye are intrusted, ye suffer yourselves to be filled with sorrow.'

6 "of sin;"—of their sin.

7 "because they;"—viz. the Jews.

8 "of righteousness;"—of my righteousness.

9 "ye see me no more:"—'but ye will see the proofs of my reward in the invisible world, by the power given me of conferring the gifts of the spirit.'

10 "of judgment;"—i. e. of righteous punishment. See John xii. 31.

11 "prince of this world;"—the Jewish power.

12 "is judged;"—is punished.

13 "will guide you into all truth;"—'will teach you all that is necessary for you to know.' More especially what related to the rejection of the Jews and the calling of the Gentiles, concerning which Christ had not yet judged it seasonable to speak openly to them.

14 "not speak of himself;"—'He shall teach no new doctrine; there will be no new discoveries.'
hear, that will he speak: and he will show you things to come. He will glorify me: for he will receive of mine, and will declare it unto you. All things which the Father hath are mine: therefore said I, that he will receive of mine, and declare it unto you. A little while, and ye will not see me; and again, a little while and ye will see me, because I go to the Father.

Then said some of his disciples among themselves, What is this that he saith unto us? A little while and ye will not see me; and again, a little while and ye will see me: and, Because I go to the Father.” They said therefore, What is this which he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them,

15 “show you things to come;”—acquaint you with new facts—things that are now coming to pass.

16 “glorify me;”—This bestowment is intended to promote the interests of my doctrine in the world.

17 “receive of mine;”—He shall receive of God in confirmation of my doctrine.

18 “declare it unto you;”—as my ambassadors or substitutes.

19 “are mine;”—i.e. Whatever yet remains with God, which he hath reserved in his own power, relating to the gospel dispensation, will be employed in behalf of my doctrine and church.

20 “declare it unto you.”—Let it be observed here, that Christ, always careful to lead his disciples to look up to God, as the giver of every thing to himself, and to all, tells them, that it was therefore, on this account, that he spake to them of the office of the holy spirit, as being nothing more than to repeat, and confirm, and explain those instructions, which he had before given them.

21 “A little while,” &c.—As if our Lord had said, The time is at hand when I shall die, but I shall not perish, being only retiring from the world unto God, to receive my kingdom, and the power of bestowing spiritual gifts: in these I shall come again, and in these you shall, as it were, see me; my Father thereby manifesting that I am by him exalted to power and great glory.
"Do ye inquire among yourselves concerning this that I said, 'A little while and ye shall not see me: and again, a little while and ye shall see me?' Verily, verily, I say unto you, that ye will weep and lament, but the world will rejoice; and ye will be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but 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. And ye have sorrow now: but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full. These things have I spoken to you in proverbs but the time cometh when I shall no more speak to you in proverbs, but I shall show you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the

22 "And in that day,"—viz. when their master should be taken away from them. During the abode of our Lord with his disciples upon earth, they had been accustomed in their difficulties and distresses, to apply personally to him—"Lord save us, or we perish;" "Lord increase our faith," was very naturally their language; and he had actually communicated to them the power of healing the sick during their mission, when they were sent out to preach, "that the kingdom of heaven was at hand;" Matt. x. Luke ix. He now tells them, that they should hereafter receive the ability of doing even greater miracles than these, but that they were not to pray to him for it, but to God, in his name. See Acts iii. 6, where Peter heals in the name of Christ. See also James v. 14, 15.

23 "in proverbs;"—or parables; i.e. in words, which beside their literal meaning, contain another, which is a figurative one. See Ezek. xx: 49.
Father for you, for the Father himself loveth you, because ye love me, and believe that I came forth from God. I came forth from the Father, and am come into the world: again, I leave the world and go unto the Father." His disciples said unto him, "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea is now come, that ye will be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye may have peace. In the world ye will have tribulation: but be of good cheer; I have overcome the world."

24 "I came forth," &c.—To come forth from the Father, and to come into the world, are phrases of like import: so likewise, to leave the world, is equal to, going to the Father.

REFLECTIONS.

THE extraordinary gifts that were to be dispensed to the disciples, after their divine Master's departure from them, for their comfort, and for the furtherance of his gospel, were not only adverted to frequently by him during the whole of his ministry, but constituted, as we have seen, the principal topic of his farewell discourses. And that this subject should have so fully occupied his mind, was exactly what might have been expected, could
we have read an account of the astonishing effects that were afterwards produced by them, continuing in their consequences through the long period of almost two thousand years, to the present hour, previously to our being made acquainted with the history of his public ministry, and with the detail of these conversations. This coincidence then, between the truth of fact, and what might reasonably have been expected to take place, is one internal proof, among a multitude of others, of the genuineness of these discourses.

Does the unbeliever object, that because we do not see any examples of similar miracles in the present day, that therefore none could ever have been performed? We can show him from these discourses, that the striking exertion of divine power which they necessarily implied, is considered all along by the great personage through whose agency they were to be administered, as altogether unique and extraordinary. And indeed, were such instances of the suspension of those general laws, by which, for the wisest reasons, the world is ordinarily governed, frequent and common, all those calculations of what will assuredly happen, from what has already taken place, and on which the actions of men almost entirely depend, would be thrown into the utmost confusion and disorder: if, for instance, to-day we had the blessing of day-light, and were liable to-morrow to be enveloped in midnight darkness, what wisdom could secure us against approaching misery or total ruin? Miracles, therefore, must necessarily be contrary to general experience; all the uses to be derived from them, depends upon this very circumstance; no objection, therefore, can be raised against them on this account, and the business would rather be to prove, in the first place, that the governor of the world
cannot suspend or alter his own laws; and in the second, that no use would result from it, if he had the power;—propositions so monstrous, that the most hardy sceptic would scarcely adventure upon advancing them.

That the foreknowledge of a long series of miracles, to be performed by his disciples in behalf of his gospel, should make the deep impression on the mind of Jesus, which it actually did make, was what might be expected, and was perfectly natural: he fixes the precise period however, when they should commence, and when they should terminate; a period which he appropriately denom- inates “the kingdom,” or, “reign of God,” “of Christ,” or “of heaven.” Language than that which he has used upon this occasion, cannot be more precise and deter- mine; and had it been properly understood, and duly attended to, the Popish legend had not been filled with those fabulous details, which have greatly contributed in a more philosophic, but not sufficiently discriminating age, to the increase and spread of scepticism and infidelity.

If it be inquired, where was the use of such a series of miracles? Let the present ameliorated state of society in all Christian countries, though but nominally such, be compared with that of the Greeks and Romans, during the most splendid periods of their history, and then give the answer. Are our temples now defiled by the worship of deities, more flagitious than the worst of human char- racters? Are our theatres filled with gladiators?—our eyes glutted by the agonies of the wounded, and our ears appalled by the shrieks and groans of the dying? Are our domestic servants, wretched slaves, over whom their ty- rannic masters have absolute power, and whom they may torture or destroy with perfect impunity? No. Thanks
THE LIFE OF CHRIST.

be unto God, who through the mission of our Lord Jesus Christ, and the kingdom which he afterwards exercised, has banished from the dark catalogue of human crimes, enormities like these! But it is not in the code of national laws, in the palaces of princes, or the annals or conduct of statesmen, that Christianity must seek for her noblest triumphs. She must seek them in the humble walks, the sequestered shades of private life. There will she find, that humble but sincere and unobtrusive virtue, which seeks not the praise of men; that secret devotedness of the soul to God, which no human eye can perceive; that ardent aspiration after increasing holiness; that unwearied solicitude to promote human happiness, independent of every selfish consideration, which can alone constitute true excellence, and is productive of a calm serenity of spirit, a peace of mind, which the world, and the things of the world, can neither give nor take away. Here she will discover myriads on myriads of happy human beings, of all sexes, ages, parties, and conditions, training up, under her divine instructions, for glory, honour, and immortality. Say then, were the miracles of the apostolic age, which laid the foundation of all these unspeakable blessings, an unimportant gift? Were they not of sufficient magnitude in themselves, and of importance in their consequences, to be interwoven continually, as we find, in fact, they were interwoven, along with every other topic, into all the discourses of our blessed Redeemer? Were they unworthy of the extraordinary interposition, for a limited season, of infinite wisdom and perfect goodness?
SECTION LXI.

THURSDAY NIGHT CONTINUED.


THESEx words spake Jesus!, and lifted up his eyes to heaven, and said, "Father, the hour is come; glorify thy Son2, that thy Son also may glorify thee: as thou hast given him power over all men, that he should give eternal life3 to as many4 as thou hast given him; and this is life eternal5, that they may know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified

1 "These words spake Jesus," &c.—On the day of atonement the high-priest prayed first for himself; then for the family of priests; then for the congregation: in like manner Christ here prays, first for himself; next for the Apostles; and, verse 20, for the larger body of Christians.

2 "glorify thy Son."—It seems, from verse 22, that in this glory his disciples were to share.

3 "eternal life;"—i. e. those supernatural gifts which supply the assurance of eternal life, and are the means of attaining that virtue and holiness, to which the promise is annexed.

4 "to as many," &c.—To the Apostles, and perhaps to the first Christian preachers. See verse 6.

5 "is life eternal;"—i. e. 'the end and object of these supernatural communications, that all men may be led to the true knowledge and worship of thee, and a sincere obedience to thy will, as taught by Jesus Christ, thy prophet and messenger to men.'
THE LIFE OF CHRIST.

I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them to me: and they have kept thy word. Now they know that all things, whatsoever thou hast given me, are from thee. For I have given them the words which thou gavest me, and they have received them, and have known surely that I came forth from thee, and have believed that thou hast sent me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified through them. And now I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom

6 "on earth,"—"I have borne testimony to this thy great goodness, by the miracles thou hast enabled me to perform in confirmation of it, and by a faithful discharge of my duty and of my trust, in teaching thy will."

7 "And now, O Father,"—"complete thy own work in the happy and beneficial consequences of my death and speedy restoration to life, as in thy all-wise eternal purpose thou hast decreed."

8 "thou gavest them to me,"—see verse 2. What Christ here says, appears to be simply this, that his Apostles were called to be such by the especial providence of God."

9 "have known surely,"—"have been fully convinced."

10 "I pray not for the world," viz. not yet, for he prays afterwards (ver. 20.) for all who shall believe; and verse 21, that the world may believe.

11 "are thine,"—viz. 'in an especial manner.'

12 "through thine own name,"—viz. 'amidst their trials in the profession of thy religion.'
thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name 13: those that thou gavest me I have kept, and none of them is lost but the son of perdition 14; so that the scripture is fulfilled. But now I come to thee; and these things I speak in the world 15, that they might have 16 my joy fulfilled in themselves. I have given them thy words; and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that thou wouldest take them out of the world 17, but that thou wouldest keep them from evil. They are not of the world, even as I am not of the world. Sanctify them 18 through thy truth 19; thy word is truth. As thou hast sent me into the world, even so have I also sent them 20 into the world. And for their sakes I sanctify myself 21, that they also might be sanctified through the truth.

"Neither pray I for these alone, but for them also

13 "in thy name,"—viz. "in the belief and obedience of thy truth."
14 "son of perdition,"—the inhabitants of Sodom are called "people of perdition," Eccles. xvi. 9.
15 "I speak in the world,"—viz. "I speak here in the hearing of my disciples."
16 "that they might have," &c.—that, recollecting these things in the absence of Christ, they might have comfort, and be confirmed in their obedience to his commands.
17 "out of the world,"—i. e. "dismiss them from this dangerous service by sending them back to their privacy and retirement.
18 "sanctify them,"—"endue them with that supernatural power in the service of thy gospel of which they will stand in need."
19 "through thy truth,"—for the sake of, or, on account of.
20 "have I also sent them," &c.—therefore they will stand in need of divine assistance.
21 "I sanctify myself," i. e. offer myself a voluntary sacrifice for truth, that they may be encouraged to do the same,
which shall believe on me through their words. 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. And the glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, may be with me where I am; that they may behold my glory which thou hast given me: for thou lovest me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have

22 "through their words,"—equal to, their personal converts; because, what Christ asks for them, is the holy spirit, which was not given to succeeding Christians.

23 "That they all may be one,"—in consequence of their agreement in the truth and in love.

24 "And the glory,"—i.e. the difficult work of preaching the gospel at that early period.

25 "made perfect in one."—In the preceding verse, Jesus says, that he had associated them with himself for the same glorious purpose, which proves clearly, that the union here spoken of, was an union by divine communication.

26 "I will,"—I pray, I desire.

27 "with me where I am,"—i.e. 'that with respect to miraculous communications they may be as I am, and may contribute to the spreading of the gospel, and promoting the virtue and happiness of mankind.'

28 "lovest me,"—not merely in general, but, 'didst destine me for this particular manifestation of thy favour, viz. to be the prime instrument in spreading the gospel.'

29 "before the foundation," &c.—i.e. before the commencement of the Mosaic economy, or, before the selection of Abraham.

30 "known thee,"—i.e. 'submitted to thee.'
known that thou hast sent me. 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."

31 "these have known,"—viz. the Apostles; they had received Christ as sent from God, and it was therefore proper that they should partake in the gifts of the holy spirit, which could not be given to unbelievers.

