THE SUNDAY-SCHOOL COMMENTARY.

THE

NEW TESTAMENT;

WITH

NOTES, PICTORIAL ILLUSTRATIONS, AND REFERENCES.

VOL. I.

THE GOSPELS AND ACTS.

BY

ISRAEL P. WARREN.

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PREFACE.

The design of the present work has been to afford to plain people a concise, inexpensive, and yet sufficient commentary on the New Testament. It makes no pretense of learning, while at the same time it aims to give the conclusions reached by the best biblical scholars, such as Alford, Lange, Olshausen, Bengel, Tholuck, Trench, Stuart, Robinson, Alexander, Hackett, Prof. Owen, and others, as to the true interpretation of the Sacred Word. To these are added, at the close of each chapter, a few suggestions of a more practical character upon the leading topics of faith and duty.

It is to be understood that for the views presented in these Notes the author is alone responsible. On many points of interpretation there have ever been, perhaps ever will be, differences of opinion among Christians. A commentary which should confine itself to things in regard to which all are agreed, would be both very meager and very useless. The Committee of the American Tract Society, in sanctioning the publication of this work, are to be understood as endorsing it only as coming, in their view, within the proper scope and design of that institution, without imposing further any needless restrictions upon the freedom of authorship. Whatever errors or faults, therefore, may be found in the notes, should be laid to the account of the author alone, not to that of the Society.

The text is conformed to the standard editions of the American Bible Society. No attempt has been made to correct the ordinary reading, although alleged errors and proposed emendations have in some cases been mentioned in the Notes. The references are for the most part from the English polyglott version.

The Notes while going through the press have passed under the revision of a very competent scholar, whose name, if it might be given, would be the guaranty of critical accuracy, and to whose kind suggestions and aid the most grateful acknowledgments are due.

May the blessing of the Lord attend this humble endeavor to aid in the understanding and belief of his Truth.

Boston, September, 1867.
CHRONOLOGICAL HARMONY OF THE GOSPELS.

The following table, taken substantially from Robinson, shows the parallel passages of the Four Gospels relating to the same events, arranged in the order of their occurrence. It should be understood, however, that this arrangement is, in some cases, conjectural. The chronology of the New Testament is, in many respects, undetermined. Even the exact year of Christ's birth is unknown; Robinson's conclusion from an elaborate consideration of what data we have is that "our Lord's birth can not have taken place later than the 749th year of Rome; it probably occurred one or two years earlier." The month and day of the month are still more doubtful. The duration of his public ministry is estimated from the four passovers which occurred in it, although the feast recorded in Jno. 5: 1 is by many regarded as the festival of Purim, mentioned in Esther 9: 26. If there were four passovers, his ministry must have been about three and a half years. The particular events are arranged in their most probable order, and numbered consecutively, both in this table and in the text, for convenience of reference.

I. EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD,
Covering a period of about thirteen and a half years, from B. C. 6 to A. D. 8.

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IV. FROM OUR LORD’S SECOND PASSOVER TILL THE THIRD.

One year, from April, A. D. 28, to April, A. D. 29.

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Six months, less six days; from Oct. A. D. 29, to April, A. D. 30.

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10
THE GOSPEL ACCORDING TO MATTHEW.

INTRODUCTION.

Matthew, the author of this Gospel, was a Galilean Jew, the son of Alphaeus (Mark 2:14), whom some suppose to have been the same as Alphaeus the father of James the Less and Jude; this, however, is very doubtful. His earlier name was Levi (Luke 5:27), which he probably exchanged for Matthew (i.e. "Gift of Jehovah"), after his call to the apostleship, as Saul took the name of Paul. His occupation was that of publican, i.e. a collector of the Roman taxes, one of a class who were exceedingly obnoxious to the people, both because of the odium of the taxes themselves, which were a badge of the nation's slavery, and because of the rapacity and cruelty with which they were exacted. He, however, promptly obeyed the call of Jesus to follow him; and such was his humility that after this he still styled himself "Matthew the publican." Of his apostolic labors little is known. It is reported that he preached in Judæa fifteen years, and then went abroad; some say to Ethiopia, others to Persia and Macedonia. According to the best authorities, he died a natural death.

Matthew's Gospel was probably the first written. Its exact date is not known, but it was some years before the fall of Jerusalem, A.D. 70. Compare ch. 24. It was a wide-spread opinion in the early church that it was originally composed in Hebrew, so called (more strictly the Chaldaic vernacular of the common people in Palestine), and afterwards translated into Greek; but thorough investigation has satisfied the larger number of modern scholars that that opinion was erroneous. It is apparent, however, that this Gospel was written primarily for the Hebrew converts to Christianity, and by one who was himself thoroughly imbued with the spirit of the Jewish system. "The whole narrative," says Alford, "proceeds upon a Jewish view of matters, and is concerned most to establish that point which to a Jewish convert would be most important, that Jesus was the Messiah prophesied of in the Old Testament." With the exception of its closing scenes, this Gospel is chiefly devoted to the Galilean portion of our Lord's ministry, but it does not always adhere to the strict order of events. No serious question has ever been raised as to its genuineness or authenticity.

CHAPTER I.


THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

CHAPTER I.


SECTION 6. — I. Generation; genealogy. The Jews were accustomed to keep public records (Ezra 2:62), from which this table and that given by Luke were probably derived. These two tables, from David downward, are almost wholly

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
3 And Judas begat Phares and Zara, of Thamar; and Phares begat Esrom; and Esrom begat Aram;
4 And Aram begat Aminadab;

unlike; a fact which has been urged against the inspiration of one or both, and which has caused much perplexity to commentators. Both professedly give the genealogy of Joseph, the legal father of Jesus; but it is probable that Matthew, writing especially for Hebrew Christians, gives it in the line of succession to David as king, while Luke, having a more general object in view, gives it in the line of birth. — Jesus; note, ver. 21. — Christ; a Greek translation of...
and Aminadab begat Naasson;¹ and Naasson begat Salmon;²
5 And Salmon begat Booz, of Rachab; and Booz begat Obed, of Ruth; and Obed begat Jesse;
6 And Jesse begat David the king;³ and David the king begat Solomon,⁴ of her that had been the wife of Urias;
7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
9 And Ozias begat Joatham; and Joatham begat Achaz; and Achat begat Ezekias;

¹ 2 Chr. 2:10. ² Ruth 4:20. ³ 1 Sam. 17:12. ⁴ 2 Sam. 12:21.

the word Messiah, signifying Anointed. The latter was a designation of priests (Lev. 4:3, 16); and of kings. 1 Sam. 10: 1; 2 Sam. 3:39. As applied to Christ, see Ps. 2:2; Isaiah 61:1; Acts 4:27; 10:38.—Son of David. The prophets had declared that the Messiah should be a descendant both of Abraham and David. Gen. 12:3; 21:12; Ps. 132:11; Jer. 23:5. One object of this genealogy was to show that this was true of Jesus.

2. Judas: in the Hebrew, Judah. Many Hebrew names could not be exactly represented in the Greek, owing to radical differences between the two languages. The form given them was the nearest which the Greek letters would permit, and this was retained by the translators in our version. In general, the difference is not too great to permit their being easily recognized.—Begat; the usual term denoting descent: it is not always to be taken in its literal signification. Note ver. 11.

5, 6. Rachab—David. According to the common chronology, the interval of time between these persons was about 450 years (Acts 13:20), yet but four intervening generations are mentioned, making an average for each of not less than 112 years. Such a duration may not have been impossible in that age, but it is more probable that some generations are omitted. Note ver. 17.—In verse 6, and elsewhere in the Bible, the words in italics are not emphatic, but are so printed to show that they have no corresponding words in the original. They were inserted by the translators because required by the idiom of our language, or to make the meaning more clear.

8. Joram—Ozias. Three kings, Ahab, Joash, and Amaziah, are omitted between these. Ozias is the Hebrew Uziah or Azariah. 2 Ki. 14:21; 15:32.

11. Jehonias. From 1 Chr. 3:15, 16, it appears that Josiah was the father of Jehoiakim (called Eliakim, 2 Ki. 23:34), and Jehoiakim was the father of Jehonias (called Jehoiachin, 2 Ki. 24:6, and Coniah, Jer. 22:24). Probably the name of Jehoiakim has been dropped through the error of some transcriber. A few early manuscripts read, “Josia begat Jehoiakim, and Jehoiakim begat Jehonias.”

12. Salathiel. Jehonias (or Coniah), according to Jer. 22:30, had no children; and in Luke 3:27, Salathiel is said to have been the son of Neri. The explanation of this difficulty may be found in the Jewish law which regulated the legal descent in a line that had be-
16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 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.

8. THE ANGEL’S MESSAGE TO JOSEPH.

Only in Matthew.

18 Now the birth of Jesus Christ was on this wise: ¹ When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

¹ Luke 1:27, etc.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

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

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

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


fall; the third, from Jechonias to Jesus, the period of the second temple. These divisions were made to consist each of fourteen, or twice seven, generations,—seven being a sacred number, and the symbol of completeness. In order, however, to do this, several generations, as we have seen, were omitted. For the object of the record was to connect the birth of Jesus with David, not to give all the links between them, on the principle, as Bengel remarks, that “in describing roads and ways, especial care is needed where forks occur, whereas a straight road may be found of itself.”

SECTION 8.—The event here recorded probably occurred very soon after Mary’s return from her three months’ visit to Elisabeth. Luke 1:56.

18. ESPoused. Contracts of marriage were made with great formality, and usually some months before the wedding. Deut. 20:7; Jud. 14:8. Joseph and Mary had been thus betrothed before Mary’s visit. Luke 1:27.

19. Her husband; called so by anticipation.—Just; a strict observer of the law, and yet not willing, etc.—Example. The punishment of adultery, whether of one actually married or only betrothed, was death by stoning. Deut. 22:22–24. But the law gave a man the
power to divorce his wife privately, without a trial. Deut. 24:1.

21. Jesus; the Greek form of the name Joshua, or Jeho-shua, signifying “salvation of Jehovah.”

22. Fulfilled. Is. 7:14. The Old Testament predictions were given not only in words, but also by typical rites (Ex. 30:10; Heb. 9); events (Gen. 22:1-14; Ex. 17:6; Jer. 44:29, 30); acts, (2 Ki. 13:15-17; Jer. 13:1-7; Ezek. 4:1-3; 5:1-4); and persons (Melchizedek, Isaac, Joseph, Solomon, etc.) The prophetic import of these was not always revealed at the time, but was made known afterwards by the corresponding event or thing which they had foreshadowed. Thus our Saviour said to his disciples, “Now I have told you before it come to pass, that when it is come to pass ye might believe.” John 14:29. When the corresponding thing or event happened, it was said to be a fulfillment of the former. In this sense, the virgin’s son appointed to be a sign to Ahaz was also a typical prophecy of Jesus. It is very probable that Isaiah did not know of this further application of his language (1 Pet. 1:11); but we here learn that such was the intent of the Holy Spirit who dictated the prophecy.

23. Emmanuel. Both this name and Jesus, though in common use, had a far deeper signification as applied to our Lord.

25. First-born. The language of this verse, though not absolutely conclusive, strongly countenances the Roman doctrine of the perpetual virginity of Mary.

**Practical Thoughts.**

1. The fundamental doctrines of the brought forth her first-born son: and he called his name Jesus.

**CHAPTER II.**

11. The Magi; the Massacre; the Flight.

Only in Matthew.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there

divine and human natures in the one person of Christ, his incarnation, and hereditary kingship, are placed in the very front of the gospel; they should stand foremost in any system of belief which professes to be derived from the gospel.

2-17. There are no useless portions of the Bible. A genealogical table, adopted by the Holy Spirit from public records and thus clothed with divine authority, may be as important for the establishment of truth as any didactic statement.

9. “Bad men, even though useless to themselves while living, exist not in vain, since through them even the elect are born.” — Bengel.

20. God never brings his servants into perplexity and distress without also, in his own time and way, providing them relief.

21. The “people” of Christ, and they only, will be saved; not in their sins, but from their sins.

23. The New Testament does not abrogate, neither is it opposed to, the Old. On the contrary, it rests upon the Old, and is but its development and completion. One system of truths and duties, identical in their higher spiritual import, is taught in each, and one church, the holy temple of the Lord, is built upon both. Eph. 2:20-22.

**CHAPTER II.**

Section II.—The events here recorded probably occurred after the return of Jesus and his parents from the presentation in the temple.

1. Bethlehem of Judæa; as distinguished from Bethlehem in the tribe of Zebulon, Josh. 19:15. It was about six
came wise men¹ from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star² in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

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

6 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, that shall rule my people Israel.

7 Then Herod, when he had privately called the wise men, inquired of

¹ Dan. 2:2; Isa. 60:3. ² Num. 24:17.

miles south of Jerusalem, and was the ancestral abode of the house of David.

—Herod; called the Great, an Idumæan, appointed king of Judæa by the Roman Senate B. C. 40.—Wise men; called Magi; a class of learned men devoted to the study of astronomy, medicine, and religion. An early tradition represents these to have been three kings.—The east; we, in the east, have seen, etc. The east is a general term, comprehend- ing Persia, Arabia, etc.

2. His star. What this star was, and how it indicated the birth of Jesus, we do not know. It is commonly supposed to have been a luminous meteor resembling a star, the design of which was communicated to the wise men by a special revelation, perhaps in a dream like that which afterwards directed their return. Ver. 12.—Worship him; to pay him that homage which was customarily offered to kings or persons of distinction. Gen. 42:6.

3. Was troubled. Herod, a foreigner, and a usurper, feared a rival in one who was born king of the Jews; and the

them diligently what time the star appeared.

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

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

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

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh.

12 And being warned of God in

² Ps. 72:10; Isa. 60:6.

people were alarmed at the prospect of fresh dissensions and bloodshed in consequence.

4. Chief priests, etc., i.e. the Sanhedrim. Note ch. 26:3.—Should be born; i.e. according to the prophecies.

5. The prophet; Mic. 5:2. Matthew records the answer which the priests and scribes gave. They seem to have quoted the passage loosely, as if from memory, rather than in its exact words.

6. Princes; central or chief towns.

—Rule; as a shepherd guides and tends his flock. 1 Chr. 11:2.

7. Privily; to avoid disturbance, and perhaps to prevent the parents of the child from taking alarm.

9. Went before them; doubtless they traveled by night, as was the Eastern custom.

11. Worshiped him; him, not Mary. The practice of the worship of the virgin had not then begun.—Gifts; the orientals brought presents when welcoming a distinguished stranger, and especially when doing homage to a sovereign. Gen. 43:11; 1 Sam. 25:18; 1 Ki. 10:2.
a dream that they should not return to Herod, they departed into their own country another way.

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

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

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

16 Then Herod, when he saw

—Frankincense and myrrh; fragrant and costly resins. Gen. 37:25.

14. Into Egypt. The distance from Bethlehem was from 60 to 80 miles. The road was much frequented, and therefore comparatively safe. There was a large and cultivated Jewish population in that country, among whom they would find friends; and the timely gifts of the wise men would support them while there.

15. The death of Herod. Herod died in the year of Rome 750, four years before the common Christian era. How long this was after the flight is not known, probably but a few months. [The present era was fixed by the Abbot Dionysius Exiguus in the sixth century. He assumed that Christ's birth was in the year of Rome 754, which was four years later than Herod's death, and therefore from four to five years too late.]—The prophet; Hos. 11:1. The language had original reference to the deliverance of the Hebrew nation, there personified as God's "son." It was one of those typical events (ch. 1:22) which foreshadowed this portion of the history of Christ.

16. Mocked; treated with contempt, trifled with. —Children, i.e., male children, as the original indicates. —Coasts; that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

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

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

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

20 Saying, Arise, and take the suburbs, or vicinity. Bethlehem was a small village, and the number of male infants under two years of age among its population could not have been great,—perhaps not more than twenty or thirty. Josephus does not mention the event, showing that in comparison with the other crimes of the tyrant it excited but little notice. The order, like all the proceedings of Herod in this case, was probably executed privately. The common impression as to the magnitude and the public horrors of this massacre is doubtless erroneous.

17. Jeremy; Jer. 31:15. The prophet describes Rachel weeping as she be-
young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

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

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

23 And he came and dwelt in a city called Nazareth:1 that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER III.

13. THE MINISTRY OF JOHN THE BAPTIST.


In those days came John the Baptist, preaching in the wilderness of Judæa,

2 And saying, Repent ye; for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias,2 saying,

2 Isa. 40: 3.

like grief at the murder of these babes. Rachel was buried at Bethlehem, and the ruins of a place called Rama are shown near her tomb.

20. They are dead; a quotation from Ex. 4: 19, where the plural occurs.

22. Archelaus, like his father, was a suspicious and cruel tyrant. Nine years after his accession he was banished to Gaul for his crimes, by the Emperor Augustus. Galilee was under the rule of Herod Antipas, his half-brother (ch. 14: 1; Luke 3: 1; 23: 7), a prince of mild spirit though scarcely less profligate; and here in the obscure village of Nazareth, where they had before dwelt, the holy family found comparative safety.

23. Nazarene. There is no passage in the Old Testament containing exactly these words. But it was the repeated testimony of the prophets that the Messiah would be humble and despised. Ps. 22; Isa. 53. Such, in the estimation of the Jews, were the people of Nazareth. To say, then, that he was a Nazarene, was equivalent to saying that he was as lowly in condition and appearance as the prophet had predicted.

PRACTICAL THOUGHTS.

1. Persons who have had little religious training, or are destitute of present advantages, sometimes come to Christ before others much more favored.

2. Conscious guilt is always apprehensive. Its fears are a perpetual wit-

ness in the soul to the certainty and justice of a coming retribution.

8. Wickedness often cloaks itself under the garb of piety.

9. God will guide those who are earnestly striving to honor him.

11. The pious poor may safely trust in him to provide for all their wants, both present and future.

16. It is impossible for wicked men, or wicked governments, to frustrate the benevolent purposes of Jehovah.

23. Christ's people should not be ashamed of poverty and obscurity.

He leads them through no darker rooms
Than he went through before."

CHAPTER III.

SECTION 13. — 1. In those days. For a more exact designation of the time, see Luke 3: 1. — Wilderness; a wild tract of country eastward of Jerusalem, towards the Jordan and the Dead Sea. It was not strictly a desert, but thinly peopled and having extensive pastures.

2. Repent; literally, change your mind; turn from your wickedness unto God.

Jer. 25: 5; 35: 15; Zec. 1: 3; Mal. 3: 7. — Kingdom of heaven; the reign of the Messiah. Dan. 7: 13. The time is near when the predictions of his coming and kingdom are to be fulfilled.

3. This is he. These are not John's words, but Matthew's explanation of his office and mission. The passage cited had original reference to the restoration
The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the

Pharisees¹ and Sadducees² come to his baptism, he said unto them, O generation of vipers,³ who hath warned you to flee from the wrath to come?⁴

8 Bring forth therefore fruits meet for repentance:⁵

9 And think not to say within yourselves, We have Abraham to our father:⁶ for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid of their ancient history, and their hopes of a more glorious future, under the reign of a son of David greater than Solomon. It is no wonder that the whole nation, then groaning under the bondage of Rome, was stirred with excitement and flocked to hear a message so welcome.

But John, with this announcement, called the people to repentance, preparatory to the grand event. This was after the manner of the former prophets. Note ver. 2. He reminded them that the Messiah was coming to be a judge as well as king; to punish as well as restore; and bade them repent, with works meet for repentance. See the third and fourth chapters of Malachi, which he particularly enforced and applied to this occasion. Ver. 12; Mark 1:2.

6. Baptized. It is not certain whether baptism was wholly a new rite, or one already in use in the reception of proselytes. But in either case, it was, as administered by John, new in its spiritual import; it was a symbol of repentance, denoting a change, not merely in outward relations, but in personal character. — Confessing their sins. John also required abandonment of them, and reparation for the wrongs they had done. Luke 3:10-15.

unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.¹

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.²

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.³

¹ Ch. 7:19; Luke 13:9; John 15:6. ² Isa. 4:2; 44:3; Acts 2:4; 1 Cor. 12:13.

8. Fruits; show your repentance by your works.
9. Think not; do not say we shall escape because we are Abraham's children; God can provide children for Abraham though he reject you. Luke 16:30. — These stones; the pebbles on the shore of the Jordan.
10. Now also; rather, even now.—Is

Oriental Ax.
laid unto; is lying at; the execution of the sentence is already impending.

11. He that cometh; the Messiah.
—Whose shoes. To carry the shoes, to

tie and untie them, was the office of the meanest slaves. —The Holy Ghost and with fire; with sanctification of heart, or, if they refused this, with the avenging fire of retribution. Mal. 3:2, 3.

14. The Baptism of Jesus.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness.⁴ Then he suffered him.
16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were

⁴ Mal. 4:2; Mark 9:43. ⁵ Gh. 17:27; Lu. 2:21; 4:16; 22:14; Jno. 5:1.

12. Purge; clean.—Wheat; the righteous.—Chaff; the wicked.

Winnowing Fan.

14. Forbade; earnestly dissuaded. He deemed it improper to administer to Jesus a rite which implied that he was a sinner.
15. Now; while as yet I am only a private individual, a member of the Jewish nation. — Fulfil; it is proper that I should comply with all divine requirements. John, as a prophet of God, was authoritatively calling the nation to repentance and baptism, and though Jesus did not need either on account of his personal guilt, yet he as a Jew would set the example of obedience. In the same spirit he performed all other duties required of his people, — circumcision, sacrifice, the temple and synagogue
opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

1 Isa. 11:2; 42:1. 2 Acts 2:3.

services, the payment of taxes, and the passover,—leaving us the example of a good citizen, and a faithful worshiper of God. Besides, it was his mission to take upon him our sins, and, as one of us, to do and bear whatever belongs to sinful men. In this sense, his baptism symbolized the cleansing of that human nature which he had assumed.

16. Spirit of God. This was the solemn consecration of Jesus, by which he became properly the Christ, the Anointed One, and with which his public ministry was inaugurated.

17. Son. It was predicted that the Son of God should be the sovereign of the world (see the references). This, therefore, was a formal declaration of Christ's kingly dignity and authority.

PRACTICAL THOUGHTS.

2. True repentance is a requisite preparation, whether in the church or in an individual soul, for the coming and indwelling of Christ.

8. The only sure proof of repentance is a holy life.

9. No one can depend for salvation upon the piety of his parents; he must repent and come to Christ for himself.

11. John was the most eminent prophet that ever lived (ch. 11:11), yet he most reverently acknowledged his inferiority to the Messiah. True greatness is ever accompanied by humility.

12. Christ will not save all men; it is alike the mission of infinite goodness to gather the wheat, and to destroy the chaff. "Every one is either baptized with fire or burned with fire: there is no third lot."—Bengel.

15. No perfection of character or attainments can exonerate men from any ordinance or duty which God has commanded. True perfection prompts to perfect obedience.

16, 17. The Father, the Son, and the

CHAPTER IV.

15. Christ's Temptation.


THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Ps. 2:7; 22:27; 72:8; 89:27; Dan. 7:14.

Holy Spirit, concur in the work of man's salvation. To them should be ascribed equal honor and adoration.

CHAPTER IV.

SECTION 15. — I. Led up. This event occurred immediately after Christ's baptism. The extraordinary influences of the Holy Spirit are usually represented as a power taking possession of the whole being, and controlling the senses and the will of those who were subject to it. Num. 24:13; 1 Sam. 19:23; 1 Ki. 18:12; 2 Ki. 2:16; Ezek. 3:12; Acts 8:39. In Mark it is said the Spirit "droveth him."—To be tempted. The purpose of this temptation we can learn only as we are told what results in fact flowed from it. Christ was thereby qualified more perfectly to sympathize in the temptations of his people (Heb. 4:5); was made an example and incentive to them in their conflicts with evil (1 Pet. 2:21); and was himself, in his human nature, confirmed and strengthened for the severer trials that were before him. Heb. 5:8.—The devil; the chief of the fallen spirits, called Satan, or the Adversary. He is represented as a subtle and powerful being, filled with malignity against God and man, and striving to frustrate the merciful designs of Jehovah in respect to human salvation. Note, Mark 5:2. Those who deny the existence of such a being, maintain that the term denotes simply the abstract principle of evil personified, but the same mode of reasoning would lead to the denial of the existence of God himself.

2. Afterwards. From Mark and Luke we infer that the temptations were continued during the whole forty days. The particular assaults here recorded seem to have been at the close of that period.

3. Came to him. In what manner the tempter came is not stated. It seems most reasonable to suppose it
2 And when he had fasted forty
days and forty nights, \(^1\) he was after-
ward an hungered.

3 And when the tempter \(^2\) came
to him, he said, If thou be the Son
of God, command that these stones
be made bread.

4 But he answered and said, It is
written, \(^3\) Man shall not live by bread
alone, but by every word that pro-
ceedeth out of the mouth of God.

5 Then the devil taketh him up
into the holy city, \(^4\) and setteth him
on a pinnacle of the temple,

\(^1\) Ex. 34: 28; \(^2\) Ki. 19: 8. \(^3\) 2 Gor. 11: 3; 1
Thes. 3: 5. \(^4\) Deut. 8: 3.

was the same in which he comes to us,—
by mental suggestions, appealing pow-
erfully to some natural sensibility or de-
sire; and there does not appear to be
anything in the narrative to require any
other conclusion. — **If thou be the Son
of God.** The materials of the tempta-
tion Satan derives from the declara-
tion which had been made from heaven
at the baptism, that Jesus was the Son
of God, and, as such, the appointed sov-
ereign of the world. He now finds him-
self in the wilderness, without com-
panions or earthly help, and suffering
from hunger. How naturally, then, might
the tempter suggest to him that such a con-
dition was incompatible with the dignity
which had been announced to him.

"The Son of God, the heir of the world,
starving! Impossible. You must have
been deceived. You heard no such de-
claration, or in your excited state of mind
you mistook for it an ordinary peal of
thunder. Or, if you insist that it was
real, make trial of your divine power;
change these stones into loaves, and sat-
sify your hunger." Thus the devil would
drive him into unbelief, his old and fa-
vorite weapon (Gen. 3: 4; Heb. 3: 19),
or incite him to an impatient and un-
authorized use, for personal ends, of the
spiritual gifts conferred on him.

4. **It is written.** The Bible is to
Jesus the word of God. He quells every
doubt, and repels the assault of the tempt-
er, by citing one of its comforting assur-
ances. Man’s true dependence is not

6 And saith unto him, If thou be
the Son of God, cast thyself down,
for it is written, \(^4\) He shall give his
angels charge concerning thee: and
in their hands they shall bear thee
up, lest at any time thou dash thy
foot against a stone.

7 Jesus said unto him, It is writ-
ten again, \(^6\) Thou shalt not tempt
the Lord thy God.

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

\(^4\) Neh. 11: 1; ch. 27: 53. \(^6\) Ps. 91: 11. \(^4\) Deut.
6: 16.

upon bread, but upon the promises of
God. He has declared me to be his Son;
I will trust him to provide for me in due
time.

5. — **The holy city;** Jerusalem. — **Pinn-
cle;** literally, a little wing. It was
some elevated portion of the temple,
perhaps the royal portico of Herod, de-
scribed by Josephus (Ant. xv. ii. 5),
which from a dizzy hight overhangs the
valley of Kidron.

6. **Saith unto him.** This temptation
seems to have grown out of Christ’s an-
swer to the former one. "How, then,
if you will not use your supernatural
powers in your own behalf, do you expect
to have your claims recognized among
men? Your poverty and obscurity will
attract no followers, and they will gain
for you only contempt. You say that
your trust is in God. Well, then, go up
to the temple, the most conspicuous place
you can find, and leap from its summit.
He whom you rely upon to supply your
wants in the wilderness will send his
angels to hold you up. Such a wonder-
ful thing will satisfy every one of your
divine character, and they will at once
make you the king you aspire to be.
If you dare not do it, that will be proof
that you have neither the faith in your
own destiny, nor the confidence in God,
which you pretend." The aim of the
tempter, as in the former case, was to
compel Jesus to unbelief, or to do some
rash and foolish act in order to realize his
expectations before the appointed time.
9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11 Then the devil leaveth him, and behold, angels came and ministered unto him.

23. DEPARTURE INTO GALILEE.

Mark 1:14; John 4:1–3

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

1 Job 1:6; 1 Chron. 21:1. 2 Deut. 6:13.

7. Jesus said. The Bible was to Jesus the law of action as well as the rule of faith. It forbids, he says, presumption as well as distrust.

8. Mountain. It is not necessary to suppose any particular mountain, if, as is probable, the whole scene was inward and mental. Perhaps the representation was suggested by the method in which Ezekiel was shown the vision of the latter-day temple. Ezek. 40:2. The devil arrays before his mind a vivid panorama of the nations which the prophet had declared should serve the Messiah. See especially Isa. 66. Having thus endeavored to kindle the ambition of Jesus, he again suggests the inquiry how he can expect to realize this vision. You are without followers or resources, and your supernatural powers seem to be of no use to you. It is plain that, if you will do nothing to aid yourself in this matter, you must have the help of some one else. Now I am the Prince of this world. All these kingdoms which have been promised you have been placed at my disposal, and I have authority to give them to whomsoever I will. If, then, you will receive them at my hands, and render me the homage which such a gift demands, all shall be yours.” If, with this promise, Satan presented to his mind the appearance of some glorious and powerful being,—perhaps the similitude of an angel

27. Jesus rejected at Nazareth.


13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthaleim;
14 That it might be fulfilled which was spoken by Esaias the prophet, saying,
15 The land of Zabulon, and the land of Nephthaleim, by the way of the sea, beyond Jordan, Galilee of the Gentiles:
16 The people, which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up.

5 Isa. 9:1. 6 Isa. 42:7; Luke 2:32.

(2 Cor. 11:14; compare Dan. 10:13, 20, 21), who seemed capable of fulfilling such promises, we may readily conceive of it as a temptation of very great weight, and most adroitly contrived, as if in the very line of God’s own declarations, to draw the Saviour into compliance.

10. Get thee hence. The proposition to worship any other being but God was so abhorrent to the pure mind of Jesus, and so manifestly prompted by diabolic aims, that it received only an indignant repulse. “Begone, thou adversary; God is my sovereign; I worship and obey him only.” Satan. The literal meaning of the word is, an adversary. Zech. 3:1.

11. Ministered; brought him food, and doubtless, also, reassurances of his Father’s sympathy and regard. 1 Ki. 19:6, 7; Luke 22:43.

Section 23. 12. Had heard. Note John 4:1. After the temptation, Matthew omits all the events recorded in John 1:18–4:42. In this journey to Galilee, Christ held the conversation with the woman of Samaria.


—Capernaum. This city lay near the lake of Galilee towards its northern extremity. —Zabulon and Nephthaleim.
25. Preaching in Galilee.
17 From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

28. Call of Four Apostles.
18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter,1 and Andrew his brother, casting a net into the sea; for they were fishers.
19 And he saith unto them, Follow me, and I will make you fishers of men.2
20 And they straightway left their nets, and followed him.
21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.
22 And they immediately left the

1 John 1:42. 2 1 Cor. 9:22.

These two tribes bordered on the west coast of the lake, the former being the most southern. See map, p. 27.
15. The way; i.e. the country around, and adjacent to, the lake. The northern portion of Galilee was often called “Galilee of the Gentiles.”


24. Syria; the extensive country north and east of Palestine. — Devils; more properly, evil spirits. The word

ship, and their father, and followed him.

31. Tour of Preaching through Galilee.
23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.
25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.


devil, according to the original, should be applied only to Satan. Note ver. 1; ch. 8:28.
25. Decapolis; literally, “The Ten Cities,” a country lying east of Galilee, so named because originally having ten important towns.

Practical Thoughts.
1. It is no evidence against a person’s virtue that he suffers temptations. God may design them for his confirmation in fight, and his greater usefulness.
2. Falsehood is never so dangerous as when it assumes the form and uses the language of truth.
7. In our struggles with evil we have the sympathy of the highest and holiest of beings, and are sure of victory if we persevere in reliance upon divine aid.
16. Christ alone can give light to souls who are in darkness.
23. The gospel often provides remedies for the physical as well as moral
CHAPTER V.
40. The Sermon on the Mount.


And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

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

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

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

7 Blessed are the merciful: for they shall obtain mercy.

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

9 Blessed are the peace-makers: for they shall be called the children of God.

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

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

1. Isa. 57: 15; 66: 2. 2 Jas. 2: 5. 3 Isa. 66: 3; Heb. 12: 11. 4 Ps. 37: 11; 1 Cor. 3: 22; 1 Pet. 3: 4. 5 Ps. 65: 4; 107: 19; Isa. 55: 1.

4. That mourn; those who lament their sins, their ignorance, and wretchedness, and turn with true penitence to God.

5. The meek; the humble and gentle. — Inherit the earth. The form of this promise, like many in the Old Testament, was that of temporal prosperity (Ex. 20: 12; Ps. 37: 22; Isa. 60: 21), but beyond this there is a higher spiritual import; they shall be heirs of that kingdom which is to possess the earth, and find its consummation in heaven.

6. Righteousness; who ardently desire inward purity and conformity to God.

7. Merciful; the tender-hearted, who sympathize with the sorrows of others, and strive to relieve them. “The meek bear the injustice of the world; the merciful bravely address themselves to the wants of the world.” Lange. — Obtain mercy. They shall secure to themselves the kindness of their fellow-men and the favor of God.

8. Pure; literally clean. Ps. 51: 10. — See God; enjoy his society here, and be admitted to his holy presence in heaven. In an oriental court, it is one of the highest honors to be admitted to the presence of the sovereign. 1 Ki. 10: 8; Prov. 22: 29.

9. Children of God; as bearing his likeness, and dear to him.
12 Rejoice, and be exceeding glad: for great is your reward in heaven: 1 for so persecuted they the prophets which were before you. 2
13 Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 3
14 Ye are the light of the world. 4 A city that is set on a hill can not be hid.
15 Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.
16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 5
17 Think not that I am come to destroy the law, or the prophets: 6 I am not come to destroy, but to fulfill.
18 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 be fulfilled.
19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. 7
20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 8
21 Ye have heard that it was said by them of old time, Thou shalt not...
kill;¹ and whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:² and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.³

23 Therefore, if thou bring thy gift to the altar,⁴ and there rememberest that thy brother hath aught against thee,

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

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

26 Verily, I say unto thee, Thou shalt by no means come thence, till thou hast paid the uttermost farthing.⁵

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:⁶

28 But I say unto you, That whosoever looketh on a woman to lust after her⁷ hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee of the nation. Note ch. 26:3.—Fool; probably in the sense used in Ps. 14:1; an atheist, a wretch.—Hell-fire. Note Mark 9:43. Christ declares that in his kingdom there shall be different degrees of punishment according to the magnitude of the offense, and that these shall take cognizance of the crime while existing only in thought and word, as well as in the outward act.

23. Therefore; because of the great sin of anger against another.

24. Be reconciled; satisfy him if possible (Rom. 12:18), as well as feel rightly towards him.

25. Thine adversary; any one who has a just complaint against thee. If this is a dictate of duty and prudence in earthly things, much more in reference to God, to whose judgment-seat thou art going.

26. Till thou hast paid. But this is impossible to the sinner against God's law, therefore the punishment will be eternal.—Farting. Note Mark 12:42.

28. Looketh; "gazing with a view to feed unlawful desire." Alford.

29. Right eye. Note Mark 9:43-48.—Offend thee; cause thee to sin.—It is profitable; it is better. This affords
that one of thy members should perish, and not that thy whole body should be cast into hell.  

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

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

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

33 Again, ye have heard that it hath been said by them of old time,  

no warrant for a man to mutilate himself to escape temptation, as is said to have been done by Origen. The meaning is, we are "to withstand the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us." Alford. — Hall. Note Mark 9: 43.


32. Fornication; the original word includes all illicit intercourse. — Causeth her; i.e. by marrying again, or by placing her in a position where she will be tempted to re-marriage. Compare with this Matt. 19: 9.

33. Forswear thyself; take an oath with no intention of performing it.

34. Swear not at all. Some take this to be an absolute prohibition of oaths in all cases. But God's own example in swearing by himself to give greater impressiveness to his promises (Heb. 6: 13-17; 7: 21); that of the Saviour, in his repeated "Verily, verily I say unto you," which was equivalent to an oath, and in accepting the solemn adjuration imposed on him by Caiphas (ch. 26: 63); that of the angels (Rev. 10: 6); and of the apostles (Rom. 1: 9; 1 Cor. 15: 31; 2 Cor. 1: 23; Phil. 1: 8); are re-

Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne.

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

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

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

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

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

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

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

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

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

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

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

40. Coat; the tunic, or inner garment, commonly bound about the person with a girdle. — Cloak; the outer garment, a sort of mantle adorned with a blue border and fringe. Note ch. 23:5; compare Ex. 22:26.

41. Compel thee. Josephus (Ant. xiii. 2. 3), says the Jews particularly disliked to be compelled to furnish couriers for the public service under Roman authority. Christ bids us, rather than resist such demands of the government, to do double what is required.

42. Give. This rule, like the preced-

43. Hate thine enemy. This, the Pharisees held, was implied in the command to love a neighbor. They regarded all Gentiles as enemies.

44. Love your enemies; i.e. as Christ loves them, not with approbation, but good will.

45. Children of your Father; i.e. like him. See ver. 9.

46. Reward; what have you done to deserve a reward? — Publicans; the Roman tax-collectors, a class esteemed as among the lowest in society. See Introduction to Matthew; Luke 3:13.

48. Perfect; complete and symmetrical in character.

PRACTICAL THOUGHTS.

1. Disease and bodily suffering should be made the occasion of spiritual instruction.

2-12. Christ's kingdom is within; and the blessedness it bestows is shed into the hearts of those only who in spirit resemble him.

13. True piety must exert a restraining and purifying influence upon all
CHAPTER VI.

TAKE heed that ye do not your
almst before men, to be seen
of them: otherwise ye have no re-
ward of your Father which is in
heaven.

2 Therefore when thou doest thine
almst, 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 re-
ward.

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

4 That thine alms may be in se-
cret: and thy Father which seeth
in secret, himself shall reward thee
openly.

whom it meets; and whatever does not
this is worthless.

14-16. Christians are to be lights in
the world, reflecting the glorious image
of Christ, and guiding darkened and
wandering souls to him.

17-20. Christianity does not abrogate
the divine law in its true spiritual im-
port; on the contrary, it invests it with
new authority and higher sanctions.

21, 22. Murder is but the ripened fruit
of sinful anger.

23, 24. Charity to all men is indis-
ispensable to any acceptable service to
God.

25, 26. Man has but one probation for
eternity; if he make not God his friend
here, he will be his adversary for ever.

27-32. Christianity alone places a
woman in her true position, and protects her
purity and honor.

33-37. Profaneness is alike foolish
and wicked.

38-42. The gospel requires the for-
giveness of injuries, and a disposition to
oblige others whenever possible.

43-48. It is manlike to love our
friends; it is godlike to love our en-
emies.

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

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

7 But when ye pray, use not vain
repetitions, as the heathen do: for
they think that they shall be heard
for their much speaking.

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

* Or righteousness. 1 Ps. 112: 9. 2 Ch. 25:

5 Ps. 34: 15: Isa. 65: 24. 6 Eccl. 5: 2. 6 Lu.
12: 30: ver. 32.

CHAPTER VI.

1. Your alms. The best authorities
agree that the true word here is right-
ceousness, and that the word alms is an
error crept into the text. The intention
of the Saviour was to forbid the per-
formance of any religious duty for the
purpose of ostentation. — Before men.
This is no contradiction of ch. 5: 16.
In that case, the object is to glorify God;
in this, to win the praise of men.

2. A trumpet; i. e. do not solicit pub-
lc notice. — Hypocrite. This word sig-
nifies literally a play-actor; i. e. one who
performs a borrowed part, or outside
show. — Their reward; they have what
they sought; let them expect nothing
more.

3. Left hand; do it privately and
modestly.

4. Openly; at the day of judgment.

5. Corners; where they will gain the
most notice and reputation.

6. Closet; a place of privacy. It does
not necessarily signify a room, but it
includes any place where the soul may
be alone with God.

7. Repetitions. See specimens of
9 After this manner therefore pray ye:  
10 Thy kingdom come. Thy will be done in earth as it is in heaven;  
11 Give us this day our daily bread;  
12 And forgive us our debts, as we forgive our debtors.  
13 And lead us not into temptation, but deliver us from evil:  

For these in 1 Ki. 18:26; Acts 19:34. Such also are the ave-marias and paternosters of the Romish worship. — Much speaking; literally, many words.


9. Our Father; a term specially significant of the relation which he sustains to Christians. Rom. 8:15-17. “The name Father, given in the Gospels, points to the new birth spoken of in Jno. 3:7, 8, and to men becoming children of God by moral affinity with God.” Tholuck. — The word “our” denotes their common sonship, and calls for their mutual recognition and love as brethren. — Thy name. The name is the representative of the person; it let be held in reverence and honor.

10. Thy kingdom; let thy reign begin and extend throughout the earth. — Thy will; let thy commands be obeyed as perfectly and as joyfully among men as among the pure spirits of heaven.