32 "thy name,"—equal to, instructed and formed them for their great work of making known the divine will, worship, and perfections.

33 "and will declare it,"—viz. after his resurrection, or perhaps, after his ascension.

34 "that the love," &c.—"that as by thy favour I have been aided in this great work of promulgating the gospel, so also that by the like favour, they may be aided and fitted for the same glorious purpose."

REFLECTIONS.

MUCH are we indebted to the Evangelist, or rather to that gracious Providence which guided his pen, for this fine specimen of the manner in which our blessed Master was accustomed to address his heavenly Father. In it we see the utmost confidence in the divine goodness, yet no enthusiastic raptures; the most perfect self-possession on the very approach of ignominy, torture, and death, but no unnatural triumphs; the most ardent solicitude for the comfort of his disciples, and the future spread of his gospel, so important to the improvement and happiness of the present and of all future generations, and yet no merit claimed by him as the prime agent in the bestowal of all these blessings.—Of himself he simply
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says, that “he had finished the work which his heavenly Father had given him to do!”

Consecution of sin could have no place in him, “who knew no sin;” neither ought those who are so happy as to have imbiber a portion of his spirit, and who may in some tolerable measure have acted on the principles of his gospel, to use and adopt the same modes of expression which can only apply, in reality and truth, to great and notorious offenders. Imperfections indeed, alas! how varied and multiplied! will always attach to human creatures; and it becomes, us at all times, and more especially when we prostrate ourselves in the presence of our Maker, to be clothed with humility; but to confess and bewail, a long catalogue of enormities which we are conscious we never have committed, cannot be acceptable in his sight, who seeth the inmost recesses of the heart; and abhorreth every species of deceit and falsehood.

Our Lord himself fully explains what he means by such expressions, as that “he and the Father are one,” when he prays, that his disciples, and not they alone, but all those who should believe on him through their word, (i.e. who should become their personal converts during the apostolic age) should be “one even as they were one,” viz. should be one in respect of the same great and benevolent purposes; one in respect of the participation in supernatural powers.

But this is not all which we may learn from this divine prayer—it points out clearly and without appeal, the terms of our acceptance with our heavenly Father. “Life eternal,” we are taught by it, “is to know the only true God and Jesus Christ whom he hath sent.” Simple however as this creed may appear, to be enabled to learn it, and to act at all times conformably to its dictates, requires our utmost care, and most vigilant attention. To know
God! what is it less than to have just ideas of his infinite goodness and power—to know assuredly and to act habitually under the full conviction, that he is every where continually present; that not an action of our lives, or a thought of our hearts can escape his all-seeing eye; that "in him we live, and move, and have our being?"

To know God! what is it but to conceive of him as the fountain of all perfection, as the sole author of all the good we see or hope for? what is it but to bear towards him the most profound reverence; to obey him with the most profound submission; to resign ourselves and all our interests into his hands, and to have no other solicitude, than that in all things, whether in life or in death, we may bear and do his will, with patience, resignation, and cheerfulness?—To know Christ! what is it but to believe and reverence, to serve and obey him as the beloved Son of God? to be wholly conformed to his spirit, to love and trust in him as the way, the truth, and life; as our appointed guide through the dangerous chequered road of our mortal sojourn; as our illustrious exemplar in respect of its awful issues, and the authorized promulgator of those eternal laws of truth and righteousness, by which our fate will finally be decided.

But are these dispositions and habits a matter of easy attainment? Does it require no care and attention thus truly and habitually to know God and Christ? Alas! what says the manners and pursuits of the world in which we live? What says the spirit of avarice and ambition, the love of licentious pleasure, the petty contentions we daily see around us, so ruinous to the peace of families, and to the usefulness, comfort, and improvement of all social intercourse? Are these the proofs to be adduced that the true knowledge of God and of Christ, are virtues of easy attainment?
SECTION LXII.

THURSDAY NIGHT CONTINUED.

Jesus enters the garden of Gethsemane—Selects Peter, and James, and John, and retires to prayer—Returns and finds the disciples asleep—Exhorts them to watchfulness—Prays for perfect submission to the will of God—Judas, with a band of soldiers, arrest him—Peter wounds a servant of the high-priest—He is healed by Jesus—Jesus is led away to Annas—Examined by him—Peter denies his Master—Jesus examined by Caiaphas—Pronounced guilty of death—Is insulted by the soldiers. John xviii., 1—27. Matt. xxvi. 36—66; 71—75; 67—70. Mark xiv. 32—64; 67—72; 65, 66. Luke xxii. 40—64. Reflections.

WHEN Jesus had spoken these words he went forth with his disciples over the brook Cedron, where was a garden, into which he entered with his disciples. And they came to a place called Gethsemane, and he saith to his disciples, "Sit ye here," while I go and pray yonder; pray that ye enter not into temptation." And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy; and saith unto them,

1 "Sit ye here;"—abide ye here.

2 "sorrowful and very heavy;"—full of anguish; perhaps very ill. It was in private, with a few particular friends, that Jesus gave way to this sorrow. Friendship sometimes invites and encourages grief to flow, whereas the public eye restrains it. Thus also it happens in respect to all very strong emotions, from whatever cause.
“My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me.” And he went forward a little, about a stone’s cast, and fell on the ground and prayed, saying, “O my Father, if it be possible, let this cup pass away from me; nevertheless not as I will, but as thou wilt.” 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. And when he rose up from prayer, and came to his disciples, he found them asleep from sorrow; and he saith unto Peter, “Simon, sleepest thou? couldst thou not watch one hour? Watch ye and pray, lest ye enter

they proceed:—Joseph sends away his attendants when he makes himself known to his brethren: Gen. xlv. 1. By being present in the garden of Gethsemane, the disciples were better prepared to witness their Master’s approaching sufferings and death; the scene was so private, that the relation of it might have been safely suppressed had they seen any thing improper or unbecoming in it, and had they not been persons of the greatest integrity and simplicity. 

3 “And there appeared an angel,” &c.—Perhaps he was favoured with some cheering vision; or it might signify, that he was relieved from that bodily indisposition under which he was apparently sinking. The latitude with which the term angel is used in scripture would admit of this. These 43d and 44th verses of Luke xxii. are wanting in the Vatican, the Alexandrian, and other manuscripts, and are marked as doubtful in some in which they are inserted. (E.)

4 “Agony.”—The term in the original is not so strong as our word agony; it properly signifies the fear which men have when about to contend with an antagonist: fear at the beginning of an undertaking; the fear of an uncertain event. The anxiety of the Egyptians, during the rising of the Nile, is signified by it; also, the fear and concern of the people, and particularly of Julius Cesar, while Octavius was dangerously ill.

5 “Watch ye and pray,” &c.—If ye are negligent, notwithstanding your good inclinations, ye will fall from your steadfastness, and will desert me.”
into temptation. The spirit indeed is willing, but the flesh is weak." And 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." And he came and found them sleeping again; for their eyes were heavy; and they knew not what to answer him. And he left them and went away again the third time and prayed, saying the same words. Then cometh he to his disciples, and saith unto them, "Sleep on now, and take your rest: behold the hour draweth near, and the Son of Man is betrayed into the hands of sinners. Rise, let us go; behold he is at hand that doth betray me."

And Judas also, who betrayed him, knew the place: for Jesus often resorted thither with his disciples. Judas then having received a band of soldiers and officers, from the chief Priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth. And immediately cometh Judas, and with him a great multitude, with swords and staves, from the chief Priests and Elders of the people. Now he who betrayed Jesus, gave them a sign, saying, "Whomsoever I shall kiss, that is he: apprehend him." And immediately he came to Jesus and said, "Hail, Master," and kissed him. And Jesus said unto him, "Friend, wherefore art thou come? Judas, betrayest thou the Son of Man with a kiss?" And he said unto them, "Whom seek ye?" They an-

6 "Sleep on now;"—Do ye sleep still and take your rest?" In the next verse, he bids them arise and be going; and the parallel in Luke is—"Why sleep ye?" Bishop Pearce, p. 186.

7 "the place;"—viz. the garden of Gethsemane.

8 "went forth;"—viz. to meet them.
svered him, "Jesus of Nazareth." Jesus saith unto them, "I am he." And Judas also, who betrayed him, stood with them. As soon then as he had said unto them, "I am he," they went backward and fell on the ground. Then asked he them again, "Whom seek ye?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he: if therefore ye seek me, let these go their way." (That the words might be fulfilled, which he spake, "Of those whom thou gavest me, have I lost none.") Then they came near, and laid hands on Jesus, and apprehended him. When they that were about him, saw what would follow, they said unto him, "Lord, shall we smite with the sword?" Then Simon Peter having a sword, drew it, and struck the high Priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus to Peter, "Put up thy sword into the sheath, for all they that take the sword, shall perish by the sword— the cup which my Father hath given me, shall I not drink it?" Then Jesus spake and said, "Suffer ye thus far." And he touched his ear and healed him, "Thinnest thou that

9 "Then Simon Peter," &c.—It is remarkable, that although all the Evangelists mention the action, yet John only mentions the names of Peter and of the servant: probably when John wrote his gospel, Peter was dead; but being yet alive when the other three wrote, and this action of Peter's being a criminal one, they did not care, by naming him, to expose him to danger.

10 "perish by the sword;"—a common proverb; verified however, if taken literally and generally, in the case of the Hussites and Bohemians, of the Hugueots in France and Crusaders, and of Gustavus Adolphus at the head of the evangelic league in Germany.

11 "Then Jesus spake and said;"—viz. to his disciples, and to those that came to apprehend him.

12 "Suffer ye thus far;"—'bear with one another thus far.'
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I cannot now pray to my Father, and he shall presently
give me more than twelve legions of angels? But how
then shall the scriptures be fulfilled, that thus it must be."
In that same hour said Jesus to the multitudes, and unto
the chief Priests, and the Captains of the temple, and
the Elders, "Are ye come out as against a thief, with
swords and staves to take me? I sat daily with you teaching in the temple, and ye laid no hold on me; but
this is your hour, and the power of darkness." Then all
the discipies forsook him and fled.

And there followed him a certain young man, having
a linen cloth cast about his naked body; and the young
men laid hold of him. And he left the linen cloth, and
fled from them naked. Then the band, and the captain,
and officers of the Jews, took Jesus, and bound him, and
brought him into the high-priest's house. And led him
away to Annas first; for he was father-in-law to Caiaphas,
who was the high-priest that year. Now Caiaphas was he
who gave counsel to the Jews, that it was expedient that
one man should die for the people. And Simon Peter fol-

13 "I sat daily with you;"—rather, 'When I sat with you in the
day time teaching, ye laid no hold,' &c,

14 "a certain young man."—This could not be John, or any of
the Apostles; it was probably a person from some house near the
garden, where, roused by the noise and tumult, he came to see what
was doing.

15 "laid hold of him."—Perhaps he might be a disciple, or
apprehended to be such, and there might have been orders given to
seize the followers of Jesus, as well as himself.

16 "the high-priest's house;"—the house of Caiaphas.

17 "to Annas first."—It appears as if Annas, who was father-in-

law to Caiaphas, was at this time staying in his house, and it being
night, Caiaphas might not be ready, and in the meantime Annas,
impatient to satisfy his curiosity, might begin to examine Jesus.
HISTORY OF

lowed Jesus afar off, to the high-priest's palace, 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. But Peter stood at the door without. Then went out that other disciple, who was known unto the high-priest, and spake unto her that kept the door, and brought in Peter. 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, and sat with the servants to see the end. Then said the damsel that kept the door, unto Peter, "Art not thou also one of this man's disciples?" And she looked upon him earnestly, and said, "This man also was with Jesus of Nazareth." But he denied before them all, saying, "Woman, I am not;" and he went out into the porch and the cock crew.

The high-priest then asked Jesus concerning his disciples, and concerning his doctrine. Jesus answered him, "I spake openly to the world: I never taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest

18 "another disciple:"—probably not John, who was as much to be suspected as Peter. Is it likely that John, not only a Galilean as well as Peter, but a fisherman by trade, should be so well known to the high-priest, as to have the power to direct his servant to admit a stranger like Peter at that time of night? Yet it must be admitted that the Evangelists do sometimes speak of themselves in this manner.

19 "a fire of coals."—Perhaps a pan of charcoal, according to the custom of the east.

20 "The high-priest;"—viz. Annas, although not actually high-priest at this time, yet it appears from Luke iii. 2, that he was so called. See Lardner's observations on this passage, part I. vol. ii. p. 868, &c.
thou me? ask those who heard me, what I have said unto them: behold they know what I said." And when he had thus spoken, one of the officers who stood by, struck Jesus with the palm of his hand, saying, "Answerest thou the high-priest thus?" Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" Now Annas had sent him bound unto Caiaphas the high-priest.

Now the chiefs and the elders, and the council, sought false witness against Jesus, to put him to death, but found none: for though many false witnesses came, yet found they none,—their witness agreed not together. At the last came two false witnesses, and said, "We heard him say, 'I will destroy this temple that is made by hands, and within three days I will build another, made without hands.' I am able to destroy the temple of God, and to build it in three days." But neither so did their witness agree together. And the high-priest arose, and stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? what is it which these witness against thee?"