11. Bread; the most necessary article of earthly good, here named as the representative of all that we need. We are to ask for it each day, that we may cherish the habit of prayer; and ask for daily bread — i.e. what is sufficient for the day alone — that we may feel our constant dependence. The petition, however, must not be limited to earthly good; it includes, also, whatever is necessary for the life and happiness of the soul.

12. Our debts. Obedience to God is due in two forms, — compliance with what he requires, and abstinence from what he forbids. Sins, therefore, both of omission and commission, are embraced in the term. The original word is more comprehensive than that translated “trespasses,” ver. 14; and the latter should not be substituted for it, as is often done in the use of this prayer. — As we forgive; not in the same degree, but in the same manner as we forgive. See ver. 14, 15.

13. Lead us not. This does not mean that we are to ask God not to induce us to sin, for this he never does (Jas. 1:13), but that he will not bring us by his providence into circumstances where we shall be tempted. The word temptation has sometimes, also, the more general sense of trial and affliction. Compare Gal. 4:14; Jas. 1:2; 1 Pet. 1:6. — Evil; the evil that tempts, whether it be enticement to sin, or any other form of trial. Some, however, regard this as referring to Satan, the “Evil One.” Compare ch. 13:19, 38; Eph. 6:16; 1 Jno. 2:13, 14; 3:12; 5:18. — The kingdom; it is thy sovereign prerogative to give; thou hast the power to give; and thine shall be the honor of giving. — Amen; from the Hebrew word aman, signifying to be true and faithful; let it be so. Ps. 72:19. It is the word elsewhere translated verily, as” in the well-known solemn formula of affirmation.

14. If ye forgive; assuming that you have also the other prescribed conditions of pardon. See Ps. 57:17; Isa. 55:7; Ezek. 18:27; Acts 3:19.
men to fast. Verily, I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 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 can not serve God and mammon.

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

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

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

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

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

30 Wherefore, if God so clothe

anxiety, which is a part of the service of mammon. — No thought; no anxious care. — More than meat; he who gave the greater will give the less.

26. Your heavenly Father; the same that cares for you. — Better; of greater worth. If he provides for them he will provide for you.

27. Stature. The original word signifies also age, which is probably the meaning here. All your anxiety can not prolong your life a moment. Measures of space are often applied to time. Ps. 39:4. The dying Queen Elisabeth is said to have exclaimed, “Millions of money for an inch of time!”

30. Grass; including the flowers. — Oven. Portable ovens in the East are made of clay in the form of large
the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly jars, on the sides of which when hot the loaves are stuck. They are heated with dry twigs and grass, rude chimneys of sticks and mud being built over them to secure a draught. — Faith; confidence, trust.

32. The Gentiles; the heathen, who have no God in whom they can confide. — Knoweth. Note ver. 8.
33. Seek ye first; as your supreme object. — The kingdom of God; the promotion of his kingdom among men; ver. 10. — His righteousness; the righteousness which he requires. — These things; all needful earthly good.
34. The morrow; it will bring care enough about its own matters. — Sufficient; to-day’s troubles are enough for to-day.

PRACTICAL THOUGHTS.

1–4. It becomes us to guard well the motives of our best actions. There is no more insidious danger than that we should mistake the love of worldly applause for a regard to the approval of God.
6. It is not enough to pray; we should have a place of prayer, where we — Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

8 Deut. 33:25; Ps. 37:25; Heb. 13:5. may habitually commune in secret with God.
9. No act is more natural and simple than prayer. It is that of a child coming to his father, and telling him all his heart.
13. If we pray not to be led into temptation, it is our duty not to go voluntarily into temptation. Hence the wrong of many indulgences which are often advocated as innocent, but which, though harmless in themselves, create habits or bring us into relations that are positively dangerous to the soul.
14, 15. We have no right to ask or to expect to be treated by God in a better manner than we treat our fellow-men. Ch. 18:23–35.
16–18. Christ has not abrogated fasting as a religious duty, but he requires it to be a humbling of the spirit rather than a mortification of the body.
21. As men’s affections are where their treasure is, so they will become like their treasure. If the latter is earthly, their hearts will grow “earthly, sensual, devilish;” if it be heavenly, the soul will be molded into the spirit of heaven. 2 Cor. 3:18.
23. The more implicitly a man follows a false guide, the farther wrong he becomes. It is entirely untrue that “it makes no difference what a man believes, if he be sincere in it.”
24. The love and service of the world is idolatry. Col. 3:5.
25. The best insurance against all want and danger is the parental care, and the un failing promise, of God for his children.
34. True faith in God brings repose; it forbids alike inordinate desire and disquieting fear.
CHAPTER VII.

JUDGE not, that ye be not judged. 1
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 2
3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?
5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 3
6 Give not that which is holy unto the dogs, neither cast ye your pearsals before swine, lest they trample them under their feet, and turn again and rend you.

1 Rom. 2: 1; 14: 13; 1 Cor. 4: 5. 2 Jas. 2: 13. 3 Gal. 6: 1.

CHAPTER VII

1. Judge not. This can not forbid the judicial decisions of courts (1 Cor. 6: 5), nor the forming of just opinions of men and things. 1 Cor. 2: 15; 1 Thes. 5: 21; 1 John 4: 1. It rather prohibits those harsh and censorious judgments which are neither required by duty nor prompted by love.—Not judged; i.e. by others in the same manner, nor will you be condemned by God.

2. Judged; measured. You will be treated as you treat others.

3. Mote; literally a dry straw or splinter. The meaning of this proverbial expression is, that our own faults render us incapable of judging truly and kindly of the faults of others.

4. Holy; i.e., primarily, the meat offered in sacrifice, which no unclean person might eat. Ravenous and unclean dogs abound in all the Eastern cities. —Pearls; mentioned perhaps because resembling peas and acorns, on which swine were fed. The intent of this passage is to guard against going to the opposite extreme from censorious judging. While you are not hasty to condemn men, you are at the same time not to assume that there is no difference among them. There are dogs and swine, upon whom confidence and generosity, the sacred and precious treasures of the heart, are wasted.

5. Ask. The connection seems to be—If it be hard to exercise such an even discrimination between too great severity and too great lenity, ask help from God. Note Luke 11: 9—13.

6. Therefore; since you may ask and receive divine aid therein.

7. Enter ye; the course of life I have now described is not easy for sin-
and narrow is the way, which leadeth unto life, and few there be that find it.\(^1\)

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.\(^2\)

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

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

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.\(^4\)

20 Wherefore by their fruits ye shall know them.\(^5\)

21 Not every one that saith unto me, Lord, Lord,\(^6\) shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied? and ye shall then profess unto me, I knew you not: depart from me, ye that work iniquity.\(^7\)

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.\(^8\)

24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man,\(^9\) which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.\(^10\)

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.\(^11\)

28 And it came to pass, when Jesus had ended these sayings, the men; therefore you must put forth all your efforts to enter it. — Strait; narrow, close. — Destruction; endless ruin.


15. False prophets, who teach doctrines different from mine. — Sheep’s clothing; in the appearance of meekness and simplicity.

17. Corrupt; literally rotten; i.e. poisonous and fetid.

20. Fruits; corrupt doctrines and vicious practices.

21. Lord, Lord; that calls me Master, and professes to serve me. — The kingdom; have part in its honors and rewards.

22. In that day; in the day when Christ shall reign as King and Judge. Note ch. 16:27, 28; 25:31. — Prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.\(^7\)

24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man,\(^9\) which built his house upon a rock:

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28 And it came to pass, when Jesus had ended these sayings, the

\(^1\) Ch. 30:16. \(^2\) Ch. 24:21, 24. \(^3\) Ch. 13:48. 
\(^4\) Eph. 4:29. \(^5\) Ch. 3:10. \(^6\) Ch. 12:33. \(^7\) Isa. 48:17; Lu. 13:25.

Ver. 15; Acts 19:13. \(^6\) Ps. 6:8; Matt. 25:12; John 10:14. \(^8\) Ps. 111:10; Dan. 12:3. \(^9\) 1 Cor. 3:11; 1 Pet. 2:6. \(^10\) Lu. 16:25.

— Cast out devils. Note Mark 5:2. — Wonderful works; miracles.

23. Never knew you; I never recognized you as mine.

25. It fell not; his eternal happiness is secure.

27. It fell. He shall meet disappointment and ruin. Compare Isa. 28:15-18. — Great; because he professed to be a disciple; because it was a building for eternity; because it can never be restored.

28. Doctrine; both the matter and manner of his teaching.

29. Having authority. He set his own declaration against their most sacred traditions, and the teachings of their most revered Rabbis; and his
people were astonished at his doctrine: 1

29 For he taught them as one having authority, and not as the scribes.

CHAPTER VIII.

WHEN he was come down from the mountain, great multitudes followed him.

32. Healing of a Leper.
Mark 1:40-45; Luke 5:12-16.

2 And behold, there came a leper and worshiped him, saying, Lord,

1 Mark 6:2. 2 Lu. 4:32; Heb. 4:12.

words went with power to the hearts of his hearers. —Not as the scribes; who expounded chiefly the teachings of other men, or wasted their time in vain and jangling disputes.

PRACTICAL THOUGHTS.

1, 2. The emphasis with which Christ condemned censorious judging shows how great a sin he esteems it to be.

3-5. When we witness or are annoyed by the faults of others, we should ask ourselves whether we have not the same or greater ones.

6. Scoffing and beastly men are to be let alone; not, however, to their exclusion from our sympathy and kindness when needy.

7-11. Divine aid is ever ready, if we will seek it, for the most difficult duties.

12. The golden rule of Christ is sufficient, if applied, to solve every question of duty to our fellow-men, and a power also to bring other men to perform their duty.

13, 14. The doctrine that all men will be saved is directly contrary to the declarations of Christ. Now, at least, they are the few rather than the many. Multitudes will fail of salvation because they were never sufficiently in earnest in seeking it.

15-20. We can not innocently listen or give countenance to the teachers of error, whether addressing us in eloquent discourse, in insidious books, or in

if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

41. Healing of the Centurion’s Servant.

5 And when Jesus was entered

8 Ch. 9:30; Mark 5:43; 4 Lev. 14.

schemes of pretended philanthropy. Whatever their professions or their reputation, they are among the most destructive enemies of souls.

21-23. Fearful is the disappointment awaiting self-deceived professors of religion at the judgment-seat of Christ.

24-27. In building our hopes for eternity, we should choose not what is agreeable to our feelings or what is most fashionable, but what will abide the test of the judgment day. The only foundation that will meet that test is Christ, received by faith as the Saviour of sinners.

28, 29. How much do we owe to Christ for this Sermon on the Mount! No human production has ever equaled it for beauty, for comprehensiveness, for purity, or for benevolence. He who in that age, amid the ignorance, the sophistries, and hypocrisy which had everywhere supplanted truth, could originate such a discourse, must have been divine. He who rejects or disobeys it must expect everlasting condemnation.

CHAPTER VIII.

1. This verse is properly connected with the delivery of the preceding discourse.—Great multitudes. Luke 6:17.

SECTION 32. — This miracle occurred before the delivery of the Sermon on the Mount. It was probably one of those referred to in ch. 4:23-25.
into Capernaum, there came unto him a centurion, beseeching him,
   6 And saying, Lord, my servant lieth at home sick of the palsy,
grievously tormented.
   7 And Jesus saith unto him, I will come and heal him.
   8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.
   9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
   10 When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
   11 And I say unto you, That

     1 Ps. 33:9.  2 Ch. 15:28.

2. A leper. Leprosy was the most loathsome and malignant disease known in the East. The victim of it was excluded from the society of men, not because the disease was contagious, but because it was offensive. Ex. 4:6; Num. 12:10; 2 Ki. 5:27; 15:5; 2 Chron. 26:19. For the Mosaic regulations concerning it, see Lev. 13 and 14.
—If thou wilt; an expression of his faith in the divine mission of Jesus. It was well known that no human power could cure this disease. 2 Ki. 5:7.

3. Touched him. The ceremonial law forbade to touch a leper. Lev. 5:3. Jesus, by this act, did not intend to violate the law, but to indicate that its prohibition in respect to this man had ceased; he was already clean in the divine purpose.—I will; a sublime exercise of almighty power; the echo of the suppliant's "wilt."

4. Tell no man. For the probable reason, see note ch. 9:30.—Unto them;

many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:
   12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
   13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

29. Healing of Peter's Wife's Mother.


14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.
   15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.
   16 When the even was come, they

i.e. to the people; that they may have legal evidence of the cure, and be authorized to receive you into society. From Mark we learn that the leper disregarded this injunction of silence, and occasioned thereby serious inconvenience to his beneficiary.

Section 41. —5. Came to him; not in person, but by a message sent by the Jewish elders. Luke.

8. Answered; by a second message.

11. East and west; Gentiles.—Sit down; shall share the blessings of his reign, figuratively represented as a feast. Ch. 22:1-14.

12. The children; the natural heirs shall be disinherited for their unbelief.—Outer darkness; outside of the lighted festival chamber. Note ch. 22:13.

Section 29. —14. This event took place at Capernaum, on the Sabbath. At the close of the service, Jesus had healed a demoniac in the synagogue, and then retired to the residence of Peter.
brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick; 17 That it might be fulfilled which was spoken by Esaias the prophet: 1 Mark 5: 2-15.

56. THE TEMPEST STILLED.
18 Now when Jesus saw great daylight when the parables were delivered. Matt. 13:53. - The other side; i.e. of

the Sea of Galilee. See Map. His motive was to procure rest after incessant labor.
19. Came; as they were about to embark. - Master; teacher. He seems to have been so impressed with Christ's miracles and instructions, that he desired to accompany him continually.
20. Son of man; an appellation derived probably from Dan. 7:13, denoting the Messiah in reference to his human nature. - To lay his head; he is a homeless wanderer. Christ's design was to dispel any expectations the scribe may have had of worldly good from following him.

27
Then he arose, and rebuked the winds and the sea; and there was a great calm.  
27. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!

57. The Two Demoniacs of GADARA.


28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils coming out of the tombs, exceeding fierce, so that no man might pass by that way.
29 And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?
30 And there was a good way off from them a herd of many swine feeding.
31 So the devils besought him, saying, If thou cast us out, suffer

22. Let the dead; i. e. the spiritually dead. Let those who have no regard for divine things wait to bury their deceased friends; my followers must make my business supreme. Luke mentions a third, who wished to bid farewell to his friends, and to whom Christ intimated that a reluctant and divided service had no fitness for his kingdom.
23. Ship; doubtless a fisherman's boat. —Followed him; in other boats.
Mark.
24. Tempest. The lake was greatly exposed to sudden and violent storms. —Asleep. They embarked at evening, and the passage probably occupied the greater part of the night.
26. Little faith; after all the evidence you have had of my power.
27. The men; not only those in the boat with him, but also those in the accompanying boats.

SECTION 57.—Notes in Mark.

PRACTICAL THOUGHTS.

2—4. Deliverance from the pollution and wretchedness of sin can be obtained only by coming to Christ. The sinner should not wait to make himself better, but come just as he is, and cast himself on the saving skill of the Physician of souls.
8. God is pleased and honored by our implicit confidence. We are not to inquire how or why he can do what we ask; it is for us only to believe, it is for him to find the way.
12. Many who have had every advantage of instruction and opportunity in respect to salvation will finally perish.
13. Prayer is often answered as soon as it is offered.
19. Impulse is an inadequate spring
us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

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

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

CHAPTER IX.

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

33. HEALING OF THE PARALYTIC.


2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

34. THE CALL OF MATTHEW.


9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

58. MATTHEW'S FEAST.


10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be


of a religious life; there must be a permanent principle of love to Christ.

22. Christ must be more to us than father and mother and all earthly friends.

24. Jesus, as man, experienced the same bodily sensations and necessities as other men.

26. They go safely who carry Christ with them.

\[^3\] Ch. 17:25; 22:17; Rom. 13:6, 7. \[^4\] Ch. 11:19; Heb. 5:2.

CHAPTER IX.

1. This verse belongs to the preceding narration. — His own city; Capernaum. Ch. 4:13.

SECTION 33. — Notes in Mark.

SECTION 34. — Notes in Mark.

SECTION 58. — Notes in Mark.
whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: 1 for I am not come to call the righteous, but sinners to repentance. 2

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

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

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

17 Neither do men put new wine into old bottles: else the bottles break, 3 and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.


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

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

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

21 For she said within herself, If I may but touch his garment, I shall be whole. 4

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. 5 And the woman was made whole from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. 6 And they laughed him to scorn.

25 But when the people were put forth, 7 he went in, and took her by the hand, and the maid arose.

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

60. Healing of the Blind and the Dumb.
Only in Matthew.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, 8 have mercy on us.

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

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

1 Prov. 21: 3; Mic. 6: 8. 2 Lu. 24: 47; Acts 5: 31. 3 Job 32: 19. 4 Acts 19: 12.

SECTION 59.—Notes in Mark.

SECTION 60.—24. Crying; calling aloud. — Son of David; i.e. Messiah. Note ch. 1: 1.

28. The house; i.e. the house where Jesus dwelt in Capernaum. Ver 10. The time had not come for him to recognize publicly the title they gave him.

30. Strictly charged; sternly com-
30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.  
31 But they, when they were parted, spread abroad his fame in all that country.  
32 As they went out, behold, they brought to him a dumb man possessed with a devil.  
33 And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel.  
34 But the Pharisees said, He casteth out devils through the prince of the devils.  

62. Third Circuit of Preaching.  
Mark 6:6.  
35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel. 

And when he had called unto him his twelve disciples, he gave them power against unclean spirits: those who are accessible to the gospel.

PRACTICAL THOUGHTS.  
2-26. See in Mark.  
28. It is remarkable that all the blind who are mentioned as having been restored to sight had discerned Christ’s Messiahship and acknowledged it, while the scribes and Pharisees did neither. Spiritual is worse than corporeal blindness.  
36. How pitiable is the condition of mankind without the gospel! Having no safe guide, a prey to their own evil passions and to the malice of spiritual foes, and with nothing to supply the cravings of their immortal natures, they faint, and are ready to perish for ever.  
37. No work appeals so affecting and powerfully to the heart as that of the Christian minister. It is that of gathering harvests of redeemed souls into the garner of heaven. What pious young man will not feel the motives which urge him not only to pray for the increase of such laborers, but to become himself one of them!
spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 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 John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddaeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans\(^1\) enter ye not:

\(^{12}\) Ki. 17:24; John 4:4-42.

CHAPTER X.

SECTION 63. — 1. Called. The call and appointment of the apostles had taken place before this. They are now sent forth upon a tour of preaching by themselves.


5. Sent forth; two by two. Mark. — Way of the Gentiles; i.e. among the Gentiles. — Samaritans. Samaria was a division of Palestine lying between Galilee and Judea. — Enter ye not; i.e. to preach. It was necessary to pass through Samaria in order to reach Judea; this was not forbidden, but only that they should exercise their ministry there.

6. Lost sheep; so called from his language ch. 9:36. The gospel must first be preached among the Jews. Acts 13:46. Theirs were the calling and the promises. Rom. 9:4. If the disciples had gone first to the Gentiles and Samaritans, they would have closed the hearts of the Jews, in consequence of the bitter prejudices they entertained against all who were not of their faith. Compare Acts 22:22.

8. Freely give; i.e. take no compensation for your services.

6 But go rather to the lost sheep of the house of Israel.\(^6\)

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

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

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

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

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

12 And when ye come into a house, salute it.

13 And if the house be worthy,

\(^{2}\) Isa. 53:6; Ezek. 34:5, 6, 8. \(^{8}\) Acts 8:18, 20.

9. Purses; or girdles, in a fold of which money was carried. See cut, page 18.

10. Scrip; a bag for carrying provisions, suspended from the neck by leathern straps. — Shoes; i.e. two pairs.

— Staves; i.e. no extra supply. Mark says they were to have "a staff only." They should go just as they were. — His meat. "You shall find all necessaries as you go." All these prohibitions, however, were temporary. Compare Luke 22:35, 36.

11. Worthy; i.e. a suitable person, by reason of character and ability, for you to stay with. — There abide; do not change from one place to another. This would be dishonorable to their entertainers and disreputable to themselves.

12. A house; i.e. the house of the person where you propose to stay. — Saint it. Luke 10:5.

13. Let your peace come. Your salutation, "Peace be to this house," shall be verified to them. — Not worthy. If on trial you find the family inhospitable, or opposed to your mission, your salu-
let your peace come upon it: but if it be not worthy, let your peace return to you. 1
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.
16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 8
17 But beware of men: 8 for they will deliver you up to the councils, and they will scourge you in their synagogues. 6
18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 6
19 But when they deliver you up,

18. Governors; the Roman magistrates, proconsuls, procurators, etc., such as Pilate, Felix, Festus, Gallio, and Sergius Paulus. — Testimony; literally, a martyrdom. The word martyr means a witness. Such persecutions would attest, both to Jews and Gentiles, the reality, the purity, and the power of the truths they preached.
19. Take no thought; give yourselves no anxiety. Note ch. 6: 31-34.
21. Deliver up. Such will be the effects of the gospel among men; not that it aims at such results, but the hatred and malice which it will elicit will overcome even the strongest dictates of natural affection. Ver. 34-36.
23. This city—another; in one city, flee to the next. — Gone over; completed, finished the circuit of. — Be come; i. e. in his kingdom. The coming of the Messiah which you are to proclaim, which was the theme of John's preaching (ch. 3: 2) and my own (ch. 4: 17),

18. Governors; the Roman magistrates, proconsuls, procurators, etc., such as Pilate, Felix, Festus, Gallio, and Sergius Paulus. — Testimony; literally, a martyrdom. The word martyr means a witness. Such persecutions would attest, both to Jews and Gentiles, the reality, the purity, and the power of the truths they preached.
19. Take no thought; give yourselves no anxiety. Note ch. 6: 31-34.
21. Deliver up. Such will be the effects of the gospel among men; not that it aims at such results, but the hatred and malice which it will elicit will overcome even the strongest dictates of natural affection. Ver. 34-36.
23. This city—another; in one city, flee to the next. — Gone over; completed, finished the circuit of. — Be come; i. e. in his kingdom. The coming of the Messiah which you are to proclaim, which was the theme of John's preaching (ch. 3: 2) and my own (ch. 4: 17),
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 shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore; ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

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

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

shall have taken place. Notes ch. 16: 27, 28; 24: 30.
24. Master; teacher.
25. Beelzebub signifies, literally, "lord of flies," the name of a god of the Philistines. 2 Ki. 1: 2. The true word here, however, is Beelzebul, which means "lord of dung," or "lord of the house," i.e. prince of the abode of evil spirits. Christ speaks of himself as the "Master of the house," but intimates that the Jews caricatured the term by calling him Beelzebul, or "lord of hell." This was virtually, if not literally, done when they said he was in league with Beelzebul and cast out demons by his power. Ch. 9: 34; 12: 26. — Them of his household; the Master's disciples. The meaning is, "You can not expect to be treated better than I have been."

26. Revealed. They defame your motives, and bury your reputation under the load of their calumnies, but the truth will come out; your purity and faithfulness shall be made known at my coming. Ch. 13: 43; 1 Cor. 4: 5.

27. In darkness; in private. Be open and bold in your preaching. — House-tops. The roofs of Eastern houses were flat, and surrounded with a low wall or battlement (Deut. 22: 8) to prevent persons from falling off. They were used for various domestic purposes;

28. Fear not them — fear him. The word has not precisely the same import in the two expressions. In the first it means "Be not afraid of;" in the second, "Cherish a reverential awe of;" i.e. the dutiful respect of a child to his father. Compare James 4: 12. — Destroy. Note Mark 9: 43.

29. Sparrow. — Long strings of little birds, ready dressed, are offered for sale in the markets in Palestine at a trifling price. The Roman farthing (assarion) was equivalent to about one and one-half cents. — Fall on the ground; either
35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.¹
36 And a man's foes shall be they of his own household.²
37 He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.³
38 And he that taketh not his cross, and followeth after me, is not worthy of me.
39 He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it.⁴
40 He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.
41 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.⁵
42 And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

¹ Mic. 7:5. ⁶ Ps. 41:9. ⁸ Luke 14:36.

—from want or being shot. — Your Father; not their Father, but the one that cares for you.

30. Numbered; i.e. by God. His providential care extends to your minutest interests.
32. Will I confess; acknowledge him to be mine.
34. A sword. The practical effect of my coming will be contention and bloodshed. Compare Luke 2:35; 2 Cor. 2:16.
37. Worthy of me; worthy to be called my disciple.
38. His cross; referring to the Roman custom of compelling a criminal going to execution to carry the cross on which he was to suffer. Ch. 27:32.—After me; in imitation of my example. The meaning is, He who will not bear persecution, and even death, if necessary, in my service, is not worthy of the name of a disciple.
39. Findeth his life; literally, hath found—hath lost. The act is vividly conceived of as already past. The contrast is between the natural life, with all that makes it dear to us, and the spiritual life, begun here and perfected in heaven.
40. Receiveth; not only to his house, but also to his heart, obeying the message you bear.
41. In the name of; i.e. because he is a prophet; because he belongs to me.

—A prophet's reward. He shall share in the honors and blessedness promised to those who turn many to righteousness. Dan. 12:3.

42. Little ones; i.e. the disciples themselves. They were now humble and despised among men. Acts 4:13; 1 Cor. 1:26–29.

PRACTICAL THOUGHTS.

1–4. The Christian ministry are of divine appointment. They are chosen from men of like passions and failings with other men; some of them even may be traitors and hypocrites. Still, with all their imperfections, they are Christ's ministers. He will be with and guard them in their work, and crown those who are faithful with a glorious reward in heaven.

5. He appoints to them the place of their labors: a place equally honorable in city or country, at home or abroad.

7, 8. He gives them the message they are to bear, and the credentials which attest their appointment to the work.

9, 10. He gives them their support. Beyond this, they are not to seek for emolument; within this, a competency is due them from those among whom they labor.

14, 15. The willful rejection of Christ's ambassadors, and of the message they bear, will meet his severe displeasure.
CHAPTER XI.

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

43. John's Message to Christ.


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

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he whosoever shall not be offended in me. 1

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 2

8 But what went ye out for to see? A man clothed in soft raiment? 3 Behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 4

16-23. Wisdom, blamelessness, prudence, faith in God, fortitude, and constant readiness to give account of their ministry, are the qualifications which best fit them for their work, and make them successful in it.

24, 25. It should be their consolation under trials to remember that their Master endured the same before them. He admits them therein into blessed fellowship with himself. 2 Cor. 1: 5-7; Phil. 3: 10; 2 Tim. 2: 12; 1 Pet. 4: 13.

27. They are to be open and bold in their preaching; afraid to declare no truth if it be only Christ's truth.

29, 30. They are to feel that every interest of theirs is safe under the abiding watchfulness and care of their Father.

34-36. They are not to be surprised or alarmed if even their nearest friends turn against them; but neither are they to yield to their nearest friends in anything which conflicts with the will of Christ.

40, 41. The respect and kindness which men render to faithful ministers will be recognized and rewarded in heaven.

— Departed thence; i.e. he continued his journey. The preceding discourse was delivered while on one of his circuits of preaching. Ch. 9: 35.

SECTION 43. — 2. In the prison. Ch. 14: 3. The report was brought to him by his own disciples. Different opinions have been entertained as to the motives which led the Baptist to send this message. The most probable is, not that John might satisfy any doubt of his own as to the real character of Christ, nor altogether that he might confirm the faith of his own disciples, but that he was anxious to have him publicly declare himself to be the Messiah. He had preached that the prophecy of Malachi was about being fulfilled (Mal. 3: 5; 4: 1), that the Messiah was coming to be a judge of adulterers and oppressors, and consume the proud and wicked with fire. Yet Herod and Herodias lived in luxury; sin was still open and defiant; and rumors came that even Jesus was eating and

1 Is. 8: 14; 1 Cor. 1: 23; 1 Pet. 2: 8. 2 Eph. 4: 14; Jas. 1: 6.

2 Est. 4: 2. 3 Is. 40: 3; Mal. 3: 1; Mark 1: 2.
Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

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

For all the prophets and the law prophesied until John.

And if ye will receive it, this is Elias which was for to come.

He that hath ears to hear, let him hear.

But whereto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

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

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

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

44. Upbraiding of the Unbelieving Cities.

Only in Matthew.

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

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

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

And thou, Capernaum, which hath been a city of trade and commerce, friend, to dispel any unfavorable impressions which this message may have occasioned.

A reed; such as grew on the banks of the Jordan. The implied answer is, "No; you well know he is not a man to be easily shaken out of his faith."

In soft raiment; was it an effeminate man, who can not now bear imprisonment and danger?

More than a prophet. No other was honored with being Christ's immediate herald.

This is he. Note ch. 3:3.

He that is least; because one who is himself a citizen is higher in rank than any one not a citizen. The comparison is not between John's personal character and that of a disciple,
art exalted unto heaven, shalt 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.

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

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

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father; and no man knoweth the Son, but the Father;

18. They say; i. e. the Pharisees. John sternly reproved them for their hypocrisy (ch. 3:7), and they in turn reviled him. Luke 7:30.

19. Eating and drinking; like other men, at weddings and other social occasions. Luke 5:29; John 2:2. — Wisdom; in allusion probably to Prov. 1:20; 2:1, etc. It is a personification of the divine wisdom and goodness in ordering human affairs. — Her children are the friends of God, the meek and sincere inquirers after truth. The meaning is: While the unreasonable and querulous Pharisees find fault with John's mission and mine, they who love the ways of God approve both.

SECTION 44.—20. Upbraid; reproach. — They repented not; they obeyed neither John's message nor his own.

21. Chorazin and Bethsaida. No mention is made of miracles done in these cities, but it is to be remembered that very many were not recorded at all. John 21:25. Bethsaida was the birthplace of Peter, Andrew, and Philip. John 1:44. — Tyre and Sidon; large heathen cities in Syria, the principal seats of the worship of Baal. — Sackcloth; coarse black cloth made of goat's hair. Jonah 3:6.

23. Exalted unto heaven; highly favored in having been selected by Christ for his residence, and having enjoyed so largely his instructions and works of benevolence. — Hell; Gr. hades. Note Luke 16:23. "It is here used simply in antithesis to heaven, and must be explained accordingly as meaning the extremest degradation and debasement of a moral kind, but not perhaps without allusion to the loss of external greatness, and oblivion of the very spot on which the city stood." J. A. Alexan-
neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

PRACTICAL THOUGHTS.

2-6. Impatience at the seeming delays of God's providence in the execution of his purposes is one of the most common faults of mankind. We should cultivate a faith which embraces the time and manner, as well as the fact, of what he has promised.

7-11. Christ will not repudiate his faithful servants because they sometimes err in judgment or spirit. He sees the right heart under outward faults, as well as the false heart under outward sanctity.

11. The world can bestow nothing to equal the dignity, honor, and blessedness of a citizen in Christ's kingdom.

16-19. It is often impossible to please unreasonable and wicked men. The opinions, the manners, and the conduct of God's people are uncharitably criticised, and themselves despised and hated, because men hate Him whose servants they are.

20-24. Exalted privileges unimproved bring increased guilt and a severer condemnation.

24. All the seeming inequalities in God's perfect administration will be fully adjusted in the judgment day.

25. God's supreme and righteous sovereignty over all things was a truth which filled the soul of Jesus with delight and thankfulness. It should be equally delightful to all his disciples.

27. Christ's claims for himself were absurd and blasphemous if he was anything less than divine. To say that he was a mere man, is to say that he was the vainest and most arrogant impostor that ever lived.

28. The true knowledge of God, his nature, his government and his grace, is a spiritual gift, bestowed by Christ only on those who seek it of him, and received only in the experience of a renewed and sanctified soul.

28-30. The whole compass of human language contains nothing so sweet as
CHAPTER XII.

36. IN THE CORNFIELDS ON THE SABBATH.


At that time Jesus went on the sabbath-day through the corn; and his disciples were ahungered, and began to pluck the ears of corn, and to eat.

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

3 But he said unto them, Have ye not read what David did when he

Christ's invitations to laboring and burdened souls. Millions have accepted them, and found the "peace which passeth all understanding."

"I heard the voice of Jesus say,
   'Come unto me and rest;
   Lay down, thou weary one, lay down
   Thy head upon my breast.'
I came to Jesus as I was,
   Weary and worn and sad;
I found in him a resting-place,
   And he has made me glad."

CHAPTER XII.

SECTION 36.—1. At that time. Luke says "on the second Sabbath after the first," or, more literally, "on the second-first Sabbath;" probably the first Sabbath after the second day of the Passover. From this second day, seven Sabbaths were counted to the Pentecost. Lev. 23: 15. Thus the interval of time from the first day of the Passover to the Pentecost was one day and seven weeks, or fifty days; hence the word pentecost, i.e. the fiftieth. The Sabbath referred to was probably the next after the healing at Bethesda. John 5: 1. — Corn; fields of wheat or barley. Maize or "Indian corn" was then unknown. — To pluck; they plucked the heads and rubbed out the kernels in their hands. Luke 6: 1. This was expressly permitted by the Mosaic law. Deut. 23: 25.

2. Not lawful. The Jewish traditions held that plucking ears of grain was harvest work, and therefore forbidden by the fourth commandment.

was ahungered, and they that were with him;

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

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

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

7 But if ye had known what this

4. The house of God; viz. the tabernacle at Nob. — Shew-bread. This consisted of twelve loaves, set upon the table in the holy place as a symbol of God's communion with his people. It

was renewed every Sabbath morning, and that which was removed was to be eaten by the priests only. Lev. 24: 5-9. From the narrative (1 Sam. 21: 6) it appears that warm bread had been put on the day of David's arrival, which therefore was the Sabbath; showing a double impropriety in David, according to the rule now urged against Christ. He does not say whether David did right or not; he only says if they condemn him they must also condemn their great pattern of piety.

5. Profane the temple. The priests baked the bread, killed and dressed animals for sacrifice, doubled the regular offering on the Sabbath (Num. 28: 9, 10), performed circumcision, and many other things, which in outward act were work, yet not only did they not break the law in so doing, but exactly obeyed it.
meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

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

37. Healing of the Withered Hand.


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

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

11 And he said unto them, What man shall there be among you, that 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?—Deut. 22: 4.

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

38. Miracles by the Sea-shore.

Mark 3: 7-12.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I

 sectarian notes.


7. What this meaneth. Hos. 6: 6. This is an exposure of the motive which prompted their censure,—a spirit of ritualism rather than charity. God would rather have his people’s wants supplied than any outward rites performed. Jesus adds, according to Mark, “The Sabbath was made for man, and not man for the Sabbath;” i.e. the Sabbath is valuable because it subserves man’s necessities; it has no intrinsic value for the sake of which his happiness is to be sacrificed. —The guiltless; viz., my disciples.

8. Lord of the Sabbath. Having vindicated his disciples by the Scripture and by reason, Christ now turns upon his opponents with a claim which must have astounded them, and which was wholly indefensible, if he were not the divine Lawgiver. “I am the Lord and Proprietor of the Sabbath,—it is my work that must be done on that day, and my directions that must be observed.”

have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

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

21 And in his name shall the Gentiles trust. ¹

47. THE BLIND AND DUMB DEMONIC.


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

23 And all the people were amazed,

¹ Isa. 42: 1. ² Ps. 130: 2; Jno. 2: 24, 25.


18. Shew judgment; announce the reign of the Messiah as King and Judge. Psalms 2 and 72.

19. Strive nor cry; and yet, notwithstanding his exaltation, he shall not be boastful or noisy.

20. A bruised reed. "A proverbial expression for He will not crush the contrite heart nor extinguish the slightest spark of repentant feeling in the sinner." Alford. — Judgment. This word often denotes the divine purposes or statutes. Compare Ps. 119. The meaning is, Till God's purposes for the salvation of man are fulfilled.


23. Son of David; i.e. the Messiah. Note ch. 1: 1.

24. Fellow; a word not in the original. This stands there alone, perhaps emphatic, with a touch of contempt: "this one doth not," etc. — Beelzebub. Note ch. 10: 25.

25. Not stand. The meaning is, that and said, Is not this the son of David?

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

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand. ²

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

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

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

29 Or else, how can one enter if the power and resources of any community are turned against the very objects for which it exists, it must perish.

27. Your children. Sons, in Jewish use, often meant disciples. ² Ki. 2: 3. Here it means "those who follow your doctrines." The Pharisees taught in their schools a species of magic by which evil spirits were to be expelled. Compare Tobit 6: 17; Acts 19: 13; Josephus, Ant. viii. 2, 5. The argument of Christ is, You deny that I have any power to cast out demons which is not given by Satan himself. But your followers profess to do the same; where do they get their power? I refer you to them for an answer to your allegation. Observe, Christ does not say they actually did such cures; it was enough for the purposes of his argument that they professed to do them.

29. A strong man's; literally "the strong one's house," i.e. of Satan. — Spoil his goods; make a spoil or booty of them. Compare Col. 2: 8, 15.

30. Gathereth not; an expression taken from the gleaners in the harvest
into a strong man's house, and spoil his goods, except he first bind the strong man; and then he will spoil his house.

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

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

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

33 Either make the tree good, and his fruit good; or else make the tree field. There is a fixed antagonism between Satan's kingdom and mine. If he does not truly aid me in my holy and beneficent aims, he is my enemy, and I am his. There can be no such league between us as you aver.

31. Wherefore; because this is the case. — Shall not be forgiven. The Pharisees had said that Christ's act in casting out the demon was done in the borrowed power of Satan. This was a gross and wanton insult of the Holy Spirit, which had been shed on Jesus at his baptism, and in whose divine strength he had wrought that deed of mercy. Such an act, he declares, shall never be forgiven; not, probably, so much because of the special magnitude of the sin, as because of its peculiar nature. To attribute the manifest power of the Holy Spirit, working through Christ, to Satan, was to turn the Saviour's credentials against him. What evidence was left in such a case? So now, if the very hand which is reached forth to snatch sinners from death is insultingly rejected, what agency remains to do it? Compare Heb. 10:26-30. No one has the right to infer from this passage that that corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 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.

36 But I say unto you, That every idle word that men shall speak, they will give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

48. A Sign demanded of Jesus.

Luke 11:24-36

38 Then certain of the scribes
and of the Pharisees answered, saying, Master, we would see a sign from thee.\(^1\)

39 But he answered and said to them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.

40 For as Jonas was three days and three nights in the whale’s belly,\(^2\) so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in the judgment with this generation, and shall condemn it;\(^3\) because they repented at the preaching of Jonas;\(^4\) and behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon;\(^5\) and behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places,\(^6\) seeking rest, and findeth none.

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

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the

33. Make the tree. The meaning is similar to that of the 29th verse. Be consistent with yourselves. If the expulsion of a demon (the “fruit”) is good, then I (the “tree”) am not Satan’s ally.

34. Vipers; deceitful and malicious persons. Ch. 3:7.—Evil; corrupt and wicked in heart. —Abundance; the overflowing.

36. Idle word; literally, empty; that has no meaning; implying, however, a malicious and injurious intent.

37. Justified; because words come from the inner treasury of the heart, and are a true indication of what the heart is.

38. A sign. Jesus having declared that he wrought his miracles by the power of the Holy Spirit, they ask some decisive proof of it by

40. Heart of the earth; i.e. hades, the world of the dead. Note Luke 16:23. The resurrection of Christ would be to them and to all the world the most decisive possible sign of his divine character and mission.


43. Ho; i.e. the spirit.—Dry places; desert regions. Compare Isa. 13:21, 22; 34:14; Rev. 18:2.

44. My house; i.e. my former dwelling, the man’s heart. —Empty—garnished; still unoccupied, and ready for his return, like a dwelling prepared during the temporary absence of its owner for his reception.

\(^1\) Ch. 16:1; Jno. 6:30; 1 Cor. 1:22. \(^2\) Jonah 1:17. \(^3\) Rom. 2:27. \(^4\) Jon. 3:5. \(^5\) 2 Chron. 9:1. \(^6\) Job 1:7.
last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

49. Christ's Mother and Brethren.


46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren


45. So shall it be. By severe chastisements the Jewish nation had often been reformed from their wickedness, but the amendment was always brief, and each relapse into sin was worse than the preceding. They are now reaching the climax. Their Messiah has come, but instead of listening to him and submitting to his rule, they voluntarily give themselves up to Satan: to disbelief, to blasphemy, and crime.

SECTION 49. — 45. His brethren. Note Mark 6: 3. — Speak with him. Mark says (3: 20, 21) they thought him beside himself, and even proposed to forcibly take him away. He gave himself no time to eat; and doubtless they saw, too, the rising storm of enmity against him, which made them anxious for his safety. This indeed was natural, especially to his mother, and yet betrayed an impatience, and a want of entire confidence in his wisdom and power, which merited a gentle rebuke.

49. Behold. Christ's reply, while a tacit reproof of his family, was also a reassurance that he was conscious of his position, and at the same time a most winning declaration of the tender ties of affection into which he admitted all who obeyed his Father in heaven. Compare Jno. 1: 12; Rom. 8: 32-39.

PRACTICAL THOUGHTS.

1-5. The letter of the divine law may be observed in such a manner as to defeat the very ends for which it was given. God regards not the form, but the quality, of our obedience.

stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

2 Ch. 7: 21; Jno. 15: 14; Heb. 2: 11.

6. The assertion of our rights and dignity at proper times is not inconsistent with true humility.

8. The supreme authority of Christ over the Sabbath is our warrant for changing its observance from the seventh to the first day of the week. He directed the apostles to teach men to do whatsoever he had commanded. They taught men by their example and precepts to observe the Lord's day, not the Jewish Sabbath. Note John 20: 19. Hence the inference that this was according to his instructions.

9-13. There is no better way of observing the Sabbath, the symbol and pledge of heaven, than the exercise of that practical charity which is the spirit of heaven.

21. It should abate something of that pride of race and nationality in which we are wont to indulge, to remember that all our own privileges and hopes flow from God's grace bestowed upon Gentiles, once esteemed as dogs (ch. 15: 27; Mark 7: 28) and outcasts.

25, 26. Dissensions among the friends of any cause tend directly to its ruin; in the church of Christ as well as in the realm of Satan.

30. Neutrality between the opposing moral forces of the world is impossible.

31, 32. Men should specially beware of sinning against the Holy Spirit; for it is assigned to him in the economy of salvation to be the agent by whom the heart is to be renewed. Though the other persons of the Godhead are blasphemed by the wicked, still it is possible for the Spirit to reclaim them; but if the Spirit too is abused and grieved,
CHAPTER XIII.

53. PARABLE OF THE SOWER.


T HE same day went Jesus out of the house, and sat by the sea-side.

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

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

4 And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But others fell into good ground, and brought forth fruit, some a hundredfold, some sixty fold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him there is no divine power left to save them. The fearful words of Christ therefore are a faithful warning to them not to destroy their only hope.

39. God affords all needed light to the humble and sincere; he will give none to be wasted by the proud and perverse.

44. Satan is ever ready to take possession of a heart that is not preoccupied by right principles and affections.

46. The blessed mother of Jesus showed on repeated occasions that she was not exempt from the common failings of our human nature; and that, so far from being free from either original or actual sin, she obtained salvation, like others, only through the redeeming mercy of her divine Son and Saviour.

50. Jesus admits his people into the most endearing relations to himself; how tender should be their gratitude and love to him!

CHAPTER XIII.

SECTION 53.—I. The house; probably at Capernaum.

3. Parables. A parable is a narrative or story derived from common life,
shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.\footnote{1}

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

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

15 For this people’s heart is waxed 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 with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.\footnote{2}

\footnote{1} Ch. 25:29; Luke 19:26. \footnote{2} Prov. 20:12. \footnote{3} Ch. 4:23. \footnote{4} 1 Jno. 2:13; 3:12.

12. Hath; i.e., some knowledge, or some right perception of truth. — Even that he hath. Luke says “seemeth to have.” The meaning is, You that know something of me and my kingdom, and are therefore desirous and fitted to know more, will discern the truth even under parabolic form; but my enemies, who neither know nor wish to know these things, will see nothing of their spiritual import, while their pride and self- conceit will plunge them into ever-increasing ignorance.

13. Seeing, see not. Mark and Luke say, “that seeing they may not perceive,” etc. (compare Rom. 1:21; Eph. 4:18); i.e., that, looking only at the outward form of the parable, they may not discern its inward meaning. He used parables as well to conceal as to reveal the sacred mysteries of his kingdom.

14. Essias; Isa. 6:9. The quotation is from the Septuagint or Greek version of the O. T., made at Alexandria about

17 For verily I say unto you, That many prophets and righteous\footnote{5} men have desired to see those things which ye see, and have not seen\footnote{6} them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked\footnote{7} one,\footnote{8} and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;\footnote{9}

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.\footnote{10}

\footnote{5} Isa. 58:2; Ezek. 33:31; John 5:35; Gal. 4:14. \footnote{6} Ch. 24:10; 26:31; 2 Tim. 4:16.

B. C. 285, and at the time of Christ in common use in Palestine. See also John 12:40; Acts 28:26; Rom. 11:8.

15. The heart. The heart was regarded as the seat of the understanding; not the brain, as with us. “All this have they done; all this is increased in them by their continuing to do it; and all lest they should (and so that they can not) hear, see, understand, and be saved.” Alford. 2 Cor. 4:3, 4.

17. Which ye see; viz. the Messiah, his miracles, and his instructions. 2 Sam. 23:5; Luke 2:29; Eph. 3:5; Heb. 11:13; 1 Pet. 1:10.

18. The parable; the explanation of the parable.

19. Understandeth it not; it enters not his heart, as the seed in the path does not enter into the ground. Catcheth away; by inducing forgetfulness, inattention, prejudice, etc.

20. Anon; immediately.

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

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

54. Parable of the Tares.

Only in Matthew.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

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

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

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

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

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

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

55. Other Parables.

Mark 4: 26-34.

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

32 Which indeed is the least of it from the wheat; after the ear is set, the difference is apparent. The wheat of the East has generally six or seven ears on one head; hence called Tribulum compositum.

30. Grow together; develop their true character. It is putting too much upon a single particular in a parable to make it teach that evil is to grow side by side with holiness during the whole existence of the church. Such passages as Isa. 35: 8; 52: 1; 60: 21; Jer. 31: 34; Joel 3: 17; Zech. 14: 20; Heb. 8: 11, seem to predict a period when holiness is to be universal, and evil at least greatly restrained if not wholly subdued.

Section 55.—31. Mustard-seed. Mustard, both wild and cultivated, grows in great abundance in Palestine.

32. Least of all seeds; i.e. the least which it was customary to sow. This is popular language, and should not be taken too literally. —A tree. Dr. Thom-
all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.  

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

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

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

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

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

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

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.  

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

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

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

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1 Ezek. 17:23.  2 Luke 10:24; Rom. 16:25; Col. 1:26.  3 Ch. 28:19; Mark 16:15.  4 1 Pet. 1:23.  5 Acts 13:10; 1 Jno. 3:8.  6 Rev. 14:15-19.  7 Luke 13:37.  8 Ch. 3:12; Rev. 19:20; 20:10.  9 Ch. 8:12.

word translated "end" signifies completion or consummation. The phrase is literally "the completion of the aion" (note ch. 12:32), and properly denotes the closing up or completion of the Jewish age. Paul says (Heb. 9:26), "Christ hath appeared in the end of the world," and (1 Cor. 10:11) that the "ends of the world" had come upon those then living. We are to understand the parable then as meaning that the harvest denotes the gathering of the results of the sowing, in the future aion, or age of the Messiah; i.e. at the time when he shall reign as King and Judge. Note ch. 25:31-46. — The angels. Note ch. 24:31.  

41. Offend; literally, that make men fall; hence things that tend to hurt or destroy souls.  

42. Furnace of fire. Note ch. 25:41.  

43. Shine forth. Note ch. 25:34.  

44. A treasure. This parable is addressed to the disciples only. The bury-
43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

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

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

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

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

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

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

61. Second Rejection at Nazareth.

Mark 6:1-6.

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

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they

one day by God be effected.” Trench. — Every kind; viz. of fishes.

49. The just; the holy.

51. Understood; have you not perceived my meaning? — Yes, Lord. It is not to be supposed that they had a full comprehension of all the far-reaching truths which the parables contained, but only of the first and most obvious.

52. Therefore; equivalent to “Well, then.” — Every scribe. The Jewish scribes were learned in the law; so the disciples were scribes of the gospel. — Householder. The meaning is, As a housekeeper supplies from his storehouse all needed articles, old and new, for his family, so you, having received my instructions, are to draw from them truths, both the well known and those discerned by diligent study, for the enlightening and salvation of men,—in allusion to their office of apostles and preachers.

Section 61. — Notes in Mark.
were astonished, and said, Whence hath this man this wisdom, and these mighty works?
55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?
56 And his sisters, are they not all with us? Whence then hath this man all these things?
57 And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.
58 And he did not many mighty works there because of their unbelief.

PRACTICAL THOUGHTS.

10-15. We see the consistency between God's hardening men's hearts and their hardening their own hearts. The Pharisees would not see the truth, would not use the light they had, would not seek for more. The inevitable result, according to the laws of man's moral nature, was increased blindness and unbelief; and as God is the author of that nature, and orders all those circumstances under which men act, so it is said that he was the author of those results. In all cases, God's hardening and blinding of men implies some special wickedness of their own as the cause of it.

17. The great themes of redemption are subjects of intense interest to all holy men, as they are to saints and angels in heaven. 1 Pet. 1:12. None but sinners are indifferent to them.

20, 21. There is a vast difference between the religion of impulse and the religion of principle. Many converts, by their ardor and zeal, reprove the slowness of others who have been longer than they in Christ's kingdom, but, lacking the deep-rooted principle,—the true faith and love that bind the soul for ever to Christ,—they soon droop and disappear.

22. Worldly cares and worldly riches make souls poor in spiritual fruits.

30. We are to be patient towards much that is evil in this world. It can not always be plucked up by violence, and the attempt to do this would cause more harm than good. Yet, though for a time tolerated, let it not boast; its final elimination and destruction are none the less sure.

31-33. Both the outward and inward growth of the church, from its humble beginnings in Galilee, are among the greatest marvels of human history. And what they have been in the past they are still to be. The tree is to become a shelter for all people; the leaven is to leaven the whole mass.

43. The true dignity, glory, and blessedness of Christ's people will never be fully manifest till the day of judgment.

44-46. When men seek salvation with the same earnestness that they seek for earthly treasure, they will be sure to find it.

47. Bad men, as well as good, gain admission to the church on earth; some because self-deceived, some because they deceive others. Nevertheless, Christ knows who are his, and he will make no mistakes in the day of the great separation.

52. Ministers should not omit to preach the old and familiar truths of the gospel; neither should they fail by prayerful study to develop those new aspects and applications of which will clothe them with fresh life and power to those who hear.

CHAPTER XIV.

SECTION 64.—Notes in Mark.
4 For John said unto him, It is not lawful for thee to have her.  
5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.  
6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.  
7 Whereupon he promised with an oath to give her whatsoever she would ask.  
8 And she, being before instructed of her mother, said, Give me here John the Baptist's head in a charger.  
9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.  
10 And he sent, and beheaded John in the prison.  
11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.  
12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

65. FEEDING OF FIVE THOUSAND.
13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.
14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
16 But Jesus said unto them, They need not depart; give ye them to eat.
17 And they say unto him, We have here but five loaves, and two fishes.
18 He said, Bring them hither to me.
19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.
20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.
21 And they that had eaten were about five thousand men, beside women and children.

66. CHRIST WALKS ON THE SEA.
Mark 6:45-56; John 6:15-21.
22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.
23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.
24 But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary.
25 And in the fourth watch of the

SECTION 65.—Notes in John.


SECTION 66.—Notes in John.

4 Judg. 21:1; 1 Sam. 14:28; Eccl. 5:2. 5 2 Ki. 4:6.
night Jesus went unto them, walking on the sea.

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

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

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

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

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

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

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

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

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

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

68. TRADITIONS OF THE PHARISEES.

Mark 7: 1-23.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6 And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

9 But in vain they do worship thus far driven out of their course by the storm. See Map, p. 27.

PRACTICAL THOUGHTS.

See Mark, Ch. VI.
me, teaching for doctrines the commandments of men.
10 And he called the multitude, and said unto them, Hear, and understand:
11 Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.
12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?
13 But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.
14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
15 Then answered Peter and said unto him, Declare unto us this parable.
16 And Jesus said, Are ye also yet without understanding?
17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draugh?
18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.
19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
20 These are the things which defile a man: but to eat with unwashed hands defileth not a man.

69. THE DAUGHTER OF A SYRUPHENICIAN.
Mark 7: 24–30.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.
23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
25 Then came she and worshiped him, saying, Lord, help me.
26 But he answered and said, It is not meet to take the children’s bread and to cast it to dogs.
27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

70. HEALING OF THE DEAF AND DUMB, AND OTHERS.
Mark 7: 31–37.

29 And Jesus departed from thence, and came nigh unto the sea

SECTION 70.—Notes in Mark.
29–31. Mark records but one of these miracles, viz., the healing of the deaf and dumb man.

PRACTICAL THOUGHTS.
See Mark, Ch. VII.
of Galilee; and went up into a mountain, and sat down there.

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

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

71. Feeding the Four Thousand.

Mark 8: 1-10.

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

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

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XVI.

72. A Sign a Second Time Required.

Mark 8: 11, 13.

The Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red.

3 And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but

SECTION 71. — Notes in Mark.

SECTION 72. — I. Tempting; in order to test him. This was the fourth time the same request had been made. Ch. 12: 38; John 2: 18; 6: 30. — A sign from heaven. The Jews believed that demons and false gods could give signs on earth, but only the true God signs from heaven; hence their challenge to Christ to show them one of the latter.

2. Evening. His crossing to Dal-

manutha was immediately after the feeding of the four thousand (Mark 8: 10); hence it must have now been evening. Probably he pointed to the reddening twilight in the west.

3. Lowering; gloomy. — Signs of the times; e.g., the scepter and lawgiver had departed from Judah; the seventy weeks of Daniel were just at their end; Elijah had come in the person of John the Baptist, etc. His own miracles and teaching were also proofs that he was the Messiah.
the sign of the prophet Jonas. And he left them, and departed.

73. LEAVEN OF THE PHARISEES.
Mark 8: 14–21.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, but of the doctrine of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

75. PETER’S CONFESSION OF CHRIST.

13 When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say of thee that thou art John the Baptist: and some, that thou art the prophet: and some, that thou art Elias; and others, that thou art one of the prophets.

15 But he said, Unto whom then shall I liken thee that great king? And they understood not that word which he spake.

16 Then said Jesus, Are ye also without understanding? Do not ye yet understand, that whatsoever things come of men are unto me naught, but whatsoever things come of heaven?

17 Not that any one hath seen the Father, save he who is from God, he hath seen the Father.

18 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

19 And I know that ye do nothing because ye are ignorance; but because it is the will of God, that all men should be saved.

20 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

SECTION 73.—5. The other side; near Bethsaida. Chap. 8: 18:—Forgotten; showing with what haste they had left. Mark says they had only one loaf in the ship.

SECTION 75.—13. The time was now approaching when Jesus would close his ministry in Galilee, and go up to Jerusalem to be crucified. His work hitherto had been mostly confined to that province, yet it had failed to secure for him any extensive reception as the Messiah by the people. Before, however, he went to Judæa, it was desirable that
14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

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

17 And Jesus answered and said

1 Ps. 2:7; ch. 14:33; Jno. 1:49; Acts 9:20; Heb. 1:2, 5.

his disciples should be more carefully instructed as to the events that were before them, and the nature of the kingdom they were to expect. Hence his retirement with them to this comparatively remote region, that they might have opportunity for private discourse, which could not be obtained amid the crowds that thronged him in Galilee. Cæsarea Philippi was a city about thirty miles north of Caesarea, at the foot of Mt. Hermon, near one of the principal sources of the Jordan. It had been enlarged and adorned by Philip the tetrarch (Luke 3:1), who gave it the name of the Roman emperor. It was called Philippi after himself, to distinguish it from Cæsarea on the Mediterranean coast. Acts 10:1. — Whom do men say? The question seems to have been asked to introduce the conversation following.

14. John the Baptist; i.e. risen from the dead. These probably were the Herodians, or court party. Ch. 22:16; Mark 3:6. — Elias; ch. 17:10, 11; Jno. 1:2. — Jeremias. Jeremiah was accounted by the Jews the most eminent of the ancient prophets. This reply states what were the prevailing opinions of the people. In a few cases the higher character of our Lord had been recognized, and either expressly acknowledged or suggested as possibly true. Ch. 9:27; 12:23; 15:22; Jno. 4:42; 7:26, 31.

16. Peter; in behalf of all the apostles. — The Christ; i.e. the Messiah. — Living; either in contrast with false gods (Acts 14:15); or more probably in the way of emphasis, — ever living, eternal. Alford regards this confession as "bringing out both the human and divine nature of the Lord," the word Christ denoting the former, and Son of God the latter, although he admits that Peter may not have fully understood all that those terms meant.

17. Blessed; i.e. happy, highly favored. — Bar-Jona; son of Jonah. John 1:42. The form of Christ's address to him is like that of his to Christ; and the design, apparently, to teach him humility by reminding him of his earthly extraction and nature. The same appellation was used after his denial of his Lord, when the thrice-repeated inquiry was put to him, "Lovest thou me?" Jno. 21:15-17. — Flesh and blood; i.e. man. — My Father. Christ, though he had received the acknowledgment from others, had not himself asserted his Messiahship in the hearing of the twelve, but had left it to be inferred from his miracles and teaching. Such, however, had been the force of prejudice and worldliness among them, that they were slow to discover their import. This full and clear avowal of Peter, then, so much in advance of all others, he says, was the result of special divine illumination, a distinguishing mark of the favor bestowed on him by God.

18. Peter; i.e. a rock. John 1:42. — Upon this rock; i.e. Peter himself. "He was the first of those foundation stones (Eph. 2:20; Rev. 21:14) on which the living temple of God was built." Alford. He was the first to make this formal confession of his faith in Christ; the first in that mighty multitude of believers who should by the same confession constitute the universal church of the Redeemer. This precedence in time, however, implies no su-
keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

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

76. Christ Foretells his Death.


21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and

suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 1

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: 2 thou art an offense unto me: 3 for thou savorest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disci-
ples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 1

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it. 2

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

est not. You do not regard what is agreeable to God, but what accords with the opinions and wishes of men.

24. Unto his disciples. Mark says he called all the people also. —Come after me; i.e. be my disciple. —His cross; alluding to the Roman custom of compelling a criminal to bear his own cross on the way to crucifixion. Ch. 27:32. —Follow me; i.e. imitate me. Christ doubtless had primary reference in this language to those carnal and worldly expectations which the apostles had in connection with his kingdom.

25. Save his life. The meaning is, Whoever makes it his highest aim to save his life, and for this sacrifices right and duty, shall lose it; but he who, forgetting himself, seeks first to do God's will, shall find all needed good secured to him.

26. Lose his own soul. The original word has the double meaning of life and soul. Luke says, "lose himself or is cast away." This must be more than the loss of the animal life.

27. For. This important passage contains in brief the substance of our Lord's discourse recorded in chapters 24, 25. It is now uttered to be at once an encouragement and an admonition to his hearers. The severe reproof he had given to Peter, the sudden annihilation of all their hopes respecting his anticipated kingdom, the prospect of self-denial and even death, not only for their Master but for themselves, must have caused them disappointment and grief. But "he will not break the bruised reed," and therefore graciously assures them that beyond all this there is a bright reward. Their Master will come to them again in a glory greater than

a man give in exchange for his soul? 3

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

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


3. The divine purposes respecting men and nations are disclosed in the daily course of his providence, and should be read by the thoughtful and devout observer, to bring himself into harmony with them.

12. False doctrine is best opposed by withdrawing from all contact with it.

16. The vital force of Christianity centers in the person of Christ. To receive him rightly in his character and offices, and confess him as such before men, is a gift of divine grace to be sought with devout thankfulness and joy.

18. The church of Christ, amid all the fluctuations and changes of time, is safe. For almost twenty centuries it has withstood the enmity of the world and of Satan, yet is stronger than ever before. Its existence is a continued attestation of the power and faithfulness of its Divine Founder.

19. The inspired teachings of the apostles, both as to doctrines and rites, come to us with Christ's own sanction, and are binding with all the weight of his authority.

23. God's thoughts are not like man's thoughts in regard to much that con-
CHAPTER XVII.

77. THE TRANSFIGURATION.


And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

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

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

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

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

1 Ex. 34: 30; Rev. 1: 16.


Chapter XVII.

Section 77. The event here narrated seems to have been intimately connected in design with the preceding discourse. Christ had there told his disciples of his approaching humiliation and death, to be followed by a second coming in power and glory. For the purpose, therefore, of strengthening their faith under the trials to which it would be subjected, and affording them the most impressive demonstration of what that glory would be, he exhibits before them this wondrous scene of the transfiguration. Incidentally, also, it taught them the harmony of his system with the old dispensation of which Moses and Elijah were the most eminent representatives, and at the same time its superiority to that, the divine voice commanding them to hear him alone, as henceforth their only authoritative teacher. It may have been designed further as a preparation of Jesus himself to enter upon the last stage of his ministry, which in a few months was to bring him to Gethsemane and Calvary; giving him the renewed assurance of his Father’s love, and a glimpse of “the glory that should follow.” 1 Pet. 1: 11. Compare Luke 22: 43; John 17: 1.

1. Six days. Luke says (9: 28) “about an eight days.” The latter may have included both the day from and the day to which the reckoning was made.—A high mountain. Probably one of the peaks of Mt. Hermon near Cæsarea. Ch. 16: 13.

2. Transfigured; changed in appearance. — His face. Compare Dan. 7: 9; Rev. 1: 13, 14.

3. Talking. Luke says the subject was “his decease which he should accomplish in Jerusalem.”

4. Answered Peter. The three apostles had been asleep (Luke), or, as some think, heavy with drowsiness, and were awakened by the light. It appears probable from this that the event occurred in the night; a supposition corroborated by the fact that Jesus had gone up on the mountain, as he was wont, for prayer, spending all night in the exercise. Ch. 14: 23; Luke 6: 12. Also that they did not return from the mountain till the next day. Luke 9: 37. Pe-
6 And when the disciples heard it, they fell on their face, and were sore afraid.

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

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

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

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

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

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

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

78. Healing of a Demoniaca


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

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

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

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

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

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

20 And Jesus said unto them, Because of your unbelief: for 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; and nothing shall be impossible unto you.

21 Howbeit, this kind goeth not out but by prayer and fasting.

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1 Dan. 10:10, 18; Rev. 1:17. 2 Ch. 16:21. 3 Ch. 21:21; Mark 11:23; Luke 17:6

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5. Bright cloud; the symbol of God's presence. Ex. 13:21; 1 Ki. 8:10; Psalm 104:3; Ezek. 1:4; Ch. 24:30. - Hear ye him. Compare Heb. 1:2.

9. Charged them. The other apostles, and much more the people generally, were wholly unprepared to receive such a statement. It would be likely to excite their envy, revive their carnal expectations, and give new occasion for the enemies of Christ to plot against him. Mark says that they "questioned one with another what the rising from the dead should mean." Probably they had still no idea of Christ's literal death or resurrection, but anticipated some act of peculiar suffering, to be followed by supernatural glory.

10. Elias. This question was suggested by the vision of the prophet they had just had. Why do the scribes say that Elias must come before thee? He has, in fact, come after.
79. Christ a second time Foretells his Death.
22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:
23 And they shall kill him, and the third day he shall be raised again.1 And they were exceeding sorry.

80. The Tribute Money.
Only in Matthew.
24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?
25 He saith, Yes. And when he

1 Ch. 20: 17; Mark 8: 31; 10: 34; Luke 18: 33.

12. Is come already. Note ch. 11: 14. — Knew him not; i.e. in his true character and office. — Listed; an old English word signifying wished.

SECTION 78. — Notes in Mark.
SECTION 79. — Notes in Mark.

SECTION 80. — 24. Tribute money. This was a sum annually paid by all the male Jews of the age of twenty and upward, for the support of the temple and its service. Ex. 30: 13; 2 Ki. 12: 4; 2 Chron. 24: 6-9. The amount was a half shekel, or the Greek didrachma, equivalent to about 25 cents. The payment, unlike civil taxes, was not compulsory, though considered as obligatory by all good Israelites.
25. Prevented him; i.e. anticipated any statement from Peter; he spoke first. — Strangers; all who are not of their families.
26. The children free; the taxes, being laid for the support of the king and his family, are not of course to be exacted of them. The meaning is, You have just acknowledged me to be the Messiah, the Son of the living God, to whom belong both the temple and its service. Why, then, were you so forward to say that this tribute is to be paid by me? By your own confession I ought

was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?
26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.
27 Notwithstanding, lest we should offend them,2 go thou to the sea, and cast a hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.


to be exempt. — This was another and striking way of re-affirming his own divine character, in its practical applications.
27. Notwithstanding; lest, however, they should say we despise the temple and its services, I will pay the demand under protest, but it shall be in such a manner as shall yet again confirm my divine right. — Piece of money; Gr. a stater, equivalent to a shekel, or two didrachmas; sufficient, therefore, for both himself and Peter.

PRACTICAL THOUGHTS.
2. The manifested glory of Christ should strengthen the faith of his people. Long after his transfiguration Peter referred to it for confirmation of the word he had preached (2 Pet. 1: 16); and in all ages it has served to sustain Christians in their trials, and fix their hopes more intently on the greater glories of his presence above. The glory of Christ is the pattern and pledge of the glory of his people. Phil. 3: 12; 1 Jno. 3: 2.
3. There is a unity of spirit and a fellowship in Christ between the saints of the old dispensation and the new; between the church triumphant in heaven and the church militant on earth.
4. Peter's ready recognition of Moses and Elias, who had been in glory, the
CHAPTER XVIII.

81. Contention as to who shall be Greatest.


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

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

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

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

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

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

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

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 The true reformer is the true conservative, bringing men back to those immutable principles of righteousness, from which the race have so frequently and so fatally departed.

12-23. Notes in Mark.

25. Too great haste in undertaking what seems to be duty is sometimes as reprehensible as too great dilatoriness.

27. We are to avoid the appearance of evil. A large-hearted conscientiousness will abridge its own liberty, and forbear to assert its rights, if by so doing dishonor is averted from the cause of truth.

CHAPTER XVIII.

SECTION 81. — This discourse grew out of the dispute which the Twelve had had as to precedence in Christ's kingdom. That dispute took place while they were on their way to Capernaum (Mark 9:34), and before the payment of the tribute money.


3. Converted; i.e. turned from your worldly and ambitious spirit to the humility of a child. — Not enter; not only shall not be greatest, but shall not even be in that kingdom at all.

6. Little ones; primarily, children; then all who are weak, gentle, or lowly, especially as disciples of Christ.

Verses 10-35 are in Matthew only.

10. Despise not; do not treat them with contempt, as inferior in knowledge or condition. — Their angels; who guard...
11 For the Son of man is come to save that which was lost.  
12 How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?  
13 And if so be that he find it, verily I say unto you, he rejoiceth more of that one sheep, than of the ninety and nine which went not astray.  
14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.  
15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.  
17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.  
18 Verily, I say unto you, WHATSOEVER YE SHALL BIND ON EARTH SHALL BE BOUND IN HEAVEN; AND WHATSOEVER YE SHALL LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN.  
19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.  
20 For where two or three are

3 Lev. 19: 17.  
4 Jaa. 5: 20.  
5 2 Cor. 13: 1.  
6 Rom. 16: 17.  
7 Ch. 16: 19; Jno. 20: 23.  
8 Acts 15: 25-21; 2 Cor. 2: 10.  
9 Mark 11: 24; Jno. 16: 24; 1 Jno. 5: 14.

and minister unto them. Ps. 34: 7; 91: 11; Heb. 1: 14. "The phrase, 'I say unto you,' as in Luke 15: 7, 10, is an introduction to a revelation of some previously unknown fact in the spiritual world." Alford. — Behold the face; implying the highest rank, as those who are always in the divine presence. Compare 1 Ki. 10: 8; 2 Ki. 25: 19; Luke 1: 19. The thought is, You are not to despise those whom the highest angels are appointed to watch over and to serve.  
11. This is another reason; even Christ himself, the Lord of angels, came to seek and save the lost, among whom are these.  
14. Your Father; the completion of the climax. Do not despise my little ones, for they have the sympathy and care of angels, of myself, and of the Father.  
15. Moreover. It must be remembered that the subject of this discourse is offenses. Thus far Christ has spoken of causing offenses to others; he now considers the other side of the subject, receiving offenses. What must be our deportment under them? — Thy brother; a fellow-disciple of Christ. Christians are alike sons of God. Hos. 1: 10; John 1: 12; Rom. 8: 14; 1 Jno. 3: 1. They are therefore mutually brethren. — Tell him; literally, convince him. — Gained; i.e. regained him. Some understand this in the higher sense, — Thou hast gained him spiritually; i.e. hast saved his soul. Compare 1 Cor. 9: 19; Jas. 5: 20.  
16. Two or three; the offending brother himself being one. The law required the testimony of at least two witnesses to substantiate an accusation. Deut. 19: 15.  
17. The church; the local body of believers. — A heathen man; i.e. as one who is not a brother. Compare 1 Cor. 5: 11; 2 Thess. 3: 14, 15.  
18. Ye shall bind; your action in the case, taken in accordance with these directions and with the right spirit, shall be approved and confirmed by God, the supreme King and Judge of all men.
gathered together in my name, there am I in the midst of them.\textsuperscript{1}

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?\textsuperscript{2}

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshiped him, saying,

\textsuperscript{1}Ch. 28:20; Jno. 20:19; 1 Cor. 5:4.

19. If two of you; not only shall the concurrent testimony of two or three witnesses be accepted as true, but their concurrent requests shall be heard and granted. This is Christ's declaration of the value of agreement among his people, assuming that such perfect accord must proceed from the teachings of God's Spirit, and therefore be in harmony with his will. Like all other promises, however, this is to be taken only with said presumption understood. An agreement not of the Spirit, but of self-seeking and worldliness, will not only not be accepted, but will receive Christ's rebuke. Compare Mark 10:35-40.

20. In my name; as my disciples, to promote my kingdom.—There am I; to sanction their assembling, to aid their consultations, and to confirm and bless their proceedings.

21. How oft. The preceding directions imply that the offending brother, if recovered from his error, is to be forgiven. Peter naturally inquires how

Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O

\textsuperscript{2}Col. 3:13. \textsuperscript{3}Rom. 14:12.

often this must be done toward the same individual. The Jewish rabbins limited the duty to three times, referring to Job 33:29 (margin); Amos 1:3; 2:6; but the apostle with greater liberality suggests seven times,—the number symbolic of fullness and completion. Compare Lev. 26:28; Prov. 24:16.

22. Seventy times seven; perhaps in reference to Gen. 4:24. The expression, of course, stands for an indefinite number; forgive as often as he repents.

24. Ten thousand talents. The silver talent is ordinarily computed to have been worth $1505.624. The debt, therefore, exceeded fifteen millions of dollars, a sum which only some viceroy or other high officer of state could have owed.

25. To be sold; according to the law of Moses. Ex. 22:3; Lev. 25:39; 2 Ki. 4:1. This law, however, permitted the sale to continue only till the year of jubilee.

26. Worshiped; paid him the usual reverence offered to a superior.
thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from

1 Luke 19: 22; Eph. 4: 32.

28. A hundred pence. Gr. denarii; equal to $13.75.
31. Very sorry; literally, they grieved exceedingly.
34. Tormentors. "Among the ancient Romans, there were certain legal tortures, as a heavy chain and a system of half-starvation, which the creditor might apply to his debtor, for bringing him to terms." Schaff, note in Lange.
35. So likewise. We are not to press the application too far, and find a parallel for every unimportant circumstance introduced for the purpose of giving completeness to the parable. The meaning is similar to that of ch. 6: 15, and something more: that God will not only not forgive those who refuse forgiveness to others, but will positively punish them for this, as a new and aggravated offense. — From your hearts; the forgiveness must be more than formal, it must be sincere and hearty.

PRACTICAL THOUGHTS.

10. The fact of angel guardianship over his "little ones" is substantiated by Christ's express testimony. Like all similar matters relating to the invisible world, there is a careful reticence as to particulars, but enough is made known to awaken our deep interest and fervent gratitude.
15. The directions here given constitute Christ's law of reconciliation. They are imperative on all who claim to be his people, and, if obeyed, would bring to a safe and speedy conclusion all difficulties among them.

CHAPTER XIX.

96. Christ's Departure into Peræa.


And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa, beyond Jordan:

17. There is no warrant for any other than spiritual penalties in the administration of ecclesiastical discipline; and their object in all cases should be not punishment but reformation.
18. Such discipline, according to the law of Christ, has the divine sanction and confirmation.
19, 20. The promise that Christ will be in the assemblies of his people is their encouragement to united prayer. No other gathering on earth is graced with such a presence, and none should have such attractions for all who truly love him.
22. Implacable resentments are forbidden to all who hope for forgiveness for themselves.
31. The faithful friends and servants of God grieve over the wrongs of the sinful world, and rejoice with holy indignation at the just judgments of heaven upon the wicked.
34. How hopeless the final condition of those who reject the atonement of Christ! Remanded from the jurisdiction of grace, they must abide under the sentence of the law till they have satisfied the last requirements of justice. Let them even now set about meeting the first of those demands, and they will then attain some conception of the irretrievable bankruptcy of the soul in the prison-house of eternity.

CHAPTER XIX.

2 And great multitudes followed him; and he healed them there.

106. Precepts respecting Divorce.

Mark 10: 2-12.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more made them one; let not man presume to make them two.

8. Hardness of your hearts. Such was the perversity of the Jews, which was strengthened by the grossness of those times and the customs of surrounding nations, that they absolutely would not obey the law as originally given. For the sake, then, of the injured party, and to regulate and limit what the law was powerless altogether to prevent, Moses enacted that when a divorce took place, the reason of the separation should be formally stated in a bill or writing of divorcement. This the rabbins had perverted into an approval of the separation itself. — Not so; this was not in accordance with the original design and law of marriage, which forbade the separation at all, except in a single case.

9. I say; I now re-enact the original law. — For fornication. That which is so termed in the case of single persons is adultery in those who are married. The act is the same in either case. — Her which is put away; i. e. though herself suffering from the wrong, she is not released from the law. Mark adds, "And if a woman put away her husband and be married to another, she comitteth adultery." That is, separation but for that one crime is absolutely

\footnotesize{1 Ch. 12: 15. 2 Isa. 50: 1; Mal. 2: 15. 3 Gen. 2: 24; Eph. 5: 31.}

\footnotesize{4 Mal. 2: 16; Rom. 7: 2; 1 Cor. 7: 10. 5 Deut. 24: 1. 6 Ch. 5: 32; Luke 16: 18.}
10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.\(^1\)

11 But he said unto them, All men can not receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake.\(^2\) He that is able to receive it, let him receive it.


13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed hence.

108. The Rich Young Ruler.—The Parable of the Laborers.


16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?\(^3\)

17 And he said unto him, Why callest thou me good? there is none disqualified for marriage; 2. Those who by physical deprivation or compulsion are not permitted to marry; and, 3. Those who for the sake of greater usefulness have devoted themselves to an unmarried life. Commonly the word is applied only to persons of the second class. They were often appointed to high office in Eastern courts, as in the case of the grandee in the service of Candace, queen of Ethiopia. Acts 8:27.

—**Able to receive it;** i.e. the sentiment that a single life is for himself needful or expedient. —**Let him;** he is permitted to do so.

**SECTION 107.** — 13. Put his hands. The practice of laying hands upon children and invoking a blessing in their behalf was very ancient. Gen. 48:14.

—**Rebuked them;** probably with the idea that they were annoying their Master, and interrupting his more important work.

14. Of such; i.e. of those who are humble and teachable; the childlike in spirit. —**Kingdom of heaven;** subjects in the Messiah's kingdom. Note ch. 18:3.

**SECTION 108.** — 16. One came. Luke says he was a ruler; Mark, that he came

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\(^1\) Prov. 19:13; 21:9, 19.  \(^2\) 1 Cor. 7:32.  \(^3\) Ch. 18:5; Luke 10:25.
good but one, that is, God: but if thou wilt enter into life, keep the commandments.\(^1\)

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.\(^2\)

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou running and kneeled before Christ. He can hardly have been one of the Pharisees who had just been tempting him (ver. 3), for his spirit was reverent and earnest, and he awakened the kindly regard of Jesus.

17. Callest thou. The young ruler evidently regarded Christ simply as a human teacher, and yet gave him the epithet of “Good.” This Christ reproved; God only should have that title. He does not mean that he is not good, or to disclaim divinity, but to rebuke the practice which prevailed of giving to men the appellations belonging to God alone. Compare ch. 23:7-10; Luke 22:25. Some manuscripts contain a somewhat different reading of this verse: “Why do you ask me concerning the good? One is the good.” That is, your question is needless; as there is but one good being, so there is but one good thing to do, viz., his will, as recorded in the commandments.

18. Which; literally, of what kind? Christ’s answer specifies what sort he referred to without attempting a complete enumeration. It is noticeable that he mentions only those of the second table of the law; “as hypocrites often affect to keep the commands of the first table, the second furnishes the best test.” Calvin. Compare Rom. 13:9; Jas. 2:8.

20. Have I kept. Not uttered boastfully, but with the evident sincerity of hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.\(^4\)

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily, I say unto you, That a rich man\(^6\) shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it,

21. Be perfect; if you would be perfectly fitted for heaven. — Sell. Doubtless our Lord saw that he had unconsciously made his riches his idol, and this command, therefore, was designed to show him that he had not kept the first table of the law at all, and yet very imperfectly the second. — Treasure in heaven. Compare ch. 6:19-21; Jno. 6:27.

22. Sorrowful; showing his mental struggle between the desire of salvation and the love of the world.

23. Hardly; with difficulty. Mark adds that when the disciples expressed their surprise at this declaration, Christ repeated it in other language: “How hard is it for them that trust in riches;” which doubtless gives the true meaning of the Saviour. It is not that a man is rich, but that he sets his heart upon his riches, making them his idol or holding them only for himself, that endangers his soul.

24. A camel; a proverbial expression showing that the thing is, humanly speaking, impossible. Similar sayings are found in the Talmud, in which the elephant is named instead of the camel.

25. Can be saved. The reasoning seems to be: If the rich can not be
28 And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, (Palingenesia), the Restitution of all things (Acts 3:21), the new heavens and the new earth. Isa. 65:17. — When the Son of man. This is added to explain the time more definitely. Christ ascended to his throne of glory shortly after his resurrection. Acts 2:33, 35; 7:55; Eph. 1:20-22. Notes ch. 25:31-46. — Sit on twelve thrones. Before his ascension Christ invested his apostles with plenary power for the establishment of his church, and for its instruction and government according to the directions he had given them. Ch. 28:19, 20; Jno. 20:21-23. This, in the figurative language of prophecy, was setting them on thrones, from which they were to reign as participants in Christ's supreme administration over his church. In every age since then, the inspired words of Matthew, and John, and Peter, and James, and Paul, have been law and judgment for all who have recognized the authority of the New Testament. Nor can we doubt that in heaven they enjoy a similar pre-eminence among the redeemed, being made sharers in the glory of their Lord, and in the triumphs of that kingdom which they had founded in his name. — Judging; here in the sense of ruling (Lange, Grotius, Kuinoel). Jno. 5:22-27. It is also true, however, that the teachings and miracles of the apostles do condemn those who refused to receive them. Rom. 2:16. — The twelve tribes; these standing for the whole body of believers.

29. A hundred-fold. Mark and Luke add: "in this time." His earthly enjoyment shall be a hundred-fold increased. — Shall inherit; i.e. in heaven.
dren, or lands, for my name’s sake, shall receive a hundred-fold, and shall inherit everlasting life.

30 But many that are first shall be last, and the last shall be first.¹

CHAPTER XX.

 För the kingdom of heaven is like unto a man that is a

¹ Ch. 20:16; 21:31; Gal. 5:7; Heb. 4:1.

30. First. To these promises, made to the apostles and others who had forsaken all for him, Christ appends a caution. Let them not suppose that rewards in his kingdom were compensation for service rendered; they are of grace, not of debt. Man at best is a sinner, deserving only condemnation. Eternal life is the gift of God. Rom. 6:23. It is to illustrate this truth that the parable of the laborers in the vineyard was given, which should not have been separated from this chapter.

PRACTICAL THOUGHTS.

5. The law of marriage is coeval with creation, and is founded in the very constitution of man. Its violation is not only the transgression of a positive statute, but a crime against human nature.

6-9. All human enactments which undertake to sever the marriage tie, except for the one cause specified by our Lord, assume to do what he has expressly forbidden, and must be morally void.

8. God’s permission of wrong must not be construed as his approval of it.

14. How many millions of hearts have melted in gratitude for those sweet words of our Lord which assure us of his tender interest in little children! How have they allayed the parental anxieties that gather around the foreseen dangers of youth, and bound up broken hearts that lay crushed under the stroke of bereavement! How have they won the timid confidence and love of the little ones themselves, and called them to a home with him in heaven!

20. The most exemplary outward morality is alone not enough for salvation. Though it perfectly discharges householder, which went out early in the morning to hire laborers into his vineyard.²

2 And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye

² Song of Sol. 8:11.

all known duty to man, it may wholly neglect every duty to God. To every one who complacently regards his blameless life as a sufficient guaranty of heaven, the solemn admonition of Jesus is still addressed, “One thing thou lackest!”

24. It is not the absolute amount which a man possesses that makes him, in the sense of the Saviour, a “rich man;” it is rather the state of his affections in respect to his riches. Shillings may be made idols of as well as dollars; the scanty savings of the daily laborer, as truly as the inherited thousands of the wealthy. It is when the world, be it much or little, gets into the heart, that entrance into Christ’s kingdom becomes like the needle’s eye to the camel.

29. Sacrifice for Christ’s sake will not fail of its reward. Every beloved object relinquished from love to him, becomes henceforth hallowed with celestial glory; a treasure laid up for eternity. It is the heart which has been most thoroughly emptied of earthly good that has in it most room for Christ, and the blessedness which flows from his divine presence.

CHAPTER XX.