21 "Why askest thou me?"—The judge might now regularly appeal to the testimony of witnesses. Acts xxvi.

22 "bear witness of the evil;"—report it to the court; do not strike me unconvicted. Annas had probably no right to examine Christ at all, much less to question him upon a matter, where, his answer being true, might have founded a charge against him. Christ requires that he should be legally charged.

23 "to put him to death;"—to procure capital condemnation.

24 "but found none;"—no evidence sufficient for that purpose.

25 "without hands;"—an entire perversion of his words. Christ had said, raise, not build, when in figurative language he had foretold his own resurrection to the Jews who were disputing with him:—a glorious testimony this to the innocence of his demeanour, that through the whole of his public life, they were obliged to go back for this forced accusation, to the very beginning of it.
against thee." But Jesus kept silence, and answered nothing. And the high-priest answered and said unto him, "I adjure thee, by the living God, that thou tell us, whether thou be the Christ the son of God?" And Jesus said, "I am; and I say unto you, hereafter ye will see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Then the high-priest rent his clothes, and said, "He hath spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy. What think ye?" They answered and said, "He is guilty of death."

And Simon Peter stood and warmed himself; and a maid saw him again, and began to say to them that stood by; "This is one of them;" they said therefore unto him, "Art not thou also one of his disciples?" And again he denied with an oath, "I do not know the man." And about the space of an hour afterwards, one of the servants of the high-priest, being his kinsman whose ear Peter cut off, saith unto Peter, "Did I not see thee in the garden with him?" Surely, thou art one of them, for thy speech bewrayeth thee, for thou art a Galilean, and thy speech beareth a resemblance." Then began he to curse and to swear, saying, "I know not the man;" and immediately the cock crew; and the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, "Before the cock crow twice, thou shalt deny me thrice;" and he went out and wept bitterly.

And the men that held Jesus mockèd him and smote

26 "and warmed himself;"—being returned from the porch or portico, whither he went after his first denial.

27 "that held Jesus;"—i. e. that kept him in custody the remainder of the night, after the chief priests and council were dispersed,
him, and some began to spit on him; and when they had blindfolded him, they struck him on the face, and asked him, saying, "Prophecy unto us, thou Christ, Who is he that struck thee?" And many other things blasphemously spake they against him.

REFLECTIONS.

THE agony of our blessed Master in the garden of Gethsemane, has been much commented upon by writers of all descriptions. It has even been said to arise from the fierce displeasure of the Almighty, poured upon him individually as bearing in his own person the accumulated guilt of all mankind. But without staying to combat the absurdity of such an assertion, or endeavouring to point out its impiety, we shall barely remark that the event itself stands not in need of such an apology. Of sensibility the most acute, his bodily frame worn down by incessant daily fatigue in that sultry climate, and further injured by the chilling effects of evening dew and midnight cold on the solitary mountains, whither he continually retired from the thronging multitudes to pour out his soul in secret prayer; his painful labours terminating at length in the perfidy of a constant associate, and the dereliction of his most chosen friends; what wonder, if completely overpowered by such accumulated mental and bodily suffering, he should for a moment prefer the humble petition, that if consistent with the all-wise and benevolent plans of his heavenly Father, the suspended cup of still weightier sorrow might pass from him?—The will of God however, not his own will, he desires may be done!
But there is another interpretation of this mournful scene, and which is probably the true one. It is this, that our Lord being suddenly seized by a violent indisposition, and feeling, as he believed, the immediate approach of death, prays earnestly if such be the will of his heavenly Father that he may not sink under it, but may so far recover as to be enabled, by a public execution, to complete the great object of his mission. What is said of his being strengthened by an Angel, which probably may signify his being restored to health, favours this supposition; and it appears to be confirmed by a passage in Hebrews*, where, speaking of Christ, the Apostle says, that “he offered up prayers and supplications in the days of his flesh, with strong crying and tears, unto him that was able to save him from death; and was heard in that he feared.” Now if not to this event, it is difficult to conceive to what other the Apostle could possibly refer—from the death on the cross we know that Christ was not saved.

In the character of Peter there is much to admire and love, how deeply soever we may lament his fall. Of a temper ardent, affectionate, and sanguine, he doubted not but he should have the power, as he certainly felt the wish, and had formed the intention, of following his honoured Master even to prison and to death. He had no apprehension indeed, when he made these protestations, of any such catastrophe; yet he could not but expect some great and extraordinary trial of their faith and patience; and he firmly believed that however severe, he never should desert him. But alas, how frail is that virtue, which unconfirmed by long perseverance, and untried in the furnace of affliction, is the mere effervescence

* Chap. v. ver. 7.
of a generous sanguine temper! Peter might have taken
warning from the failure of his courage on the sea of
Galilee; but it is not perhaps till after frequent discom-
forts that a disposition like his, can be effectually cured.
Had he been less confident in his own strength, the pro-
bability of his success had been much greater; but he
could have no idea of his weakness, until it was taught
him by fatal experience.

With what perfect sincerity and truth is the whole
narrative related? Was it, the object of Peter, or of any
of the Apostles, to exalt their own character? After they
were enlightened by the gifts of the spirit, how trifling
and insignificant seemed to them the praise of their
fellow mortals, how unimportant the desire of posthumous
fame, that airy phantom of visionary little minds, who,
solely occupied by regard to self, whilst living, are
soothed and gratified by the vain hope of still exciting
and enjoying admiration after they are dead! What im-
ports it now to Peter, that we know his frailty in having
denied his master? What to Paul, that through mistaken
and misguided zeal he was once a persecuter? But is it
nothing to them now to have afterwards possessed that
superiority of mind, that magnanimity of spirit, which
wishes not to conceal its own failings, if by their dis-
closure the good of others may be promoted? Is it
nothing to them now to have obtained and to possess the
favour of God? “To have fought a good fight and to
have kept the faith,” and finally to have received “that
crown of righteousness,” which will never grow old, or
tarnish or decay—that celestial crown, of inestimable
value, which becoming bright and more bright, as its
wearer advances nearer and still nearer towards perfec-
tion, will retain and increase its lustre from everlasting
to everlasting, throughout the endless ages of eternity?
Jesus led to the council of the Scribes and chief Priests—
Acknowledges himself to be the Messiah—They declare
him convicted—Judas, unable to bear the keenness of his
remorse, returns the money and dies—Jesus bound and
brought to Pilate—Questioned by him—Remains silent
—Pilate declares him innocent—Re-examines him—
Pilate sends him to Herod—He is examined by Herod
—Is derided by him and his soldiers—Sent back to
Pilate—Pilate labours to release him—Jesus is scourged
—Pilate again attempts his release—The voices of the
people prevail—Pilate declares himself innocent of his
blood—Sentences him to be crucified. Matt. xxvii. 1;
3—10; 2; 11—23; 27—30; 24—26. Mark xv. 1—
14; 17—19; 15, 16. Luke xxii. 66—71; xxiii. 1—
17; 19; 18; 20—25. John xviii. 28—39; xix. 1—15.
Reflections.

AND as soon as it was day, the Elders of the people,
and the chief Priests, and the Scribes, came together, and
led Jesus into their council, saying, "Art thou the Christ?
tell us." And he said unto them, "If I tell you, ye will
not believe: and if I also ask you, ye will not answer
me; nor release me. Hereafter will the Son of Man sit

1 " ask you;" viz. "such questions as should lead to prove that
I am the Christ."
2 " ye will not answer me;" viz. "if I were to argue the matter
with you, ye would not discuss it fairly."
on the right hand of the power of God." Then said they all, "Art thou then the son of God?" And he said unto them, "Ye say that I am." Then they said, "What need we any further witness? for we ourselves have heard of his own mouth."

Then Judas, who had betrayed him, when he saw that Jesus was condemned, repented, and brought again the thirty pieces of silver to the chief Priests and Elders, saying, "I have sinned, in that I have betrayed the innocent blood." And they said, "What is that to us? see thou to that." And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief Priests took the silver pieces, and said, "It is not lawful to put them into the treasury, because it is the price of blood." And they took counsel; and bought with them the potter's field to bury strangers in. Wherefore that field hath been called the field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, "And I took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me."

And the whole multitude of them arose, and when they had bound Jesus, they led him away from Caiaphas unto the hall of judgment; and it was early; and delivered

3 "Ye say that I am;"—"Ye say truly, for I am."

4 "hanged himself."—The word here rendered, hanged himself, seems to signify also suffocated or strangled by excess of grief. See Bishop Pearce, p. 191.

5 "Jeremy the prophet."—The following words are found in Zech. xi. 12, 13. In the Syriac version, the prophet only is mentioned, which is much in St. Matthew's manner, without saying which of the prophets. See Bishop Pearce further on this passage.
him to Pontius Pilate, the governor, and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover. Pilate then went out to them, and said, "What accusation bring ye against this man?" And they answered and said unto him, "If he were not a malefactor we would not have delivered him up unto thee." Then said Pilate unto them, "Take ye him, and judge him according to your law." The Jews, therefore, said unto him, "We are not allowed to put any man to death." (So that the words of Jesus were fulfilled which he spake, signifying what death he should die.)

And they began to accuse Jesus, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, a king." And Jesus stood before the governor, and the governor asked him, saying, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest truly." And when he was accused by the chief Priests and Elders, he answered nothing. Then said Pilate unto him, "Hearest not thou how many things they witness against thee?" But Jesus answered them to never a word, insomuch that the governor marvelled greatly. Then Pilate asked him again, saying, "Answerest thou nothing? behold how many things they witness against thee." But Jesus no longer answered any thing: so that Pilate marvelled.

6 "If he were not a malefactor," &c.—They seem to think it sufficient that he had been found guilty by their council, and apply to Pilate only, to pronounce sentence.

7 "Take ye him," &c.—This did not spring from total ignorance of the case, or indifference about its issue, for he knew that for envy they had delivered him.
Then said Pilate to the chief Priests and to the people, "I find nothing faulty in this man." Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, "Art thou the king of the Jews?" Jesus answered him, "Sayest thou this of thyself, or did others tell it thee of me?" Pilate answered, "Am I a Jew? Thine own nation and the chief Priests have delivered thee unto me. What hast thou done?" Jesus answered, My kingdom is not of this world. If my kingdom had been of this world, then would my servants fight, that I should not be delivered up to the Jews: but now is my kingdom not from hence." Pilate, therefore, said unto him, "Art thou a king then?" Jesus answered, "Thou sayest truly that I am a king. To this end was I born; and for this cause came I into the world; that I should

8 "king of the Jews;"—viz. such as hath been described to me; seditious, and forbidding to pay tribute unto Cesar?

9 "tell it thee of me?"—" Do you ascribe to me such a character yourself, or only mean to represent what others have told you of me?" Jesus, fully conscious that the most vigilant Governor could not have discovered any thing seditious in his conduct, intimates that the suggestion came from his accusers.

10 "Am I a Jew?"—" Have I any thing to do with your questions about your Messiah, that I should trouble myself about your pretended royalty? It is your own priests who have delivered you unto me; what have you done?"

11 "is not of this world;"—" interferes not with any temporal power."

12 "my servants fight;"—" have striven strenuously."

13 "not from hence;"—"is not to be obtained by violence; it consists not in temporal power and outward splendour; the weapons of my subjects and servants are not carnal."

14 "came I into the world;"—" assumed a public character; left my retreat at Nazareth."
bear witness unto the truth. Every one that is of the truth, hearkeneth to 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." And they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Now when Pilate heard of Galilee, he asked whether the man were a Galilean? And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem at that time.

And when Herod saw Jesus, he was very glad: for he had long desired to see him, because he had heard many things of him; and he hoped to see some miracle done by him. Then he questioned Jesus in many words: but Jesus answered him nothing. And the chief Priests and the Scribes stood and vehemently accused him. And Herod and his soldiers despised and derided him, and arrayed him in gorgeous apparel, and sent him again to Pilate. And on that day, Pilate and Herod were made friends together; for before they had been at enmity.

15 "the truth;"—i. e. 'this truth, that I should proclaim the resurrection to a future life by my own death and resurrection, not so much in words, as in symbolical facts; not to truth in the abstract, but to this particular truth.'

16 "that is of the truth;"—'all who are capable of conviction.'

17 "What is truth?"—viz. 'to me. See Acts xviii. 15: Or, 'What is that of which thou sayest, That every one who is of it, heareth thy voice? Or, 'What has that to do with the subject of thy delinquency?'

18 "answered him nothing:"—He was not solicitous to obtain even the powerful protection of Herod.