1. Householder; the master of a family.

2. A penny; Gr. denarius. This was a Roman silver coin equivalent to the Greek drachma, of the value of 13½ cents. Ch. 22:20. It was the usual wages for a day’s labor.

3. Third hour; nine o’clock. A. M. — The market-place; the chief place of public resort in an eastern city. Note Mark 7:4.
also into the vineyard; and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 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? ¹

7 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.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire,² beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? ³ Is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

109. Christ a third time foretells his death.


17 And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem: and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death.

⁶Rom. 9:15-24. ¹Deut. 15:9; ch. 6:23.
⁷Ch. 22:14; 2 Thess. 2:13. ⁸Ch. 16:21; 17:22, 23.

ch. 19:30. — Few chosen; few of the many who were called will exhibit that humility and renunciation of all self-righteousness which will prove that they are God's elect ones.

SECTION 109. — 17. Apart; by themselves for private instruction.


19. The Gentiles; the Roman governor and soldiers. — Shall rise. Luke says "they understood none of these things." The literal signification of his language they doubtless deemed to be impossible, and what else it could mean they did not know.
19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

110. THE AMBITIOUS REQUEST OF JAMES AND JOHN.
Mark 10: 35-45.

20 Then came to him the mother of Zebedee's children, with her sons, worshiping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister;

1 Jas. 4: 3.

SECTION 110. — 20. The mother; Salome. Compare ch. 27: 56; Mark 15: 40. The children were James and John. Ch. 10: 2. — Worshiping; the usual reverential salutation. — Desiring. Mark says the sons made the request; but it was doubtless done through their mother. Their desires had evidently been kindled by a carnal understanding of Christ's promise in ch. 19: 28.

21. May sit. To sit next to the monarch was regarded as the highest honor. 1 Ki. 2: 19; Ps. 45: 9; 110: 1. They supposed Christ's kingdom was about to appear (Luke 19: 11), and, having been heretofore admitted to special intimacy with him, are emboldened to think he may give them the first places at his court.

22. Know not. You know not what your request involves, viz., that you may suffer as I must suffer. Are you ready for that? — The cup; a frequent image in the Scriptures for joy or sorrow. It here denotes the sufferings which were before Christ. Ch. 26: 39, 42. The implication is that none should aspire to eminent rewards who had not shown their fitness for them by sharing in his woes. — The baptism. Note Luke 12: 50. — We are able. The language of the earnest and self-confident 'sons of thunder.'

23. Ye shall. This was literally fulfilled in their experience. James was one of the first martyrs (Acts 12: 2), and John suffered repeated persecutions, including stripes and banishment. Rev. 1: 9. — But—for whom. The words in italic are not in the original, and were better omitted. These honors are not mine to bestow at pleasure on my favorites, but on those only for whom they are prepared. Christ does not mean that he as Judge is not to distribute the final awards to his people, but that it is to be done only in accordance with the divine plan of salvation, and the will of his Father.

24. Indignation. They regarded this as a clandestine attempt to deprive the rest of their equal share in the honors of the new kingdom. In this they betrayed the same ambitious spirit as that which they censured.

25. Exercise dominion; literally, lord
27 And whosoever will be chief among you, let him be your servant: 

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

11. Healing of Two Blind Men.

29 And as they departed from Jericho, a great multitude followed him.
30 And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried it over, domineer.—Authority; oppressive power. The harsh tyranny of heathen kings and chieftains has been noted in all ages.

26. Minister; servant.
27. Servant; literally, slave.
28. A ransom; literally, release-money; that which is paid to purchase deliverance from captivity or death. See references.—For; strictly, instead of.
Many; as contrasted with the one life of Christ.

SECTION 11. — 29. Jericho. Note Luke 19:1. — Departed from. Luke says it was “as he was come nigh to Jericho.” Robinson and others suggest that the original word translated to come nigh, also means to be nigh, simply (compare Phil. 2:30); hence they understand the fact to be that the miracle took place as Matthew and Mark say, when departing from Jericho, but while they were yet near to the city. Crosby thinks that they were sitting by the wayside both when Jesus entered and when he left Jericho by the same route, and that Luke associates the miracle with the first time Jesus saw them, though in reality it was at the second.

30. Two blind men. The other evangelists mention but one, perhaps because he was much more conspicuous than his companion. Mark says his name out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?
33 They say unto him, Lord, that our eyes may be opened.
34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

was Bar-Timaüs, i.e. the son of Timeüs. —Sitting; to receive alms from the passers-by. —Son of David; a recognition of Christ’s Messiahship. Ch. 1:1; 22:42.
31. Rebuked them; not willing that Jesus should be annoyed by such persons.
34. Followed him. Luke adds that all who saw the miracle gave praise unto God.

PRACTICAL THOUGHTS.
1. Christians are called to be laborers in God’s vineyard, not that they may find there repose, or seek only spiritual enjoyment. He has a work for them to do, and they are to devote to it all their powers and efforts until the evening arrives and they are summoned to their reward.
12. We should be careful not to pervert this parable so as to make it teach that he who spends the best part of his life in sin, giving to God only its last hour, will share an equal reward with him who has served faithfully all his days. Against this inference Christ expressly guarded, by making it the reason why those called at the eleventh hour had not engaged sooner, that no man had hired them. No sinner in his old age can say this. The sole point enforced is that eternal life is a gift, not
CHAPTER XXI.

115. CHRIST'S PUBLIC ENTRY INTO JERUSALEM.


And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass and the colt, and put on them their clothes; and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

9 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

wages. Divine grace may bestow it on the least deserving as well as on the most deserving. Elsewhere it is abundantly taught that the happiness of heaven, while wholly a gratuity, will still be proportioned to the fidelity and diligence exhibited here. Ch. 25:14-30; 2 Cor. 9:6.

16. This parable affords encouragement to those who have reached their eleventh hour, to engage at once in the service of Christ. The call is still extended to them, and the gracious reward is sure. Those, too, who are conscious that they have never done and never can do but little, may find comfort in the assurance that that little, if the best they can render, is well appreciated by Him whom they serve.

21. The ambition and the selfishness of the two disciples and their mother appear in darker hues for the circumstances in which they were displayed. Their Lord had just announced his approaching sufferings and death, yet, instead of gathering around him with their sympathy, they can think of nothing but their own worldly aggrandizement. It is hard to say, often, which is greater, the imperfections of good men, or the patience of the Saviour in bearing with and forgiving them.

22. Many of our prayers doubtless fail of an answer for the same reason that Salome's did,—that we know not what we ask. We seek things impossible or inconsistent with the highest good. Our true confidence in prayer should be that if we ask anything according to his will he heareth us. 1 Jno. 5:14.

26. The highest eminence in Christ's kingdom consists in serving, not in ruling.

28. Christ's death was both vicarious and expiatory. It was in our stead, and was the purchase of our deliverance from the curse of the law we had broken. Its efficacy is precisely as the value of the price paid. It is worthy of the most unbounded confidence of the greatest sinner.

31. It was not only the faith, but the earnestness of the blind men that obtained for them the blessing sought. They would not be deterred by rebukes nor by fear; they believed Christ could heal them, and they were resolved to secure his favor. In like manner, many who desire to be saved would find Christ at once, if they would seek him with equal earnestness; and many fail entirely because of their irresolution and sluggishness.
name of the Lord: Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

116. The Temple Cleansed.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

(115. Continued.)

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went

out of the city into Bethany, and he lodged there.

117. The Barren Fig-Tree.
Mark 11: 12-14, 20-25.

18 Now, in the morning, as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marveled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

118. Christ’s Authority Questioned.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one

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1 Isa. 56: 7. 2 Jer. 7: 11. 3 Ps. 8: 2. 4 Rom. 4: 24 Jas. 1: 6.

CHAPTER XXI.

SECTION 115. — Notes in Mark.

SECTION 116. — Notes in Mark.

SECTION 117. — Notes in Mark.

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8: Cor. 13: 2. 6 Ch. 7: 7; Luke 11: 9; Jas. 5: 16; 1 Jno. 3: 22; 5: 14. 7 Acts 4: 7.

20. Saw it. This was the next day after the cursing of the fig-tree, and the second after his arrival.

SECTION 118.—Notes in Mark.
thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.

27 And they answered Jesus, and said, We can not tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him.

119. Parable of the Wicked Husbandmen.


33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants much approve.” Alford. — Repented not; i.e. as the elder son in this parable. Nothing could more effectually stop the mouths of Christ’s adversaries than this parable, or more forcibly convict them of their sins. The next two are prophetic of the future.

Section 119. — This parable seems to have been constructed upon the basis of that given in Isa. 5:1-7, and from its resemblance to that, as well as its obvious import, could not fail of being understood as intended by Christ for the Jews of his time.

33. Hedged it; built a fence. — Wine press. The wine press in Palestine was usually made of stone, and often hewn out of the solid rock. It consisted of two vats or troughs; an upper one in which the grapes were trodden, and a lower one which received the juice flowing into it. The latter was often...
to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same has become the head of


under ground, for the purpose of keeping the wine cool.—A tower; for the protection of the crops against animals and thieves. The keeper of the vineyard lodged in it.—Far country. This seems to be added to explain why he rented it. The vineyard represents the Jewish nation, which God had established and protected, and from which he had a right to expect the fruits of gratitude and obedience.

34. His servants; representing the prophets, who called the nation to repentance and the service of Jehovah.

35. Beat—killed, etc. 2 Chron. 36:16; ch. 5:12; 23:34, 37; Acts 7:52; Heb. 11:36, 37.

36. Other servants. The prophets were sent, generation after generation, in increased numbers and weight of character; and, although sometimes effecting temporary reforms, they were almost uniformly rejected and maltreated.

37. His Son; Christ himself.—Will reverence; not spoken as a prediction of what was foreseen to be a fact, but as what might reasonably be expected.

38. Among themselves; a deliberate plot against his life, such as the priests and scribes had been concocting against Jesus. Luke 19:47.—Let us seize. The owner being absent, and his son dead, they imagine that they will find none to interfere with them in holding the vineyard without paying the rent.

40. What will he do? An appeal to their own consciences to say what ought to be done.

41. They say. Mark and Luke represent Christ himself as answering thus. But it is probable that they had given the reply first, perhaps not perceiving its application, and that Jesus repeated it after them with a tone or gesture which would show that they had pronounced sentence upon themselves. Luke adds that the Jews, on perceiving this, exclaimed in horror, “God forbid!”

41. Other husbandmen; the Gentiles. Compare Rom. 11:11-25. Not that these will always render what was due. This and many other points in the parable must not be pressed too literally. It must be interpreted as a whole.
the corner: this is the Lord’s doing, and it is marvelous in our
eyes?

43 Therefore say I unto you, The
kingdom of God shall be taken from
you,1 and given to a nation bringing
forth the fruits thereof.

44 And whosoever shall fall on
this stone, shall be broken:2 but
on whomsoever it shall fall, it will
grind him to powder.3

45 And when the chief priests and
Pharisees had heard his parables,
they perceived that he spake of
them.

1Ch. 8:12. 2Is. 8:14. 3Ps. 2:9; Isa. 60:12.

with reference to the object in view,
many of the particulars being introduced
simply to give effect and completeness
to the description.

42. Jesus saith; in reply to their
exclamation, God forbid! Luke says,
he beheld them; i.e. he looked at them
earnestly and solemnly, to impress them
the more deeply with what he was about
to say. — The Scriptures. Ps. 118:22.
This is a prediction of the rejection of
the Messiah. — Head of the corner; the
massive corner-stone on which the spirit-
ual edifice of God is to rest. Compare
Eph. 2:20–22. — The Lord’s doing;
this corner-stone, literally, is from the
Lord, and it is a marvelous one; refer-
ing to its costliness and beauty. Com-
pare Song of Sol. 5:10.

43. Taken from you; repeating their
own sentence against the wicked hus-
bandmen. — A nation; i.e. to a people
gathered out of the Gentile world. Acts

44. Shall fall; whosoever shall stum-
ble through unbelief over this rejected
stone — i.e. at my claims as Messiah —
shall receive hurt. — It shall fall; they
who by opposing God’s will array the
power of the Son against them. Com-
pare Ps. 2:9, 12. — To powder; utterly
crush him.

46. They sought; they were so
much exasperated at his pointed and
telling expositions of their wickedness
that they would have inflicted personal
violence on the spot if they had dared.

46 But when they sought to lay
hands on him, they feared the multi-
tude, because they took him for a
prophet.4

CHAPTER XXII.

190. PARABLE OF THE WEDDING
SUPPER.

Only in Matthew.

A ND Jesus answered and spake
unto them again by parables,
and said,

2 The kingdom of heaven is like
unto a certain king, which made a
marriage for his son,

4Luke 7:16; Jno. 7:40.

— A prophet; a divinely authorized
teacher.

PRACTICAL THOUGHTS.

1–27. See in Mark.
29. It is not profession alone, nor per-
formance alone, that God requires, but
profession and performance. It is bet-
ter, indeed, to have the latter, if there
can be but one, but to have both is best
of all.
31. Outward acts of wrong are often
less effective in hardening the heart and
barring it against the Spirit of God than
unbelief and hatred of the truth.
33. God has done all to secure the
salvation of men which, consistently
with the highest wisdom and goodness,
it was possible for him to do. Isa. 5:4.
34. The service which he requires
of his creatures is a reasonable service.
It is not what they are unable to render
or he has no right to demand, but the
proper use of those powers and oppor-
tunities which he has freely given them.
35. Abuse of God’s ministers be-
cause of their character or faithfulness,
is a gross insult to Him who sent them,
and who has promised to be with them
always, even unto the end of the world.
Ch. 28:20.
44. The person and work of Christ
are a fixed fact in the world’s history,
the corner-stone of God’s plan of salva-
tion for men. The believer accepts and
builds upon it; the skeptic blindly stum-
3 And sent forth his servants to call them that were bidden to the wedding; and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise.

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those that had bidden him.

1 Prov. 9:2. 2 Gen. 25:34; Rom. 2:4; Heb. 2:3.

CHAPTER XXII.

SECTION 120. This parable resembles that recorded Luke 14:16-24; but the numerous points of difference between them render it evident that they are not the same. — Jesus answered; not to any recorded words of his adversaries, but to their attempts to seize him.

2 A certain king; i.e. God the Father. — His son; Christ. — A marriage; i.e. a wedding festival. The occasion is the consummation of the union between Christ and his church. Ps. 45; Eph. 5:25-27; Rev. 19:9.

3 Sent forth. This was Eastern usage. The guests were invited some days before the feast, and at the appointed time servants were sent to conduct them thither. Compare Esther 5:8, with 6:14. — Them that were bidden; i.e. the Jewish people. Through a long course of years they had received God's invitations by the prophets, and now, as the wedding draws nigh, they are again summoned by John and the apostles to hasten to the appointed festivities.

4 My dinner; the noon meal, with which the course of marriage festivities began. Meyer. — Oxen and fatlings; denoting that the time has fully arrived.

5 Made light of it; treated it as unworthy of notice.

6 Slew them. It has been objected that it was unnatural to represent a simple invitation to a wedding as having provoked such treatment of the messengers. But it must be remembered that these were subjects of the king, and in revolt against him, and that in this way they expressed their enmity to him, who was seeking their return to allegiance.

7 His armies. All earthly forces belong to God; the Roman armies as well as the hosts of his angels. This is a fearful prediction of the approaching destruction of Jerusalem and the Jewish state. It is not to be understood that the festivities were suspended while the king was thus punishing his enemies. The event is simply anticipated in the narrative to complete what was to be said of them.

8 Worthy; suitable, befitting.

9 Highways; not the country roads, but the squares and street-crossings which were places of public resort.

10 Bad and good; i.e. of every sort. Compare ch. 13:47. This is a prediction of the calling of the Gentiles.

11 Wedding garment. Eastern kings...
how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.


15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent 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 men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image, and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God, the things that are God's.

22 When they had heard these words, they marveled, and left him, and went their way.


were accustomed to present to their favorites changes of garments, especially on festive occasions. Gen. 45:22; 1 Sam. 18:4; Dan. 5:7. To refuse this, would be not only a violation of decorum, but a gross insult to the entertainer.

13. Outer darkness; i.e. the gloom of the outward night, contrasted with the light and warmth of the palace. Weeping; there will the excluded man bewail his folly and shame.

14. Chosen; literally, elect; selected to be the guests and friends of the king.

Section 131. — 15. In his talk; rather, with a word.

16. Their disciples. Probably young men, pupils in their schools, who might without awaking suspicion take the attitude of inquirers. Herodians. Note Mark 3:6. They were to a large extent the aspiring young men of the country, who courted the favor of Herod.

17. Give tribute; the annual poll-tax levied by the Roman emperor. This was a matter of fierce dispute at this time, the Herodians holding the affirmative, and the fanatical Pharisees, on the ground of Deut. 17:15, the negative. If Christ sided with the former, they could excite the populace against him as a despiser of the ancient law; if with the latter, they could accuse him of teaching sedition against Rome. — Cæsar; Tiberius, the second emperor, but used as a common designation of all the emperors.

19. Penny; the denarius, or drachma, valued at 13½ cents.

20. Cæsar's. The fact that they used the money which bore Cæsar's image proved that they were Cæsar's subjects. His answer assuming this fact, bade them perform the appropriate duties of subjects to the government that was over them, while at the same time they performed their higher duties to God. Instead of setting one class of duties at variance with the other, he harmonized and confirmed them both. Rom. 13:1; 1 Pet. 2:13, 14.
122. On the Resurrection.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
25 Now there were with us seven brethren; and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother:
26 Likewise the second also, and the third, unto the seventh.
27 And last of all the woman died also.
28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.
29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
31 But, as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
33 And when the multitude heard this, they were astonished at his doctrine.

123. The Two Great Commandments.
Mark 12:28-34.

34 But when the Pharisees had heard that he had put the Sadducees of marriage. The words of Christ impliedly assert not only a future life, but also the existence of the angels.
32. God of the dead. The argument seems to be this: God cannot be God, i.e. stand in present personal relationship, to nonentities. When, therefore, long after the death of the patriarchs, he calls himself their God, he assumes still to hold that relationship, and implies therefore that they still exist.
33. Astonished. Christ's words are "a real exposition of the passage quoted, throwing a flood of light over it, and filling us with wonder at the hidden depths and comforts of the Scriptures." Schaff.

Section 122. — 23. The Sadducees. These were a sect of the Jews who rejected tradition, and were inclined to a sort of speculative free-thinking. They denied the existence of angels and of spirits (Acts 23:8); and hence also a future state. — Resurrection. This word seems to be used in the N. T. in two senses: to signify simply an existence after death, and the rising of the body from the grave. The former is the one intended here. The object of the Sadducees was to extort from Christ a decision in their favor on the disputed point of the soul's immortality.

25. In the resurrection; i.e. in the future state.
26. The Scriptures. The fact that death is not the end of man, but that another existence follows it, is very frequently presented in the O. T. Ps. 16:10; 17:15; Isa. 26:19; Ezek. 37; Dan. 12:2. — Power of God. Rom. 4:17; 8:11; 1 Cor. 6:14.
27. As the angels; i.e. in respect
to silence, they were gathered together.

35 Then one of them which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbor as thyself.

40 On these two commandments hang all the law and the prophets.

1 Luke 10:25. 2 Rom. 13:9; Gal. 5:14; Jas. 2:8. 3 Tim. 1:5.

Ex. 20:3; Deut. 6:4, 5; 10:12. If so, then God could have no equal, and his own claim to be the Son of God (Jno. 10:33-36) was manifestly blasphemous; he could be convicted out of his own mouth.

36. Which; literally, what kind of; what must be the nature of a command to render it a great one?

37. Heart—soul—mind. In modern usage the heart is properly the seat of the affections, the soul of understanding, and the mind of reason or perception. It is doubtful, however, whether in the Scriptures so sharp distinctions were intended, the words being often used interchangeably to denote the spiritual faculties in general. The enumeration here seems to be emphatic, meaning the whole nature of man as a rational and spiritual being.

39. The second. Lev. 19:18. The mention of a second commandment of like quality with the first defeated the evil intention of the inquirer. If supreme love to God does not forbid love to man also, it does not forbid the recognition and love of the Son of God who appeared in the form of man.

40. Hang; they grow out of and depend upon these two.

124. Christ the Son of David.


41 While the Pharisees were gathered together, Jesus asked them, "

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?"

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Acts 2:34; 1 Cor. 15:25; Heb. 1:13, 10:12; Rev. 3:21.

SECTION 124.—41. Asked them. He now turns the inquiry upon themselves. "If, as you say, the Messiah is a mere man, the son of David, why does David call him Lord?"

42. Of Christ; i. e. the Messiah whom you are expecting.

43. In spirit; by the inspiration of the Holy Ghost. Ps. 110:1.

45. His son; how can he be both David’s Lord and David’s son?

46. Able to answer; i. e. without self-conviction. The inability was a moral one, not literal. Compare Acts 3:17.

PRACTICAL THOUGHTS.

2. Christ’s redeemed people are taken by him into relations of utmost tenderness and intimacy, assuring them of safety and honor and felicity for ever.

3. It is a blessed work to preach the gospel; and though many turn away from its invitations, others will accept them. How joyful will be the hour when the faithful messengers of the Lord shall sit down with the happy guests at the marriage supper of the Lamb! Rev. 19:9.

7. The judgments inflicted upon the
CHAPTER XXIII.

125. WARNINGS AND WOES.


THEN spake Jesus to the multitude, and to his disciples,
2 Saying, The scribes and the Pharisees sit in Moses' seat:
3 All therefore whatsoever they

1 Neh. 8:1-8; Mal. 2:7.

Jews in the destruction of their city and nation were but a fearful premonition of the doom which awaits all who refuse the offers of divine grace, and persist in enmity against God.

11. Repentance and faith must be followed by holiness of life. It is not enough to come to the wedding; the wedding garment must also be worn.

12. Sinners will have nothing to say in the judgment as an excuse for their guilt.

18. Hypocrisy and deceit in spiritual things are as futile as they are wicked. It is impossible to conceal the truth from Christ, or escape that stern exposure and reproof with which he will punish all falsehood in eternity.

21. Civil government is an ordinance of God, and obedience to it in all lawful requirements is a moral duty. Rom. 13:5.

28. All analogies as to the future life drawn from our condition and relations in the present world are very uncertain, and should never be urged as matters of faith. "It doth not yet appear what we shall be."


43. Christ repeatedly recognizes and affirms the inspiration of the ancient Scriptures. Though we know not, therefore, in every case, who composed them or at what period, it is still sufficient for us that they were in use substantially as we now have them in the days of Christ, and that he gave them his own authoritative sanction.

46. The wisdom of our Lord in baffling the artful plans of his adversaries is an evidence of his divine character. It not only silenced their cavils bid you observe, that observe and do; but do not ye after their works: for they say, and do not.4

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for

2 Rom. 2:21.

but exposed their hypocrisy, and prepared the way for those fearful denunciations of their wickedness which follow.

CHAPTER XXIII.

SECTION 125. — I. THEN spake Jesus. This was his last public discourse, completing his ministry as a teacher to the Jewish people. It assumes that that ministry had been rejected by them, and pronounces with awful severity their rejection in turn by God, and their swift approaching doom. As the Sermon on the Mount, his first connected public discourse, opened with a series of beatitudes, so this, his last, resounds with a series of woes, and ends by declaring his solemn judicial departure from them.

2. The Pharisees. This sect of the Jews derived its name from a word signifying separated; i.e. the pure, the holy. They held that, besides the written law given to Moses, God gave also an oral law explanatory of the other, which was to be handed down from generation to generation. This was the tradition which Christ so severely denounced as making void God's law. Note Mark 7:3. The Pharisees were orthodox in doctrine, and precise in all outward religious duty, while their lives were stained with almost every vice. — In Moses' seat; i.e. as judges and expounders of the law. Ex. 18:25, 26.

3. Observe and do; so far as they enforce the precepts of Moses, obey them, but do not imitate their conduct. Christ was addressing Jews as such, and his injunction was given, of course, only to them.

4. Heavy burdens; they so interpret the law as to make its demands
to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments;  
6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,  
7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.  
8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.  
9 And call no man your father upon the earth: for one is your Father, which is in heaven.  
10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.  
12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.  
13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.  
14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.  
15 Woe unto you, scribes and

1 Prov. 15:32; Jas. 4:6. 2 Tim. 3:6; Tit. 1:11.

8. Be not; do not assume or favor such a title, which belongs to Christ alone, and is opposed to the equality which should prevail among brethren.  
9. Your father; another title given to teachers.  
10. Masters; a different word from rabbi, signifying guides, i.e. teachers. "Master is more than rabbi. The rabbi was the teacher in a synagogue; master was the head of a whole section, a leader who might be followed by many rabbis." Heubner.  
14. Widows’ houses. Pious women were in the habit of ministering to the support of their spiritual teachers. Luke 8:2, 3. Our Lord charges the Pharisees with hypocritical prayers, to win the confidence and eat out the substance of their followers. — Greater; because of the double wickedness. — Damnation; condemnation.  
15. One proselyte. The Pharisees were exceedingly zealous in propagating Judaism. "Those who were most active in proselyting were precisely those from whose teaching all that was most true and living had departed. The vices of the Jew were ingrafted on the vices
Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell\(^1\) than yourselves.

16 Woe unto you, ye blind guides,\(^2\) which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools, and blind! for whether is greater, the gold, or the temple\(^3\) that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?\(^4\)

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the

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1 Jno. 8:44; Acts 13:10; Eph. 2:3. 2 Ch. 15:14. 3 Ex. 30:29. 4 Ex. 29:37.

of the heathen. A repulsive casuistry released the convert from obligations which he had before recognized, while in other things he was bound hand and feet to an unhealthy superstition. It was no wonder that he became twofold more the child of Gehenna than the Pharisees themselves.” Smith's Dict.

16. It is nothing; i.e. of no force. — The gold; either its golden utensils and ornaments, or the sacred treasure. — A debtor; he is bound by it.

18. Is guilty; is bound. The original word is the same as in ver. 16.

20-22. Sweareth. The whole significance of an oath lies in the fact that it is an appeal to God to witness what is asserted, and reward or punish according as it is true or false. An oath by the temple, therefore, or its utensils, is simply an oath by God himself, to whom they have been consecrated.

23. Tithe of mint. The law required the payment of the tithe; i.e. one-tenth “of the seed of the land, and of the fruit of the tree. Lev. 27:30. The punctilious Pharisees extended this law to the products here mentioned, while they were at the same time so lax in regard to the weightier matters of morality. Compare ch. 15:6; 16:4. — Mint; the well-known aromatic herb of our gardens. — Anise; a fragrant plant resembling dill and caraway. In this case probably the dill is intended. — Cummin; a plant much like fennel. Isa. 28:25, 27. — Judgment; justice.

24. Strain at; a typographical error of long standing for strain out. The Jews strained their wine to avoid drinking any unclean insect. — Camel; one of the largest quadrupeds, unclean by the law. Lev. 11:4.

25. Outside. They affected to be exceedingly careful not to incur defilement through any breach of the ceremonial law; while at the same time they shrank from no dishonesty or vicious indulgence. This was like taking care not to
Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

8 Gen. 15:16.


will. It is simply the future tense of the verb. Our Lord includes himself among those whom they would murder.

35. Upon you; that the punishment due for all the preceding ages of persecution and blood may fall upon you. The justice of this infliction would lie in the fact that they were walking in the steps of their fathers, and identifying themselves with their deeds, and were, besides, about to exceed them in crime by crucifying a more illustrious martyr than any that had gone before him.

—Son of Barachias. The event referred to is recorded 2 Chron. 24:21. There is a difficulty, however, growing out of the fact that he is there stated to have been the son of Jehoiada. Various ways have been suggested of meeting this difficulty. Some have thought that Jehoiada had two names; others, that Jehoiada was the grandfather, and Barachiah the father, the former of whom, being best known, was called the father, according to the well-known Jewish custom. Note ch. 1:11. Others still think that Christ did not say "son of Bara-
37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

1Deut. 32:11; Ps. 17:8; 36:7; 57:1; 61:4.

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that commeth in the name of the Lord.

2 Ps. 118:26.

4. There is the widest contrast between the commands of Christ and the rites and ordinances of men. His yoke is easy, his burden light; that of earthly teachers is often exacting and intolerable.

5. The inordinate love of human applause is a dangerous foe to true virtue. It is entirely safe to leave our honor, as well as all things else, to the divine care. The character of his people is as dear to Christ as to themselves, and he will see in due time to its proper vindication.

13. The original meaning of the word "hypocrite" is a playactor. It implies that the person appears in an assumed character, to deceive those who behold him. The deception, however, is rarely complete before men, and never before God.

15. Proselytism to party is a very different thing from winning a soul to Christ.

16-22. Christian sobriety requires the utmost simplicity of language. The milder forms of adjuration and exclamation in which many persons indulge often imply an ultimate reference to God, and are both foolish and wicked.

23. No punctiliousness in outward observances can atone for the neglect of a single moral duty.

36. Men are not punished for the wickedness of their fathers, though they suffer in consequence of it. They are punished always and only for their own sins. Ezek. 18:20. But the fact that they are in the line of a peculiarly depraved ancestry, practicing wickedness which has become hereditary among them, may be a reason why the forbearance which spared their fathers should not be exercised toward them. So the long succession of crimes which had marked the history of the Jews for many generations was a reason in ad-
CHAPTER XXIV.

129. Christ Predicts His Second Coming.


AND Jesus went out and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

1 Ki. 9:7; Jer. 26:18; Mic. 3:12.

Addition to their own guilt why that generation should receive the punishment it deserved for its own sins. Ex. 20:5.

39. The divine judgments are mingled often with mercy. The very language of Christ pronouncing the judicial abandonment of the nation by its own Messiah, implied an ultimate restoration. Let the prayers of Christians hasten the day when the scattered tribes shall look again to Him whom they have so long rejected, and welcome with joy whomsoever cometh "in the name of the Lord."

CHAPTER XXIV.

Section 129. — I. The buildings. Luke says "goodly stones and gifts." Christ's denunciation against the temple (ch. 23:38) evidently caused great surprise and consternation in the minds of the disciples. They seem at first unable to comprehend it; and as they retired, they call his attention to the magnitude and costliness of the hewed stones of which the temple was built, and the rich ornaments with which it was decorated, as if to ask whether he really meant to say that such a structure was to perish. Josephus (Ant. v. 5. 1) represents some of the stones to have been 40 cubits (70 feet) in length. He says also that its pure white marble appeared in the distance like a mountain of snow, and the radiance of its gilded roof under the sun's rays was too dazzling for the eye to bear.

2. See ye not; probably a question designed to deepen their attention. — One stone. Josephus says that the Roman emperor commanded the whole city and temple to be demolished; which command was so executed that strangers coming thither would not believe that the place had ever been inhabited.

2 Acts 1:7; 1 Thess. 5:1.

3. The disciples; not all of them, but Peter, James, John, and Andrew. Mark. We are here brought to one of the most important, and at the same time most difficult, passages in the N. Testament. It comprises two questions of the disciples, growing out of our Lord's reiterated prediction of the overthrow of the temple and the city, and his answer thereto, extending to the close of ch. 25. The scope of the whole may be seen to advantage from the following synopsis:

I. The Inquiry.

1. When shall these things be?
2. What shall be the signs preceding them? Ch. 24:3.

II. The Reply.

1. The signs of his coming, prefaced by a caution against being deceived. Ver. 4-31.
2. The time of it.
   a. In that generation. Ver. 34.
   b. The day and the hour unknown. Ver. 36.
   c. Sudden and unexpected. V. 37-41.

3. Watching for the event enforced:
   a. By the example of one watching for a thief. Ver. 43.
   b. Of a servant left in charge.
   c. By the parable of the virgins; ch. 25:1-13.

4. What shall be when Christ comes.
   a. He will take his throne as king and judge. Ver. 31.
   b. All nations shall be before him. Ver. 32.
   c. The separation of the sheep and the goats. Ver. 33.
   d. The sentence pronounced. Ver. 34-46.

It is agreed by most commentators...
be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you. ¹

5 For many shall come in my name,² saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things

¹ Eph. 5:6; 2 Thess. 2:3. ² Jer. 14:14.

must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom:³ and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you:

³ Hag. 2:22.

that the reply of our Saviour embraces not only the destruction of Jerusalem and the temple, but also the general judgment; but in what way it does this they are not agreed. Some think that his language was designed to have throughout a double sense, referring primarily to the former event, and secondarily, yet more emphatically, to the latter. Barnes says, “The principle on which this combined description of two events was spoken, appears to be that they could be described in the same words, and therefore the accounts are intermingled.” Others suppose a transition to have taken place in the discourse, so that while it began with the former event, it ended with the latter. Those, however, who hold this view are not agreed as to the place where the supposed transition is to be found. This point will be more particularly considered as we proceed to the several verses.

3. These things; i.e. the overthrow of the temple, and the judgments of God upon the nation. Ch. 23:36-38. — Of thy coming. Gr., thy parousia. The manifestation of Christ in his glory as King and Judge, to punish his foes and establish his long-expected kingdom on earth. This was the event which John the Baptist, Christ himself, and the apostles, had announced as being at hand. — End of the world. Note ch. 12:32; 13:39. “It should be kept in mind that when the ‘end of the world’ is spoken of in the N. T., the term aion, the present dispensation or order of things, is used, and not kosmos, the planetary system, the created universe.” Schaaf. In Luke this inquiry is, “What sign will there be when these things shall come to pass?”

showing that both questions have reference to the same things. It is therefore to one grand event, or cluster of events, viz., the coming of Christ, the destruction of the temple, and the close of the existing dispensation,—which in their view were cotemporaneous,—that the disciples referred in their inquiry.

4. Take heed. Our Lord prefaces his answer with a solemn caution against being deceived.

5. In my name; not in the name of Jesus of Nazareth, but of the Messiah; claiming to be him, or to represent him.

6. Wars. There were numerous plots and rebellions against the Roman authority, in which much blood was shed; also commotions in Rome itself, during which four emperors in eighteen months came to a violent death. — Must come to pass; are among the inevitable incidents of the times.

7. Famines. See Acts 11:28. There was also a famine in Judæa, in the third year of Nero’s reign. — Pestilences. These were the usual accompaniments of famines. One at Rome, in A. D. 65, carried away 30,000 persons. — Earthquakes; in Crete, in A. D. 46; at Rome, in 51; in Phrygia, in 53; in Laodicea, in 60. Tacitus says, “The destruction of entire cities is frequently reported.”

8. Sorrows; literally, birth-pangs. The new era of the Messiah’s reign which they would introduce was conceived of as a new birth or regeneration of the world. Note ch. 19:28.


10. Offended; shall apostatize from
and ye shall be hated of all nations for my name's sake.

10 And shall then many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.  
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand as used by the prophet, referred to an idol statue of Jupiter Olympius which was erected in the temple by Antiochus Epiphanes, as an expression of his hatred of the Jews and their religion. 1 Macc. 6:7; 2 Macc. 6:2. The epithet "of desolation"—in the Hebrew, "that maketh desolate"—was given to it because of its rendering the sanctuary "desolate as to all true worshipers and legal sacrifices and rites," Stuart. As used by Christ, therefore, we should understand by it some similar pollution of the sacred city and temple. Instead of this expression, peculiar to the Jewish Scriptures, Luke, who wrote rather for Gentile readers, has, "When ye shall see Jerusalem compassed with armies." The very presence of a Gentile army on the sacred soil, with its idolatrous stand-

—— Roman Standards.

ards, was a profanation. — Whoso readeth. It is not certain whether these were the words of Christ, or an explanatory note of the writer. In either case they were designed to call attention to the
in the holy place, (whoso readeth, let him understand),

16 Then let them which be in Judæa flee into the mountains:
17 Let him which is on the house-top not come down to take anything out of his house:
18 Neither let him which is in the field return back to take his clothes.
19 And woe unto them that are with child, and to them that give suck in those days!
20 But pray ye that your flight be not in the winter, neither on the sabbath-day:
21 For then shall be great tribulation; 1 such as was not since the

1 Dan. 9:26; 12:1. 2 Isa. 65:8, 9.

expression just used, as one to be particularly considered. It may have been chosen because of its partially enigmatical character, in order to avoid awakening the jealousy of the Roman authorities. Compare Dan. 9:25; 12:10.

16. Flee; i.e. for safety. The road to Pella would lie over a mountainous region. But how can the Christians in Jerusalem flee after the city shall be "compassed with armies?" By a marvelous dispensation of Providence, these armies, after having prosecuted the siege several days, and having captured and burned a considerable portion of the city, suddenly broke up the siege and departed; as Josephus says (War, ii. 19:7), "without having received any disgrace, he (Cestius) retired from the city without any reason in the world." This gave to those who were watching for it the opportunity to escape.

17. Not come down; i.e. let him hasten his departure. There was usually an outer as well as inner flight of steps to the flat roofs of the houses; and it was possible to pass from roof to roof, till the wall of the city was reached. Note Mark 2:4.

19. Woe unto them; a prediction of the sad condition of females, who, in the circumstances mentioned, would be unable to escape.

20. The Sabbath day. The gates of the cities were closed on the Sabbath beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake 2 those days shall be shortened.
23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
24 For there shall arise false Christ's and false prophets, and shall shew great signs and wonders; 3 in so much that, if it were possible, they shall deceive the very elect.
25 Behold, I have told you before.

26 Wherefore, if they shall say (Neh. 13:19), besides which it was regarded as unlawful to travel on that day. Compare Ex. 16:29.

21. Great tribulation. The miseries which the Jews suffered in the siege and capture of Jerusalem have never been paralleled in history. Besides all the horrors of famine (in which Deut. 28:53-57 was literally fulfilled) and pestilence, Josephus says that no less than eleven hundred thousand of the people perished.

22. Shortened. As compared with other sieges of ancient times, that of Jerusalem was very brief, only about five months. Even Titus himself was astonished at his speedy success, and attributed it to direct divine aid. — No flesh; i.e. not a man in Judæa. — For the elect's sake; in mercy to God's believing people.

23. Then; during these calamities. Believe it not. The Messiah will not appear in that manner. Compare ver. 27, 30.

24. False Christ's; those who pretended to be the Messiah. Ver. 11. — Signs and wonders; false miracles to support their pretended authority. Compare 2 Thess. 2:9-12. Such impostors abounded before the downfall of the city. — If possible; if the grace of God did not sustain them.

25. Told you before; I have forewarned you of the danger, therefore be on your guard.
unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.¹

29 Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son

¹ Job 39:30.

² 2 Pet. 3:10.
of man coming in the clouds of heaven with power and great glory.

3i And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

1 Zech. 14:5.

32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

1 Ch. 13:41; 1 Cor. 15:52; 1 Thes. 4:16. 2 Ja. 5:9.

13, and our Lord means to say that that prediction would then be fulfilled.—

**Tribes of the earth;** rather of the land, i.e. Palestine. Stuart.—**Mourn;** shall wail with terror and fear. Luke adds, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." — **In the clouds.**

The origin of this expression is probably to be found in the sublime appearance of Jehovah on Mt. Sinai at the giving of the law. Ex. 19:9, 16. This was often referred to in the Psalms in connection with his manifestations in behalf of his people. Ps. 89:1; 97:2; 104:3. So in Dan. 7:13; Matt. 26:64; Rev. 1:7. **With power;** i.e. a powerful retinue. This, also, as an item in the description, was taken from the scene at Sinai. Deut. 33:2; Acts 7:53; Gal. 3:19. The angels are often represented as attendants upon Jehovah in his administration (Ps. 68:17; Isa. 66:15); also upon Christ. Ch. 13:41; 16:27; 26:53; John 1:51; 1 Thess. 4:16; 2 Thess. 1:7. — **Great glory.**

The pomp and splendor of a conquering king.

In what sense did Christ thus appear, and how did the tribes see him come at the destruction of Jerusalem? Not as a physical manifestation. It is not said that there would be a bodily appearance, or that it would be presented to the bodily eye. Certainly such a phenomenon did not occur at the time referred to. But the actor is seen in his acts. Christ having at his ascension received his messianic power, manifests the same in the destruction of his enemies and the deliverance of his people; and that manifestation to men is his coming to them. The fearful scenes of the siege and destruction of the city were the revelation of Christ in his divine glory as the King and Judge of the nation, visible to the understanding of all men. The world itself, ever since then, have seen and acknowledged Christ on the page of that awful history. He was really there, and the angels were really there; as they are now present in the church and in providence; but they were no more visible to the bodily eye than they now are. "In Scripture language," says Stuart, "God comes whenever he proceeds to do or execute any purpose of his will in respect to man." See Gen. 11:5; 18:21; Ex. 3:8; 19:18, 20; Num. 12:5; 22:9; Ps. 68:7; Isa. 64:3.

"But we are never to suppose an actual and visible coming, except by symbols. God is always and everywhere present, and can not come and go in the literal sense."

31. **Sound of trumpet.** The imagery is taken still from the transactions at Sinai, where the trumpet sounded long and loud to call the people to receive the law. It was customary, also, to blow the trumpet to summon men to battle, to the public feasts and fasts, and other solemn occasions. Num. 10:1-10; Ps. 81:3; Jer. 4:5; Joel 2:1, 15. The idea is that the angels were to summon the Christians together, to be conducted to places of safety, ver. 13, (Stuart, Kuinoel); but we are not to understand it, any more than the angels themselves, to have been apparent to the bodily senses. — **Four winds;** a Hebrew phrase signifying every quarter. — **End of heaven;** strictly, the horizon where the blue concave of the sky seems to touch the earth. Compare Deut. 4:32; 30:4; Ps. 19:6. The meaning is, "to the utmost extent where those elect are to be found." Stuart.

32. Our Lord has now answered the second inquiry, respecting the signs of the approaching catastrophe. He next proceeds, reversing the order, to answer the first, as to the time. — **Parable;** an illustration. The fig-tree began to leave
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. ¹
35 Heaven and earth shall pass away, but my words shall not pass away. ²
36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. ³
37 But as the days of Noah were, so shall also the coming of the Son of man be.
38 For as in the days that were before the flood, they were eating and drinking, marrying and giving
out about the time of the spring equinox.
33. When ye shall see; an expression showing that he was addressing those who should be cotemporary with the events described. — It is near; viz., the end (ver. 14); or, better, “he is near,” i.e. the Messiah.
34. This generation. Jerusalem was taken A.D. 70, or 40 years after this prediction. It was therefore within the lifetime of many then living.
35. Heaven and earth; a solemn formula, declaring the certainty of the thing referred to. Ch. 5:18.
36. Day and hour; the exact time. — Knoweth no man. Mark adds, “Neither the Son.” This is no denial of Christ’s divinity. He was a perfect man as well as God, and grew in wisdom (Luke 2:52) like other men; that is, he acquired knowledge which before he had not. In whatever sense that affirmation might be made of him, in the same sense it might be said that he did not know the precise moment of the fulfillment of his prediction.
37. The days of Noah. This and the next four verses are repeated from Luke 17:26-35.
39. So shall also; i.e. it shall be sudden and unexpected, like the flood. The Jews, to the very last, had the utmost confidence in their ability to resist the Romans; nay, they believed that God himself would interpose for the
in marriage, until the day that Noah entered into the ark. ⁴
39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
40 Then shall two be in the field; the one shall be taken, and the other left.
41 Two women shall be grinding at the mill; the one shall be taken, and the other left. ⁵
42 Watch therefore; for ye know not what hour your Lord doth come. ⁶
43 But know this, that if the good-
⁴Gen. 7:7. ⁵Ex. 33:19; Rom. 9:11-13.
⁶Luke 12:39, 40; Rev. 3:3; 16:15.

protection of his own city and temple.
40. Shall be taken; by the angels. Ver. 31.
41. Grinding. Corn was ground in a hand-mill, and generally by women.

Hand-Mill.
The mill consisted of one stone turned upon another by a handle, a woman sitting on each side of it, one of them moving the stone, the other supplying the grain.
42. Watch therefore. The third part of our Saviour’s discourse begins here. He has now answered the two questions which his disciples asked, and next proceeds to enjoin upon them watchfulness, and constant preparation for the event. Robinson, and some others, make this the place of transition to the general judgment. But, 1. No intimation of it can be found here, any more than at ver.
man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

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

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

47. Verily I say unto you, That he shall make him ruler over all his goods.¹

48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,²

51. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

¹ Ch. 25:21; 1 Tim. 3:13; Rev. 2:26; 3:21.
² 1 Thess. 5:3.

29. 2. The logical unity of the discourse forbids it. These admonitions to watchfulness grew directly out of the fact that the events he had described were to occur suddenly and unexpectedly, and that the very lives of his people would depend on their being on the alert, to seize the favorable moment when they might successfully escape. Luke's language is very explicit: "Watch ye, therefore, and pray always that ye may be counted worthy to escape all these things that shall come to pass, and to stand" (i. e. be accepted or approved) "before the Son of man." ³ It seems altogether unnatural that Christ should give the disciples such repeated and earnest injunctions to live in constant watching and waiting for an event that would not occur for thousands of years to come.

43. Goodman. Note ch. 20:11. — What watch. The later Jews divided the night into four watches, each being the period for a sentinel or picket to remain on duty. These were named numerically, or as "even, midnight, cock-crowing, and morning," terminating respectively at 9, 12, 3, and 6 o'clock. — Broken up; literally, dug through. Eastern houses are built of stones or clay.

44. Cometh. This language, identical with that in ver. 3, 27, 30, 37, 39, 42, shows that the subject still remains unchanged.

PRACTICAL THOUGHTS.

1. Earthly temples, however beautiful and costly, are of no value in God's sight, if a true and sincere worship be not offered in them.

8. Revolutions and conflicts are often the birth-pangs of new eras in the world's history, marking her advance toward the glorious latter day.

14. The rejected gospel is a witness against the unbeliever, certifying God's goodness to him and his own unbelief, and calling for his condemnation at the day of judgment.
CHAPTER XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. ¹

2 And five of them were wise, and five were foolish.

¹ Jno. 3 : 29.

20. It is right to pray that the weather and the seasons may be favorable to us in our undertakings. The prayers of the Christians in Judaea were answered. The siege of Jerusalem was not in the winter; it began in the spring, and lasted only till September.

22. The providential government of the world is administered in the interest of God’s people. The movements of armies and the destinies of nations are made to wait upon it, and not a hair of their heads can perish without his permission.

30. The grand events of the world’s history which mark its progress from age to age are each of them a coming of Christ in his kingly authority and power. It is only the unbelieving and the carnal who do not see him therein. To his own people his presence is as evident as the lightning flash in the heavens, filling them with abiding peace and joy.

36. Christ’s ignorance of the exact time of the catastrophe he had predicted was a part of that wonderful “emptying of himself” (Phil. 2 : 8) to which the Eternal Word submitted in undertaking the work of redemption. He was God, but God incarnate; the Infinite vailed beneath the conditions and limitations of the finite.

42. Christ comes to all his people at death, to take them to himself. John 14 : 3. The day and the hour thereof he has not revealed. For that coming they should watch, that he may find them with their work done, ready to receive him, and depart to the home he has prepared for them in his Father’s house.

CHAPTER XXV.

1. Then; at the period spoken of in the last chapter, ver. 34. This exact

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

² ¹ Thess. 5 : 6.

designation of time, as well as the evident continuance of the subject with which that chapter closed, shows that we have not yet reached the place of alleged transition to the general judgment. Even Alford and other millenarian commentators agree that these two parables do not refer to the final judgment; they view them as teaching “the coming of the Lord to his personal reign” before the millennium.—Ten virgins. Ten was the usual number of lamps borne in marriage processions. Wetstein.—Lamps. Ch. 5 : 15.—Went forth. The bridegroom, with his attendants, having visited the house of the bride, returned with her and her ladies to his own home, preceded by musicians, and accompanied by torch-bearers. On their way back the female friends of the parties were accustomed to join the procession, with their lights, and enter with them to the wedding feast. None were admitted without lights.

Lamp.

2. Wise; prudent, thoughtful. It is the same word that is applied to the servant (ch. 24 : 45), and means those who exercise a wise forethought for what is coming.

3. No oil; to replenish them. The wedding procession was often deferred to a late hour of the evening.

5. Slumbered; literally, nodded. Referring to the drowsiness which insensibly steals over one while watching in the night.

6. A cry; by a herald sent forward to announce his approach.

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6 And at midnight there was a cry made; Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily, I say unto you, I know you not.

13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 For the kingdom of heaven is as a man traveling into a far country,

15 And unto 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.

16 Then he that had received the five talents, went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that received one went and digged in the earth, and hid his lord’s money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful ser-

8. Gone out; rather, are going out.

12. I know you not; i.e. I do not recognize you as guests. “The subject of this parable is not the distinction between the faithful and unfaithful servants; no outward distinction here exists; all are virgins, all companions of the bride, all furnished with brightly burning lamps, all, up to a certain time, fully ready to meet the bridegroom. The difference consists in some having made provision for feeding the lamps in case of delay, and the others none; and the moral of the parable is the blessedness of endurance unto the end.” Alford.

14. For; still showing a reason for watchfulness, and so linking this parable with the preceding discourse. This parable enforces the duty not only of waiting for the Lord, like the preceding one, but of working while we wait.

who called his own servants, and delivered unto them his goods.


His goods. Servants or slaves were not frequently permitted to go into business on their own account, paying their master a certain per cent. for their time, and the moneys entrusted to them.

15. Talents. Note ch. 18:24. — Ability; his capacity for the transaction of business.

16. Traded; literally, wrought with them. It is not to be understood that he employed them exclusively in traffic.


21. Make thee ruler; literally, I will set thee over. The faithful servant shall be promoted to a higher trust. — The joy; “the feast of joy which the lord
vant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.  

22 He also that had received two talents came and said, Lord, thou deliverdest unto me two talents; behold, I have gained two other talents beside them.  

23 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.  

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:


would celebrate on his return."  De Wette.  

22. Two talents. Though his trust was smaller than the other's, yet his fidelity was the same, each having doubled his capital; therefore their reward is justly the same.  

24. Hard man; severe and exacting.  

—Not strewed; i.e. scattered; referring, probably, to the scattering of the mixed grain and chaff by winnowing. Ch. 3:12.  

25. I was afraid. The idea is that a master so hard-hearted and exacting might call for his money when he could not pay it, and so, to make himself secure, he laid it safely away where he might lay his hand upon it in a moment. The charge he thus makes is singularly false and impudent. —Thou hast. The words there, and that is, are not in the original, and should not have been thrust into the translation. "Behold," said he, handing him the talent, "you have your own!"  

26. Thou knewest. This may be regarded either as an interrogation, "Didst thou know?" or as an apparent concession for the purpose of convicting  

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.  

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sowed:  

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.  

28 Take therefore the talent from him, and give it unto him which hath ten talents.  

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.  

30 And cast ye the unprofitable
servant into outer darkness: there shall be weeping and gnashing of teeth.

180. CHRIST AS KING AND JUDGE.
Only in Matthew.

31 When the Son of man shall come in his glory, and all the holy

1 Rom. 14: 10; 2 Cor. 5: 10; Rev. 20: 11.


SECTION 180. The first part of our Lord's reply to the inquiries of his disciples is now finished. He has told them of the signs and of the time of his coming, and commanded them to be watching and prepared for it. But all this is an answer only in part. The particular events he has described, vast as they are, are but a single act of his administration, when he shall have come to take his throne as the Messiah. What shall be his reign as a whole?

Here, then, if anywhere, we find the transition we have sought; but it is not so much to a different subject, as to the wider aspects of the same subject. It is a transition from the specific to the general; from his government over one nation, during a few months of time, to that of all nations, through all time.

In a few most impressive words he sets forth the history and results of his kingdom then about to begin, reaching to and culminating in the General Judgment.

That the same subject is still in view, is shown from the continuity of the discourse. The terms which designate it are the same,—Christ's coming in glory with his attendant angels. The time is the same,—when he shall come, etc. There is not the slightest intimation that any other coming or any other time is meant, than those so often mentioned.

Ch. 24: 30, 44; 25: 13. That, however, it is his reign in its wider aspects is apparent, 1. Because it is no longer the judgment of the Jewish people alone, but of all nations. 2. The offense for which condemnation is pronounced, is not, as before (ch. 23: 37), the Jewish one of rejecting the Messiah, but the generic one of violating the law of love, of which all mankind are guilty. 3. The sentence pronounced is not the capture

angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

2 Ezek. 20: 38; ch. 13: 49.

and destruction of Jerusalem, but eternal punishment with the devil and his angels.

The form under which the description is set before us is that of a judgment. This is in strict accordance with the oriental conception of a monarch's reign. The distribution of the functions of government into the legislative, executive, and judicial, is a modern refinement scarcely known to the ancients. A king combined all three in himself, and his reign was described in terms derived sometimes from one and sometimes from another. Thus the early rulers of the Hebrews were styled "judges." When David came to the throne, he "reigned over all Israel, and executed judgment and justice unto all his people." 2 Sam. 8: 15. God himself is styled Lawgiver (Isa. 33: 22), Judge (Gen. 15: 25; Ps. 94: 2), and King (Ps. 24: 7, 8, etc.); and his laws are called, indiscriminately, ordinances, statutes, and judgments. Ps. 119. In the passage before us it is the King that judges and executes. Compare Ps. 58: 11; 96: 13; Prov. 29: 14; Isa. 3: 13; Mic. 4: 3; Jno. 5: 27; Acts 17: 31.

At the same time Christ's reign is strictly judicial as well as regal. "The Father hath committed all judgment unto the Son, that all men should honor the Son as they honor the Father," Jno. 5: 22, 23. The punishment of Ananias and Sapphira for lying (Acts 5), of Herod for impiety (Acts 12: 23), and of Elymas the sorcerer (Acts 13: 11), were judicial inflictions by him, manifesting his reigning power. It was as Judge that he threatened to come with chastisements to the seven churches of Asia; to destroy the man of sin (2 Thess. 2: 8), and the persecutors of his church. Rev. 19: 11-21. It is as Judge that he will dash in pieces the nations like a potter's vessel (Ps. 2: 9), and, as the stone cut
33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

1 Thes. 2:12; Heb. 11:16; 1 Pet. 1:4; Rev. 5:10.

out without hands, smite the golden image on his feet of iron and clay. Dan. 2:34. Last, and most momentous of all, will be the great assize at the end of time, called by eminence the General Judgment, to which all the antecedent acts of his reign are but preparatory, and which is the consummation of all. Ch. 12:36; Rom. 2:16; 14:10; 2 Tim. 4:1; 2 Pet. 2:9; 3:7; Rev. 20:12.

That this entire reign of Christ, so vast in duration, reaching to and including the general judgment, was predicted to take place in that generation, is accounted for by the fact that it was conceived of as one thing, a grand totality. Looking forward from that stand-point of time, it was, as a whole, that "kingdom of heaven" which was "at hand." It is in this view that we see how such passages as ch. 13:40-42; 16:27, 28, were fulfilled. The tares should be burned, and every man rewarded according to his works, in that new dispensation of which Christ's coming was the grand inauguration, and the judgment its more august close; but how much time should be covered by it is not stated. It is our habit of looking at it, not as Christ did, as a whole, but in its widely separated details, that creates our difficulty as to the time, and has caused so many in every age to look for the speedy end of all things. Note Jno. 21:22.

31. When; referring to the time specified in ch. 24:30. — Shall come. This expression, as we have seen, denotes the manifestation of Christ's messianic power in the stupendous events so near. Elsewhere, other terms are used, which more literally describe what is meant. Such are "appearing" (1 Tim. 6:14; 2 Tim. 1:10; 4:1,8; Tit. 2:13; 1 Pet. 1:7) and "revelation" (2 Thess. 1:7; 1 Pet. 1:13; 4:13). Perhaps the most common of all is the "parousia," or presence. Ch. 24:3,27,37,39; 1 Cor. 15:23, etc. Besides this general use of these terms, they are often applied to particular events, widely diverse in themselves, but agreeing in the one fact

1 Thes. 2:12; Heb. 11:16; 1 Pet. 1:4; Rev. 5:10.

that they are manifestations of Christ's supreme power. Such are the gift of the Spirit in the day of Pentecost (Acts 2:20; 3:26); the judgments threatened upon the seven churches (Rev. 2:5, 16, 25; 3:3, 11, 20); the triumphant death of believers (Jno. 14:3; Phil. 2:16; 1 Thess. 5:23; Heb. 9:28); and the resurrection of the dead. Jno. 5:28, 29; 1 Thess. 4:16. Whatever thus brings to man the manifestation of Christ's regal authority, is styled his coming. The term is used freely, sometimes in a specific sense, to denote particular acts; sometimes in the generic one, denoting the whole. — Shall he sit; not a temporary act, but a permanent assumption of the throne. That this took place within the time mentioned, that generation, is shown from Acts 2:33; 3:13; 7:55; 13:33; Eph. 1:18-23; Heb. 1:3; 10:12; 12:2; 1 Pet. 3:22.

32. Gathered all nations. The word translated "nations" is precisely the same as that translated elsewhere "the Gentiles." Ch. 4:15; 10:5; Luke 2:32, etc. The idea is that no longer is his reign confined to the Jews; the "middle wall of partition" is broken down, and all nations are henceforth in his presence, and subject to his authority. Compare Ps. 2:8; 45:3-5; 72:8, 11; 110:5, 6; Isa. 60; Joel 3:12; Matt. 28:19; Eph. 2:14. The word "gathered" probably does not signify here a local assemblage, but the subjugation of all to one empire. Gen. 49:10; Ps. 102:22; Jno. 12:32; Eph. 1:10. — Separate them. Here, in a single word, is described the proper work of Christ's reign, viz., the division of all mankind into two classes, the righteous and the wicked. This was early predicted as the Messiah's distinctive work. Isa. 53:10-12; Mal. 3:3. It is the gathering of the wheat into the garner (ch. 3:12); of the tares for burning (13:30); of the good into vessels (ch. 13:48); and of the guests to the marriage supper. Ch. 22:10. Compare, also, ch. 22:14; Luke 12:51; John 15:19; 17:
35 For I was ahungered, and ye
gave me meat: I was thirsty, and
ye gave me drink: I was a stranger,
and ye took me in:
36 Naked, and ye clothed me:
I was sick, and ye visited me: I
was in prison, and ye came unto me.
37 Then shall the righteous an-
swer him, saying, Lord, when saw
we thee ahungered, and fed thee?
or thirsty, and gave thee drink?

6, 20, 24; Eph. 1: 4-6; Tit. 2: 14; 1
Pet. 2: 9. For its promotion Christian
ministers labor, and angels are sent to
be ministering spirits (ch. 13: 39; Luke
15: 10; 16: 22; Heb. 1: 14); the course of
providence is ordered in its behalf
(ch. 24: 22; Eph. 1: 22); and the mis-
16: 13. It has been the work of all
the centuries since Christ's ascension; it
is the business of this moment with all
who are now living. The successive gen-
erations of men, as they come upon this
scene of probation, are in the Parousia,
the spiritual presence of the reigning
Messiah, where, under all the influences
of providence and grace, they take on
that great distinction of character which
makes them his friends or foes for ever.
So it will be till the last generation shall
have been reached, and the last elect
soul—youngest born in all the family of
God—shall have been gathered unto
him.

33. He shall set. Here begin the
scenes of the Judgment proper. In a
minute filling up of the vast programme
sketched by our Lord only in outline,
we should place the resurrection of the
dead at this point. John 5: 28, 29. The
whole family of man having been com-
pleted, and their distinctive character
as friends or foes—the sheep or the
goats—having been determined, they
are now arraigned in the spiritual bod-
ies of the resurrection, for the solemn
awards of the judgment. It is not neces-
sary to conceive of this, any more than
in the preceding verse, as a local assem-
blage, or to inquire where the locality will

38 When saw we thee a stranger,
and took thee in? or naked, and
clothed thee?
39 Or when saw we thee sick, or
in prison, and came unto thee?
40 And the King shall answer
and say unto them, Verily, I say unto
you, Inasmuch as ye have done it
unto one of the least of these my
brethren, ye have done it unto me.
41 Then shall he say also unto
them on the left hand, Depart from

be. It is sufficient to say that it will be
in the presence of the Judge, visible
to eyes that have put on immortality,
possibly revealed, also, by some grand
physical phenomena in the material univer-
s. — Right hand; the place of honor
and favor. Heb. 1: 3.
34. Come; a term denoting invitation.—Blessed of my Father. Whom
my Father loved and chose to salvation.
2 Thess. 2: 13; 1 Pet. 1: 2. — Inherit.
This figure is used because they had be-
come by their new birth children of God.
Jno. 1: 12; Rom. 8: 17; Gal. 3: 29; Tit.
3: 7; Heb. 1: 4; Jas. 2: 5. — The king-
dom; the perfected blessings of the Mes-
siah's reign. — Prepared for you. All
the arrangements, both of providence
and grace, have been made to provide
for his people a home of everlasting
joy. — From the foundation; from eter-
nity.
35. A stranger; literally, a foreigner.
— Took me in; i. e. into your house.
40. My brethren; i. e. my disciples;
called such as a term of endearment.
Ch. 12: 49; 28: 10; Heb. 2: 11, 12. In
a wider sense it includes all who share
with Christ in the infirmities and sor-
rrows of human nature. Heb. 4: 15; 1
41. Ye cursed; not, as in the other
case, "of my Father," although con-
demned by him. They are not his
in the same sense that the righteous
are. — Everlasting; ver. 46. — For the
devil; "not for you, because the blood
of Jesus hath purchased life for all;
but they who will serve the devil must
share with him in the end." Alford.
For I was ahungered, 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 shall they also answer him, saying, Lord, when saw we thee

Did it not. The ground on which these decisions are based is the possession or the want of love; which is declared to be the fulfilling of the law. Ch. 7:12; Rom. 13:8-10; 1 Cor. 13; Gal. 5:14. The evidence of it is to be found in our treatment of each other, especially of the poor and suffering. Christ, by his incarnation, became a brother to all such; and sorrowing humanity is now his representative on earth. Nor is this a legal ground of award, for love itself is a product of grace, the fruit of that faith by which the soul is united to Christ, and derives its life from him.

Everlasting punishment. This is one of the most solemn utterances in the Bible. It is from the lips of Christ himself, the impersonation of love, but at the same time the righteous Judge of men. 2 Tim. 4:8. It declares that the future condition of the wicked will be, 1. One of punishment: not of annihilation, for the original word implies conscious suffering (Acts 4:21; 2 Pet. 2:9); not of reformatory chastisement, because of its perpetuity (John 3:36), and because its object will be to exhibit the righteousness of God's government. Rom. 2:5; 2 Thess. 1:9, 10; Rev. 15:4; 16:7. 2. That punishment will be everlasting. The word so translated (atômen), is used in the N. T. 66 times, of which 2 refer to God's existence, 6 to Messiah's reign, 5 to the happiness of the righteous, and 7 to the punishment of the wicked. Ch. 18:8; 25:41, 46; Mark 3:29; 2 Thess. 1:9; Jude 6, 7. In no one of these is its meaning limited, either by the nature of the subject or

Ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

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by the connection of thought. Were one desirous of expressing the idea of literal endless duration, it is the term he would naturally employ for that purpose; nor would he think of giving it any other signification, if applied to any other object. In a few instances the corresponding Hebrew term in the O. T. is employed in reference to things of a finite nature (the hills, Gen. 49:26; the mountains, Hab. 3:6; the unlimited tenure of a possession, Gen. 17:8; 48:4); but even in these, the ruling idea is that of permanence and unchangeableness. In the present case its import is made doubly certain by the second clause, where the same word is applied to the blessedness of the righteous, which is by universal admission without end. It would have been better if the translation had been the same in both places.

Life eternal. Not simply existence, but a blessed existence. Jno. 1:4; 3:36; 17:3; Rom. 8:6.

Practical Thoughts.

2. To take an honest view of the certain future and to prepare one's self for it is a dictate of simple prudence. Nothing can more forcibly show the blinding power of sin than that it should keep men from doing this in relation to their everlasting interests.

9. That preparation must be made by every one for himself; no man can do it for another.

15. The diversity of talents existing among men results from the sovereign will of God, who has given to all as it pleased him. We may honor the
CHAPTER XXVI.

181. THE SUPPER AT BETHANY; THE BETRAYAL OF JESUS.


And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

great, the wise, the powerful, but we should not forget Him who made them such, nor the fact that their responsibility is commensurate with their gifts. A just estimate of the former may well deter us from envy of the latter.

22. It is not the greatness of the trust committed to us on earth, but our fidelity under what we have, that will be the rule of our final reward.

24. Wicked men have hard thoughts of God, which are both false and impious, and which re-act to make them more wicked. Excuses for disobedience thus originating are worse than the disobedience itself.

31. How sublime the self-consciousness of Christ in the words here recorded! Himself without friends, save a few humble followers, and on the very eve of arrest and execution as a malefactor, he calmly discourses of his approaching reign as King and Judge of the world, invested with a power and glory which it were sheer insanity for a mere man to speak of. At the same time the simplicity, the dignity, the benevolence, and the justice herein depicted, are worthy of the prediction, and reveal him as in truth the Son of God.

32. If we have read aright the words he has left us, we are now living under the glorious Parousia, the promised coming of our Lord. He has ascended his throne, and is fulfilling the predictions of the second Psalm, ruling by his Spirit and providence over all nations, overthrowing hostile powers, and gathering out of the whole family of man the successive generations of his people. His kingdom, thus begun, is to increase, till, like the stone cut out without hands, it fills the earth. It is our privilege to rejoice in it, to pray for its continued coming and extension, and to identify all our interests and efforts with it, in the assurance that we shall be identified also in its triumphs and its everlasting rewards.

2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace

33-46. The final act of Christ's reign over men as King will be the Judgment. We are not to dwell too literally upon the imagery under which it is described to us, and which, because derived from things of earth with which we are familiar, present limitations of time and place and circumstance suited to our finite conceptions. But it is to be truly a judgment, a righteous award to every soul according to its character and works in probation; and that award everlasting life, or everlasting punishment! How inconceivably solemn this announcement of our Lord! How momentous every hour of an existence which hastens to such a consummation!

CHAPTER XXVI.

SECTION 181. — I. Had finished. The preceding discourse was delivered on Wednesday (see Chron. Harm.), after Christ's formal withdrawal from the temple, while on his way over the Mount of Olives to Bethany. Ch. 24:1, 3. This renewed prediction of his death was added immediately afterward.

2. Ye know; because he had repeatedly told them. — After two days. The Jews reckoned the day as beginning at sunset. The paschal lamb was killed on the 14th day of the month Nisan (Lev. 23:5; Deut. 16:6); and eaten in the evening; i.e. in the beginning of the 15th, which this year fell on Friday. Mark 15:42. The "two days," therefore, were from Wednesday afternoon before sunset till Thursday evening after sunset. — Betrayed; literally, given up. The original word does not necessarily imply an act of treachery. Note ver. 21.

3. Then; i.e. on Thursday. Note ver. 14. — Chief priests, etc.; the Sanhedrim, or Great Council of the nation. This body, consisting of 71 members, originated, according to some, in the tribunal of seventy whom Moses joined with himself for the administration of
of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtily, and kill him.

5 But they said, Not on the feast-day, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

6. In Bethany. This passage to ver. 13 is of the nature of a parenthesis, introduced to explain why Judas was instigated to his treachery. The supper at Bethany appears to have been held on Wednesday evening after the discourse on the Mt. of Olives. Ver. 1. In Jno. 12:1, it is said that Jesus came to Bethany six days before the passover, and that the supper took place while he was there. But his custom throughout the week was to go into the city during the day, and retire to Bethany at night (Luke 21:37), so that we are at liberty to date the supper on any evening of the six. — Simon the leper; i. e. one who had been a leper. Probably he had been healed by Jesus. John says (12:2) that Martha served at this feast, from which some have conjectured that Simon was the father or other relative of Martha, Mary, and Lazarus; but of this there is no certainty.

7. A woman; viz. Mary. Jno. 12:3. — Alabaster box. Note Luke 7:37. — Ointment; viz. of spikenard; an aromatic substance brought from Arabia and India. The quantity was a pound. — On his head; John says, on his feet; doubtless both. — As he sat; or reclined. Note Luke 7:38.

8. His disciples. According to John, it was Judas particularly who uttered this rebuke; probably the others more or less joined in it.

9. For much; Mark, "for more than 300 pence," or denarii; i. e. $41.25.

10. Understood. The reproof had been addressed to the woman, and was probably not designed to be heard by Jesus; but he knew both their words and the secret motive of avarice and intended theft which prompted the lan-
10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenant-ed with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

132. Preparation for the Pass-Over.


17 Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him,
The Master saith, My time is at hand;¹ I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

185. The Passover Meal.

20 Now when the even was come, he sat down with the twelve.

² Acts 7:52; 1 Cor. 11:23.

The festival was frequently termed the “feast of unleavened bread.” At noon on the 14th, the Jews carefully destroyed all leaven in their houses, and toward evening killed the paschal lamb; hence this was popularly called the first day of the feast, though, strictly speaking, the seven days did not begin till sunset. — Prepare for thee. For the celebration of this festival the Jews divided themselves into companies, or households, of not less than ten nor more than twenty persons. The preparation consisted in presenting the lamb or goat in the temple, and aiding the Levites in slaying it, then carrying it to the house where it was to be eaten; also in providing the bread, wine, bitter herbs, &c., and arranging the rooms and furniture. This service was now intrusted to Peter and John.

18. Into the city; i.e. from Bethany, where they now were. — Such a man; a colloquial expression like our “Mr. So-and-so.” The mark by which they were to know him was, that he would bear a pitcher of water. Why his name was not given does not appear. Some think it was to conceal the place of the supper from Judas, who was now watching an opportunity to betray him, and might, if aware of the place, bring the armed band to arrest him there. Verse 16. — The Master. Probably the man was himself a disciple, and would recognize in this a request of Jesus. It may be that some previous understanding existed between them, but it is more likely that he had, as was not unusual at that season, prepared the room in advance for the service of strangers who might need it; a fact which Christ’s omniscience had dis-
He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 6

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

187. INSTITUTION OF THE LORD'S SUPPER.


26 And as they were eating, Jesus took bread, and blessed it, and
cakes, with more of the bitter herbs dipped in the sauce, followed by thanksgiving and a third cup of wine. The supper was concluded by singing the second part of the “Hallel” (Ps. 115-118), and drinking a fourth cup. Sometimes they chanted what was called “the greater Hallel” (Ps. 120-138), with a fifth cup. All that remained of the lamb after eating, with the bones and tendons, was required to be burned.

22. EXCEEDING SORROWFUL. Christ had repeatedly predicted that he should be delivered into the hands of his enemies (ch. 17:22; 20:18; Luke 9:44), but the disciples now for the first time learned that this would be through one of their own number, and so literally an act of treachery. Hence their special grief and horror.

23. IN THE DISH; i.e. in the sauce into which they dipped the bread and bitter herbs. Probably one such dish sufficed for several persons. If Judas was near to Jesus, they might both have used the same. Christ does not name the traitor, for his object undoubtedly was, not to expose him to the reproaches of the rest, but to rouse his conscience, and, by showing that his intended crime was known, lead him to desist from it. John relates that Peter made signs to him, who reclined next to his Master, to ask privately who it was; and that the reply was, “He it is to whom I shall give a sop when I have dipped it.” Persons who were near each other, and used the same dish, often expressed their affection by presenting one another the dipped bread, herbs, etc. The other evangelists do not mention this reply, and probably it was heard only by John himself.

24. GOETH; i.e. to the Father. Jno. 13:1. — WRITTEN. Isa. 53:7-12; Dan. 108

9:26; Zech. 12:10; 13:7. — WOE TO THAT MAN. Rather a lamentation than a curse, but in either case implying the endless doom of the traitor.

25. THEN JUDAS. Probably at this moment Christ gave him the sop (Jno. 13:26), which led him to ask directly whether he meant him. Perhaps the secret motive of his inquiry was a fear lest he should incur suspicion if he did not ask as well as the others. — THOU HAST SAID; a form of emphatic affirmation. This seems to have been heard only by Judas himself (Jno. 13:28); but it evidently filled him with bitterness, and led him instantly to leave the company to execute his treacherous plot. See further particulars in John.

SECTION 187. — 26. WERE EATING; viz., the lamb and the herbs. It was not, therefore, as is often said, after the passover supper, but in the very midst of it, thus making the new ordinance to spring directly out of the old one. — BREAD; Gr. the loaf, i.e. the unleavened cake which was before them. — BLESSED IT; rather, blessed God; the word it not being in the original. This is important to be observed, since the term conveys not the slightest idea of any change being wrought upon the substance of the bread itself. It was the usual thanksgiving with which the Jews introduced a meal. Luke and Paul (1 Cor. 11:24) use this expression instead of the other. — BRAKE; thus dividing the one loaf into many parts, to signify the oneness of those who ate of it, both with him and each other. Hence the act of communion was frequently termed “the breaking of bread.” Acts 2:42; 1 Cor. 10:16, 17. — THIS IS MY BODY. These words can not be understood literally, for Christ was then present in his body, living and whole, as
brake it, and gave it to the disciples, and said, Take, eat; this is my body. 1

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

1 Cor. 10:16. 2 Lev. 17:11. 3 Jer. 31:31. 4 Acts 10:41. 5 ch. 20:28; Rom. 5:15; 1 Tim. 2:6; Heb. 9:28. 6 Remission of sins; i.e. in order to provide a ground for the remission. Rom. 3:25.

29. Will not drink. The meaning of this declaration seems to be, 1. that he would not again celebrate this supper with his disciples on earth; 2. that in that future kingdom, which was so much the object of promise and hope, he would share with them a far higher communion of joy and love, which he calls new wine, because the term is used in a new and spiritual sense. Of this communion Christians now enjoy a foretaste, but its full fruition is in heaven. Compare Luke 14:16; Rev. 3:20; 19:9.

30. A hymn; the second part of the "Hallel," Ps. 115-118. Note ver. 21. They went out; see ver. 36.

SECTION 136. — 31. Then said. From the narrative in John it appears that these words were spoken in immediate connection with Judas's departure, and before the institution of the eucharist. — Offended; you will stumble and fall, alluding to their desertion of him. Ver. 56. Note Mark 9:42. — It is written. Zech. 13:7.

32. Go before you; as a shepherd goes before his flock. Though the disciples would be scattered by the events of the trial and crucifixion, he would still collect them again, and lead them as a restored flock to Galilee. For the fulfillment of this promise, see ch. 28:7, 10, 16; Jno. 21:1; 1 Cor. 15:6.
him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

140. The Agony in Gethsemane.


36 Then cometh Jesus with them

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1 Heb. 5:7. 2 Jno. 12:27. 8 Ch. 20:22.

34. The cock crow. In Mark, “Before the cock crow twice.” The first cock-crowing, so called, was at midnight; the second, about three o’clock. When the term was used without qualification, it denoted the latter; hence the expression amounts to the same thing in both Gospels. — Deny me; i.e. being connected with me. — See additional words of Christ in Luke.

SECTION 140. — 36. Then cometh. Before they left the supper-room, Christ uttered the discourse and prayer recorded Jno. 14-17. — Gethsemane; Heb. “the olive-oil press.” The place now bearing the name is a walled inclosure, 160 by 150 feet in dimension, containing eight venerable olive trees, but both Robinson and Thomson doubt whether it is the site of the ancient garden. Matthew, Mark, and Luke, all say that they went into the Mount of Olives, showing that it must have been so far up the ascent as to justify that expression. It was a place of frequent resort by Jesus, and possibly of repose at night during his stay at Jerusalem. Compare Luke 21:37; 22:39; Jno. 18:2. — The disciples; i.e. eight of them. — And pray; doubtless with special reference to the betrayal and crucifixion, now so near at hand. — Yonder; probably some more shady retreat near by. It must be remembered that the passover was always celebrated near the time of the full moon.

37. Took with him; not to be wit-
And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

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 asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Rise, let us be going: behold, he is at hand that doth betray me.

Jesus Betrayed and Made Prisoner.


And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with of the same prayer shows how intense and protracted was his anguish. Luke says, "His sweat was as it were great drops of blood falling down to the ground;" i.e. was bloody, and fell in large drops, literally clots. Instances are cited in medical works of similar occurrences. Luke also says that an angel appeared to him, and strengthened him; but as he does not mention the repetition of the prayer, we are not certain precisely when this occurred. The angel upheld his failing strength, and brought an answer of comfort from his Father.

Sleep on. The next verse forbids us to take this in the sense of a permission to sleep. It is rather an interrogation of surprise, "Are you sleeping the little time that remains, and taking your ease?"

Section 141.—47. Judas. Having left the supper-room, the traitor went directly to the Sanhedrim, who, taking advantage of the occasion, altered their purpose of not arresting Jesus during the feast, and, getting the requisite authority from the governor, put Judas at the head of a posse consisting, 1. of a band of soldiers, from the Roman cohort, which was stationed in the tower of Antonia during the passover week, to preserve order in the city; 2. servants of the high priest, and of the council, armed
swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.  

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be

with staves or clubs; 3. some of the members of the Council themselves. Luke 22:52. Doubtless there was quite a rabble beside. John says they had lanterns and torches, which, notwithstanding the moonlight, they might need to search the shady places in the garden. As they drew near, Jesus advanced to meet them, when occurred the scene mentioned only by John, of their prostration to the ground, in awe of his words and appearance. Jno. 18:4-9.

48. A sign; because the soldiers would not know him personally, and identification would otherwise be difficult in the night. — Hold him fast. Probably Judas thought he would attempt to escape, as he had done before when in the midst of his enemies. Luke 4:30; Jno. 8:53; 10:39.

50. Jesus said. According to Luke, he added, “Betrayest thou the Son of man with a kiss?” Both questions were an appeal to his conscience. — Then came they. They did not arrest him when he avowed himself the one they sought (see John), but waited for the sign. They may have suspected his avowal a trick of one of the disciples, to enable the real Jesus to escape.

51. One of them; viz., Peter. Jno. 18:10. — His sword. Two of the disciples had swords (Luke 22:38), either

having worn them, as was customary in their journey from Galilee, as a defense against robbers; or having procured

Roman Swords.

them to protect their Master from the arrest which he had predicted would take place during the passover week. Ch. 20:18. — A servant. His name was Malchus. Jno. 18:10. The blow was doubtless aimed at his head, but either partially failed of its mark, or waswarded off by the head covering.

52. His place; i.e. the sheath. Christ averted some of the worst consequences of the rash act by instantly healing the wounded ear. Luke. — Shall perish; a rule of general application. They who resort to violence will receive violence in return. Compare Gen. 9:6; Rev. 13:10.

53. Legions. Note Mark 5:9. The term was probably used in contrast with the Roman military force by which he was now being arrested, or perhaps with the weakness of the twelve apostles, two of whom had attempted to defend him.
fulfilled. Then all the disciples forsook him, and fled.

142. Christ's Trial and Condemnation.


57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;


54. The Scriptures; such as Isa. 53:7-12; Zech. 13:7, etc.

55. The multitudes; Luke says to the priests and officers, who were doubtless the leaders of the mob.—Sat daily; showing how quiet and open had been his conduct, rendering the present violence needless, as well as a gross injustice.

56. Fulfilled. In Luke, "This is your hour, and the power of darkness;" i.e. the appointed time in which my enemies are to complete their murderous designs toward me.—Then; having learned from these words that he did not intend to escape.—Fled; smitten with a panic of fear for themselves. Peter and John, however, followed at a safe distance. Jno. 18:15.

SECTION 142. — 57. To Caiaphas; first, however, to Annas. Note Jno. 18:13. —Scribes and elders; i.e. the Sanhedrim. Ver. 3, 59. This seems to have been a preliminary meeting held at daybreak (Luke 22:66), and not the formal and regular meeting held some time after. Ch. 27:1.

58. Palace; rather, the court where a fire had been kindled.

59. All the council. Probably Nicodemus and Joseph of Arimathea, the friends of Jesus, were not present.

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 4

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. 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.

64 Jesus saith unto him, Thou

Isa. 53:7. Lev. 5:1.

60. Found none. By the law of Moses, at least two witnesses must agree in testifying to the fact, in order to conviction. Deut. 17:6. According to Mark, the difficulty consisted in securing this agreement in the evidence.

61. To destroy. A garbled report of Christ's words recorded Jno. 2:20. The criminality of such language would be held to lie in its being blasphemy against the house of God. The testimony, however, availed nothing, for Mark says that even in this point the witnesses did not agree.

62. Answerest thou. The high priest, seeing that the evidence was insufficient, put this question apparently in the hope that he might draw something from his prisoner which would criminate himself. It was because Christ perceived this that he was silent.

63. Adjure thee. The answer to this solemn adjuration was equivalent to an oath. Being thus appealed to in the regular manner, he now replies.

64. Nevertheless; rather, besides. In addition to my words you shall have evidence of the most convincing character. —Henceforth; literally, from this time on; the manifestation of my kingly power shall take place immediately. Note ch. 24:30.

65. Rent his clothes; in token of in-
hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.\(^1\)

65 Then the high priest rent his clothes,\(^2\) saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face,\(^3\)

\(^1\) Rom. 14:10; 1 Thess. 4:16; Rev. 1:7.

\(^2\) 2 Ki. 18:37.

\(^3\) Blasphemy; in calling himself the Son of God, that is, a divine person, and arrogating to himself joint dominion with God. Lev. 24:16; Deut. 18:20.

66. Guilty of death; i.e. guilty of an offense the legal punishment of which is death.

67. Did they spit; not the members of the Sanhedrin, but “the men that held Jesus.” Luke. Probably the Council broke up after their vote, and left their prisoner in the hands of the soldiers, and others that arrested him.

68. Prophecy; first having blindfolded him. Their object was to deride his claim to be the Messiah.

SECTION 143.—69. Without; i.e. outside of the room in which the session of the Council was held. Eastern houses were commonly built around an interior open space or court, into which was a passage from the street called the porch. The entrance into this was by a heavy folding-door, by the side of which was a smaller wicket-gate sufficient for the admission of single persons, kept by a porter, sometimes by a female servant. Acts 12:13. John relates that he and Peter followed their Master to the palace, and the former, being acquainted there, went in; after which he spoke to the porter at the gate and she admitted Peter. The weather being cold, the servants made a fire in the court, where Peter stood with them and the officers warming themselves while the trial was opening from the court. — A damsel; i.e. she who kept the gate.