19 "at enmity;"—Pilate had lately murdered some Galileans. This is alluded to, Luke xiii. 1.
THE LIFE OF CHRIST.

between themselves. And Pilate, when he had called together the chief Priests, and the Rulers of the people, said unto them, "Ye have brought this man unto me as one who perverteth the people: and behold I have examined him before you, and have found nothing faulty in this man, concerning those things of which ye accuse him: no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death has been done by him: I will therefore chastise him, and release him. But ye have a custom that I should release unto you one at the passover; will ye, therefore, that I release unto you the king of the Jews?" For of necessity he must release unto them one at the feast. And they had a noted prisoner, called Barabbas, who for a certain insurrection raised in the city, and for murder, was cast into prison, with them that had made insurrection with him. And the multitude, crying aloud, began to desire him to do as he had always done unto them. Therefore, when they were gathered together, Pilate said unto them, "Whom will ye, that I release unto you? Barabbas, or Jesus, who is called Christ?" For he knew that the chief Priests had delivered him up for envy: and while he was sitting on the judgment-seat, his wife had 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." But the chief Priests and Elders stirred up the people,

20 "no, nor yet Herod."—Herod found the accusation of the priests false, notwithstanding his own fears and prejudices, for a little before he had himself sought to kill him, (Luke xiii., 32,) suspecting him, perhaps, of sedition. Pilate and Herod, although one was a heathen, and the other a Jew, found no guilt in Jesus.

21 "the chief Priests," &c.—The Pharisees are represented by Josephus, as having such influence over the people, as to obtain any thing from them they desired, Antiq. 13, 10, 75.
and persuaded the multitude that they should ask for Barabbas, and destroy Jesus. Then the governor spake, and said unto them, "Which of the two will ye that I release unto you?" They said, "Barabbas." And they cried out all at once, saying, "Destroy this man, and release unto us Barabbas." Pilate saith unto them, "What shall I do then to Jesus, who is called Christ?" And they cried out again, "Crucify him, crucify him." Then Pilate said unto them, the third time, "Why, what evil hath he done? I have found no cause of death in him." But they cried out the more exceedingly, "Let him be crucified." Then Pilate, upon this, took Jesus and scourged him 22. And the soldiers platted a crown of thorns 23, and put it on his head, and they clothed him with a purple garment, and said, "Hail, king of the Jews." And they struck him with the palms of their hands, and on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. Pilate then went.

22 "scourged him."—This scourging was not that which was ordinarily inflicted by the Romans, as a prelude to crucifixion: the design of Pilate was to satisfy the malice of the Jews without crucifixion. A person fond of exercising, and capable of abusing power like Pilate, would have had little scruple to have sacrificed Jesus, especially in a country so seditious as Judea, had there not been the strongest evidence of his innocence to control this disposition. His yielding at last, against the clearest conviction, is a striking instance of the ineffectiveness of principle, when opposed to political interest.

23 "a crown of thorns."—The word so translated may refer to a plant common in Judea, not unlike what we call bear's-foot, a soft, smooth plant. It was not intended probably by the soldiers to inflict pain, nor do any of the Christian writers, earlier than Tertullian, who lived about the year 200, mention the crown placed upon the head of Jesus, as intended for any other purpose than that of scorn and ridicule. See Bishop Pearce, vol. i. p. 196.
out again, and saith unto them, "Behold, I bring him out to you, that ye may know that I find no fault in him." Then came Jesus forth, wearing the crown of thorns and the purple garment. And Pilate saith unto them, "Behold the man." 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." The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the son of God."

When Pilate, therefore, heard these words, he was the more afraid: and went again into the judgment-hall, and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer. Then Pilate saith unto him,

24 "Behold the man!"—The words so translated carry in them some idea of misery or pitiableness.

25 "Take ye him," &c.—They had not the power of life and death, therefore might have been called to an account for it, if they had taken this permission.

26 "the son of God."—The law condemns to death the false pretender to prophecy; (see Deut. xviii. 20;) how much more, one who pretends to be the son of God? False pretensions to prophecy were as destructive to the Jewish commonwealth, which was a theocracy, as forgery to a mercantile state; therefore, though neither the one or the other might argue so much depravity in the individual, as many other crimes, yet, as striking at the very foundation of the well-being of the state, they are considered, in the eye of the law, as crimes of the first magnitude. In like manner Idolatry, in the Jewish state, was punished with death, being considered as high treason. See Doddridge's Sermon on Persecution.

27 "more afraid;"—viz. of being accused to the emperor if he dismissed Jesus, since he understood that their law condemned him to death.

28 "Whence art thou?"—Art thou the Son of the God of the Jews?
"Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, "Thou couldst have no authority against me, unless it had been given thee from above: for this reason, he that delivered me unto thee, hath the greater sin." Thenceforth Pilate sought to release him: but the Jews cried out, saying, "If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar." When Pilate, therefore, heard these words, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. Now it was the preparation day of the passover, and about the sixth hour: and he saith unto the Jews, "Behold your king." 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 Cesar." And the voices of the people and of the chief Priests prevailed. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the

29 "Thou couldst," &c.—'Thou couldst have no power at all over me, were it not that from the beginning thou wert the minister of Providence for this purpose. The Jews will compel thee to crucify me, therefore they have the greater sin; but thou art not innocent.'

30 "Thenceforth;"—on this account; for this reason, as a new motive.

31 "the Pavement;"—so called, because inlaid with marble of divers colours; here was Pilate's tribunal; it was not in the palace or Praetorium. Pilate caused Jesus to be brought out of the palace.

32 "washed his hands;"—heathenism prescribed lustrations for such as ignorantly or unwillingly had committed murder. So did the
multitude, saying, "I am innocent of the blood of this righteous man: see ye to it." Then answered all the people and said, "His blood be on us, and on our children." So Pilate, willing to content the people, gave sentence that it should be as they required, and released Barabbas, he, that for sedition and murder, was cast into prison, whom they had desired; but he delivered Jesus to their will, and they took him and led him away into the hall, which is called Praetorium.

the Mosaic law, Deut. xxi. 6, 7. An instance among the heathen occurs in the case of Cataline, a principal instrument in Sylla's proscriptions, who, having presented to him in the Forum, the bloody hand of one of the proscribed, washed his hand in the justral water of a sacrifice.

REFLECTIONS,

THE character of Judas has been stigmatized in all ages, and justly, as the betrayer of the friend to whom he had devoted himself; of him whose sublime virtues and exemplary conduct he had long witnessed, and of whose divine mission he had seen the most convincing proofs. He had attached himself at first to Jesus, in common with all the other Apostles, from motives of ambition: they all of them participated in the prejudices of their countrymen, and expected in their Messiah a triumphant deliverer, who should lead them to the summit of military glory, and finally invest them with universal dominion. So deep-rooted and confirmed was this belief, so incap-
ble of being shaken by the character, the conduct, and the plainest declarations to the contrary of their divine Master, that they all deemed it absolutely impossible he should suffer death; when therefore he repeatedly spoke of his approaching decease, they interpreted the prediction, as we have more than once observed, as referring to some great calamity; and the resurrection that was to follow, to some signal deliverance from it. This sort of imagery was not uncommon among the Jews, and we may therefore believe that when Judas delivered up Christ to his enemies, he was far from expecting so fatal a catastrophe. Of a temper avaricious, as well as eager to grasp at power, he was weary of waiting till the providence of God should gradually bring about the consummation he expected. Unmindful of the sufferings to which he might expose his Master, he sought only the indulgence of his own impatience, and presumptuously imagined, that by compelling him to assume immediately his destined kingdom, he might render him eventually an essential service, and at the same time gratify his own ambition and inordinate desire of money. That he thus fatally deceived himself appears further, from his extreme consternation when he found that Jesus was actually condemned to suffer death. So seductive are the false lights thrown upon our own conduct by self love, and the blandishments of unhallowed passion!—

The road of virtue is a straight onward road, and we see that every deviation, under pretenses however specious, lead to the perpetration of crimes the most atrocious, to ruin, to infamy, and to utter destruction.

Between the character of Judas and that of the other Apostles, there is this striking difference, that their ambition was not mixed with avarice; that in them its effects were ameliorated by the sincerest attachment to
their Master; by their high veneration of his character; and still more effectually controlled, by these salutary principles of piety, and of submission to the will of God, which they had doubtless imbibed from his example. Miserable, unhappy Judas! How insupportable was his anguish, how keen his remorse! What a striking testimony was the wretched termination of his life, to the irreproachable character of his great Master? If he could at all have extenuated his own conduct by any detection of delinquency in him whom he had betrayed, how gladly would he have availed himself of the flattering consolation? But the prospect was on all sides dark and gloomy, and terminated in utter despair. What an awful landmark to future human travellers to warn them against adventuring on the devious paths of worldly aggrandisement, and lawless ambition!

In the trial of Jesus, if a trial it can indeed be called, it is difficult which most to admire, the striking delineation of character incidentally given of the different personages convened, or the many important moral lessons with which it abounds. In the Pharisaic rulers we see a specimen of that commutation for moral crimes by ceremonial observances, which Christ had so justly denounced in his reproofs of their payment of "mint, anise, and cummin, whilst they neglected the weightier matters of the law—justice, mercy, and faith."—we see it in their scrupling to enter a heathen court of judicature, lest they should be defiled, at the very moment when, by means the most iniquitous, they were seeking the life of an innocent person: and we see it also, in their determination not to put the money returned by Judas into the treasury because it had been employed in an act of treachery, although they felt no remorse whatever, in having paid the price for the act itself,
In the behaviour of Pilate, we have a memorable example of the ineffectual struggle of a latent sense of justice, against the fear of losing a lucrative and splendid establishment—we see in him also the mischievous effects of that pernicious superstition which prescribed an outward purification as the means of expiating moral guilt. And in the brutal disgusting behaviour of the soldiers, we are struck and revolted with the little triumph of abject little minds, eager to reduce superior excellence to their own level, over fallen greatness.

What a contrast to all this, is the dignified demeanor of the illustrious sufferer! With what astonishing greatness of mind did he command his grief and indignation, so powerfully excited by causes and circumstances so affecting and various! His silence, when interrogated by the Roman Governor, was not the silence of sullenness or scorn; it was the effect of a spirit, patient, dignified, calm, and unshaken—unconcerned about his own personal safety, and wholly occupied by the sublime objects of his heavenly mission. He knew that Pilate would gladly have released him, but he would not aid that wish, by defending his own innocence. When, blessed Jesus! when will the happy time arrive, that thy deluded, mistaken followers shall cease to contend about names, and things, and curious unwarranted metaphysical distinctions? When will they substitute true holiness in place of these vanities as the test of their obedience, and devote all the powers of their minds to the sedulous imitation, and patient acquirement, of thy matchless excellence?
SECTION LXIV.

FRIDAY MORNING.

Simon, a Cyrenian, compelled to bear the cross of Jesus—Jesus followed by great multitudes, who bemoan his fate—Adverts to the calamities coming on his country—Is crucified between two malefactors—Prays for his murderers—Is insulted as he hangs upon the cross—The soldiers part his garments among them—Jesus consigns his mother to the care of John—Darkness overspreads the land—He commends himself to the care of God—He expires—The veil of the temple rent—An earthquake—The beholders struck and astonished—The Jews break the legs of the two malefactors. Matt. xxvii. 32—34; 38—43; 37; 35, 36; 44—47; 50—56. Mark xv. 21—41. Luke xxiii. 26—37; 39—43; 38, 44, 46, 45, 47—49. John xix. 17—37. Reflections.

AND Jesus, bearing his cross, came out, and they found a man of Cyrene, called Simon, the father of Alexander and Rufus, who passed by, coming out of the country, and they compelled him to bear the cross, and they laid it upon him that he might carry it after Jesus. And they bring him to the place called Golgotha, which is, being interpreted, the place of skulls, and they gave him to drink, vinegar mingled with gall, and when he had tasted of it, he would not

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1 "vinegar mingled with gall,"—the parallel in Mark, is wine mingled with myrrh; but the Greek word translated gall, may be understood to signify whatever is bitter. See Bp. Pearce, p. 197 and 286. Wine with frankincense was usually given by the Jews to persons suffering death.
drink. And there followed him a great company of the people and of women, who also bewailed and lamented him. But Jesus turning unto them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." For behold the days are coming, in the which, they shall say, 'Blessed are the barren, and the wombs that never bare, and the breasts which never gave suck.' Then will men begin to say to the mountains, "Fall on us," and to the hills, "Cover us." For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and it was the third hour, and the malefactors one on the right hand, and the other on the left. And the scripture was fulfilled, which saith, "And he was numbered with the transgressors." Then said Jesus, "Father, forgive them; for they know not what they do." And the people stood beholding, and they that passed by reviled him, shaking their heads, and the rulers also with them derided, saying, "Ah! thou that destroyest the temple and buildest it in three days, save

2 "bewailed and lamented him,"—an argument of the deep impression made upon their minds by the extraordinary excellence of his character.

3 "and for your children;"—yours is the more deplorable condition.

4 "the scripture was fulfilled,"—Isaiah liii. 12.

5 "Father, forgive them," &c.—A fine illustration of Christ's own command, Matt. v. 44.

6 "shaking their heads,"—in the scriptures, and among the Jews, a mark of contempt; among the heathen, of pain or pity. Psalm xxii. 7; cix. 23; Isaiah xxxvii. 22; Lam. ii. 15.
thysel and come down from the cross; he saved others; he himself he cannot save. Let the Christ, the King of Israel, come down now from the cross that we may see and believe. He trusted in God, let him deliver him now if he will have him, for he said, 'I am the Son of God.' And the soldiers also derided him, coming to him, and offering him vinegar, and saying, 'If thou be the king of the Jews, save thyself.' And one of the malefactors who were crucified, railed on him, saying, 'If thou be the Christ, save thyself and us.' But the other answering, rebuked him, saying, 'Dost not thou fear God, since thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.' Then he said unto Jesus, 'Lord, remember me when thou comest into thy kingdom.' And Jesus said unto him, 'Verily, I say unto thee, to-day shalt thou be with me in paradise.'