70. What thou sayest. This was the strongest form of affirmation, equivalent to saying, “I do not know what you are talking about.” The precise words used by him are reported differently by the different evangelists, but their meaning is the same. It is very likely that he repeated the denial in all the forms specified.

71. Gone out. Apprehensive, from this accusation, that he might get into danger, Peter seems to have withdrawn from the fire into the porch, or passage-way to the street, where he lingered, either to allay suspicion, or to see what would be the result to his Master. While here the cock crew the first time. — Another
71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

maid. In Luke the word is masculine, implying that it was a male servant. Doubtless there were several, both males and females, present. — Fellow is not in the original; it should be simply this man, or this person, intimating that he was a stranger.

73. A while; Luke, about an hour. — Bewrayeth; i. e. betrayeth; it tells who you are. The pronunciation or accent of the Galileans was provincial, and less pure than was that of the inhabitants of the capital. John says that a relative of Malchus, whose ear Peter had cut off, asked if he had not seen him in the garden. It is apparent that in each of the three instances the accusations were reiterated by different persons in different words, and were met by as many and as varied denials. The cursing was the invoking of maledictions on himself if he was not telling the truth.

74. The cock crew; i. e. the second time. Peter does not seem to have paid any attention to the first crowing.

75. Remembered. Luke says the Lord turned and looked upon Peter, probably through the open door of the hall of the Council. This could not have been far off, so that probably all three denials were overheard by Jesus. — Went out; i. e. of the porch; he withdrew from the palace altogether.

PRACTICAL, THOUGHTS.

7. The value of worldly property is very differently estimated by different persons. Love counts the most precious things well expended for the honor of Christ; selfishness deems all such expenditure a waste.

8. Secret wickedness often feigns a superior concern for virtue. Excessive professions are to be distrusted as too frequently a cloak for conscious dishonesty.

13. Every act of love to Christ is immortal. Even if unknown to the world, it is preserved by him among his treasures, and will not fail in the end to receive his recognition and reward.

21. The treachery of Judas derived its deepest criminality from the fact that he had been one of Christ's chosen followers, sharing his most intimate society, and receiving unceasing tokens of his love. It is thus that the sins of his people are ever most aggravated and most dishonorable to him.

24. Christ's death was in accordance with the eternal purpose of Jehovah, as predicted in the Scriptures, yet this did not lessen the criminality of the human agents by whom it was effected. Divine sovereignty and man's freedom are coordinate facts, therefore harmonious with each other, though that harmony may not be discerned by us in the present state.

33. Undue self-confidence is the nearly certain precursor of a fall.

38. The mysterious sufferings of Jesus in the garden were a part of that atoning work by which redemption was effected for man. That prostrate form, those cries of anguish, and that bloody sweat, appeal to our tenderest sensibilities, and ask us what sacrifices we are making for him.

39. Christ was our perfect example in resignation as well as suffering. It is not wrong for us to have sensibilities which shrink from pain; they are only to be subordinated to the higher will of God.

41. The infinite love of Jesus often
CHAPTER XXVII.

144. Jesus brought before Pilate.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

145. Repentance and Suicide of Judas.
Acts 1: 18, 19.

Then Judas, which had betrayed


palliates the failings which it condemns. He knows the weakness of his people, and pities while he reproves.

49. Open hostility to Christ is less odious and less injurious than treacherous friendship. The darkest deed in all the annals of crime was consummated by a kiss!

60. A wicked spirit often vitiates divinely appointed safeguards of truth and justice. The Sanhedrim sought two witnesses according to law, but two who would testify only against Jesus.

75. Repentance, however deep, can not atone for sin, while at the same time it may go far to disarm our condemnation of the offender and reinstate him in our confidence. If Peter’s offense was flagrant, his sorrow was equally great, and a whole succeeding life of noble fidelity to his Master, ended by a martyr’s death, attested its sincerity. Before we censure the one with undue severity, let us inquire whether we have imitated the other.

CHAPTER XXVII.

SECTION 144. — 1. The morning; Friday the 15th of Nisan. This seems to have been a formal session of the Council, convened to ratify the somewhat irregular proceedings which had already taken place, and especially to consider on what grounds they could secure Christ’s execution. Having lost the right to inflict death of their own authority, they must obtain a decree for that purpose from the Roman procurator or governor. To do this the charge of blasphemy, for which they had condemned him, would be of no avail, it not being an offense of which the Roman law took cognizance. During this session they doubtless agreed upon the outlines of the plan, which they proceeded to carry out as narrated.

2. Bound him. This had been done when he was first arrested. Jno. 18: 12. During his trial the bonds may have been removed wholly or in part. — Led him; probably to the tower of Antonia, a strong fortress adjacent to the temple area on the north, where a cohort of Roman troops was stationed, and where the governor resided while in the city. — Pilate. Note Luke 3: 1. His usual residence was at Cæsarea, but during the passover he went up to Jerusalem to preserve order.

SECTION 145. — 3. Repented; was seized with remorse. Perhaps he had not expected that matters would go to this extreme, anticipating that his Master would somehow extricate himself from his difficulties, as he had done so many times before. But now, as he beholds him condemned, bound, and carried in ignominious procession to the governor to be executed, he sees what he has done, and is smitten with horror.
bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.¹

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

¹ Acts 1:19.

and despair at the consequences of his crime.

4. Innocent blood; I have caused the bloody death of an innocent person. Compare Deut. 27:25. — See thou; that is your business, not ours.

5. In the temple; i.e. the holy place. Only the priests might enter there; but Judas in his desperation may have disregarded the restriction. — Hanged himself. In Acts 1:18, it is said that “failing headlong, he burst asunder,” etc. The two accounts may be harmonized by supposing that his rope or its fastening gave way. Hackett suggests that he suspended himself on a tree overhanging the deep valley south of the city, where the precipice is still from 25 to 40 feet in height.

6. Not lawful; reasoning probably by analogy from Deut. 23:18. — Of blood; the price given for securing the shedding of blood.

7. The potter's field; a place doubtless well known by that name, and needing, therefore, no further designation. It seems to have been a field whence clay was obtained for bricks and earthenware. In Acts it is said that Judas bought the field, but probably it is only meant that it was bought with his money.

8. Field of blood; in the Hebrew, Acel-dama. Acts 1:19. — This day; the date of Matthew's writing. The expression shows that considerable time had elapsed since the occurrence. See Introduction to Matthew.

9. Jeremy. The quotation is found, not in Jeremiah, but in Zechariah 11:12, 13, from which, however, it varies considerably. Robinson regards the word as "an early error of a transcriber, misled by a reminiscence of Jer. 18:2."

10 And gave them for the potter's field, as the Lord appointed me.

144. (Continued.) Jesus before Pilate.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.²

² Tim. 6:13.

SECTION 144 (continued.) — Judas's repentance and suicide are interposed in the regular narrative, which is here resumed. The procession, having arrived at the governor's abode, would not enter for fear of defilement; therefore Pilate came out to receive their complaint. At first, they simply allege that Jesus is a malefactor, and Pilate bids them go and sentence him according to their own law. But they say they want him put to death, and this they can not do without his sanction. They then add the charge that he had been stirring up sedition against the emperor, and urging the people not to pay their taxes, pretending that he himself was a king. The first part of this charge was absolutely false (ch. 22:16-22), and the second a willful perversion of his claim to be the Messiah. It was, besides, as hypocritical as it was false; for if Christ had set himself in opposition to Rome, with the remotest prospect of success, there was scarcely a Jew in the land that would not have joined him with acclamations. Compare Jno. 6:15. Fuller accounts of his examination before Pilate are given in Luke and John.

11. Thou sayest; a direct affirmation: he added, however, that his kingdom was not of this world, but was the reign of truth. Jno. 18:36, 37. This answer, with probably some previous general knowledge of him (ver. 18), evidently convinced Pilate that Jesus had committed no offense against the laws, but was at most a harmless religious enthusiast; and he accordingly declared that he found in him no fault. Luke 23:4.

12. Accused. Not content with their previous allegations, they multiplied their complaints, as if conscious of the weak-
12 And when he was accused of the chief priests and elders, he answered nothing.
13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?
14 And he answered him to never a word; insomuch that the governor marveled greatly.

147. Barabbas preferred to Jesus.

15 Now at that feast, the governor was wont to release unto the people a prisoner, whom they would.
16 And they had then a notable prisoner, called Barabbas.
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?
18 For he knew that for envy they had delivered him.¹
19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man:² for I have suffered many things this day in a dream, because of him.
20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.
21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
22 Pilate saith unto them, What shall I do then with Jesus, which is to the prosecution of Jesus, and he doubtless believed that by appealing to them he would get from them a demand that the prisoner should be released.
18. They; viz., the priests and elders.
19. Judgment-seat. Note John 19:13.—His wife. Nothing further is known of this woman. She evidently had some acquaintance with the history of Jesus, and believed in the purity and sanctity of his character.—A dream. An extraordinary one, certainly; possibly supernatural, though of this there is no proof.
20. Persuaded; i.e. during the interruption occasioned by the above message. This “multitude” was evidently the common rabble of the street, which had collected during the proceedings of the morning; not the company of believers who had attended the triumphal entry of Christ into Jerusalem, and for fear of whom the priests had not dared to lay hands on him openly.
21. Answered; i.e. to the instigations of the priests.
22. Crucified. They select this as in keeping with their accusation, crucifixion being the usual Roman punishment for sedition. The pain and ignominy of

¹ Prov. 27:4; Eccl. 4:4.
² Is. 53:11; Zec. 9:9; 1 Pet. 2:22; 1 Jno. 2:1.
called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why! what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.¹

¹Deut. 19:10; Josh. 2:19; Acts 5:28.

such a death would further gratify their malignant hatred of their victim.

23. What evil. Pilate shows his perplexity by this repeated demand for some charge which they can sustain. He has not moral courage enough peremptorily to refuse them, yet as a Roman magistrate he fears to condemn him unlawfully.

24. Washed his hands; in accordance with a Jewish custom which they would well understand to signify that he disclaimed all responsibility for the execution they demanded. Compare Deut. 21:6–9.

25. On us; we will take the responsibility. This answer is recorded by Matthew only, who wrote especially for Jewish Christians, and thus set before them the peculiar guilt of their nation.

SECTION 148. — 26. Scourged; as was customary before execution. The Jewish law forbade the infliction of more than 40 stripes. Deut. 25:3. This, however, was a Roman scourging, which had no limit to its severity. It was sometimes administered by rods, and sometimes by a whip of leathern thongs, armed with pieces of metal or bones, under the torture of which the culprit often expired. — Delivered him; issued the decree for his execution.

27. Common hall; Gr. the prætorium; probably a court in the tower of Antonia. Ver. 2. The prætorium was strictly

26 Then released he Barabbas unto them:

148: Jesus scourged and mocked.


—and when he had scourged Jesus,² he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon

the residence of a military ruler. — The whole band; i. e. the cohort, the tenth part of a legion, consisting, when full, of about 600 men.

28. Scarlet robe; perhaps a common military cloak, in imitation of the imperial purple worn by monarchs. This was in derision of Christ's declaration that he was a king.

29. A crown; i. e. a wreath. — Thorns; generally supposed to be the nebk, a com-

mon shrub of Palestine, having flexible, pliant branches armed with thorns, and dark green leaves resembling the ivy usually worn by conquerors. — A reed; for a mock scepter. Note ch. 11:7.
his head, and a reed in his right hand: and they bowed the knee before him, and mocked him,1 saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.2

150. He is led to Crucifixion.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out,3 they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 They gave him vinegar to drink, mingled with gall:4 and when he had tasted thereof, he would not drink.

151. The Crucifixion.

35 And they crucified him, and parted his garments, casting lots:


Mocked him; offered him mock homage as to a sovereign. All these insults were illegal, originating in the coarse humor of the brutal soldiery, and were possibly without the knowledge of Pilate.

Section 150. — 31. Led him away.
Before this, however, Pilate made another unsuccessful attempt to release him. Jno. 19: 4–16. A centurion on horseback headed the procession. Ver. 54.

32. Came out; of the city. Criminals were executed outside of the city. Numb. 15: 36; 1 Ki. 21: 13; Acts 7: 58. — Cyrene. A city and district on the northern coast of Africa, opposite to Greece. Many Jews resided there. Acts 2: 10. Simon had come from the country, and was entering the city when the procession met him. — To bear. The criminal was compelled to carry his cross, or at least the transverse beam, to the place of execution. Jesus had done this until they met Simon (John); but, exhausted with his scourging and other sufferings, it is probable that he had sunk under the weight. Luke says that Jesus was attended by a large company of people bewailing him, whom he addressed on the way.

33. Golgotha; a “skull-place;” in Latin, Calvaria; probably so named from its being a bare, round knoll, having some resemblance to a human skull. There is nothing to warrant its being called a “mount.” It was doubtless the usual place of execution, and some suppose its name had reference to the skulls of criminals visible there. It is not likely, however, that these would long remain unburied; and, besides, there was a garden or orchard at that place. Jno. 19: 41. It has been much disputed whether the present “Church of the Holy Sepulcher,” now within the walls of Jerusalem, occupies, as it professes, the true site of the crucifixion. The weight of evidence, on the whole, seems to be in the negative.

34. Vinegar; sour wine. — Gall; Mark says myrrh. Perhaps the word may stand for bitter substances in general. It was customary to administer to criminals a stupefying drink on their way to execution. Our Saviour would not take it, preferring to retain his senses unclouded to the end.

Section 151. — 35. Crucified him.
Punishment by crucifixion was the most painful, as well as the most ignominious, known to the ancients. It was inflicted only on slaves or the vilest criminals. The cross was of various forms, originally a simple stake, afterward made of two pieces of wood crossed in different ways. The second of these forms was doubtless the one used on this occasion, as is shown by the superscription

T † X
that it might be fulfilled which was spoken by the prophet: 1 They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

152. JESUS MOCKED UPON THE CROSS.


39 And they that passed by, reviled him, wagging their heads;

40 And saying, Thou that de-

stroyst the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now if he will have him: 6 for he said, I am the Son of God. 6

44 The thieves also, which were crucified with him, cast the same in his teeth.


36. Watched him; to prevent any of his friends from attempting to take him down.

37. Accusation. It was customary to affix to the cross the crime for which the culprit suffered. This seems to have been written by Pilate, and sent by him to be put up by the soldiers. See notes in John.

38. Two thieves; possibly accomplices of Barabbas. This was doubtless done to subject their victim to greater ignominy.

SECTION 152. — 39. Passed by; the people going into and out of the city.

41. Chief priests. Nothing can more forcibly show their passionate hatred, than that these dignitaries, forgetful of their profession and rank, should mingle with the rabble in their heartless decision of their victim in his agonies.

42. Saved others; i. e. he pretended to. They spoke ironically, implying that his present helplessness proved him to be an impostor, and his miracles false.

43. He said; referring to his answer to the high priest. Ch. 26: 64.

44. The thieves; one of them, however, soon repented. See Luke. — Cast the same; i. e. they reviled him in the same terms. It was at this time that Jesus commended his mother to the care of John. Jno. 19: 25-27.
153. THE DARKNESS; DEATH OF JESUS.


45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 1

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hath thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 2

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

154. EVENTS ATTENDING HIS DEATH.


51 And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened, 3 and many bodies of the saints which slept, arose. 4

1 Am. 8:9. 2 Ps. 69:21. 3 Isa. 26:19; Hos. 13:14. 4 Dan. 12:2; 1 Thess. 4:14.

SECTION 153. — 45. Sixth hour; i.e. 12 o'clock. Jesus was crucified at the 3rd hour (Mark 15:25); consequently he had now been three hours on the cross. — Darkness. This can not have been an eclipse of the sun, because the passover was always observed at the time of the full moon. It was plainly supernatural. The fact of an extraordinary darkening of the sun about this time is mentioned by several heathen writers. — The land; Palestine.

46. Eli, Eli; quoted from Ps. 22:1. It seems to have been a cry of anguish and terror, caused by the apparent withdrawal of his Father's favor. What particular elements of suffering entered into the bitter cup he was then drinking, we do not know. It was a sinless consciousness, divine as well as human, coming as our substitute under the power of death, with every circumstance of outward pain and humiliation which could intensify the anguish.

47. For Elias; i.e. Elijah. This was a new derision of Christ's Messianic claim; they affected to understand him as calling on his predicted forerunner to help him.

48. One of them; apparently moved a moment by compassion. John says Christ exclaimed, "I thirst." — Vinegar; the common sour wine mixed with water, called posca, which was the ordinary drink of the Roman soldiers. — A reed; i.e. a branch of hyssop. It is not certain what was the plant mentioned under this name.

49. Let be; hold!

50. Cried again. John says that having received the vinegar he exclaimed, "It is finished!" Luke, that he added, "Father, into thy hands I commend my spirit." These last words indicate that the sense of abandonment by his Father was now past, and that his last moment was calm and trustful. — Yielded up the ghost; i.e. the spirit; he died.

SECTION 154. — 51. Vail; i.e. the inner vail which divided the holy of holies from the holy place. Ex. 26:31; Lev. 16:2. This was a symbolic event, indicating that henceforth there is, through Christ, an open entrance for all into heaven, the place of God's presence, of which the high priest's entrance into the sanctuary on the day of atonement had been a type. Compare Lev. 16:15-17; Heb. 9:7, 8, 11, 12; 10:19, 20. — Rocks rent. Immense fissures are still shown in the rocks near the supposed place of crucifixion.

52. Were opened. The tombs in the vicinity of Jerusalem were generally hewn in the solid rock, and their entrances closed with massive stones. The opening of these tombs by the earth-
53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.

155. The Burial of Jesus.


57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus’ disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

2 John 11:44.

1 Cor. 15:20.

oration that he was the Son of God. Compare the account in Luke.

55. Women; Luke adds, “and all his acquaintance.”


56. Mother of James, etc.; the wife of Alphæus or Cleopas. Jno. 19:25.—Mother of Zebedee’s children; Salome. Mark 15:41. Mary, the mother of Jesus, is not mentioned among them, perhaps from the fact that John had before this conducted her away from the awful scene. Jno. 19:27.

Section 155. The account is much the fullest in John. He records the breaking of the legs of the thieves, and the piercing of the Saviour’s side with a spear.

57. The even; i. e. before sunset, at which time the Sabbath began. It was customary with the Romans to leave the bodies of criminals upon the crosses till they were decomposed, or devoured by birds of prey. The Mosaic law strictly forbade them to remain over night. Deut. 21:23.—Arimathæa; a city 15 or 20 miles north-west of Jerusalem. It is believed to be the same as Ramathaim-zophim, the birth-place of Samuel. 1 Sam. 1:19.—Joseph; Luke 23:50, 51.—Jesus’ disciples; “but secretly, for fear of the Jews.” John.

58. Commanded; having first ascertained from the centurion that Jesus was dead. Mark.
60 And laid it in his own new tomb,\(^1\) which he had hewn out in the rock; and he rolled a great stone to the door of the sepulcher, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.

158. **The Sepulcher Sealed.**

Only in Matthew.

62 Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that
deceiver\(^2\) said, while he was yet alive, After three days I will rise again.\(^3\)

64 Command therefore that the sepulcher 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 error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went and made the sepulcher sure, sealing the stone,\(^4\) and setting a watch.

\(^1\) Isa. 53:19.  \(^2\) Jno. 7:12, 47; 2 Cor. 6:8.

59. **He wrapped it.** John says that Nicodemus joined with him in the service. This was only a temporary embalming, preliminary to the more formal act proposed by the women after the Sabbath, for which there was not now time.

60. **New tomb;** i. e. incontaminable, worthy of him. Compare Luke 19:30 with 23:53. Or it may have been mentioned to prevent its being asserted, after the resurrection, that some other person had been raised.—He rolled; caused it to be rolled. The excavation was probably horizontal, or nearly so; not cut downward in the modern manner.

61. **The other Mary;** i. e. the mother of James and Joses. Ver. 56.

**SECTION 156.** — 62. **The preparation;** i. e. Friday, the day preceding and preparatory to the Sabbath. From sunset of that day to sunset of Saturday was the Sabbath. The “next day that followed the preparation” was, therefore, Saturday, but after sunset, since they would not have gone to him on the Sabbath.

63. **We remember.** Possibly Judas may have told them of his frequent predictions of that event to his disciples.

64. **Last error;** or deception. They had called Christ a “deceiver.” Ver. 63.

65. **Ye have;** i. e. have ye, or take ye a guard.—As ye can; Gr. as ye know how.

66. **Sealing.** This was done by passing a string across or over the stone, and fastening it at each end with clay, to which was affixed an official seal, probably that of Pilate. The stone, therefore, could not be removed without cutting the string or breaking the seal.

**PRACTICAL THOUGHTS.**

2. Fanaticism is often as blind as it is malignant. The very necessity which compelled the Jewish rulers to apply for Pilate’s authority for the crucifixion of Christ demonstrated his Messiahship. The scepter had departed; it was the appointed sign that Shiloh had come. Gen. 49:10.

3. The conduct of Judas, as contrasted with that of Peter, shows the difference between false and true repentance. The one wept over his sin, and gave himself with reddoubled earnestness to his Master’s service; the other yielded to despair, and added suicide to treachery. True repentance restores the soul to Christ; false repentance removes it further than before.

21. The hypocrisy of Christ’s accusers is shown in their partiality toward Barabbas. He had done precisely that which they alleged against Jesus, yet he is their favorite; Christ had not done it, and he is accused and condemned. How
CHAPTER XXVIII.

157. Visitor of the Women to the Sepulcher.


In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. 1

2 And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning; 2 and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

158. Vision of the Angels.

Mark 16: 5-7; Luke 24: 4-8.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

1 Ch. 27: 56.

Ps. 104: 2; Dan. 10: 6; Rev. 1: 14, 16.

1 To disprove the reality of Christ's resurrection were precisely those which in the end assured it. It was because Rome undertook to keep the body in her custody, that we know that it was he and not another who arose from the dead. Cunning was turned to foolishness, and wrath converted to praise.

CHAPTER XXVIII.

SECTION 157. — 1. In the end; i.e. at the close; in Mark, "when the Sabbath was past." The Sabbath strictly ended at sunset on Saturday. The other Mary; the mother of James the Less, Salome, also, the wife of Zebedee, Joanna, and others were with her. Luke 24: 10. — To see the sepulcher; more particularly to finish the embalming which they had begun on the evening of Friday. Mark.

2. There was. Robinson and others suppose that the earthquake and the descent of the angel occurred before the arrival of the women.

3. Like lightning; in its brightness.

4. The keepers; the guard of soldiers appointed to watch the sepulcher. They had doubtless been awakened by the noise of the earthquake.

SECTION 158. The women found the stone rolled away, and went into the sepulcher; but the body of Jesus was not there. Mary Magdalene at once left the other women in the sepulcher, and returned hastily into the city to inform Peter and John of its removal. John.
6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead, and behold, he goeth before you into Galilee; 1 there shall ye see him: lo, I have told you.

159. The Women Return; Jesus Meets Them.


8 And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word.

1 Mark 16:7.

5. The angel. Luke says there were two angels; but as one only seems to have spoken to the women, he alone is mentioned by Matthew and Mark. — Fear not; uttered probably to guard them against sharing in the consternation of the soldiers.

6. Is risen. The resurrection is to be understood as having taken place before the opening of the sepulcher; the appearance of the angel, and the rolling away of the stone, being intended to certify the fact to the disciples. Jesus did not need to have the tomb opened to permit his exit. Compare Jno. 20:19, 26. — As he said; ch. 12:40; 16:21; 17:23; Luke 18:33. — See the place; to assure yourself of what I have told you.

7. Goeth before you. Notes ch. 26:32; Jno. 10:4. — Told you; the solemn and formal close of the message.

Section 159. — 8. Fear—joy. The mingled emotions resulting from the miracle and the good news.

9. All hail; the usual salutation expressing joy and good wishes. — Held him; in the manner of suppliants, who clasped the knees or feet of those whose favor they sought. — Worshiped. Note ch. 2:2.

10. Into Galilee. It is probable that the same reasons which led Jesus to confine so large a portion of his preceding ministry to Galilee, influenced him

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshiped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren 2 that they go into Galilee, and there shall they see me.


In Matthew only.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

2 Jno. 20:17; Rom. 8:29; Heb. 2:11.

to make that district the principal scene of his remaining intercourse with and instructions to his disciples. The majority of them were residents in Galilee; and he would, besides, be less exposed to the continued malice and persecution of his enemies than if he had remained at or near the capital. Compare Acts 1:3, 8; 1 Cor. 15:6. See also note ver. 16.

From the other evangelists we learn that during the above events, Mary Magdalene had found Peter and John, whom she informed of the disappearance of the body and her suspicion that the authorities had removed it. They at once ran with their utmost speed to the sepulcher, and entered it; but seeing the linen clothes in order, were convinced that he had not been removed, and, apparently unable to solve the difficulty, they returned to their abode. Meanwhile Mary had followed them with less rapidity, and while they were within, she remained outside of the sepulcher, weeping. After their departure, she looked inside, and saw two angels, who asked her why she wept. Just then turning round, she saw Jesus also, who revealed himself to her, and gave her a message to the disciples, similar to the one borne by the other women.

Section 162. — 11. Were going; simultaneously with the preceding account.
12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

167. MANIFESTATIONS IN GALILEE.

Acts 1: 3-8; 1 Cor. 15: 6, 7.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshiped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is

SECTION 167. Several other interviews between Christ and his disciples are recorded by the other evangelists. See Chron. Harmony.

16. A mountain; more exactly, into the mountain; probably one which he had designated when the direction to go into Galilee was given. Ver. 7, 10; ch. 26: 32. Many think this was Mt. Tabor, a remarkable conical eminence about six miles south-east of Nazareth. See Map, p. 27.

17. Some doubted; i.e. his identity, and the reality of his resurrection. These can hardly have been any of the apostles, for this event was after his interview with Thomas. Jno. 20: 24-29. Most commentators regard this as the occasion when Jesus appeared to more than 500 at once (1 Cor. 15: 6), and that the doubters were among that number.
given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

1 Ch. 24:14; Ac. 2:38, 39; Ro. 10:13; Col. 1:23.

18. Came; i.e. he drew near to them, so as to convince them of his identity.
— All power; supreme authority over all things. Compare Dan. 7:14; Rom. 14:9; Eph. 1:20-23; Phil. 2:9-11; Col. 2:10; Heb. 1:3; 1 Pet. 3:22; Rev. 17:14.

19. Teach; literally, make disciples of. — All nations. Note ch. 25:32. — In; more properly, into. Compare Rom. 6:3, 4; Gal. 3:27. It denotes a profession of discipleship, and consecration to the triune God. — The name. The name stands for the Being himself, more particularly as he is revealed or known to men. It is important to observe that the word is name, not names. The plural would have implied the existence of three Gods; the singular implies that under the threesfoldness there is a unity; one God in three Persons, — Father, Son, Holy Ghost. This formula also imports the equality of the Three. To suppose any being less than divine to be associated with the Father in a common name, to receive alike the supreme homage and devotion of men, is little less than blasphemy. Equally impossible is it to suppose either of them to be a mere attribute, as wisdom, or power. The language can mean only that in the Godhead are Three (called Persons, because the personal pronouns I, thou, and he are applied to them), in certain respects distinct yet equal, in other respects one. This fact of a trinity in unity in the divine nature we are to receive, but the precise mode of it is unrevealed, and therefore unknown.

20. All things; whatsoever they had received from Christ in his personal instructions. They must originate nothing of themselves. Hence we infer that whatever doctrines they inculcated, and whatever rites they instituted, were derived from him, and are therefore invested with his authority. Note Jno. 20:19. — With you; by the Comforter. Jno. 16:7-14.

20 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.

8 Acts 2:42; 1 Cor. 11:2. 8 Ch. 18:20.

PRACTICAL THOUGHTS.

2. The utmost efforts of wicked men, aided by the highest earthly power and authority, are utterly vain when arrayed against the purposes of God.

4. If the appearance of one of Christ's messengers and servants strikes the wick- ed to the earth as dead, how will they meet the Lord himself coming in his glory, with innumerable hosts of angels, to judgment!

11-15. It is an interesting fact that the unutterable baseness and untruth of the Jewish authorities and people in relation to Christ's resurrection is record ed by that one of the evangelists only who wrote distinctively for Jewish Christians. It illustrates not only the proprieties observed by the Scriptures, but also their honesty and faithfulness.

18. The supreme dominion of the universe is in the hands of Christ; to him, therefore, should be offered the supreme homage and adoration of all intelligent beings.

19. The one grand mission and work delivered by our Lord to his church is to "disciple the nations." It does not exist for itself, for its own ease, or power, or aggrandizement, but to bring, the world to the feet of Christ. It was a commission given to the whole church (note ver. 19); not to the apostles alone, nor to any sacerdotal order, but to every disciple.

20. The teaching which is to convert the world is that of the truth which Christ gave. It is not the theories of men, the speculations of an unsanctified philosophy, which have power to impart spiritual light; it is only "the truth as it is in Jesus." In the ministry of this truth his presence and blessing are pledged to us while the world shall stand; and his approval shall be our crown and reward in the final day.
THE GOSPEL ACCORDING TO MARK.

INTRODUCTION.

It is generally held that this evangelist was the same as "John whose surname was Mark" (Acts 12:12, 25). John being a Jewish name, and Mark (or Marcus) a Roman one, the latter assumed after his conversion, as Saul took the name of Paul. He was the son of a woman at Jerusalem, named Mary (Acts 12:12), a sister of Barnabas (Col. 4:10), whose house was a resort of the apostles, where probably he was converted through the influence of Peter (1 Pet. 5:13). Shortly after he went with Paul and Barnabas as a "minister," or servant, on their first tour of preaching (Acts 13:5), but left them at Perga and returned home. Acts 13:13. On this account Paul refused to take him on their second journey, contrary to the wishes of Barnabas, which led to a separation of the two (Acts 15:37, 39); but we find him with Paul, and again enjoying his confidence, at Rome (Col. 4:10; Philem. 24), and still later with Peter at Babylon (1 Pet. 5:13); and with Timothy at Ephesus. 2 Tim. 4:11. It is a tradition that he was sent by Peter to Egypt, where he founded a church at Alexandria, and where he suffered martyrdom.

Nearly all the early fathers represent Mark as having written this Gospel under the superintendence of Peter. He is often called Peter's "interpreter," implying that in some sense he committed to writing the instructions of that apostle. Its date is supposed to be between A. D. 63 and 70.

This Gospel appears to have been primarily written for the Gentile converts to Christianity. It omits Christ's genealogy and almost all reference to the Old Testament, and makes numerous explanations of Jewish customs and peculiarities, while it employs many Latin words and expressions. Its leading design is denoted in its first verse,—to show that Jesus Christ is THE SON OF GOD.

CHAPTER I.

13. MINISTRY OF JOHN THE BAPTIST.


The beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets,1 Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.

5 And there went out unto him

1 Isa. 40:3; Mal. 3:1.

CHAPTER I.

SECTION 13.—Notes in Matthew.

all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts² and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.³

² Lev. 11:22. ³ Is. 44:3; Acts 2:4.

1. This verse is simply the title of the book.


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

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

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

15. Christ's Temptation.


12 And immediately the Spirit driveth him into the wilderness.

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

23. Departure into Galilee.


14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

25. Preaching in Galilee.


15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

28. Call of Four Apostles.


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

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

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

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

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

29. Healing of a Demonic. 


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

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

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

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?


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SECTION 14.—Notes in Matthew.

SECTION 15.—Notes in Matthew.

SECTION 23.—Notes in John.

SECTION 25.—Notes in Matthew.

stroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

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

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

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


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

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

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

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

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

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

31. Tour of Preaching.


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

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

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

38 And he said unto them, Let us

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33. At the door; bringing the sick; doubtless, also, many from curiosity.

Section 31. — 35. Went out; i.e. from Peter's house. — Prayed; in preparation for the new circuit of labors before him.

36. Followed him. His long absence, and the multitudes that assembled early in the morning, led the disciples to go in quest of him. From Luke's narrative we infer that many of the people went with them.

38. Let us go. He had performed the needful works of healing there, and could not remain to gratify the wishes or receive the thanks of that people only; he had, also, a work to do elsewhere.

Section 32. Notes in Matthew.
go into the next towns, that I may preach there also: for therefore came I forth.  
39 And he preached in their synagogues throughout all Galilee, and cast out devils.

32. Healing of a Leper.
Matt. 8: 2–4; Luke 5: 12–16.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.
42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
43 And he straitly charged him, and forthwith sent him away:
44 And saith unto him, See thou say nothing to any man; but go thy way, show thyself to the priest, and

Isa. 51: 1; Jno. 16: 28; 17: 4.

44. Say nothing; to prevent the excitement which would be created, and which might hinder his work.
45. Publish it. His thoughtless disobedience occasioned the very evils which had been feared, and caused his deliverer much hindrance and trouble.
—Desert places. The inhabitants of the East live almost wholly in the towns, for the sake of security; hence outside the walls the country is "desert" even to the very gates.

Practical Thoughts.
See the parallel passages.

CHAPTER II.

33. Healing of a Paralytic.

And again he entered into Capernaum, after some days; and it was noised that he was in the house.
2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.
3 And they came unto him, bring—

Lev. 14: 3, 4, 10.

of prosecution against Jesus, like those mentioned ch. 3: 22; but were probably attracted by curiosity to see and hear the new teacher. —The word; Lu. 1: 2.

Uncovering the Roof.

4. Uncovered the roof. Eastern houses were built with flat roofs covered with
ing one sick of the palsy, which was borne of four.

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

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

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

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

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

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

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

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

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

34. The Call of Matthew.


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

14 And as he passed by, he saw Levi the son of Alpheus sitting at the receipt of custom, and said unto

earth or tiles, and having access to them by steps or a ladder on the outside. In the upper story was the guest-chamber, where company was received. Acts 1:13; 9:37; 20:8. In the present instance, it is probable that Christ, with the learned men present, were in this upper room. The friends of the paralytic, unable to get access to him in the usual way, carried the helpless man by the outside steps upon the top of the house, and there, removing some of the tiles (Luke 5:19), lowered him through the roof into the presence of Jesus.

5. Son; a term of kindness tending to encourage him. — Thy sins. The Jews were accustomed to regard all disease as the penalty for sin. Jno. 9:2; Jas. 5:15. Possibly in this case the paralysis was the effect of some vice. To say then that his sin was forgiven was equivalent to saying that he was released from its penalty.

7. Blasphemies; in assuming prerogatives which belong to God only.

8. Why reason ye! They doubtless argued that he was not only guilty of blasphemy, but also of trickery, in pretending to do what could not be disproved, because not anything visible or tangible. It is an easy thing to say “You are forgiven,” but not so easy to say “Be healed;” for that will show the imposture.

10. To forgive. The power which I will display in healing shall prove that I have power to forgive.

11. Thy bed; probably a simple mattress.


Section 34.—13. Sea-side. Capernaum was situated on the coast of the sea of Galilee. See Map, p. 27.

14. Levi; called also Matthew. See Introduction to Matthew.—Alpheus; not the same person as Alpheus the father of James the Less. Ch. 3:18.—Receipt of custom; i. e. the collection of the Roman taxes.
him, Follow me. And he arose, and followed him.

58. Matthew's Feast.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.¹

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

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.²


SECTION 58. The account of this festival is placed here in connection with the call of Levi, though it did not occur till some time later.

15. His house; i. e. Levi's. This was an entertainment given by the apostle—perhaps as a parting courtesy—to his late associates and acquaintances in business. Such were the extortions and cruelties of the tax-collectors that they were exceedingly odious to the people, and were excluded from all society except that of the lower and vicious classes.

16. Eateth and drinketh. The act of eating and drinking together was a sign and pledge of friendship.

17. Whole; sound, well.—To call; my special business is with those who are despised and guilty.

18. Disciples of John; ch. 1: 5. For the frequent fasts of the Pharisees, see Luke 18: 12.

19. Children of the bride-chamber; attendants of the bridegroom. Judg. 14: 11; Jno. 3: 29.—Bridegroom. The intimate relations of Christ to his peo-

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

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

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

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

22 And no man putteth new wine into old bottles; else the new wine

doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

36. In the Cornfields.


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

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

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

26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but

1 Ps. 119: 83. 2 Deut. 23: 25. 8 1 Sam. 21: 6.

unfermented wine into vessels decayed and ready to perish."

Section 36. Notes in Matthew.

Practical Thoughts.

4. Salvation should be sought with all possible earnestness. Many would have pronounced the paralytic and his friends insane, in their eagerness to obtain Christ's help; but he commended and crowned it with his blessing.

11. The divine commands are all reasonable. God never requires that which he does not give strength to do.

14. The moral changes wrought by the gospel are among the most remarkable facts in human history. Little did the publican of the Roman taxes dream of becoming an apostle of the King of kings, and, through the biography of his Master, a teacher of the church through all time.

True obedience is prompt. Many men of business never become Christians be-

for the priests, and gave also to them which were with him.

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

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

CHAPTER III.

37. Healing of the Withered Hand.


And he entered again into the synagogue; and there was a man there which had a withered hand.

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

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

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

4 Ex. 29: 33. 5 Col. 2: 16. 6 Eph. 1: 22; Rev. 1: 10.

cause they will not tear themselves away from its demands.

15. Christianity requires no austerity. Jesus will grace a feast, even among the wicked, when he can do them good.

19. Fasting as a mere rite is useless. It has significance and value only when it accompanies true inward sorrow or submission to the will of God in affliction.

21. The gospel is not a mere supplement of legalism and self-righteousness, filling out the short-comings of those who think themselves already about good enough for heaven. Christ will be all in all to the sinner, or nothing.

CHAPTER IV.

Section 37. Notes in Matthew.

4. He saith. This was in reply to their question whether it was lawful to heal on the Sabbath.

5. Grieved; it was sorrowful indignation.
days, or to do evil? to save life, or to kill? 1 But they held their peace.

5 And when he had looked round about on 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.

6 And the Pharisees went forth, and straightway took counsel with the Herodians 2 against him, how they might destroy him.

38. Miracles by the Sea-shore.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

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

9 And he spake to his disciples,

1 Hos. 6:6. 2 Matt. 22:16.

6. Herodians. A political party in favor of Herod Antipas, and of the Roman dominion. Though ordinarily bitter enemies of the Pharisees, yet the latter now sought their influence in aid of their conspiracy against Christ.

Section 38. Notes in Matthew.

8. Idumæa; the country lying south of Palestine and the Dead Sea. It was called, also, Edom and Mt. Seir. Gen. 32:3; 36:8. — Tyre and Sidon. Matt. 11:21. The great distance from which people came to be healed shows how widely the fame of Jesus had now spread.

12. Charged them; i.e. the unclean spirits. Ch. 1:25.

Section 39. — 13. A mountain; probably one of the ridges skirting the shore of the lake not far from Capernaum. Luke says he had retired thither to

that a small ship should wait on him because of the multitude, lest they should throng him.

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

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 3

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

39. The Twelve Apostles Chosen.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

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

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

16 And Simon he surnamed Peter;


pray, and continued there all night in that exercise. He had doubtless been wearied by his miracles and teachings, and sought in solitude and devotion the refreshment he needed. — Called.

This was the next morning. He sent word to have those who sought instruction to come to him upon the mountain. Luke.

14. Ordained; literally, made; i.e. appointed. — Twelve; perhaps with tacit reference to the twelve tribes. — With him; i.e. might be eye-witnesses of his miracles, death, and resurrection. Jno. 15:27; Acts 1:21; 1 Cor. 9:1.

Luke adds, that he named them apostles; i.e. “sent ones.” They were already his disciples, but were now selected from the whole body of his hearers, and designated to this particular office.

16. Surnamed Peter; i.e. he had done this when he called him to be a disci-
17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder;
18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite,
19 And Judas Iscariot, which also betrayed him:

47. HEALING OF A DEMONIACT.
— and they went into a house.
20 And the multitude came together again, so that they could not so much as eat bread.1
21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.2
22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

1 Ch. 6: 31. 2 John 10: 20.

ple. Jno. 1: 42. Peter is a Greek word signifying a rock; Cephas, a Syrian word, with the same meaning.
17. James; often called the Great, i. e. the elder, to distinguish him from the other James, called the Less. Ch. 15: 40. He was put to death by Herod Agrippa. Acts 12: 2. —Boanerges (Heb. Beni-regesh), sons of thunder; perhaps because of their vehement disposition. Compare ch. 9: 38; 10: 37; Luke 9: 54.
18. Andrew; a Greek name signifying manly. He was a brother of Peter.
— Bartholomew; John 1: 45. —Matthew; ch. 2: 14. — Thomas; in Greek Didymus (Jno. 11: 16), signifying a twin.
— Thaddeus; called also, Lebous; Matt. 10: 3. Both names signify courageous. He had also a third name, Judas, and is often mentioned as the brother of James.
Luke 6: 16; Acts 1: 13; Jude 1. —The Canaanite; not an inhabitant of Canaan, but from the Syriac word Ka-

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?
24 And if a kingdom be divided against itself, that kingdom can not stand.
25 And if a house be divided against itself, that house can not stand.
26 And if Satan rise up against himself, and be divided, he can not stand, but hath an end.
27 No man can enter into a strong man’s house, and spoil his goods, except he will first bind the strong man;3 and then he will spoil his house.
28 Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:
29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

3 Isa. 61: 1.

nean, of which Zealote is a Greek translation, signifying a zealot; one of a sect of rash enthusiasts, who undertook to execute summary punishment on criminals without formal trial, after the example of Phineas. Num. 25: 8. This probably was not the Simon mentioned in Matt. 13: 55. Note ch. 6: 3.
19. Iscariot; probably a man of Keriuth. Josh. 15: 25. He was a “son of Simon,” but of what Simon is unknown.