7 "he saved others," &c.—notwithstanding he saved others—in order to provoke him to do it. Here is a very credible testimony to the reality of his miracles, the more credible that it is incidental.

8 "vinegar,"—their sour wine, offered in mocking as opposed to what princes used to drink. Esther i. 7.

9 "into thy kingdom."—It seems not improbable that this man hoped that Jesus would deliver himself from the cross and immediately set up his kingdom, referring to what he might perhaps himself have heard Christ affirm, viz. Matt. xvi. 28; Mark ix. 1. "that some of that generation should not die, until they had seen the Son of Man coming in his kingdom." This idea being borne in mind will help to ascertain the meaning of the request: He would conclude that Christ must now assume that kingdom and fulfil that prophecy, and solicits to be kindly and liberally treated by him on that occasion.

10 "to-day shalt thou," &c.—This day, often stands for, in these circumstances, therefore the meaning may be, even in these circumstances (viz. of deep humiliation). As if Jesus had said, "Being about
And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was near the city, and it was written in Hebrew, and Greek, and Latin. 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.'" Pilate answered, "What I have written, I have written." Then the soldiers when they had crucified Jesus, took his outer 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. They said therefore among themselves, "Let us not rend it, but cast lots for it whose it shall be:" So that the scripture was fulfilled, which saith, "They parted my raiment among them, and for my vesture they did cast lots."

about to die, and not to return to this visible world, thou canst not at any future time be benefited by my kingdom, thou canst not be a minister thereof, thou canst not partake in the gifts of the holy spirit; but I can tell thee good tidings, thou shalt be with me in the better regions of the world invisible." See Campbell's Dissertation, vol. i. p. 228—235.

11 "Pilate wrote," &c.—The other evangelists do not say that this title was given by Pilate; but John it seems thought it important to supply this defect; for it is a fact which bears Pilate's testimony to the innocence of Jesus, that he was not executed for any crime; and this testimony was made as extensive as possible, by being written in three languages.

12 "Hebrew and Greek," &c.—In all these languages were the inscriptions put up in the temple to forbid the admission of strangers, Jos. Bell. Jud. L. vi. C. 2.

13 "write not," &c.—because this implied that he had been acknowledged for their king, and likewise, that all who should hereafter attempt to deliver them from the Roman yoke, would meet with a similar fate.
These things therefore the soldiers did. And sitting down, they watched him there.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother; and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold thy Son." Then saith he to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home.

Now from the sixth hour, there was darkness over all the land unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" which is, being interpreted, "My God, my God, why hast thou forsaken me?" Then some

14 "woman, behold thy son."—A similar circumstance is recorded in the letters of the younger Pliny in Eudamidas, a Roman who on his death-bed consigned his mother to his friend. The darkness which took place at the sixth hour, had probably brought the friends of Jesus, prompted by affection and anxiety, as near as might be to the cross, so that this transaction might be in private: If Luke and Mark were present, they might be ignorant of what passed. But perhaps the true account of their silence on the subject is, that they were not present; and although John took the mother of Jesus to his house in consequence, yet as he would not boast of her being committed to his care, which would have been magnifying himself above the other disciples, and might have cooled the ardour of their attachment to their Master, they might not know it. When John wrote his supplementary history, he thought proper to add this circumstance, many of the Apostles who might have been hurt or offended by it being then dead.

15 "sixth hour;"—viz. about our twelve at noon. This awful appearance should be taken in connection with the destruction of Jerusalem, now symbolically threatened. This darkness seems to have been very striking, for after it, Christ received no more insults.

16 "My God, my God," &c.—The first words of psalm xxii; perhaps to signify the whole. In the psalm these words do not import
of those who stood there, when they heard it said, "This man calleth for Elias." After this, Jesus, knowing that all things were now finished, that the scripture might be fulfilled, saith, "I thirst." Now a vessel was set full of vinegar. And immediately one of them ran, and took a sponge, and filled it with vinegar, and put it upon a reed, and gave him to drink; the rest said, "forbear, let us see whether Elias will come to save him." Then when Jesus had received the vinegar, he said, "It is finished," and he bowed his head, and when he had cried out with a loud voice, he said, "Father, into thy hands I commend my spirit," and having said this, he gave up his spirit.

And behold, the veil of the temple was rent in two, from the top to the bottom, and the earth quaked, and the rocks were rent; and the graves were opened; and many bodies of saints who slept arose, and came out of the sepulchres after his resurrection, and went into the holy city and appeared to many.

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 a Son of God." And all the multitudes who came together to that sight, beholding the things which were done, smote their breasts and returned.

And all his acquaintance, and the women that followed him from Galilee, ministering unto him, stood at a distance beholding these things; among whom was Mary Magdelene, and Mary the mother of James the less, and of Joses and Salome, who also, when he was in Galilee, followed him and ministered unto him, and many other women who came up with unto Jerusalem.

The Jews, therefore, because it was the day of preparation, that the bodies should not remain upon the cross on the Sabbath. (for that Sabbath was a great day;) besought Pilate that their legs might be broken; and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other who was crucified with Jesus: but when they came to Jesus and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and immediately there came out blood and water. And he

21 "was a Son of God,"—the parallel passage in Luke is, 'Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man?' these terms therefore are convertible. (Editor.)

22 "smote their breasts,"—expressive of their anguish; a symbolical testimony, equal to the exclamation of the Centurion. Some of these perhaps had attended his triumphant entry to Jerusalem, and had afterwards joined in the cry against him. The prodigies were awfully alarming, and seemed to threaten the displeasure of heaven on their guilty nation.

23 "dead already."—Christ was crucified first, and therefore died first.

24 "blood and water"—from the thorax, where scrun; i.e. water and blood, is always found in those who die of torture.
that saw these things beareth witness, and his witness is true; and he knoweth that he saith truly; that ye also may believe. For these things were done, so that the scripture was fulfilled, "A bone of him shall not be broken." And again, another part of scripture saith, "They shall look on him whom they pierced."

25 "and he knoweth,"—giveth to know, he speaks of his own knowledge; he informs you, he affirms that he speaks truth.
26 "may believe,"—by comparing the event with the prophecy.
27 "a bone of him," &c.—Psalm xxxiv. 20; Exod. xii. 46; Num. ix. 12.

REFLECTIONS.

WHAT a wonderful creature is man! Possessed of faculties, which, if duly improved and faithfully cultivated, are capable of attaining to very high degrees of mental and moral excellence, of assimilating him with angels and archangels, and even of imitating the boundless perfections of the ever blessed God himself! Yet, on the other hand, if these faculties are not cultivated, and this improvement is not made, to what a depth of depravity is he in danger of sinking! Alas, when stimulated by the selfish and malignant passions, what deeds of horror does he not coolly perpetrate? The wild beast of the forest, when stimulated by hunger, will tear to pieces, for its support, the helpless victim it has seized; but it is reserved for man alone to invent the cruel in-
strument of torture, dreadfully to enhance, and indefinitely to prolong, the dying agony; and this, not like his brother savage, for the support of his own existence, he has no such apology to plead, but for the mere gratification of his anger, his cruelty, and revenge. A conduct like this were utterly inexcusable, even where the culprit may have been convicted of the greatest crimes; but what shall we say when the victim is innocent?—not innocent alone, but exemplary; and not alone exemplary, but far excelling all others in the most perfect, sublime, and exalted virtue! But we know that it was the language of our divine Master, "Father, forgive them, for they know not what they do!"—Let this language therefore be ours.

"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children," was our Lord's affectionate address to his sorrowing female attendants, who, much to their honour, did not desert him in that hour of darkness, when all the Apostles (with the single exception perhaps of John) forsook him and fled. Deluded inhabitants of a devoted country, why would ye thus inhumanly fill up the measure of your iniquities? Roman soldiers spare your insults, the exalted sufferer heeds them not; he pities your ignorance, and dies, that ye may be converted and live for ever! But who shall portray the anguish of the afflicted parent? The sacred historian does not attempt it—he simply mentions, without comment, the fact of her being present. Then it was that the solemn prophecy of the pious Simeon was completely, although figuratively, fulfilled, "that a sword should pierce through her own soul also."

Christian, does stern calamity, in any of her most terrific forms, beat keenly on thy dwelling? Look up to the author and finisher of thy faith, and say, "Was ever
sorrow like unto his sorrow?” But were these sufferings any marks of the divine displeasure? Contemplate the glory in which the dark dispensation issued, and then say, if an effectual answer has not been for ever vouchsafed to the anxious inquiry? Take courage, Christian, it is but to endure a little longer, and thou “shalt overcome, as thy great Exemplar also overcame,” and it shall be granted to thee “to sit with him in his throne, as he also is sat down with the Father in his throne.”

It is well worthy of remark, that the last act recorded in the life of Jesus, supplies a beautiful instance of filial piety—“Then said he to the disciple whom he loved, ‘behold thy mother,’—and from that hour,” adds the historian, “that disciple took her to his own home.” What a delight to John must have been his Master’s subsequent resurrection, were it only in this single point of view, that he might himself witness that John had faithfully fulfilled the sacred trust committed to him!

How striking must have been the testimony borne from on high, to the divine mission of Jesus, and to the superlative excellence of his character, in the extraordinary events which marked the dark hours that he hung upon the cross, and which preceded and followed his death! We find accordingly that all the beholders were awfully struck and affected. Many of them, there can be little doubt, sincerely repenting, became afterwards numbered among his true and faithful disciples; escaping thereby the calamities impending over their unhappy country, and becoming meet, in God’s due time, to be partakers with him in that heavenly kingdom, which shall endure for ever; and to which he, their great forerunner, for their conviction and for ours, was visibly and immediately exalted.

* Revelation iii. 21.
SECTION LXV.

FRIDAY EVENING.


AND now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, a rich man, an honourable counselor, a good and righteous man, (who had not consented to the counsel and deed of them 1,) who also waited for the kingdom of God, being a disciple of Jesus, but secretly for fear of the Jews, went in courageously unto Pilate, and begged the body of Jesus. And Pilate wondered that he was already dead, and calling the centurion, he asked him, whether Jesus had been any while dead? and when he knew it from the Centurion, he gave the body to Joseph. And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound

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1 "counsel and deed of them;"—i. e. the Jewish rulers. This is a plain proof, that Joseph of Arimathea was of the Sanhedrim, and that this is the meaning of the Greek term, which our translators have rendered counselor.
weight. Then they took the body and wound it in clean linen clothes, (with the spices,) as the manner of the Jews is to bury; and Joseph laid it in his own new tomb, which was hewn out in the rock, wherein no man had ever yet laid: and the sepulchre was in a garden, near the place where Jesus was crucified: and he rolled a great stone to the door of the sepulchre and departed. There laid they Jesus therefore, because of the Jews preparation day, for the sepulchre was near, and the Sabbath drew on. And the women also, who came with him from Galilee, followed after, and beheld the sepulchre, and how the body was laid. And there was Mary Magdalene and the other Mary, sitting over against the sepulchre.

Now the chief Priests and Pharisees came together unto Pilate, saying, "Sir, we remember that this deceiver said, while he was yet alive, 'Within three days I will rise again.' Command therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, 'He is risen from the dead;' so the last deceit will be worse than the first." Pilate said unto them, "Ye have a watch: go your way: make it as sure as ye can." 

2. "an hundred pound weight."—The larger the quantity of spices used at the interment, the greater honour was supposed to be done to the dead. See Bishop Pearce, page 387, note (m).

3 "with the spices."—This clause is parenthetical, as it is not comprehended in the phrase, according to the manner of the Jews; for it appears from the history of Lazarus, and from what Martha supposes to be the state of the dead body, that this was not the custom, for Lazarus was not poor, but it seems that he was bound; and this circumstance is what that phrase, according to the manner of the Jews, refers to. The funeral of Christ, as far as time and circumstances would admit, was a royal funeral. See 2 Chron. xvi. 14. Jer. xxxiv. 5.
they went and made the sepulchre secure, sealing the stone and setting a watch. And the women returned, and prepared spices and ointments: and rested the Sabbath day, according to the commandment.

REFLECTIONS,

If we contemplate the various circumstances that took place during the dark and gloomy interval in which our blessed Saviour was held a prisoner in the Arimathean's tomb, we cannot but be struck with that infinite wisdom which so ordered the current of events, that they should all of them bear directly upon that point, which it was most important to prove; namely, the reality of his death: and yet, that these various circumstances took place through the agency of very different persons, not one of whom had this end in view, but acted precisely according to their own principles, following exactly the dictates of their respective views and inclinations. We will endeavour to point out a few of these, which at the same time that it demonstrates the extraordinary attention of Providence (if we may be allowed so to speak) to every thing connected with the divine mission of Jesus, may also throw some light upon the general government and providence of God.