SECTION 47. Notes in Matthew.
Mark here omits the Sermon on the Mount, and many other events. See Chron. Harm. Christ had just healed the blind and dumb demoniac, apparently in the open air (Matt. 12: 22), after which he and his disciples retired into a house, perhaps his own residence in Capernaum.
20. Again; compare ch. 2: 2.
21. His friends; ver. 31.
30 Because they said, He hath an unclean spirit.

49. Christ's Mother and Brethren.


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

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

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

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

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.¹

CHAPTER IV.

53. Parable of the Sower.


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

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

3 Hearken; behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up.

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

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

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

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred.

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

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

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

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.²

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

14 The sower soweth the word.

15 And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise

¹ Jas. 1:25; 1 Jno. 2:17.

SECTION 49. Notes in Matthew.

PRACTICAL THOUGHTS.

See in Matthew.
which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

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

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

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

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

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

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

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

24 And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

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

21. A candle. Notes Matt. 5:15; 10:26, 27. The meaning is that Christ had taught them these things not to be concealed, but that they might teach others. His private instructions were for public use.

55. Other Parables.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

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

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

31 It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

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

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

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

56. The Tempest Stilled.

35 And the same day, when the

24. That hear; i.e. in a proper manner.


SECTION 55. — Notes in Matthew.
SECTION 56. — Notes in Matthew.
even was come, he saith unto them, Let us pass over unto the other side.

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

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

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

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

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

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

CHAPTER V.

57. The two Demoniacs of Gadara.

And they came over unto the other side of the sea, into the country of the Gadarenes.

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

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

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

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

6 But when he saw Jesus afar off, he ran and worshiped him,

PRACTICAL THOUGHTS.

See in parallel passages.

SECTION 57. — 1. Gadarenes. Matthew says Gergesenes. These names are derived from Gadara and Gergesa, or Gersa ("Land and Book," ii. 34), two towns near the south-east corner of the lake. See Map, p. 27.

2. The tombs; sepulchers hewn in the rocks, often of great extent. Demoniacs, insane persons, and abandoned characters sometimes lived in them. Isa.

65: 4. — A man; Matthew says two. Probably one was much more prominent than the other. — Unclean spirit; or demon. Ver. 9. The word devil properly belongs to Satan only. 1 Pet. 5: 8. The demons were wicked and malignant spirits who dwelt in and controlled certain persons. That they were real beings, and not merely insanity or disease, is evident from the fact that such persons are frequently distinguished from those having bodily sickness (ch. 1: 32; 16: 17, 18; Luke 6: 17, 18); the demons have superhuman knowledge (ch. 1: 24; Matt. 8: 29; Luke 4: 41); they form a kingdom of their own under the leadership of Satan (Matt. 12: 25–30); and they ask and receive permission to leave men and enter into swine. Ver. 12.

5. Crying; screaming.

6. Worshiped; prostrated himself before him.

7. To do with thee; what is your business with me? — Torment me not; Matthew says, "before the time;" i.e. the appointed day of eternal punishment.
7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.  
8 For he said unto him, Come out of the man, thou unclean spirit.  
9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.  
10 And he besought him much that he would not send them away out of the country.  
11 Now there was there nigh unto the mountains a great herd of swine feeding.  
12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.  
13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran wildly down a steep place into the sea, (they were about two thousand,) and were choked in the sea.  
14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.  
15 And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.  
16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.  
17 And they began to pray him to depart out of their coasts.  
18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.  
19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy own country, and proclaim how great things God hath done for thee.  

Matt. 25:41; Jude 6. The man says this, but the demon prompts the words.  
9. Thy name; probably for the purpose of eliciting the fact that there was more than one of the demons, and thus showing the helpless condition of the man. — Legion. A legion was properly a division of the Roman army, containing 6000 men. It is probably used here not only to denote a large number, but an organized band under the leadership of a superior, who speaks for the rest.  
10. Out of the country; Luke says “into the deep,” or the abyss. Rom. 10:7; Rev. 9:1, 2; 11:7; 20:1, 3.  
12. Into the swine. We know not the motive which prompted this request. It may have been the love of mischief, or the desire to make trouble for Jesus, as it actually did (ver. 17); or some necessity of their own mode of existence with which we are not acquainted.  
13. Gave them leave; perhaps to punish their owners for following an unlawful employment (Lev. 11:7, 8; Deut. 14:8); perhaps to afford a more convincing proof to the people of the reality of the possession, and of the cure. Trench suggests also, “If this granting of the request of the evil spirits helped in any way the curse of the man, caused them to resign their hold on him more easily, mitigated the paroxysm of their going forth (compare ch. 9:26), this would have been motive enough.”  
15. Sitting; instead of the wild and fierce gestures he had exhibited.—Clothed. Luke says he had worn no clothes. — Afraid; terrified at such an exhibition of power, and perhaps fearful that some judgment might come upon themselves.  
16. Told them; the people of the city.  
18. Prayed him; perhaps from gratitude; perhaps from fear of the return of his affliction, or the persecution of the people.  
19. Tell them. The reasons which led Christ to forbid the leper making
thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

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

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

59. Raising of Jairus' Daughter; the Bloody Issue.


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

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

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

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

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

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

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

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

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

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

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

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

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

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

36 As soon as Jesus heard the word that was spoken, he saith unto

known his cure (ch. 1:44) may not have existed in this remote locality.

21. Gathered; Luke says "they were all waiting for him."


23. Point of death. Matthew says, "is even now dead;" Luke, "she lay a-dying." The narrative is very concise: probably he used both expressions. "She was dying when I left; she must now be dead." Luke says she was an only daughter.


30. Virtue; literally, power. — The press; the crowd. — Who touched. This question was designed, apparently, to disclose the trembling faith of the woman, and show the fact of the miracle.

34. Daughter; a word of encouragement.

37. Peter, etc.; the three often se-
the ruler of the synagogue, Be not afraid, only believe. 1
37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.
38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.
39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeoth.
40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.
41 And he took the damsel by the hand, and said unto her, Talitha cumi: which is, being interpreted, Damsel, (I say unto thee) arise.
42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.
43 And he charged them strictly that no man should know it; 2 and commanded that something should be given her to eat.

CHAPTER VI.

61. SECOND REJECTION AT NAZARETH.
A ND he went out from thence, and came into his own country; and his disciples follow him.


7. Jesus is sovereign of the universe.
To him every knee shall bow, every tongue confess. Rom. 14: 11; Phil. 2: 10.
13. Men engaged in unholy pursuits often find in them the instruments of their own retribution.
17. The wicked could not be happy in heaven, the blessedness of which flows from the presence and love of Christ. Jno. 17: 24.
26. Under the burdens and unrest of sin men resort to numerous methods to obtain relief, but in vain. A single application to Christ will do more for them than all beside.
34. Jesus is greatly pleased with the humble and entire confidence of those who come to him. To such faith he refuses nothing.
40. How calmly may we commit our dying children to our Saviour! They are still in his care, and through his grace we may hope to embrace them again with tears of joy.

PRACTICAL THOUGHTS.
1–5. How pitiable the condition of those who are under the control of Satan! Who can tell what it will be when they are removed to his own abode

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

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

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

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages teaching.

63. The Apostles sent forth.


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

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

9 But be shod with sandals; and not put on two coats.

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

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust (Acts 1:13, 14; 1 Cor. 9: 5); and almost always in immediate connection with Mary, as if part of her family. Matt. 12: 46; Luke 8: 19; Jno. 2: 12. (It is inferred from this, also, that Joseph was now dead.) They are, besides, uniformly designated as his "brothers" and "sisters," and there is nothing to show that they were not such in the strictest sense, except the Romish doctrine of the perpetual virginity of Mary, which is absolutely without warrant. Matt. 1: 25; Gal. 1: 19. —Offended; literally, stumbled. Rom. 9: 33.

4. A prophet. Jesus repeats the saying he had uttered during his former visit at this place.

5. No mighty work. Our Saviour required faith as a condition of his favors. Without this they were impossible; not because of any limitation of his almighty power, but because incompatible with the fundamental principles established by his wisdom and goodness.

6. He went. This clause is a brief statement of Christ's third circuit of preaching, corresponding to Matt. 9: 35-38.

Section 63. — Notes in Matthew.
under 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.

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

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

64. DEATH OF JOHN THE BAPTIST.


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

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.¹

¹ Matt. 16: 14.

SECTION 64. — 14. Herod; i.e. Herod Antipas. He was not properly king, but only tetrarch. Note Luke 3: 1. — Heard; by means of the preaching of the apostles. — He said. Luke intimates that this opinion was first suggested by others; Herod’s guilty conscience, however, seems to have seized upon it, rather than any other explanation. Ver. 16.

15. Elias; i.e. Elijah. Mal. 4: 5. — A prophet; i.e. some prophet, they knew not who.

17. Had sent. The remainder of this narrative is a statement of what had taken place a considerable time before. The arrest of John was made about the time when Christ left Judæa and returned to Galilee. Matt. 4: 12; Jno. 4: 1-3. He was imprisoned in the fortress of Machærus, on the eastern coast of the Dead Sea, where a few months later he was beheaded as is here recorded. — Herodias was the daughter of Aristobulus, a son of Herod the Great. Herod Antipas, Herod Philip, and Philip the tetrarch (Luke 3: 1), were also sons of Herod, and brothers of Aristobulus. Herodias first married Herod Philip, her own uncle, by whom she had the daughter mentioned ver. 22, named Salome. Herod Antipas first married a daughter of Aretas, king of Arabia (2 Cor. 11: 32); but having, during a visit to his half-brother Herod Philip, become enamored of his wife, he persuaded her to forsake her husband and live with him. This dishonor to his own wife involved him in a war with Aretas, who invaded his territory, and finally defeated him with great loss. Subsequently Herodias induced him to go to Rome to procure the title of king; instead of which, however, the emperor banished them both to Gaul, and afterward to Spain, where they died. Salome married also her own uncle, Philip the tetrarch, and afterward her cousin Aristobulus, king of Chalcis.

18. Not lawful; both because of near relationship (Lev. 18: 16), and because each of the parties had a lawful partner still living; it was, therefore, both incest and adultery.

20. Observed him; rather, preserved him; i.e. kept him from the malice of Herodias.

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high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced,¹ and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

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

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

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by, in a charger,² the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

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

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

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

65. Feeding the Five Thousand.

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

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

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

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

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd:³ and he began to teach them many things.

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

² i Ki. 22: 17.

whole affair for the express purpose of procuring the death of John.

25. By and by; immediately. Matt. 14: 8. This shows that the festival was held at the same fortress. Ver. 17. Probably Herod was there, prosecuting his war with Aretas. Machærus had been captured by him from the latter.

29. His disciples; i. e. John's. Matthew adds, that they brought word of the event to Jesus. Matt. 14: 12.

Section 65. Notes in John.
36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

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

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

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

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

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, 2 and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled. 3

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

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


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

46 And when he had sent them away, he departed into a mountain to pray. 4

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

48 And he saw them toiling in rowing; 5 for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 7

49 But when they saw him walking upon the sea, 8 they supposed it had been a spirit, 9 and cried out;

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. 10

51 And he went up unto them into the ship; and the wind ceased: 11 and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves; for their heart was hardened.

53 And when they had passed over, they came into the land of Genesaret, 12 and drew to the shore.

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

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 13

Section 66. Notes in John.

52. Considered not; they did not perceive what power over nature the miracle of the loaves showed Jesus to possess.

1 Num. 11:13, 22; 2 Ki. 4:43. 2 Matt. 26:26; Luke 24:30. 3 2 Ki. 4:42-44. 4 Ch. 1:35; Lu. 6:12. 5 Jno. 6:16.


—Heart; the heart was regarded as the seat of the understanding.

54. They knew him; i.e. the people of that region.

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

CHAPTER VII.

68. TRADITIONS OF THE PHARISEES.


Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

1 Numb. 15: 38. 2 Matt. 9: 20; Acts 19: 12.

PRACTICAL THOUGHTS.

3. Jesus, by the occupation of his youth, has become a fellow of all laborers, and knows how to extend them sympathy and aid in all the incidents of toil.

5. Before we complain of the limitations of God's beneficence in either temporal or spiritual things, we should inquire whether such limitations are not imposed by the perversity of men.

16. No judge condemns the guilty with so much severity as their own conscience.

22. Dancing, when not an act of religious worship, is nearly always mentioned in the Scriptures in connections unfavorable to virtue.

CHAPTER VII.

SECTION 68. — 1. PHARISEES. These seem to have been a deputation sent from Jerusalem, probably in consequence of the reports of the miracle of feeding the 5000, and the desire of the people to make Jesus a king, which had been carried thither by those who went up to the passover. Note Jno. 6: 4. The purpose of it was to watch his proceedings, and counteract his influence as far as possible. There was a constant correspondence between the Sanhedrim at Jerusalem and the synagogues at a distance. Acts 9: 2.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault.

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

4 And when they came from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disci-


2. Defiled; literally, common; i.e. in the ordinary condition, unwashed. —

Found fault; blamed them.

3. Oft; Gr. with the fist; i.e. vigorously or thoroughly. — Tradition. The Jews held that God gave to Moses not only the written law but a great number of instructions, which were transmitted orally from Moses to Joshua, the judges, and prophets, and which they regarded as of even superior authority to the law itself. This body of traditions, which in the time of Christ had become very large and minute, often explained away or perverted the sense of the law, and even contradicted the principles of common morality, and was therefore sternly condemned by our Lord. About two centuries later it was committed to writing by Rabbi Judah, "the Holy," making what is called the "Mishna," or second Law. — Elders; the ancients.

4. The market. This was not only the place where provisions were sold, but where men resorted for business generally, for news, discussion of public affairs, etc. Ch. 12: 38; Acts 16: 19; 17: 17. Mark wrote his Gospel particularly for Gentile readers, hence this and similar explanations of Jewish terms and usages. Ver. 11; ch. 3: 17; 5: 41, etc. — Wash; i.e. themselves. — Pots; drinking vessels. — Cups; strictly, a small Roman measure of about a pint. — Brazen vessels; various culinary utensils. Earthen vessels, when unclean,
ples according to the tradition of the elders, but eat bread with unwashed hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me.¹

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

8 For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

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

10 For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death.²

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift,³ by whatsoever thou mightest be profited by me; he shall be free.

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

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

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.⁴

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.⁵

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

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

19 Because it entereth not into his heart, but into the belly, and goeth


were to be broken. Lev. 15:12. — Tables; couches on which persons reclined at meals. Note Luke 7:38. These were religious washings having reference to ceremonial cleanness.


9. Full well; spoken ironically.

11. Corban; a Hebrew word meaning a gift. The tradition held that if a man said to his parents in reference to property, or anything else needful for their support or comfort, "Corban," that is, "It is given to God," he should be exonerated from all claim upon it from them. The construction is, "If a man say to his father or mother, That by which thou


mightest receive any benefit from me is consecrated to God, ye suffer him," &c. The words "he shall be free" are not in the original.

14. All the people. Christ now more openly and explicitly than ever before pronounces against the doctrines of the Jewish authorities. He had, in the Sermon on the Mount, refuted to his disciples many of their maxims; now he denounced them before the whole people.

17. Parable; i. e. his declaration. Ver. 15. The word is not confined to a narrative, but is applied to any condensed saying or maxim. Ps. 49:4; Mic. 2:4.

19. Purging; cleansing. The process of nature actually removes impurities from the system.
eth out into the draught, purging all meats?  
20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;
23 All these evil things come from within, and defile the man.

69. The Syrophænician Woman.

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

21. Evil thoughts; reasonings, purposes, etc.
22. Wickedness; malicious acts. — Evil eye; an envious look. — Foolishness; impiety.

Section 69. — 24. Tyre and Sidon. These were cities of Phœnicia, on the coast of the Mediterranean Sea. It was the first time that Jesus passed out of Palestine proper into Gentile territory, his object undoubtedly being to obtain for himself and the apostles that retirement and needful repose which were denied them in Galilee. Note ch. 6: 31; Jno. 6: 1. Perhaps, also, he deemed it expedient to withdraw for a season from the reach of the Pharisees, who must have been greatly enraged by his exposure of their hypocrisy.

25. Heard of him; his fame had spread throughout that country. Ch. 3: 8. — Came; i. e. came out of her house as they were passing by the way.

26. A Greek; i. e. a heathen in religion. See Rom. 10: 12; 1 Cor. 1: 22-24; Col. 3: 11. — Syrophænician; i. e. a Phœnician of Syria, in distinction from the Phœnicians of Africa, the Libyans, Carthaginians, &c.

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

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

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

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

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

30 And when she was come to

4 Matt. 7: 6; 10: 5. 5 Rom. 15: 8. 6 Isa. 66: 2.

27. Jesus said. Matthew relates that Christ did not reply to her at first, and the disciples begged him to grant her request and send her away, because she made an outcry and would certainly frustrate his desire not to be publicly known. He replied to them that his mission — meaning, probably, his personal ministry — was confined to "the lost sheep of the house of Israel." — Children; of Abraham; the Jews. They were first to have the gospel offered to them; the time had not yet come to carry it to the Gentiles. — Dogs. This was the term customarily applied by the Jews to all others. Our Lord, in order to draw out the faith of the woman, assumes for a moment the usual manner and language of a Jew, — to be richly compensated for, however, by his subsequent most gracious benediction.

28. She answered. "From the very word which seemed to make most against her, with the ready wit of faith she saw an argument in her own favor." Trench.

29. He said; according to Matthew, "O woman, great is thy faith! Be it unto thee even as thou wilt;" to which we are to add these words of Mark. It was a commendation spoken to but one
her house, she found the devil gone out, and her daughter laid upon the bed.

70. Healing the Deaf and Dumb. 

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.
32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.
33 And he took him aside from the multitude, and put his fingers

1Jno. 9:6. 2Ch. 6:41; Jno. 11:41; 17:1.

other, and him too a Gentile. Matt. 8:10.
30. Upon the bed; in quiet repose.

SECTION 70. — 31. And Sidon. Alford thinks he went through Sidon. If so, his course was first northward from Tyre, or its neighborhood ("coasts"), thence south-east, perhaps to Caesarea Philippi, then down the left bank of the Jordan to the "Ten Cities," on the east of the Sea of Galilee. — Decapolis. Note Matt. 4:25.
32. Impediment; i.e. could make no articulate sounds.
33. Took him aside; "that, apart from the din and tumult and interruptions of the crowd, in solitude and silence, the man might be more recipient of deep and lasting impressions." Trench. — Touched his tongue; i.e. with his finger moistened with saliva. These were doubtfuls significant actions designed to stimulate the man's faith.
34. Looking up; "an acknowledgment of his oneness with the Father, and that he did no other things save those which he saw his Father do." Matt. 14:19; Jno. 11:41, 42. Trench. — He sighed; in compassion at the man's deplorable condition. Jno. 11:33. — Ephphatha; the very word he used, in the common dialect.
35. String; the bond which held his tongue; perhaps, however, used figuratively.

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.
37 And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

8 Is. 35:5, 6; Matt. 11:5. Ex. 4:10, 11.

37. All things well; comparing them with the original work of creation. Gen. 1:31.

PRACTICAL THOUGHTS.
2-4. Extreme punctiliousness in rites and ceremonies is often accompanied by an equal laxity in the fundamental principles of virtue.
9. The word of God is our sufficient and only authoritative guide in morals and religion. All traditions which supplement this are useless; all which contradict it are impious.
10. Christ affirmed both the authenticity and divine authority of the books of Moses. We are to receive them on his testimony as the Word of God.
21-23. The depravity of men's hearts is proved by the wickedness which proceeds from them, as the character of a fountain is shown in the quality of its streams.
24. It is impossible that Christ in an evil world should be hid. Whether in the person of his disciples or in the purity of his doctrines, he will manifest himself by reproving its sins, and alleviating its sorrows. No Christian can hope to go to heaven privately.
27. If for a time Christ withholds the answer to his people's prayers, it is only that he may develop and strengthen their faith, and so prepare them to receive with the highest profit the blessing he will ultimately bestow.
CHAPTER VIII.

71. Feeding the Four Thousand.

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

2 I have compassion on the multitude,1 because they have now been with me three days, and have nothing to eat:

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

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?2

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

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

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

So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.3

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

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.4

72. A Sign a Second Time Required.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven,5 tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily, I say unto you, There shall no sign be given unto this generation.

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

73. Leaven of the Pharisees.
Matt. 16: 5-12.

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

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.6

16 And they reasoned among

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1 Heb. 5: 2. 2 Ch. 6: 36. 3 Ki. 17: 14-16; 2 Ki. 4: 4-7.

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SECTION 71. — 1. The multitude; in Decapolis, on the eastern side of the sea (ch. 7: 31), where he had been healing many. Matt. 15: 30.

2. Three days. Note Jno. 11: 17.

4. From whence. It is surprising that they should ask such a question with the former similar miracle still fresh in their memories.

SECTION 72. — Notes in Matthew.

SECTION 73. — Notes in Matthew.
themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them, How is it that ye do not understand?

74. A Blind Man Healed.

Only in Mark.

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

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

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

25 After that he put his hands

1 Ch. 6: 52. 2 Ch. 3: 5; 16: 14. 3 Isa. 44: 18. 4 2 Pet. 1: 12. 5 Ch. 6: 38. 6 Ver. 8.

SECTION 74.—22. Bethsaida. Note Jno. 1: 44.

23. Out of the town. Note ch. 7: 33. Perhaps, also, he wished to prevent a crowd from gathering and following him.

24. As trees; i.e. as trees in a row flit past the traveler, without individual distinctness.

25. Again. The manner of this miracle was very peculiar, it being performed at twice, and with much detail. Probably the reason for all would be apparent if we knew minutely the circumstances of the case. But our Lord was as sovereign in the manner of doing his mighty works as in the doing of them itself.

26. Sent him away. Jesus was about leaving that vicinity, and did not wish to attract a crowd. Ver. 23.

SECTION 75.—Notes in Matthew.

SECTION 76.—Notes in Matthew.
33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

And he said unto them, Verily I say unto you, That there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power.

77. THE TRANSFIGURATION.

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one


the discourse in the last chapter. See notes Matt. 16:28.

SECTION 77. — Notes in Matthew.
12. How it is written. This is properly a question. "If what is predicted of Elias has been fulfilled, how is it written of the Son of man?" etc.

PRACTICAL THOUGHTS.

See Matthew, Ch. XVI.

CHAPTER IX.

1. This verse properly belongs to

34
with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at naught.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

**78. Healing of a Demoniac.**


14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;¹

18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not.

19 He answereth him, and saith, O faithless generation,² how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with


**SECTION 78.—14. When he came.**

This was the next day after the transfiguration. Luke. — Disciples; the nine who had not been with him on that occasion. — Questioning; "the scribes, no doubt, arguing from the impotence of the servants to the impotence of the Master, and they denying the conclusion!" Trench.

15. Amazed. Alford suggests that his countenance probably retained traces of the glory on the mount. So strong an emotion would hardly be awakened without some extraordinary cause.

17. My son. Luke says he was an only child. — Dumb spirit; one that caused deafness, dumbness, and fits of epilepsy.

19. Generation; referring to the race and generation to whom he had come. It expresses a holy impatience and indignation against the general hardness and unbelief of the people. — Suffer; bear with.

20. He saw; as soon as Jesus saw him.

21. His father; in order to bring out and strengthen his faith.

22. If thou; in contrast with the disciples.

23. If thou canst believe. The question is not as to my power but as to your faith.

24. Help thou; the very declaration of his feeble faith, showing him how insufficient it was, and leading him to cry out for more.
tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

79. **Christ a second time foretells his Death.**


30 And they departed thence,

1Dan. 10: 9, 10; Matt. 17: 7; Rev. 1: 17.

25. *Running together*; in wondering curiosity as to what should be the issue.

28. *Asked him.* Since the casting out of devils was expressly included in the commission they had received as apostles, and they had heretofore succeeded therein, they might naturally inquire as to the reasons of their failure in this case.

29. *This kind*; i. e. of spirits. The term implies, in accordance with Matt. 12: 45, that there are different ranks or classes of evil spirits, some more malignant than others. In this case the demon was one of the very worst, in cruelty and pertinacity exceeding any other whom Jesus had encountered; and the miracle was perhaps recorded to exemplify his control over the utmost power of Satan. Matthew adds that he reproved their want of faith also.

Section 79. — 30. **Passed through** and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, *The Son of* man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

81. **Contestation as to who shall be greatest.**


33 And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should* be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

Galilee; on his way from Caesarea Philippi. Ch. 8: 27. He desired to go privately, for his public work in that province was near its close, and he would occupy the time in instructing his disciples on the great theme of his approaching death and resurrection.

31. **Is delivered;** the present tense used to show the speedy approach of the event.

32. **Understood not.** It should constantly be remembered how entirely opposite these announcements were to all their lifelong conceptions of the Messiah, and all the inculcations of their religious teachers. It was a moral impossibility for them, therefore, to understand his predictions in their literal import, and what other import they could have they were unable to conceive.

Section 81. — After their arrival at Capernaum, and before the conversa-
36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall

which follows, occurred the demand for the tribute-money, recorded Matt. 17: 24–27.

34. The greatest; i.e. in rank in the new kingdom of the Messiah, which Christ had assured them was soon to be established. Ver. 1.

37. Receive one. Matthew says, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." He must be lowly in heart; willing to sit at the feet of even a child. He is then in the right state to receive "my teachings, which are not mine alone, but my Father's who sent me."

38. The connection is this: Jesus having commended the receiving even of a child in his name, John recollected an incident in which they had not received one who was working miracles in his name, and wished to know the mind of the Lord concerning it. This man does not seem to have been an impostor or mercenary, like those mentioned Acts 19: 13; he was probably one who had attended on Christ's ministry and seen his miracles, and had so far faith in him as to attempt to relieve the suffering by using his name. —We forbade him; not because he was using the name of Christ, or doing anything improper, but because he was not of our party.

39. Forbid him not; for three reasons: First, the faith he has in me will prevent do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee,
cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee,

1 Lev. 2:13; Ezek. 43:24. 2 Matt. 5:13; Luke 14:34.

particular instance before him, to impress his disciples with the heinousness of this sin in all cases. With the utmost solemnity he three times declares that whatever occasions one to fall must be discarded at every sacrifice. — Into hell; Gr. Gehenna; the place of future eternal punishment. Matt. 5:29, 30; 10:28; 23:15, 33; Luke 12:5; Jas. 3:6. It is called the “gehenna of fire,” Matt. 5:22; 18:9. The term comes from (Heb.) ge, valley, and Hinnom, or Ben-Hinnom, the “valley of (the son of) Hinnom.” Who the son of Hinnom was is unknown; the name is first found in Josh. 15:9; 18:16. In this valley the horrid rites of Molech were celebrated by the idolatrous kings of Judah (2 Chron. 28:3; 33:6), amid which children were burned alive to the god, in a place called Tophet. Jer. 7:31. The pious Josiah abolished this worship, and polluted the place by strewning it with bones (2 Ki. 23:10, 14; 2 Chron. 34:4, 5); after which it became the common receptacle for the filth and garbage of the city, the unburied bodies of criminals, the carcasses of dead animals, etc. From these execrable fires of Molech, and this pollution, the later Jews took the term to denote the place of punishment for the wicked, in which sense it was used in the time of Christ. Because, however, such was its origin, it must not be inferred that at this time any reference, even figurative, was made to this accursed valley, any more than that in the English word hell we think of “the hidden place” which was the ancient Saxon meaning of the word.

44. The worm dieth not; in allusion doubtless to Isa. 66:24.

47. Kingdom of God; used as synonymous with “life” in ver. 43, 45.

49. Salted with fire. There seems to be a twofold allusion here: first, to Lev. 2:13, where it was ordered that every offering to the Lord should be seasoned with salt; second, to Matt. 3:11, where it was declared that Christ should baptize with the Holy Spirit and with fire. Salt and fire are both emblems of purification. To remove, then, everything which occasions sin or uncleanness, as the offending hand, foot, or eye, is like the salting of the offering to God; only, instead of salt, the purifying element must be the fire of the Holy Spirit. Every one, said Christ, who would render himself acceptable to God must be so cleansed. If he be not thus cleansed, he must pass into the consuming fire of hell. — And, in this verse, is equivalent to as.

50. His saltiness. Note Matt. 5:13. — Have salt in yourselves; i.e. the sanctifying influences of the Spirit leading to self-denial and to purity. — Have peace; referring to their dispute for precedence. Ver. 34.

For a further continuance of this discourse, see Matthew 18:10-35.

PRACTICAL THOUGHTS.

1-13. See Matthew.

14. The absence of Christ from his
CHAPTER X.

96. Christ’s Departure into Peraea.


And he arose from thence, and cometh into the coasts of Judæa, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

106. Precepts respecting Divorce.

Matt. 19:3-12.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered disciples is the signal for assault upon them by the world.

18. Christ sometimes permits them to incur defeat and shame that they may learn thereby where is their true strength, and may thereafter more implicitly rely upon him.

19. Christ was more frequently and more sorely tried by the want of faith among his disciples, than by anything else.

20. Unusual manifestations of wickedness are no certain indication of the increased strength of evil, or of its approaching triumph; they may be only the spasmodic struggles occasioned by the divine rebuke preceding defeat and ruin.

32. The greatest difficulties in divine truth are those which spring from worldliness and prejudice; and they are the hardest to remove, because those who are thus hindered are slow to resort to Christ for instruction.

34. Ambition for place and distinction is contrary to the first principles of the gospel. In every age it has defiled the annals of the church, and incurred the rebuke of the Lord.

5 And Jesus answered and said unto them. For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Who—

38. The spirit of sect is intimately allied with worldly ambition. The broad comprehensiveness of Christ accepts service from all who desire to honor him, whatever be their associations or estimation among men.

42. It is a fearful thing to lead a soul into sin, or to cause it to fail of salvation.

43–47. The sources of sin in our corrupt nature must be removed, or the whole being will at last be cast out as unfit for a world of perfect purity. The fire of the Spirit must cleanse, or the flames of hell will consume.

CHAPTER X.

SECTION 96.—1. Coasts of Judæa.
The name Judæa belonged strictly to the southern province of Palestine, west of the Jordan. Sometimes, however, it was applied to the whole country, as in the present case. The territory east of the Jordan was named Peraea, from a Greek word signifying beyond.

SECTION 106.—Notes in Matthew.
soever shall put away his wife, and marry another, committeth adultery against her. ¹

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

107. Christ blesses Little Children.

13 And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. ²

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

108. The Rich Young Ruler.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. ³

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; ⁴ and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answered and said again, and saith unto them, Children, how hard is it for them that trust in riches ⁶ to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto

¹Matt. 5:32; Luke 16:18; Rom. 7:3; 1 Cor. 7:10. ²Luke 18:15. ³1 Cor. 14:30; 1 Pet. 2:2. ⁴Ex. 20:12-17.


SECTION 107.—Notes in Matthew.
15. Receive the kingdom; believe the truths and submit to the requirements of the gospel. — As a little child; with like promptness, docility, and sincerity.
him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive a hundredfold now in this time, 1 houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come, eternal life.

31 But many that are first shall be last; and the last first. 2

109. CHRIST A THIRD TIME PREDICTS HIS DEATH.


32 And they were in the way, going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 3

33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.


30. With persecutions; i.e. even amid persecutions. It is not to be understood that these are named as a part of the reward, but that such reward shall be enjoyed notwithstanding the persecutions.

SECTION 109. —32. Amazed—afraid; at the boldness and apparent rashness of returning within the reach of his foes. They well knew that he had left Jerusa-

110. THE AMBITIOUS REQUEST OF JAMES AND JOHN.


35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship

1 Ch. 8: 31; 9: 31; Lu. 9: 22; 13: 31.

lem to escape from their malice (Jno. 10: 40), and were alarmed at his temerity in hastening to place himself again in their hands. Perhaps there was some remarkable manifestation of majesty and determination in his countenance as he led them on their way. Compare Jno. 11: 8.

33, 34. Notes in Matthew.

SECTION 110. — Notes in Matthew.
over them; and their great ones exercise authority upon them. 1  
43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 2  
44 And whosoever of you will be the chiefest, shall be servant of all.  
45 For even the Son of man came not to be ministered unto, but to minister, 3 and to give his life a ransom for many. 4  

111. Healing of Bartimeus.  
46 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 highway side begging.  
47 And when he heard, that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.  
48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.  
49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.  
50 And he, casting away his garment, rose, and came to Jesus.  
51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.  
52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. 5 And immediately he received his sight, and followed Jesus in the way.  

CHAPTER XI.  
115. Christ's public Entry into Jerusalem.  
A ND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives,  
2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.  
3 And if any man say unto you,  

SECTION 111. — Notes in Matthew.  

PRACTICAL THOUGHTS.  
See parallel passages.  

CHAPTER XI.  

SECTION 115. — 1. Came nigh. This was on Monday before the crucifixion. — Bethphage; i. e. the house of figs; a village between Bethany and Jerusalem, near the summit of the Mount of Olives. — Sendeth forth. The object of this transaction was to make to the Jewish nation a last proclamation of his Messiahship; to show himself to them as their king, accepting the homage of such as believed in him, and claiming the recognition of all. Note Luke 9 : 51. — Two disciples; probably Peter and John. Compare Luke 22 : 8.  
2. The village; Bethphage. — A colt; a young ass. Anciently princes and grædees rode on asses and mules as a mark of distinction. Judg. 5 : 10; 2 Sam. 16 : 2; 1 Ki. 1 : 33, 38, 44. Beasts which had not been worked were employed for sacred uses. Num. 19 : 2; Deut. 21 : 3; 1 Sam. 6 : 7.  
3. The Lord. This was the term by which Jesus was familiarly known to his disciples. It is probable that the questioners would recognize Christ under the appellation, and, if themselves disci
Why do ye this? say ye that the Lord hath need of him; and straightforward he will send him hither.

4. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. And they said unto them even as Jesus had commanded: and they let them go.

7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8. And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.

9. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany, with the twelve.

117. The barren Fig-tree.


12. And on the morrow, when they were come from Bethany, he was hungry.

est; i.e. the heavens. Let the saints above join in the acclamations. These rejoicings, according to Luke, were very displeasing to the Pharisees, and they asked Jesus to rebuke them, unwilling to see such an acknowledgment of his Messianic authority. It was at this time as he approached the city that he wept over it, and predicted its approaching capture and destruction.

11. The temple. The acclamations of the people and the children followed him even here, and again displeased the priests and scribes. Here, too, he healed the blind and lame who came to him. See Matthew.—Even-tide; the evening.—Went out. The great crowds who gathered at Jerusalem at the passover made it desirable to find lodgings at night in the suburbs. It is probable that Jesus was entertained by his friends, Martha, Mary, and Lazarus.

Section 117.—12. The morrow; Tuesday morning before the crucifixion.—Hungry. He may have left Bethany before the morning meal.

13. Fig-tree. Note Luke 19: 5.—Having leaves. The leaves of the fig-tree do not ordinarily appear till after the fruit is formed. In this case, however, the tree, from some circumstance
13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. ¹ And his disciples heard it.

116. THE TEMPLE CLEANSED.
15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;
16 And would not suffer that any man should carry any vessel through the temple.

¹ Matt. 3:10; Jno. 15:6.

of the season, or its location, had put forth its foliage earlier than usual, and so held out a promise of fruit which was deceptive.

14. Answered; not to anything said, but to the fact recorded. We are not to understand him as punishing an unconscious tree, but as teaching his disciples a most important lesson of faith. Their joy of yesterday arose from the belief that Christ was about to set up his kingdom in great temporal power and splendor, an expectation which his arrest and death would speedily disappoint. To console them, then, and lead them still to trust in him, he makes the fig-tree a symbol of disappointed hope, and says (ver. 22), “Have faith in God. Though such a kingdom as you anticipate is not to be established, still do not despair; trust to him, and in his time and his way he will more than verify your expectation.”

SECTION 116. — 15. INTO THE TEMPLE.
A similar transaction occurred early in our Lord’s ministry. See notes Jno. 2:13-17.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

117. (Continued.)

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.


16. Any vessel; i. e. for secular use. The mercenary traders made the outer court of the temple not only a place of traffic, but a common thoroughfare of business.

17. Written. Isa. 56:7; Jer. 7:11. — Thieves; referring to the frauds and extortions practiced by them.


19. Out of the city; to Bethany, to lodge for the night.

SECTION 117 (continued). — 20. The morning; Wednesday. This was the next day after the cursing of the fig-tree. It began to wither immediately (Matthew), but it was not perceived until now, as they return again into the city.

21. Behold. They were greatly astonished at the sudden transformation of the tree which on the previous day they had seen in such luxuriant growth.

22. Have faith. This faith embraces the following particulars: 1. A belief in God’s existence, his power, his government over all beings and things, and his
23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 1

25 And when ye stand praying, forgive, if ye have aught against any: 2 that your Father also which is in heaven may forgive you your trespasses.


2 Matt. 6:14; Col. 3:13; Prov. 21:13; Matt. 18:35; Jas. 2:13.

purpose to carry forward that government till the world is subdued to his Son. Isa. 45:23; Phil. 2:10, 11, 2. A full accord of heart and will with him in all things. 3. Such divine illumination as to make it clear that the particular thing sought is in harmony with his plan, and therefore agreeable to his will.

1 Jno. 5:14, 15.

23. This mountain; i.e. the Mount of Olives. — He shall have. The promise undoubtedly had specific reference to the apostles, as commissioned to work miracles in attestation of their preaching. There being, however, no longer any need of these, that promise is now restricted to the ordinary operations of divine grace; but within these it is as sure and as trustworthy as ever. Ver. 24.

24. What things soever; i.e. within the above limitations. They will necessarily exclude selfish and unreasonable requests; and inasmuch as we can have no certain intuition of what will on the whole be the best, they will lead us to append to every prayer, as Jesus himself did in Gethsemane, “Nevertheless, not what I will, but what thou wilt.”

25. Forgive. The connection seems to be this: The miracle which Christ had just wrought was one of cursing; and they might, if invested with supernatural power, be tempted to imitate him in inflicting chastisement on their foes. To guard against this, he bids them mingle with their prayers a spirit of forgiveness and kindness toward all men. Notes Matt. 6:14, 15; 18:21-35.

SECTION 118. — 27. Was walking; Luke, as he taught. Teachers often communicated their instructions while walking in the midst of their pupils. — Come to him; probably an official deputation from the Sanhedrim, who the day before had been in consultation how they might find or make occasion for putting him to death. Luke 19:47.

28. What authority. The Sanhedrim, as the supreme authority of the nation, was the custodian of its rites and doctrines, and on the appearance of a new teacher in the temple, assumed to have the right to ask for his credentials. To an honest inquiry of this kind, Jesus would, no doubt, have given a direct and satisfactory answer; but he knew that their purpose was malicious, and would not gratify them. If he avowed himself to be the Messiah, they would, as they afterward did, accuse him to Pilate as a seditionary person; if he disavowed it, they could easily turn the people against him as an impostor. — These things; both his teaching and his miracles.

29. Will also ask. In cases like this, custom required the interrogators to answer first. It was upon this fact that
unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.\(^1\)

33 And they answered and said unto Jesus, We can not tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER XII.

119. THE WICKED HUSBANDMEN.


And he began to speak unto them by parables. A certain man planted a vineyard,\(^2\) and set a hedge about it, and digged a place

the Lord therein, and welcome him with glad hosannas.

14. The cursing of the fig-tree, symbolic of the rejection of the Jewish nation and of all barren professors of religion, discloses a feature of our Saviour's character which many deny to exist. Severity is a necessary complement of love; it only expresses the displeasure which infinite goodness feels toward the foes of what it loves.

15. To carry the world into the worship of God, and serve self under the pretense of serving him, is a hypocrisy which he will not fail to detect and to punish.

24. The declarations of the Bible are expressed in the language of common life, and are to be understood with those qualifying limitations which are always made by common sense. When God promises to give us whatever we ask, it is a Father speaking in the fullness of his love to his children, and taking for granted that dutiful and affectionate hearts will instinctively perceive the necessary limitations of his words. He means that he will bestow whatever it is proper for him to give, or best for us to receive.

29. The intuitive perception of his adversaries' designs, and the wisdom with which he defeated them, alike show the divinity of our Lord. He needed not that any should testify of man, for he knew what was in man.

CHAPTER XII.

SECTION 119.—Notes in Matthew.
for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture: The stone which the builders rejected is become the head of the corner:

11 This was the Lord’s doing, and it is marvelous in our eyes?

12 And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

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13 And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar’s.

17 And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar’s, and to God the things that are God’s. And they marveled at him.

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18 Then come unto him the Sad-ducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man’s brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

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1 Ps. 118:23. 2 Ch. 11:18; Jno. 7:25, 30, 44.