When Pilate made the inquiry, if Jesus were actually dead, it was a question of mere curiosity; he did not conceive that the testimony of the Centurion to this fact would be of the least importance to any one, much less that the Centurion's evidence would descend to the re-
moteest generations, as an additional proof of the reality of an event, in which all would be deeply interested.

When Joseph of Arimathea went to beg the dead body, and had it taken from the cross in the presence of many witnesses, and immediately deposited in a new tomb, in his own garden, he was actuated solely by veneration, respect, and affection for his late highly honoured and illustrious Friend: he had no conception that the identity of the person crucified, and consequently the reality of his subsequent resurrection, would, by this means, be demonstrated beyond the possibility of a mistake.

Again, when the impatience of the Jews led them to cry out, “Away with him, away with him, crucify him, crucify him,” and hurried them on to commit that deed of horror on the very eve of the passover Sabbath, they little imagined that this their indecent impatience, by preventing the disciples from immediately executing their respectful design of embalming the dead body, would be the very means of effectually preventing that mutilation of his person, which might have created some difficulty in knowing him again, when afterwards he should be risen from the dead.

When the chief Priests and Pharisees applied to Pilate for a guard to watch the sepulchre, it was with the express intention of preventing the possibility of any fraud on the part of the disciples; and yet, most contrary to their views, hopes, and expectations, by this very means was the reality of the resurrection fully demonstrated: for, unless it can be believed, that a few timid females could put to flight a detachment of Roman soldiers, and in a few moments break the seal, and remove the stone which closed up the mouth of the sepulchre, it must remain for ever on record, that the miraculous events, which alone
can account for these occurrences, did actually take place.

What must have been the feelings of Mary of Magdala and the other Mary, with their affectionate associates, when they beheld their highly honoured and beloved Master consigned to the lonely sepulchre? Till that dread hour, it may be, they had been supported by a faint confused glimmering of hope, that in some way or other he would be restored to them:—but now, all hope was extinguished—those lips were for ever closed, "which dispersed knowledge"—that arm for ever lifeless, which was constantly extended in the noblest deeds of active beneficence. If the reader has ever experienced what it is to feel that awful stillness, which follows the death of a highly revered and beloved friend, he will then have some idea of what was passing in their bosoms! But in the counsels of God, even this sorrow and despair, like the other events already adverted to, was destined to answer the most important purposes. It was to prove, that there was no collusion among his friends to impose upon others—it was to prove, that they themselves most firmly believed to be true, what they afterwards so strenuously affirmed for the conviction of others,

"How incomprehensible then is the knowledge of God, from whom nothing is concealed in heaven or on earth, or under the earth; who overlooks not the situation of a single atom, or the rising of a single thought."—

"All hearts are open to him; all secrets are revealed to him: as to him, there is no darkness, and no mystery; so in him, there is no ignorance; and for him, no information. In every instant he discerns every motion and every thought; though they amount to myriads on myriads, and though in the instant that they are produced, they
perish!"—"In the eye of God the previous evil coalesces with the following good, and is absorbed in the superior happiness that it produces. What he sees in prospect, we shall behold in retrospect. When death has purged our sight, and enlarged our sphere of observation; when the great year of God's government has gone round; when every principle of this preparatory state has put forth all its influences, and the harvest is fully come, then, in our view, will the sufferings of this life be swallowed up in the enjoyment of the next, and nothing will present itself but one immense survey, in every object and in every occurrence, glorifying the great Lord of all, and prompting us to praise him, and rejoice in him for ever and ever.*"

* Sermons on Providence, p. 164, 165—205.
SECTION LXVI.

SUNDAY MORNING.

Mary Magdalene and the other women visit the sepulchre—Bring spices for the embalmment—Find the stone rolled away—Mary hastens to inform the disciples—The other women enter the sepulchre—They find not the body—See a vision of Angels—Are told that Jesus is risen—Are ordered to inform the disciples—Become petrified with astonishment and fear—Mary returns with Peter and John—They find the body gone, and return home—Mary remains weeping—Looks into the sepulchre—Sees the Angels—Is accosted by Jesus—He is made known to her—The women fall at his feet—He exhorts them to acquaint his disciples—Their account not credited. Matt. xxviii. 1—15. Mark xvi. 1—11. Luke xxiv. 1—11. John xx. 1—18. Reflections.

NOW when the Sabbath was past, very early in the morning, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary, and certain others with them, bringing the spices which they had prepared. And they said among themselves, "Who shall roll away the stone for us from the mouth of the sepulchre?" And behold there had been a great earthquake: for the angel of the Lord had descended from heaven, and had come near and rolled back the
stone from the door, and sat upon it. Now his appearance was as lightning, and his raiment white as snow: and for fear of him the keepers trembled, and became as dead men. And when the women looked, they saw that the stone was rolled away, for it was very great.

Then Mary Magdalene 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." And the women entered in, and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold two men stood by them in shining garments. And as they were afraid, and bowed their faces to the earth, they said unto them, "Be not affrighted, we know that ye seek Jesus of Nazareth, who was crucified. Why seek ye the living among the dead? he is not here, for he is risen, as he said: come, see the place where the Lord lay. Remember

1 "the keepers trembled," &c.—Whilst the guards were in this state, of whose appointment the women probably knew nothing until they found them there, they passed through them to the sepulchre.

2 "for it was," &c.—Compare John iv. 44; Mark xi. 13; Rom. v. 7; in which last place our translators have rendered the same Greek word, yet, which they have here rendered for; it has in reality all the senses of yet, notwithstanding, although.

3 "And the women entered in;"—viz. in the absence of Mary Magdalene.

4 "And as they were afraid," &c.—This sudden appearance, and afterwards the extraordinary knowledge of these personages of the state of their minds, and of what Jesus had taught them, must strike the women with the idea of their being really beings of a superior order.
how he spake unto you when he was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men; and be crucified; and the third day rise again.'” And they remembered his words. “But go your way and tell his disciples, and Peter, that he is risen from the dead, and behold he goeth before you into Galilee, there shall ye see him; lo, we have told you.” And they went out quickly, and fled from the sepulchre; for they trembled and were amazed, neither said they anything to any man, for they were afraid.

Peter, therefore, went out, and that other disciple, and came to the sepulchre. Now they ran both together: and the other disciple outran Peter, and came first to the sepulchre. And he, stooping down and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter, following him, and went into the sepulchre, and seeth the linen clothes lying, and the napkin which had been about the head of Jesus, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, who came first to the sepulchre, and he saw and be-

5 “his disciples, and Peter,” &c.—These events, recorded by the three other Evangelists, when compared with the narrative of John, which is supplementary, evidently appear to have taken place in the absence of Mary Magdalene.

6 “Peter, therefore, went out;”—viz. in consequence of the intelligence brought by Mary Magdalene, and, accompanied by her and the other disciple, met the other women, who returned with them towards the sepulchre, their message being particularly to Peter, to whom, however, they do not appear to have spoken; “for,” says the historian, “they trembled, and were amazed, neither said they anything to any man, for they were afraid.”
For as yet they knew not the scripture, that he must rise from the dead. Then the disciples went away to their own home.

But Mary stood without at the sepulchre, weeping: and, as she wept, she stooped down and looked into the sepulchre: and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 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.” And when she had thus said, she turned herself back, and saw Jesus standing: but knew not that it was Jesus. 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.” Jesus saith unto her, “Mary!” She turned herself back and saith unto him, “Rabboni!” which is to say, Master! And as the women who had joined Mary, went to tell his disciples what they had seen, behold Jesus met them saying, “Hail.”

7 “saw and believed;”—viz. there port of Mary Magdalene, which, for joy and consternation, he had not believed before; or, probably, he believed that Christ was really risen, and not merely that the body was not in the tomb.

8 “knew not”—i. e. understood not.

9 “the scripture;”—that scripture, &c.

10 “their own home;”—i. e. to the house where they and the other disciples used to lodge, or at least where they were accustomed to assemble themselves.

11 “turned herself back;”—intending to accompany the other women to the Apostles, to relate to them the vision of Angels, which she herself had now seen, and which had appeared twice to them.
And they came and held him by the feet, and did him obeisance. And Jesus saith unto Mary, "Touch me not, for I am not yet ascended to my Father."—"Be not afraid, go to my brethren, and tell them, that they go into Galilee, and there they shall see me. Say unto them, 'I ascend unto my Father and your Father, and to my God and your God.'" And they departed quickly from the sepulchre, with fear and great joy; and run to bring the disciples word.

Now as they were going, lo, some of the watch came into the city, and told the chief Priests all the things which had been done. And when they had assembled with the Elders, and had taken counsel, they gave much

12 "Touch me not."—The Greek verb here in the use of the seventy, denotes not only to touch, but to lay hold on, to cleave to, as in Job xxxi. 7; Ezek. xli. 6; and other places: the sense plainly is, 'Do not detain me at present.' Dr. Campbell, vol. ii. p. 671. It appears that some of the women held Jesus by the feet; this prohibition, therefore, can signify nothing more than, do not detain me now.

13 "not yet ascended;"—rather, I do not yet ascend.—'You will have other opportunities of expressing your attachment and joy.'

14 "go to my brethren;"—'hasten to inform them of this joyful news; they stand in need of this comfort.' In a light how inexpressibly amiable does not Jesus here appear!

15 "my God and your God."—It deserves to be considered, whether the term, God, in scripture, does not comprehend in it chiefly sovereignty and immortality; whether, to be the children of God, does not signify to be endowed with immortality: and whether, to be the God of any one, does not signify to confer immortal life and happiness? If so, then these words of Christ are equivalent to saying to the disciples, that as they stood in the same relation, God would reward their fidelity with the same deliverance from death, and the same exaltation to heavenly happiness. Consider in this view the following texts; Ps. lxxxii. 6, 7; Matt. xxii. 32; John xv. 28.
money to the soldiers, saying, "Tell the people, 'His disciples came by night, and stole him away while we slept.' And if this come to the governor's ears, we will persuade him, and secure you." So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.\(^\text{16}\)

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons. And she and the other women returned from the sepulchre, and they told all these things to the eleven, and to all the rest that had been with him, as they mourned and wept. Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, who told these things unto the Apostles. And they, when they had heard that he was alive, believed them not; and their words seemed to the Apostles as idle tales.

\(^{16}\) "until this day;"—viz. until the time when the Evangelist wrote.

\(^{17}\) "believed them not."—This insincerity on the part of the Apostles, however wonderful, is highly useful to the Christian cause. It precludes all suspicion of collusion, excites examination, and proves the strongest evidence in behalf of a resurrection.

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**REFLECTIONS.**

THE various particulars recounted of the resurrection of our divine Master, and especially of his conversation with Mary Magdalene, are in the highest degree interesting, quite independent of any consequences from thence
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arising to ourselves*: Mary of Magdala, and her afflicted companions, had hoped to soothe the anguish of their spirits, by being permitted to pay the last tribute of respect to the honoured remains of their veneraged Lord. The chief Priests and Rulers they thought could have no interest in denying them this mournful privilege; and they hastened to his tomb as the day began to dawn; to execute their pious intention: But what was their consternation, when, being arrived there, they found the body gone,—taken away; as they would naturally fear, by his late cruel persecutors; exposed perhaps to the malicious insults of insatiable enemies, or thrown aside in some unfrequented solitude, neglected and unknown; the prey of the wild beasts of the forest! Under the full influence of this sad impression, Mary ran with the afflicting tidings to Peter and John; and after her return with them; when they too had witnessed the alarming fact, and had retired; she still remained, unable to leave the mournful spot, or to converse with her astonished female friends, (who, in her absence, had seen a vision of Angels, and were themselves incapable of speaking, from the mixed emotions of terror, surprise; and joy,) till at length she gave way to the fulness of her grief.

Wholly absorbed by one overwhelming idea, she seems not to have been affected by the appearance, or soothed by the kind inquiry of the celestial messengers, who asked her why she wept? but seeing a person, on turning towards the city, who accosted her in the like friendly manner, and whom she hastily mistook for the gardener,

* See this subject fully considered in two Sermons on the appearance of Christ to Mary Magdalene, in the volume of Discourses, chiefly on Devotional Subjects.
“Because,” she replied in all the artless simplicity of grief, “Because they have taken away my Lord, and I know not where they have laid him!” Who does not sympathize in her heart-rending sorrow? This friend of the miserable; this generous restorer of her own once beclouded mind; this light of the world for ever extinguished; and not alone reviled and insulted whilst living, but even now, when dead, cruelly denied the common rites of sepulchre? What then must have been her ecstasy, when she heard again the friendly accents of that well known voice;—“Mary?” The Evangelist, if it had been his manner, would not have attempted to describe her feelings; he simply narrates the fact; but in that unadorned narrative more is conveyed to the heart of sensibility, than any form of words could possibly have expressed.

But it is not alone to the first disciples of Christ, to those who had the happiness of enjoying his personal friendship, that his resurrection from the dead was, and must for ever remain, a subject of the greatest joy. We indeed, who have not possessed that privilege, may not feel the lively transport which animated the affectionate heart of Mary; yet, to us, and to all succeeding generations, as well as to her, it is an event of the greatest moment that ever took place in the annals of the world. For what is it less, than a solemn assurance, made virtually, if not verbally, that as our Redeemer liveth, so shall we live also?

As a matter of curious speculation, and as highly useful to throw some light on the human character; to demonstrate how liable it is to be misled by ambition and pride, and the inordinate love of power; it may be desirable to ascertain the real existence of such personages as an Alexander or a Cesar; to trace their direful progress
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through fields of desolation and carnage, to universal dominion; to observe them at length, like the fiery meteor, which for a few moments had alarmed the astonished beholder, finish their appointed course, and then vanish for ever: but beyond this, what is the importance to us of this present day? what will be the importance to generations yet unborn, whether such mighty conquerors ever really had an existence? But is it of no moment to us, of none to our descendants, or rather, where is the human being who ever did, or whoever will exist, to whom it is not of the very first importance, to know assuredly, that a divine Messenger, of the most transcendent and sublime virtue, after living a life of poverty and self-denial, and submitting to a painful and cruel death, rose again from the dead? and this for the express purpose of demonstrating by his example, that death, although an awful revolution, is not the extinction of man?

When we look around, and see "that the grave is appointed for all the living;" when we observe generation after generation "appearing for a little time and then vanishing away;" do we feel no interest for others, no solicitude for ourselves, to learn the secrets of "the prison house?" If, when the watchmen on the tower of Sion, discovered from afar the messenger bringing the much wished for news of deliverance from the Babylonish captivity, the holy prophet exclaims in pious rapture, "How beautiful on the mountains are the feet of the joyful messenger," (Isaiah lii, 9.) we surely may exult and triumph when we see the tomb of the Arimathean empty, see the chains of death burst asunder, and hear the joyful accents of the triumphant conqueror, "be not afraid;"—"go to my brethren and tell them that they shall see me again; and that behold I ascend unto my
Father and to their Father, and to my God and their God!" What a contrast! These men so unjustly celebrated, deluged the world with blood for their own gratification, that they might sit, for a few fleeting moments, on a gilded throne, raised on the ashes of slaughtered nations. The Son of God humbled himself to death, even the death of the cross, to wipe the tear of sorrow from the orphan and the widow; to exhibit an example of such perfect obedience to God, and of self-annihilation; to suggest such powerful motives to a life of sobriety, purity, and benevolence, that the whole human race, being eventually conformed unto his likeness, may at length be made partakers with him, of eternal blessedness and glory. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour."—"Blessing, and glory, and power be unto our God that sitteth upon the throne, and unto the Lamb for ever and ever!" Amen—Hallelujah!
SECTION LXVII.

Jesus joins two of the disciples on the road to Emmaus—Accosts them as a stranger—Expounds to them the scriptures concerning himself—Known to them in breaking of bread—Suddenly disappears—They return to Jerusalem—Relate the astonishing fact—Jesus himself appears—Gives the strongest proofs of his identity—The incredulity of Thomas—At the end of eight days Jesus appears again—Convinces Thomas—Eats in the presence of the disciples. Luke xxiv. 13—43. Mark xvi. 12. John xx. 19—31. Reflections.

AND, behold, two of the disciples, went on that day to a village called Emmaus; which is distant from Jerusalem about threescore furlongs. And they talked together of all these things that had happened. And it came to pass, that, while they conversed and reasoned, Jesus himself drew near, and appeared in another form, and went with them as they were walking and going into the country. But their eyes were holden that they might not know him. And he said unto them, "What manner of communications are these, that ye have one with another as ye walk and are sad?" And one of them, whose name was Cleophas, answering said unto him, "Art thou only a stranger in Jerusalem, and hast not

1 "threescore furlongs;"—about seven miles.
2 "in another form;"—perhaps in the gardener's dress.
3 "Art thou only a stranger," &c.—"Art thou the only person that sojourneth in Jerusalem, and art not acquainted with these things?"
known the things which are come to pass in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers deli-
vered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel, and besides all this, to day is the third day since these things were done. Moreover some women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, came, saying, that they had even seen a vision of angels who said that he is alive. And some of those who were with us, went to the sepulchre, and found it so as the women had said; but him they saw not. Then said he unto them, "O fools and slow of heart to believe all that the prophets have spoken! Ought not the Christ to have suffered these things, and to enter into his glory?" And beginning from Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew near to the village whither they were going: and he made as though he

4 "the third day."—It was not yet passed, so that their minds were in doubtful suspense.

5 "made us astonished."—This looks like hope.

6 "him they saw not."—This was a cause of doubt. May not this last clause signify, 'they saw that what the women had said was true, viz. that Jesus was not there, in the sepulchre, yet they saw not Jesus.'

7 "O fools," &c.—'O thoughtless,' &c. As if he had said, 'Al-
though the influence of one single prophet might have been resisted, yet surely to resist the evidence of all, must argue a mind uncom-
monly inconsistent and unapprehensive.
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would have gone further. But they constrained him, saying, "Abide with us: for it is towards evening, and the day is far spent." And he went in to abide with them. And it came to pass, as he was at meat with them, he took bread and blessed it, and brake it and gave to them. And their eyes were opened and they knew him: and he vanished out of their sight. Then they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he explained to us the scriptures?"

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and they that were with them, saying, "The Lord is risen indeed, and hath appeared to Simon." And they told the things which had happened in the way, and how he was known by them in the breaking of bread. And as they thus spake, in the evening of that day, being the first day of the week when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst; and saith unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they beheld a spirit. And he saith unto them, "Why are ye troubled, and why do thoughts arise in your hearts? See my hands and my feet, that it

3 "blessed it;—i. e. gave thanks.

9 "the eleven."—The collective number of the Apostles is often used for the term itself; thus by Paul (1 Cor. xv. 5,) they are called the twelve, and by Mark the eleven, even when Thomas was not with them.

10 "to Simon."—He appeared not to John, his friend, who was more convinced of the reality of his resurrection, but to Peter, whose mind wanted healing from the wounds which he himself had given it.
is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have: and when he had thus spoken, he showed them his hands, and his feet, and his side; then were the disciples glad when they saw the Lord.

And while they yet believed not through joy, and wondered, he said unto them, “Have ye here any meat?” And they gave him a piece of a broiled fish and of an honeycomb. And he took it and did eat before them. Then said Jesus to them again, “Peace be unto you: as the Father hath sent me, even so send I you.” And when he had said this, he breathed on them, and saith unto them, “Receive ye the holy spirit; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.”

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. Then the other disciples 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 mine hand into his side, I will not believe.” And after eight days again his disciples were within, and Thomas with them: then came Jesus, the

11 “it is I myself;”—‘I do not show myself to you in any other form, but in my old body.’

12 “a spirit hath not,” &c.—It is manifest that it was the prevailing idea, that spirits and angels were so far corporeal, as to be the objects of sight.

13 “breathed on them.”—A symbolical action; the extraordinary powers to which it referred not being, in fact, conferred on the disciples until the day of Pentecost. Acts ii. 2, 3.

14 “see in his hands,” &c.—i. e. ‘except I have the same evidence that ye have had.’ They were all incredulous, until they had received this evidence.
doors being shut, and stood in the midst, and said, "Peace be unto you." Then said he to Thomas, "Reach hither thy hand, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless." Thomas answered and said unto him, "My Lord and my God!" Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name.

15 "be not faithless," &c.—unbelieving, incredulous. This must convince Thomas that Jesus knew what had passed, although he was not present.

16 "My Lord and my God!"—Christ is not here called Jehovah, for the pronoun is never added to that word. What Thomas had seen, did not prove Christ to be God, but the very contrary; it proved him to be risen from the dead, therefore to have been liable to death, &c. and to have a body. He does not, says Theodorus Mopsuestis, who lived in the fourth century, call Christ, Lord and God; but, astonished at the miracle of his resurrection, and the full evidence it afforded him, he praises God who had raised Christ from the dead. The being raised from the dead, is no proof of deity; but of the great power of God and of his favour to Jesus: My Lord and my God hath done this. Christ would have reproved him for calling him so. See John xx. 17.

17 "that ye!"—viz. 'who live under the dispensation of the spirit.'

18 "may believe,"—'and obey:' obedience is comprehended in the term belief, a part of the thing itself, not the consequence of it.

19 "life through his name;"—i. e. 'may obtain that life, those gifts of the spirit, that preservation in great national calamities, together with the certainty of a future everlasting life, which he hath promised to those who believe in, and obey him.'
REFLECTIONS.

ALTHOUGH the disciples of Christ, after his resurrection, had the most convincing proofs of his identity, that it was he himself with whom they had lived and conversed, whose astonishing miracles they had seen, and whose cruel persecution and death they had witnessed, yet the great revolution he had undergone seems to have made an important difference in his mode of existing and conversing among them. Although he more than twice ate in their presence, it seems rather to have been for their conviction, than that food was any longer necessary for himself. But whatever the change might be, it is certain that he bore precisely the same relation to the disconsolate disciples, that he had done before his death; that he was alike tenderly affected towards them, and kindly interested in their future welfare. This apparent change, therefore, far from being a cause of inquietude, is rather a matter of consolation to his future disciples, tending to evince, in as far as the analogy can hold, between the illustrious Exemplar and his faithful followers, that death will not estrange us from each other, but that our virtuous friendships will survive without loss or diminution.

Another question occurs, which as it has frequently been asked with an air of triumph on the part of unbelievers, it may not be improper to notice.—Why did not Jesus show himself alive again to the whole Jewish people? It might be sufficient to reply, that the providence of God did not see fit to adopt this method. But, as to some minds it may be more satisfactory to inquire, what may have been the reason of this, we will pause a moment
for that purpose. In the first place, it is evident, that to the whole Jewish people, Jesus could not have shown himself in any manner that should have proved his identity; in respect of the far greater part, the reality of his resurrection must still have rested on the credit of testimony. Will it be said, that the chief priests and rulers might have been selected? admitting this, one of two things must have happened—either they must instantly have been convinced, or have remained incredulous—now what would have been the result on either supposition? In the latter case, nothing had been gained to the cause of truth, but on the contrary, it would have suffered materially from the known operation of an unsuccessful attempt; in the former, the secular arm would probably have been instantly engaged in its favour; but we may inquire, what effect would this have produced on the then present and succeeding generations? Would it then have continued to be true, that the kingdom of Christ was not a kingdom of this world? Should we never have been told that the whole was a state trick, a mere deception for the purpose of answering some great political object? Could we then have witnessed the astonishing phenomenon of the rapid growth and extensive progress of the gospel, in despite of the opposition of learning and genius united with unlimited power?

But again, it should be further taken into the account, that the testimony of the resurrection alone, as a mere insulated fact, unconnected with the subsequent remuneration of Christ, witnessed by the bestowment of the gifts of the spirit, would not have answered the important purposes which it was designed to answer; and who were qualified to be the receivers of these heavenly gifts? not surely the supercilious scribe, or the insidious pharisee; but the humble, the meek, and the penitent believer;
those whose minds were disposed to listen to instruction, and whose hearts were previously prepared to receive it. And thus does it happen in the word, as in the works of God, (as we have oftener than once had occasion to remark,) that the more closely it is examined, the more striking will be the displays of wisdom and goodness everywhere evinced; a conclusive argument, surely, that both alike derive their origin from the same almighty hand.

How interesting must have been the walk to Emmaus! Does the wish involuntarily arise, that this memorable and instructive conversation of our Lord, had been given by the Evangelist more in detail? Let it be remembered that a line must be drawn somewhere, and that inquiries of this sort might be multiplied for ever. How innumerable are the questions relating to the government and providence of God, both in respect to this world and to another, that curiosity would wish to propose, but which the wisdom of God hath not seen fit to gratify? Enough for us to know in this infancy of our being, that life and immortality are fully brought to light by the gospel, and that this one important truth, constantly kept in sight and faithfully acted upon, is abundantly sufficient to lead the sincere believer, usefully, comfortably, and honourably to the land of undeviating uprightness; to that blessed country, where all doubts will be resolved, all imperfections overcome; and where those who are deemed worthy to join "in the song of Moses, and the song of the Lamb," shall celebrate an eternal triumph over sin, and sorrow, and ignorance, and infirmity, through the endless ages of eternity.
SECTION LXVIII.

The disciples go into Galilee—Jesus meets them—Some of them still doubt—He stands on the shore near where the disciples are fishing—Eats with them—Interesting conversation with Peter—Intimates that John would not suffer martyrdom—Repeats the promise of spiritual endowments—Promises in these to be present with them—Is taken up into heaven—Received into glory—The disciples return to Jerusalem with great joy. Mat. xxviii. 16—20. John xxii. 1—25. Luke xxiv. 44—53. Reflections.

Then the eleven disciples went away into Galilee, to a mountain where Jesus had appointed them. And when they saw him they worshipped him; but some doubted. After these things Jesus showed himself again to his disciples at the Lake of Tiberius, and in this manner showed he himself. 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. Simon Peter saith unto them, "I am going to fish." They say unto him, "We also will go with thee." They went forth and entered into a ship immediately, and on that night they caught nothing. But when morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then said Jesus unto them, "Children, have ye any meat?" They answered him, "No." And he said unto them, "Cast the net on the right side of the ship and ye will find some."
They cast it, therefore, and now they were not able to draw it, for the multitude of fishes. Wherefore, that disciple whom Jesus loved, said unto Peter, "It is the Lord." Now when Simon heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the lake. And the other disciples came in a little ship, for they were not far from land, but as it were two hundred cubits, dragging the net full of fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid theron, and bread. Jesus saith unto them, "Bring of the fishes which ye have now caught." Simon Peter went up, and drew the net to land, full of great fishes, an hundred and fifty-three, and although they were so many, yet was not the net broken. Jesus saith unto them, "Come and dine." And none of the disciples durst ask him, "Who art thou?" knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus showed himself to his disciples, after that he had risen from the dead.

So when they had dined, Jesus said to Simon Peter, "Simon, son of Jonah, loveth thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my lambs." Jesus saith unto him again the second time, "Simon, son of Jonah, loveth thou me?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto

2 "It is the Lord."—It probably recalled to his mind the former miracles of Jesus, and particularly that recorded, Luke v. 1—6.
3 "for he was naked?"—had only on his vest, or under garment.
4 "yet was not the net," &c.—The banks of this lake had been the scene of feeding the five thousand.
5 "come and dine?"—take a morning's refreshment after the night's fatigue."
THE LIFE OF CHRIST.

him, "Feed my sheep." Jesus saith unto him the third time, "Simon, son of Jonah, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" and he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girded thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou wilt stretch forth thy hands, and another will gird thee, and carry thee whither thou wouldest not." Now this spake he, signifying by what death Peter would glorify God. And when he had spoken this, he saith unto Peter, "Follow me." Then Peter turning about, seeth the disciple whom Jesus loved, following; who also had leaned on his breast at supper, and said, "Lord, which is he who betrayeth thee?" Peter seeing

6 "the third time."—How kind in Jesus thus to afford Peter an opportunity of expiating, as it were, his three denials.

7 "thou knowest all things."—'Thou not only hast seen what I have just now done, but all I have ever done, and all I now feel.'

8 "feed my sheep."—As if Christ had said, 'I know thy sincerity; and, that no doubt of my forgiveness of the past may remain upon my mind, I do thus repeat my injunctions in respect to the great object of the apostolic mission in which thou art reinstated.'

9. "I say unto thee," &c.—a prophecy concerning the proof which Peter would hereafter give, of the sincerity of his love. As if Jesus had said, 'I do know that thou speakest true, and I know also that thy love to me will at length show itself to be stronger than death.'

10 "by what death," &c.—This remark of the Evangelist shows, that Peter had suffered martyrdom at the time when he wrote.

11. "Follow me;"—literally, Go with me; come along: signifying perhaps, 'By thy future faithfulness thou shalt at length arrive whither I am going; take up thy cross, and thou shalt partake with me in my approaching glory.' John, the beloved disciple, is not particularly named. Those who had forsaken Jesus wanted comfort. John had not forsaken him.
him, saith to Jesus, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he remain till I come, what is that to thee? Follow thou me." Then went this report abroad among the brethren, that this disciple should not die: yet Jesus said not unto him, "He shall not die;" but, "If I will that he remain till I come, what is that to thee?" This is the disciple who testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, which, if they were written every one, I suppose, that even the world itself, would not contain the books which would be written.

And Jesus came near, and spake unto them, saying, "All power is given to me in heaven and on earth."

12 "If I will," &c.—This answer, perhaps, is equal to, 'He shall not die, like thee, a violent death.'
13 "till I come:"—'Thou wilt suffer death by thy countrymen, the Jews; but as for him, if I will that he wait till I come to avenge myself of this generation, of what importance is that to thee?' The history of both these Apostles corresponds to this interpretation.
14 "should not die;"—viz. till the coming of Christ.
15 "testifieth," &c.—giveth to know; giveth a solemn assurance; viz. 'I, John, conclude my gospel with a deliberative affirmation of the truth of the narrative.' See John xix. 35.
16 "and we know."—John here speaks of himself. Compare 1 John i. 5, where he in like manner uses the plural, we.
17 "even the world."—An hyperbolical expression, probably meant to signify, that the generality of mankind could not apply them to use, if the book had been much larger. See Bishop Pearce on this verse, vol. i. p. 597.
18 "And Jesus came;"—viz. after the return of the Apostles to Jerusalem, and when the time had arrived that he should leave this world.
19 "in heaven and on earth;"—i.e. universal power over Jews and Gentiles. Wakefield.
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." Then opened he their understanding, that they might understand the scriptures. And said unto them, "Thus it is written; and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you; but tarry in the city of Jerusalem, until ye be endued with power from on high." And he said unto them, "Go ye into all the world, and teach all nations; preach the gospel to

20 "These are the words," &c.—The consistency of Christ's conduct after his resurrection, with what it had been before it, must have been equally impressive and convincing to his disciples, that it was he himself, as the evidence from the senses of sight and touch. The conversation after he arose, was the sequel of his former instructions; and his temper towards, and his purposes with respect to them, just the same as ever.

21 "beginning at Jerusalem."—In the last days the law was to go forth from Sion; Isaiah ii. 3: compare Ps. l. 2. The perfection of beauty was to shine out of Sion, when God called the righteous to judge, (i. e. to rule the people,) from the east to the west.

22 "tarry in the city," &c.—because the first operation of the spirit, in the gift of tongues, was to be manifested to the people assembled in Jerusalem, at the Pentecost.

23 "all nations."—The Apostles probably understood this, until enlightened afterwards by additional communications, as referring to all the tribes of Israel, which probably this expression does sometimes signify. Under their Jewish prejudices, they would likewise so interpret the words, every creature.
every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Amen. "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow those that believe. In my name shall they cast out demons; they shall speak in new languages; they shall

24 "baptizing them in," &c.—Rather, "unto, into, or upon the name," &c. See this subject considered at large. Critical Dissertations, vol. ii. p. 88—127. Hilary, bishop of Poitiers, (about 350,) in his book on the Trinity, never calls the holy spirit, God, but the gift of God; and says, that "Christ ordered baptism to be administered in the name of the Father, and of the Son, and of the holy Spirit;" i. e. he adds, "in confession of the Author, and of the only-begotten, and of the gift." He speaks of adoring the Father and the Son, and of meritimg the holy Spirit.

25 "I am with you," &c.—viz. 'by the gifts of the holy Spirit.' John xiv. 18; xv. 26; xvi. 7.

26 "end of the world;"—end of the age, until the destruction of the Jewish peculiarity. This limitation of this promise may help to account for Christ's visible appearance, as, to Stephen, to Ananias, and to Paul, during the apostolic age, and for his never manifesting himself since. After he had taught the will of God himself, and furnished others with extraordinary assistances for a season, to carry on the same design, his commission, of which he here speaks, would terminate: the miraculous powers would be withdrawn.

27 "shall be saved;"—viz. in the calamities impending over unbelievers in Judea.

28 "shall be damned;"—i. e. condemned to perish in these calamities.

29 "And these signs shall follow," &c.—This prediction proves, that the salvation here promised, as well as the condemnation, exclusively related to that period, to which these signs were peculiar.
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."

And he led them out to Bethany, and he lifted up his hands, and blessed them. And it came to pass, that while he blessed them, he was parted from them, and received up into heaven, and sat on the right hand of God. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs following. Amen.

30 "to Bethany;"—not to the town, but to the confines; the district of Bethany.

31 "parted from them."—The ascension of their Master was an event they did not wish; their earnest desire was, that he should remain with them; their testimony to it, therefore, was the stronger. By this means it became instantly a subject of inquiry and examination.

REFLECTIONS.

HOWEVER transporting and consolatory we may consider the resurrection of our blessed Master, to his sorrowing and disconsolate disciples, still had the great objects of his mission been unattained, had it not been followed by his ascension to a state of glory; and by the subsequent gifts of the spirit, which from thence he was empowered to bestow. Had not this joyful event taken place, one of two things must have hap-
pened; either their Messiah must have continued for ever in this world, as the people of the Jews seem vainly to have expected, or he must again have descended into the chambers of the dead. The first supposition, it is evident, could not have taken place, without a complete change, both in the mode and in the objects of our present existence, neither we ourselves, or any thing around us, being formed for immortality; and the second, would have plunged his disciples into still deeper despair. The resurrection they had witnessed, would indeed have proved, what no one could ever have disputed, that the author and giver of life had the power of restoring it, but it would have deposed nothing respecting his intention of a future glorious remuneration (as exemplified in the person of their great Master,) to oppressed and persecuted virtue. The same dark cloud had still hung over the region of the shadow of death. Hope might indeed have pluméd her wings, but she would have wanted the energy of a living example to enable her to soar. Tell us, ye who have lost a revered and beloved friend, what would have been your feelings, if, having once received him again alive from the dead, ye had beheld him deposited a second time in the silent tomb? would ye not have wished, in the anguish of your souls, that hope had never been revived, to be once more so cruelly extinguished?

It will be admitted then, that the ascension of Christ was essential to the completion of his divine mission, and we find accordingly, after this event, that the tear of sorrow no longer flowed for his departure, but that the disciples "returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God."

If then any doubt remains respecting the credibility of the ascension, it must respect the manner in which
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this event, admitted in itself to be so desirable, is related to have been accomplished. Let it then be remembered, first, that a fact of whatever kind, in order to produce its effect, must be capable of being perceived by the agent for whose use it is intended; and secondly, that it is only through the medium of our bodily senses, that we can be made sensible of the objects which continually surround us. It was necessary, therefore, that both the resurrection and the assumption of Christ, should take place in the clothing of the animal body. Whatever may be the nature or the appearance of that celestial form, which just men made perfect, shall assume, when the revolution of death is over—"when this mortal shall have put on immortality"—if our Lord had appeared in it to his disciples, they could not have ascertained his identity; the appearance to them would have been merely that of a pleasing vision, hardly to be distinguished by themselves perhaps, from the delusions of a disordered imagination, and quite incapable of being proved to have been real, to the satisfaction of others.

Besides, do we know assuredly, that these celestial bodies, whatever they may be, without undergoing some important change, could be capable of being perceived at all by our present senses? With how many of the most powerful agents in nature are we not constantly surrounded, and which modern discoveries in philosophy have demonstrated to be material substances, and yet, of which our outward senses take no cognizance? What eye has ever perceived the form and magnitude of a ray of light? what touch discovered the existence and texture of the various gasses which constitute the air we breathe, and which is so essential to the preservation of animal life? Will it be said, that God might have so constituted the celestial form of Christ, as to have rendered it
visible? who will deny the possibility to him, "by whom, and to whom, and through whom, are all things?" But, if a change must be produced, was it not more consonant to infinite wisdom, that it should be such as would prove the reality of the resurrection and ascension, even to demonstration, than that it should merely have been sufficient to have left these most interesting facts, so important to human virtue and human happiness, clouded by uncertainty, and liable to be perpetually called in question, and eventually, perhaps, to be wholly disbelieved? Does it appear unworthy of the goodness of God to give us all the evidence of a future everlasting state, of which we are at present capable? Does the relation of the historian contain in it any of those express contradictions to the first principles of the human understanding, which would render all testimony in its favour, vain and nugatory? No; blessed be God, on the contrary, in this, as in every other instance which respects the genuine miracles of the Christian scriptures, the more strictly they are examined, the more powerful is the evidence in their favour.

Christian, thou mayst safely rely on this sacred pledge of thine own immortality. Let it then produce on thy temper and thy conduct, all those blessed influences which constitute and adorn the genuine believer. Let it influence thee to place thy affections, "not on things below, but on those that are above"—"to use all diligence to add to thy faith, fortitude; and to fortitude, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." So mayst thou "be perfect and entire, wanting nothing." So mayst thou, on earth, possess "that peace of mind which passeth all understanding,"—and in heaven, when thy day of probation is over; when
thou art come to the general assembly and church of the first-born, whose names are written in heaven;—to the spirits of just men made perfect—to an innumerable company of Angels—to Jesus the mediator of the new covenant, and to God the Judge of all. So mayst thou in heaven be advancing with accelerated progress in the divine likeness—in knowledge, in glory, and in happiness! Amen—Hallelujah. "Praise our God, all ye his servants, and ye that fear him, both small and great."—"Salvation, and honour, and glory, and power unto the Lord our God, who liveth and reigneth for ever and ever." Amen—Hallelujah.
# INDEX

**OF PASSAGES AND PHRASES OF SCRIPTURE,**

*EXPLAINED OR ILLUSTRATED in the Notes, with REFERENCE to the PAGE, BOOK, CHAPTER, and VERSE.*

N. B. Where a figure within parentheses is placed at the side, it is designed to show there are so many notes as the figure indicates on that verse.

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**Notes:**

- The table lists various references to biblical passages, indicating the page numbers where these passages are found in a certain volume or edition of the Bible.
- The entries are organized by page numbers, with the book and chapter abbreviated at the beginning of each line.
- The verse numbers are listed in parentheses or as separate entries for clarity.
- Some entries include additional notes or citations in parentheses, such as references to specific sections or additional references within the Bible.
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