SECTION 121. — Notes in Matthew.
22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.¹

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?²

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

123. THE TWO GREAT COMMANDMENTS.


28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is,³

Hear O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbor as thyself:⁴ there is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he.⁵

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices.⁶

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

124. CHRIST THE SON OF DAVID.


35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand,

³1 Cor. 15:42, 49, 52. ²Ex. 3:6. ³Deut. 6:4. ⁴Lev. 19:18; Rom. 13:9; Gal. 5:14; Jas. 2:8.
⁵Deut. 4:39; Isa. 45:6, 14; 46:9. ⁶1 Sam. 15:22; Hos. 6:6; Mic. 6:6-8.

things and so much candor showed that he was able to appreciate the doctrines of Christ, and lacked only a humble and believing spirit. If, as Lange thinks, he came to Christ as a controversialist, he must have been won from his purpose by the divine wisdom apparent in our Lord's reply.

SECTION 123. — Notes in Matthew.

28. Answered them well; i.e. had silenced the Sadducees out of the Scriptures.

32-34. These three verses are not in Matthew. — Whole burnt-offerings; those in which the entire animal was consumed. Lev. 1.

34. Discreetly; intelligently. — Not far. So clear a perception of spiritual
till I make thine enemies thy footstool.  

37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

125. Warnings and Woes.


38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places;

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation.

126. The Widow's Mite.


41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury.

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

CHAPTER XIII.

129. Christ predicts his Second Coming.


And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be?

42. Two mites; Gr. lepta, the smallest copper coin in use.—Farthing; Gr. kodranes, the same as the Latin quadrans, the fourth part of the Roman as. The value of the farthing was about two-fifths of a cent.

43. Cast more; in proportion to her means; more in the faith and love which prompted the gift.

44. Abundance; literally, of their overflow. They were gifts of their su-
be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any man deceive you:1

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.4

12 Now, the brother shall betray the brother to death,4 and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved.6

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet,7 standing where it ought not, (let him that readeth understand), then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction,9 such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect’s sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or lo, he is there; believe him not.

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

1 Jer. 29:8; Eph. 5:6; 1 Thess. 2:3. 2 Matt. 10:17; Rev. 2:10. 3 Matt. 10:19; Luke 12:11.


CHAPTER XIII.

SECTION 129. — Notes in Matthew.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
26 And then shall they see the Son of man coming in the clouds with great power and glory.¹
27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
30 Verily I say unto you, that this generation shall not pass, till all these things be done.
31 Heaven and earth shall pass away: but my words shall not pass away.²
32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
33 Take ye heed, watch and pray: for ye know not when the time is.
34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:
36 Lest coming suddenly, he find you sleeping.
37 And what I say unto you I say unto all, Watch.

CHAPTER XIV.

181. The Supper at Bethany; the Betrayal of Jesus.

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.
2 But they said, Not on the feast-day, lest there be an uproar of the people.
3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.
4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

¹ Acts 2:11; 1 Thess. 4:16, etc.
² Isa. 40:8; Jno. 12:1, 3.

CHAPTER XIV.

SECTION 181. — Notes in Matthew.
7 For ye have the poor with you always, and whenever ye will ye may do them good: but me ye have not always.
8 She hath done what she could: she is come aforehand to anoint my body to the burying.
9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.
10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.
11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

132. Preparation for the Passover.
12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?
13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.
14 And wheresoever he shall go in, say ye to the Goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?
15 And he will show you a large upper room furnished and prepared: there make ready for us.

1 Deut. 15:11.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

133. The Passover Meal.
17 And in the evening he cometh with the twelve.

135. Jesus Points out the Traitor.
18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.
19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?
20 And he answered and said unto them, It is one of the twelve that dipeth with me in the dish.
21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

137. Institution of the Lord’s Supper.
22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.
23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.
24 And he said unto them, This is my blood of the new testament, which is shed for many.
25 Verily, I say unto you, I will drink no more of the fruit of the

SECTION 133. — Notes in Matthew.
12. Killed the passover; i.e. the paschal lamb.

SECTION 135. — Notes in Matthew.

SECTION 137. — Notes in Matthew.
vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out into the mount of Olives.

136. Peter's Denial Foretold.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

140. The Agony in Gethsemane.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy), neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

141. Jesus Betrayed and Made Prisoner.

43 And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him

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1 Zech. 13:7. 2 Ch. 16:7. 3 Jno. 12:27. 4 Rom. 8:15; Gal. 4:6.

SECTION 137. — Notes in Matthew.
26. Went out. This is mentioned here to complete the account, but the prediction of Peter's denial preceded.

15

SECTION 138. — Notes in Matthew.

SECTION 140. — Notes in Matthew.

SECTION 141. — Notes in Matthew.
had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not; but the Scriptures\(^1\) must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

142. Christ's Trial and Condemnation.


53 And they led Jesus away to the high priest; and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

143. Peter's Denial of Christ.


66 And as Peter was beneath in

\(^1\) Ps. 22: 6; Is. 53: 7, etc.

\(^2\) Ch. 15: 29; Jno. 2: 19.

SECTION 142. — Notes in Matthew.

SECTION 143. — Notes in Matthew.
the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean,\(^1\) and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

144. JESUS BROUGHT BEFORE PILATE.
Matt. 27: 1, 2, 11-14; Lu. 23: 1-5; Jno. 18: 28-38.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council,\(^2\) and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing,\(^3\) so that Pilate marveled.

147. BARABBAS PREFERRED TO JESUS.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people that he should rather release Barabbas unto them.\(^4\)

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to con-

\(^{1}\) Acts 2: 7. \(^{2}\) Ps. 2: 2; Acts 3: 13.

PRACTICAL THOUGHTS.

See the parallel passages.


CHAPTER XV.

SECTION 144. — Notes in Matthew.
SECTION 147. — Notes in Matthew.

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tent the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

148. JESUS IS SCOURGED AND MOCKED.


16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band;
17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,
18 And began to salute him, Hail, King of the Jews!
19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

150. HE IS LED TO CRUCIFIXION.

Matt. 27:31-34; Lu. 23:26-32; Jno. 19:16, 17.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.
21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.
22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.
23 And they gave him to drink, wine mingled with myrrh: but he received it not.

151. THE CRUCIFIXION.


24 And when they had crucified him, they parted his garments, 1 casting lots upon them, what every man should take.
25 And it was the third hour, and they crucified him.
26 And the superscription of his accusation was written over, THE KING OF THE JEWS.
27 And with him they crucify two thieves; the one on his right hand, and the other on his left.
28 And the scripture was fulfilled, which saith, 2 And he was numbered with the transgressors.

152. JESUS MOCKED ON THE CROSS.


29 And they that passed by railed on him, wagging their heads, 3 and saying, Ah, thou that destroyest the temple, and buildest it in three days,
30 Save thyself, and come down from the cross.
31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he can not save.
32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

153. THE DARKNESS; DEATH OF JESUS.


33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.
34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? 4 which is, being interpreted, My God, my God, why hast thou forsaken me?
35 And some of them that stood

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1 Ps. 22:18.  2 Is. 53:12.

SECTION 148. — Notes in Matthew.
SECTION 150. — Notes in Matthew.
SECTION 151. — Notes in Matthew.
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SECTION 152. — Notes in Matthew.
SECTION 153. — Notes in Matthew.
SECTION 154. — Notes in Matthew.
by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

154. Events attending his Death.

38 And the vail of the temple was rent in twain from the top to the bottom.

39 And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

155. The Burial of Jesus.
Matt. 27:57-61; Lu. 23:50-56; Jno. 19:31-42.

42 And now, when the even was come, (because it was the preparation, that is, the day before the sabbath,)

43 Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marveled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher.

47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

CHAPTER XVI.

Matt. 28:1-4; Lu. 24:1-3; Jno. 20:1, 2.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?

4 (And when they looked, they saw that the stone was rolled away), for it was very great.

\[1 Ps. 69:21. \ 2 Ps. 38:11.\]

SECTION 155. — Notes in Matthew.

Practical Thoughts.
See in Matthew, ch. XXVII.
158. **Vision of the Angels.**

5 And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he saith unto you.

159 **The Women Return.**

8 And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

160. **Christ Appears to Mary Magdalene.**
Jno. 20: 11-18.

9 Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene,

out of whom he had cast seven devils. 1

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

163. **He Appears to Peter and Two Others.**

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

164. **He Appears to the Apostles, Thomas Absent.**

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go

and this was the first of those three. Compare notes in Matthew.

10. **Been with him; i.e., his disciples.**

11. **Believed not.** They were so much absorbed in grief that they could not credit the story which Mary told them.

168. **Notes in Luke.**

Section 161. From Matt. 28: 9, it is evident that Jesus appeared to the other women before he appeared to Mary Magdalene. Robinson understands the word first to mean, not absolutely the earliest, but the first in the instances mentioned by Mark. This evangelist records but three of these manifestations,

and this was the first of those three. Compare notes in Matthew.

10. **Been with him; i.e., his disciples.**

11. **Believed not.** They were so much absorbed in grief that they could not credit the story which Mary told them.


14. **Upbraided; reproved them for rejecting the evidence of his resurrection, and failing to comprehend his own predictions concerning it.**

15. **Go ye.** Notes Matt. 28: 19. — Every creature; every human being. The whole family of man, descended from a
16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.


common ancestor, is fallen, and needs the same salvation; let it be announced as provided for them all alike.

16. Belieiveth; i.e. the gospel; who assents to its truth and yields his heart to its requirements. — Damned; condemned to everlasting punishment. Jno. 3:36.

17. These signs; i.e. miracles. They were for the confirmation of the truth, and the establishment of the converts in the faith during the infancy of the church. At a later period, when Christianity had gained a permanent footing, and such supernatural evidence was no longer necessary, these miracles ceased. — New tongues; languages new to them. Acts 2:4; 1 Cor. 12:10, 28; 14.


PRACTICAL THOUGHTS.

See in Matthew, ch. XXVIII.
THE GOSPEL ACCORDING TO LUKE.

INTRODUCTION.

LITTLE is certainly known of this evangelist. His name occurs three times only in the New Testament (Col. 4:14; 2 Tim. 4:11; Philem. 24); from which we learn that he was a physician, and companion of Paul. Further indication of the latter fact is found in the use of the first person plural in the narrative of Paul’s journeys in the Acts, beginning with his visit to Macedonia. Acts 16:10. Afterward Luke accompanied the apostle to Asia and Jerusalem, and thence to Rome.

Tradition fills out these meager facts with many details, some of which are probable, but none certain. Among them are, that he was born at Antioch in Syria, of Gentile parents, but early converted to Judaism; that he was a painter as well as physician; that he was one of the seventy sent forth by Christ; that after the death of Paul he preached the gospel in Gaul; and that he died in old age, according to some accounts by martyrdom, and to others a natural death.

This evangelist expressly disclaims having been an eye-witness of the facts he records, but professes to be a compiler from those who were eye-witnesses, having used great diligence to collect the most authentic accounts. Ch. 1:1-4. Alford suggests that the facts relating to the birth of John and of Christ were obtained from Mary herself, the mother of Jesus. The immediate object which he had in view in writing was the instruction of his friend Theophilus, a convert of distinction, probably at Rome. While, however, in form addressed to him, it was evidently designed for general use; with less apparent reference to Jewish readers than Matthew, and less to Gentile readers than Mark. His language is distinguished for its purity of style, and bears many marks of being from a man of professional education, and a good degree of general culture.

CHAPTER I.

1. Preface.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning

were eye-witnesses and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

2 Rom. 15:16; 1 Cor. 3:5; 4:1; 2 Cor. 3:6; 6:14; 11:23; Eph. 4:11. Acts 1:1.

his statements would be taken down by some one, and formed into a narrative, more or less complete.—Among us; i.e. Christians.

2. The beginning; the beginning of our Lord’s public life.—The word. This term came early to signify the gospel. Acts 8:4; 14:25, etc.

3. Understanding; having by care-
2. Announcement of John's Birth.


5 There was in the days of Herod the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.1

7 And they had no child, because that Elisabeth was barren; and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.2

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.3

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink

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1 Gen. 7:1; Job 1:1. 2 Rev. 8:3, 4.

ful research traced down all things. — In order; consecutively. — Theophilus; i. e. "beloved by God." Who he was is not known. Introductory note. — Most excellent; a title probably indicative of rank, somewhat like "His Excellency" with us. Compare Acts 23:26; 24:3; 26:25.

4. Instructed; literally, catechised; a term denoting that Theophilus had received oral instruction as a catechumen or convert.

SECTION 2. — 1. Herod the king.

Note Matt. 2:1. — Course of Abia. The priests appointed for the temple service were divided into 24 classes, called courses, each of whom officiated one week (1 Chron. 24:5-19), named from the heads of the families contained in them. The eighth of these was the course of Abia, or Abijah. — Zacharias; "whom Jehovah remembers." — Elisabeth; "God her oath." Nothing is known of these except what is recorded in this narrative. It was with the Jews a mark of dignity to be of the sacerdotal family.

9. His lot. The particular service to be performed by each priest was assigned to him by lot. — Incense. Ex. 30:6-9. Frankincense is a fragrant resin produced by incision in the bark of a tree, — the particular species not ascertained. As used in the temple service it was mixed with other perfumes, — Josephus says thirteen.

10. Praying without. The people in the outer court waited in silent prayer while the incense was offered. Lev. 16:17.

11. Altar of incense; not the large brazen altar for burnt-offering, but the small golden altar in the holy place. Ex. 40:6.

13. Thy prayer. He had, then, before he became an old man, prayed for a son; the great object of desire to the Hebrews, who hoped thus to have the Messiah among their descendants. — John; i. e. "God's gracious gift."

14. Many shall rejoice; i. e. at the prospect that the promises are about being fulfilled.

15. Drink wine; i. e. shall be a Nazarite. See the law of the Nazarite, Num. 6. It involved a special personal consecration to the service of God, either for a stated period or for life. Of the latter class three only are men-
neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. 20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marveled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.


26 And in the sixth month the

1 Jer. 1:5. 2 Matt. 11:14; Mark 9:12. 3 Heb. 1:14.

tioned in the Scriptures, viz., Samson, Samuel, and John. 17. Elias; i. e. Elijah. Mal. 4:5, 6. — Turn the hearts. The family institution had become corrupt in those degenerate times; adultery, unreasonable divorces, and of course the neglect of parental duties, were common. Mal. 2:14, 15; 3:5. John's preaching would tend to rekindle parental affection, and with it household religion. Disobedient sons would be reclaimed to the wisdom enjoined by Solomon and the prophets. Ps. 111:10; Prov. 10:1; 13:1, 14. — Prepared; i. e. for the reception of the Lord.

18. Zacharias said. Contrast with his unbelief the faith of Abraham (Rom. 4:19), and of Mary. Ver. 38. 19. Gabriel; i. e. "man of God;" the name of the angel sent to Daniel to explain his prophetic vision. Dan. 8:16. — In the presence; denoting his high rank.

20. Dumb; the sign which Zacharias had requested, and a reproof for his unbelief.

22. Came out; into the outer court. — A vision; as they supposed, but in reality an actual appearance of the angel. — Beckoned; signified by motions his inability to speak. 23. Days; the week during which his course was in service. — His own house; probably in what is now the village of Ain Karim, about 4 miles west of Jerusalem. Thomson. 24. Hid herself; for the reason specified in the next verse. The Lord has determined to take away her reproach; therefore she will wait in retirement for him to execute his purpose. 25. Reproach; i. e. of barrenness. Gen. 30:23.

angel Gabriel was sent from God unto a city of Galilee, named Nazareth.  
27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary.  
28 And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.  
29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.  
30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.  
31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.  
32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:  
33 And he shall reign over the

house of Jacob for ever; and of his kingdom there shall be no end.  
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?  
35 And the angel answered and said unto her; The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.  
36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren.  
37 For with God nothing shall be impossible.  
38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.  

4. MARY’S VISIT TO ELISABETH.  
39 And Mary arose in those

it appears that Mary dwelt at Nazareth before her marriage.  
29. Troubled; at the peculiarity of his address.—Cast in her mind; earnestly considered.  
32. His father David. 2 Samuel 7:13; Ps. 89:3, 4; Isa. 9:7; Jer. 33:15.  
33. House of Jacob. This, like the term “Abraham’s seed,” is to be understood spiritually as including all those who belong to the household of faith. Rom. 4:16; Gal. 3:29.  
34. How. The language was not that of unbelief, but of simple and very natural inquiry. It was not rebuked, but graciously answered.  
35. Overshadow. Compare Gen. 1:2. The figure is from a cloud that over- 

hanging and envelops.—Son of God. A fulfillment of Ps. 2:7.  
36. Cousin. The original is simply relative. She may have been cousin, but probably the connection was more remote. Mary had not asked any confirmation of the angel’s word, but he referred her to Elisabeth as a proof of its truth.  
38. Handmaid. A beautiful expression of humble faith and submission. Alford says, “I believe that her conception of the Lord is to be dated from the utterance of these words.”

SECTION 4.—39. In those days—with haste. Probably she went immediately. She would naturally be very desirous to see her relative. The distance was from 80 to 90 miles, occupying 4 or 5 days. This was just at the time when worshipers would be going
days, and went into the hill-country with haste, into a city of Judah,
40 And entered into the house of Zacharias, and saluted Elisabeth.
41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
42 And she spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb.
43 And whence is this to me, that the mother of my Lord should come to me?
44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.
46 And Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things; and holy is his name.
50 And his mercy is on them that fear him, from generation to generation.
51 He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from their seats, and exalted them of low degree.
53 He hath filled the hungry with good things, and the rich he hath sent empty away.
54 He hath holpen his servant Israel, in remembrance of his mercy;
55 As he spake to our fathers, to Abraham, and to his seed for ever.
56 And Mary abode with her

17:1 8 Ps. 126:2. 9 Ps. 111:9. 10 Ps. 103:17. 11 Ps. 98:1; Isa. 52:10. 12:1 Sam. 2:9; Dan. 4:37. 13 Job 5:11. 14 Ps. 98:3.

joy tempered with submissive reverence.” Dr. Barrow. Compare the song of Hannah. 1 Sam. 2:1-10.
48. Low estate; the humble condition. —Blessed; i. e. happy; not holy. This affords no warrant for the numerous extravagant, not to say blasphemous titles which Romanists apply to her.
52. The mighty. God overturns the distinctions of society, debasing the proud and exalting the humble. Possibly she may have remembered that a usurper, Herod, was then on the throne of David, and may have exulted in the thought that he would soon be forced to give place to the rightful sovereign. Ver. 32.
54. Holpen; helped; in this time of the national enslavement and distress
about three months, and returned to her own house.

5. **The Birth of John.**


57 Now Elizabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. 1

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marveled all.

1 Ver. 14. 2 Ch. 2 : 19, 51. 3 Ps. 80 : 17.

he had granted the promised deliverer.

Gen. 17 : 19; Ps. 132 : 11.

56. *Her own house,* i.e. at Nazareth. This expression would seem to indicate that she had not yet been taken to Joseph's house; in other words, was not yet married.

**SECTION 5. — 58. Cousins; relations.** Ver. 36.

59. To *circumcise.* The law required circumcision to be performed at the age of eight days. Lev. 12 : 3. Children then received their names, as Abraham and Sarah had theirs changed at the institution of this rite.

62. *Made signs;* perhaps implying that he was deaf as well as dumb.

63. *Writing-table;* a tablet smeared over with wax, on which the ancients wrote with a sharp-pointed instrument called a *stylus.*

64. *And his mouth was opened immediately,* and his tongue *loosed,* and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country ofJudæa.

66 And all they that heard them laid them up in their hearts, 8 saying, What manner of child shall this be! And the hand of the Lord 8 was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed 6 be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up a horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, 4 which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us; 6

4 Jer. 23 : 5, 6. 5 Jer. 30 : 10, 11.

63. *Marveled;* both at the coincidence between his choice and Elizabeth's, and that the choice should have fallen upon a name new to his family.

64. *His mouth,* viz., Zacharias's.

65. *Fear;* because of the supernatuarl events that had taken place.

66. *Shall this be;* one whose birth had been so wonderful. — *And the hand,* in the original, "For the hand," etc.; indicating, also, special divine care during his childhood.

68. *Hath redeemed.* In prophetic language, what is about to be is often represented as now occurring or already past, adding greatly to the vividness and force of the declaration.

69. *A horn;* a figure taken from an-
72 To perform the mercy promised to our fathers, and to remember his holy covenant; 1
73 The oath which he swears to our father Abraham; 2
74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,
75 In holiness and righteousness before him, 3 all the days of our life.
76 And thou, child, shalt be called the prophet of the Highest, for thou shalt before the face of the Lord to prepare his ways;
77 To give knowledge of salvation unto his people, by the remission of their sins, 4

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1 Lev. 26:42; Ps. 105:8-10; Ezek. 16:60.
2 Gen. 22:16.
3 Ps. 105:8-10; Ezek. 16:60.
4 Ezek. 25:42; Ps. 105:8-10; Ezek. 16:60.

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imals, to whom the horn is a weapon for defense. The meaning is that God was about to grant the nations a deliverer.

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In the house of David; referring not to John, but to the promised Son of Mary.

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74. Would grant; not as part of the oath to Abraham, but as the result of the great redemption now assured.

77. Salvation. This shows that Zacharias understood the spiritual import of these events, and did not allude merely to temporal deliverance.

78. Day-spring. Isa. 9:2; 60:1; Mal. 4:2.

80. Strong in spirit; vigorous in mind as well as in body. — The deserts; the wild and thinly settled country lying south and south-east of his native town, in the neighborhood of the Dead Sea. — His showing; the beginning of his public ministry.

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PRactical Thoughts.

3. God employed human agency in the communication of his Word to man, as well as in the execution of his other purposes. He prompted Luke to those careful inquiries after facts which he describes, and gave place to all those personal peculiarities of taste and expression by which he is distinguished as a writer; meanwhile so superintending and guiding the whole that the re-

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78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,
79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

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CHAPTER II.


A

ND it came to pass in those days, that there went out a result, the written gospel, even in its very words, is precisely what he would have it to be. This is what is meant by "plenary inspiration." 2 Tim. 3:16.

13. Delay in answering prayer is no evidence that God has not heard it favorably. In his own time he gives the response, and often far beyond what had been sought.

33. The kingdom of the Messiah will have "no end." How exalted is it over the proudest kingdoms of this world! Many, since the feeble beginnings of the former in twelve humble Galileans, have risen, have flourished their brief day in pride and splendor, and sunk to rise no more; Christ's kingdom, despite all opposition, has steadily increased, and is rapidly advancing to the conquest and supremacy of the world.

35. God is the creator of all men. The fact that he created the human nature of Jesus in a peculiar manner does not prove that he was not a man; but it does indicate that he was a peculiar man. None other was so begotten, none other was free from the taint of a corrupt nature, or taken into a unity of person with the divine.

67-79. The truly pious, in all their personal joys, rejoice most that God's will is done and his glory promoted among men.
decree from Caesar Augustus, that all the world should be taxed.

2 And this taxing was first made when Cyrenius was governor of Syria.

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son,1 and wrapped him in swaddling clothes,2 and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them,

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1 Matt. 1:25.

2 Ezek. 16:4.

CHAPTER II.

SECTION 9. — 1. Augustus; the Roman emperor. — All the world. The Roman empire was then so extensive that it was commonly spoken of as embracing the whole world. — Taxed; literally, registered; as a census is taken preparatory to taxation.

2. First made. This passage has occasioned great perplexity, from the fact that Cyrenius is said by Josephus to have been appointed governor of Syria after the banishment of Archelaus (note Matt. 2:22), in the year of Rome 758, eight years after the birth of Christ. Late researches, however, seem to have proved that Cyrenius was twice governor of Syria; the first time from 750 to 753. Another mode of relieving the difficulty is to understand the census to have been taken now, but the actual taxing to have been deferred, in consequence of the unsettled condition of affairs, till the arrival of Cyrenius eight years later. Note Acts 5:27. The word Cyrenius is the Greek form of the name which in full was Publius Sulpicius Quirinus.

4. Went up. It is customary to use this expression of a journey from a remote or inferior province to the capital. — Of David. Bethlehem was the native place of David and his ancestors. Ruth 1:1; 1 Sam. 16:1; 17:12. By the Roman law, men, women, and children were obliged to go and be enrolled; and Jewish customs required this to be done at the recognized seat of the family.

7. First-born son; a strong but not absolutely decisive indication that she afterward had other children. Note Matt. 13:55. — Manger. Very ancient tradition asserts that the birth was in a cave or grot. Thomson says, "It is my impression that the birth actually took place in an ordinary house of some common peasant, and that the babe was laid in one of the mangers which are still found in the dwellings of the farmers in that region." In the East, the cattle often occupy the same apartment with the family. "The mangers are built of small stones and mortar, in the shape of a box, or rather of a kneading-trough, and when cleaned up and whitewashed, as they often are in summer, they do very well to lay little babes in." — Inn. The Eastern inn, called a khan, or caravanserai, was commonly a large square building of stone with an open court, surrounded by small apartments where travelers might lodge. These were expected to provide all necessary supplies for themselves and animals, the house only affording them shelter and safety. In some cases, however, certain of the most common necessaries were furnished.
Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.¹

12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God,² and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.³

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it, wondered at those things which were told them by the shepherds:

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.


21 And when eight days were accomplished for the circumcision of the child, his name was called Jesus,⁴ which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law


by an inn-keeper, who received pay for them. Ch. 10:35.

9. Glory of the Lord; the brilliant luminous appearance which accompanied the manifestation of the divine presence; the shekinah. Ex. 24:17; Num. 16:42.

10. All people; literally, all the people; i.e. the Jewish people. The wider spread of the good news is elsewhere spoken of, but not here.

11. Christ the Lord; the Messiah.

12. A sign; both of the fact and also of the person.

13. Host; literally, army; the angels being frequently spoken of as the body-guard or personal attendants of the Lord. 1 Ki. 22:19; Ps. 68:17; Matt. 26:53; Rev. 19:14.

14. The highest; i.e. in heaven, contrasting with the next clause, on earth. — Good will; God's benevolent purpose now disclosed.

16. With haste; joyful alacrity.

17. The saying; of the angel, including of course the announcement of the Messiahship of Jesus.

20. Returned; i.e. to the care of their flocks.


23. Openeth; i.e. first-born.

24. Sacrifice. Lev. 12:6. She brought the offering of the poor who were un-
of the Lord. A pair of turtle-doves, or two young pigeons.¹

25 And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death⁸ before he had seen the Lord’s Christ.

27 And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed God, and said, ⁴

29 Lord, now lettest thou thy servant depart in peace; according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.⁴

33 And Joseph and his mother marveled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;⁶

35 (Yea, a sword shall pierce through thy own soul also); that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.⁶

38 And she coming in that in-

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¹ 2 Cor. 8:9, Ps. 89:48, Heb. 11:5. ⁴ Gen. 46:30; Isa. 57:1. ⁶ Isa. 49:6.

able to bring a lamb. The law required further payment of five shekels ($26) for the “redemption” of the first-born.

25. Simeon. Nothing more is known of him. Gamaliel, at whose feet Paul was educated, was a son of Simeon, but whether the person here mentioned or not, is uncertain. — Consolation; a term derived from Isa. 40:1, denoting the advent of the Messiah.

27. By the Spirit; i. e. moved by the Spirit.


31. All people; literally, all the peoples; a different expression from that in ver. 10.

34. Fall and rising again; not of the same persons, but of the fall of some and the rising of others. It was predicted that the Messiah should be a stone of stumbling to the unbelieving.

35. That the thoughts. This is connected in construction with verse 34th. That they who receive and reject Christ may be manifest. John 9:39. — Yea, a sword; the rejection and sufferings of Jesus shall be like a dagger in thine own heart.

36. Seven years. Her husband had died after they had been married seven years.

37. Fourscore and four years. This was her age; not the duration of her widowhood. — Departed not; i. e. to stay away; her whole time was devoted to religious services.

stant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

12. THE CHILDHOOD OF JESUS.


40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

1 Isa. 11:2, 3. 2 John 7:15.

38. Of him; i.e. Jesus. — Looked for redemption. There seems to have been a company of devout persons in Jerusalem, who were living in expectation of seeing the Messiah, and in prayer and other exercises preparatory to it. Ver. 25; Mark 15:43.

39. Returned into Galilee. Before this, however, there had occurred the visit of the wise men, and the flight into Egypt. Matt. 2. Doubtless they returned directly from the presentation to Bethlehem. It is to be remembered that neither of the evangelists attempts to relate all the events of our Lord’s life. John 21:25.

SECTION 12.—40. Waxcd strong. Note ch. 1:80. — The grace of God; the divine favor.

41. The passover. Ex. 12:14–20. Notes Matt. 26:17, 21. This was celebrated at the full moon in April, in commemoration of the deliverance from Egypt, and all Jews able to travel were

44 But they, supposing him to have been in the company, went a day’s journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowsing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business?

8 John 5:17; 9:4.

required to be present. Boys on arriving at the age of twelve were called “sons of the law,” and first came under legal obligation. Jesus could now visit Jerusalem safely, for Archelaus had been banished. Note Matt. 2:22.

43. Fulfilled the days. The observances continued seven days. — Tarried behind. It is not stated how this happened, and it is useless to conjecture.

46. After three days; probably on the third day after turning back. Compare Matt. 27:64. — In the temple; in one of the side apartments where the rabbis held their schools. — Sitting; the attitude of a learner. Acts 22:3. — Asking questions. The instructions of the doctors consisted largely of replies to inquiries from their pupils.

48. They were amazed; to find him in such circumstances. — Son; the language has a shade of impatience and reproof. — Thy father. If we suppose, as we must, that Mary had never spoken to him of his supernatural conception,
50 And they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth, and was subject unto them: but his

his reply will appear the more striking.

49. Wist ye not; did you not know? — My Father’s. The word my is emphatic, referring to God, in contrast with his mother’s language. It is the first time that Jesus disclosed the consciousness that he knew the mystery of his nature, and asserted his divinity; and the incident may have been inserted on this account. — Business; the things or concerns of my Father.

50. Understood not; had no clear comprehension. Doubtless they knew whom he meant by his “Father,” but what his Father’s business was, or how he was attending to it there, was a mystery which they could not fathom.

51. Subject; as a dutiful child to his parents. — Kept all these sayings; fondly and wonderfully cherished the remembrance of them, as she did the things that took place at and before his birth. Ver. 19.

Jesus dwelt with his parents at Nazareth eighteen years longer, employed, doubtless, in the same occupation as his reputed father. Brothers and sisters, as we believe (Matt. 13:55), were added to the family, among whom he lived, discharging perfectly every duty both filial and fraternal. It is not probable that during this period he disclosed, save in his sinless purity, his divine nature or powers; but it must not be inferred that he was not still “about his Father’s business.” This childhood and youth of patient and perfect fulfillment of duty, together with his subsequent ministry and suffering, constituted that “obedience of one man” by whom many were made righteous. Rom. 5:19; Phil. 2:8. As no further mention is made of Joseph, it is supposed that he died during this period.

**Practical Thoughts.**

7. How many places and how many hearts have in them “no room” for Je-

mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favor with God and man. — Sus! Little did the throng of travelers at the village caravanserai in Bethlehem suspect whom they were thrusting out into the street on that memorable birth-night; and as little do men now think what a loss they incur in permitting the world to shut from their hearts the presence and the love of the Saviour.

14. The highest and holiest beings feel a profound interest in man’s salvation. Man himself is the only one who is ever indifferent to it.

17. The first impulse of the heart that has truly found Christ is to tell of his love to others. He who has nothing to tell has reason to fear that he has found nothing.

35. Few persons have been instruments of great good to mankind who have not purchased the privilege by great sacrifices to themselves.

The presentation of Christ to the soul is often an effective touchstone of character. Many a proud, selfish, and worldly heart, which a fair outward life had concealed, is then disclosed.

“What think ye of Christ? — is the test To try both your state and your scheme.”

40. Jesus was in all respects man as well as God. He had faculties which grew with his body, and a mortal nature to be developed in virtue and beauty. “It behoved him in all things to be made like unto his brethren.”

46. The places whither persons resort for their society and occupations indicate their instincts. How few country lads of twelve, if left to seek their gratification in a great city, would be found amid its learned men in the pursuit of knowledge!

52. The childhood of the Saviour is one of the most attractive themes of the New Testament. Little, indeed, is said of it, and nothing to gratify our curiosity; but we are permitted to catch glimpses of its sweetness and beauty, as of some fair flower from another clime, shedding its fragrance upon us for a little while, and then vanishing for ever.

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CHAPTER III.

13. THE PREACHING OF JOHN.
Matt. 3:1-12; Mark 1:1-8.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests,1 the word of God came


CHAPTER III.

SECTION 13. — I. TIBERIUS CAESAR.
The Emperor Augustus died in the year of Rome 767; but he had associated Tiberius with him on the throne two years before, in 765. The 15th year of his reign, therefore, would be 780, which, if Jesus was then 30 years old (ver. 23), would fix his birth in 750, four years before our era. Note Matt. 2:15.—GOVERNOR, TETRARCH. We have no English terms which exactly represent the nature and powers of these Roman offices. The word tetrarch means “a ruler of the fourth part of a country.” It was used by the Romans to designate a class of tributary princes of too little importance to be called kings.

Herod, the king of Judea, at his death divided his kingdom among his three sons, Archelaus, Herod Antipas, and Herod Philip. Archelaus had Samaria, Judea, and Idumea, with the title of ethnarch (literally, a “ruler of nations”), which Augustus promised to change to king if he ruled to his satisfaction. Herod Antipas received Galilee and Perea (the country lying on the east of the Jordan), and Herod Philip, Gaulonitis, Trachonitis, and Iturea (lying north of Perea and east of Galilee); the last two with the title of tetrarch. Abilene was a separate tetrarchy north of Damascus.

Besides these petty monarchies, the Roman empire was divided into provinces, each ruled by an officer appointed at Rome. Such of them as were turbulent were governed by a military com-

mander, called legate, prefect, or president, appointed by the emperor himself; others, more peaceful, were ruled by a proconsul, appointed by the Senate. In both classes of provinces were appointed subordinate officers, called procurators (pro cura, having the care), who had charge of the property and revenues of the emperor; and sometimes, when the province was large, these were invested with the full administration of some portions of it under the direction of the prefect.

At the birth of Christ, Cyrenius, as we have seen, was prefect of the province of Syria. Archelaus, instead of gaining the title of king, was banished to Gaul, and Samaria and Judea transferred to the province of Syria, under the immediate charge of a procurator. Pontius Pilate held this office from A. D. 25 to 35, when he was removed by Vitellius, the prefect of Syria, who sent him to Rome to answer for his conduct, soon after which he committed suicide.

2. ANNAS AND CAIAPHAS. Some difficulty has been found in the mention of both of these as high priests, the Jewish law recognizing only one in that office at a time, whose term was for life: Annas had been high priest from A. D. 7 to 14, when he was deposed. Caiaphas was his son-in-law, and was appointed to the office A. D. 25. The former was a very popular man, and is supposed to have been made by Caiaphas his deputy; so that in a loose sense both might be said to be high priests. Notes Jno. 18:13, 14.
brught low; and the crooked shall be made straight, and the rough ways shall be made smooth; all flesh shall see the salvation of God.1
7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?
8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.
9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.
10 And the people asked him, saying, What shall we do then? 2
11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.
12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?
13 And he said unto them, Exact no more than that which is appointed you.

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5. Every valley. This entire passage is figurative, derived from the stately progress of a monarch preceded by his herald.
10. What shall we do? i.e. what are the fruits meet for repentance which we are to bring forth?
12. The publicans were proverbial for their extortion and injustice.
14. The soldiers. Who these were is not stated. They may have been small

14 And the soldiers likewise demanded of 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.
15 And as the people were in expectation, and all men mused in their hearts of John, whether he was the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:
17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.
18 And many other things in his exhortation preached he unto the people.

64. THE IMPRISONMENT OF JOHN.
Matt. 14:1-12; Mark 6:14-29.
19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison.
14. The Baptism of Jesus.
Matt. 3:13-17; Mark 1:9-11.
21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened;
22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

7. The Genealogy of Jesus.
1 Chron. chs. 1-8.
23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,
24 Which was the son of Matthath, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,
25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

the boldness of John’s preaching. See ch. 14:7-9.

Section 14.—21. Praying. Luke alone mentions the circumstance that Jesus was praying when the Spirit descended upon him. Probably it was a silent mental prayer, since the baptism seems to have been public, and the divine manifestation visible, at least, to the Baptist. Jno. 1:33.
22. In a bodily shape; i.e. perhaps in a wing-like flame, or “tongue” of light. Acts 2:3. The resemblance must not be pressed too minutely. — Thou art. So in Mark. Matthew has, “This is my beloved Son.” This is just such a variation in form but agreement in substance as two truthful but independent witnesses habitually exhibit.

Section 7.—23. Began to be; literally, “Jesus himself was about thirty

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Judah,
27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,
28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,
29 Which was the son of Jose, which was the son of Elfiezer, which was the son of Jorim, which was the son of Matthath, which was the son of Levi,
30 Which was the son of Simeon, which was the son of Judah, which was the son of Joseph, which was the son of Jonan, which was the son of Elakkim,
31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was years of age when he began;” i.e. his public life. —Supposed; commonly reckoned. —Joseph. Many commentators regard the genealogy which follows as that of Mary, assuming that she was the daughter of Heli, and that Joseph, therefore, was his son-in-law. Others, we think with greater probability, regard it as the natural genealogy of Joseph, that in Matthew showing his line as a legal heir to the throne of David. Note Matt. 1:1. Those who hold this view regard Mary as the daughter of Jacob, and own cousin to Joseph, who was therefore strictly the son-in-law, and so the heir and legal son of the latter. Smith’s Dict. On this theory, Christ, through his mother literally, and Joseph legally, was descended from the royal line as given by Matthew, while more remotely yet truly from the line of David by his reputed father, as given by Luke.
the son of Nathan,¹ which was the son of David,
32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Judah,
34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,
35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,
36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noah, which was the son of Lamech.²
37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleelel, which was the son of Cainan,
38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.³

CHAPTER IV.

15. Christ’s Temptation.
Mat. 4:1–13; Mark 1:12, 13.

And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing:⁴ and when they were ended, he afterward hungered.

¹2 Sam. 5:14. ²Gen. 5:25.
³Isa. 64:8. ⁴Ex. 34:28; 1 Ki. 19:8.

PRACTICAL THOUGHTS.

1, 2. The particularity with which the evangelist records names and dates is a striking evidence of his truthfulness. He writes like an honest man who knows that his statements accord with authentic records. Even the subordinate points which occasion perplexity strengthen our conviction, since they manifestly allude to facts once well known, and obscure to us only from their remoteness. Jews and pagans alike conceded their accuracy in the earliest times, and made themselves incontestable because unwilling witnesses to the historic verity of the gospel.

The characters and history of these ancient rulers afford suggestive comments on the folly of selfish ambition and crime. A brief career of guilty pleasure, a disgraceful death, and an immortality of infamy, — how poor a result of opportunities which might have blessed the world, and won the grateful esteem of mankind!

14. John had no words of condemnation for the profession of a soldier as such. A good man can serve God, when his country requires, as acceptably in this as in any other calling.

17. The preaching of the gospel involves the utterance of God’s threatenings as well as promises.

23–38. The Bible reveals the unity of the human race. From whatever individual we set forth, his line of ancestry will be found to have the same beginning. — “the son of Adam, the son of God.”

CHAPTER IV.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.1

5 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.2

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.3

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.4

13 And when the devil had ended all the temptation, he departed from him for a season.

25. Teaching in Galilee.

Matt. 4:17; Mark 1:15; John 4:43-46.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

27. Christ’s Rejection at Nazareth.

Matt. 4:13-16.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day; and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

1 Deut. 8:3. 2 Jno. 12:31; 14:30; Eph. 2:2; Rev. 13:2, 7. 3 Deut. 6:13. 4 Ps. 91:11.

Section 25.—14. Immediately after the temptation occurred all those events recorded in the first three chapters of John. During this journey Christ held the conversation with the woman of Samaria. Jno. 4:4-42.—Power of the Spirit; i.e. working miracles. One of them was the healing of the nobleman’s son at Capernaum. Jno. 4:47-54.—A fame. Jno. 4:45.

15. Taught. See the parallel passages.

Section 27.—16. Brought up. Ch. 2:51.—His custom; not as it had been at Nazareth, for this seems to have been his first public teaching there, but as it was generally wherever he went.—The synagogue. The institution of the synagogue is supposed to date from the captivity. The temple, the national house of worship, being now destroyed, the pious Jews gathered on the Sabbath for devotion in local assemblages, called synagogues, literally, meetings. The service in these consisted in reading appointed portions of the Scriptures, expositions or exhortations, and prayer, closing with a benediction from a priest. The officers were, 1, the “Ruler of the Synagogue,” who had the chief direction of all its affairs; 2, the “Elders” (Matt.
18 The Spirit of the Lord is upon me, because he hath anointed me
to preach the gospel to the poor; he
hath sent me to heal the broken-
hearted, to preach deliverance to the
captives, and recovering of sight to
the blind, to set at liberty them that
are bruised,
19 To preach the acceptable year
of the Lord.
20 And he closed the book, and he
gave it again to the minister, and
sat down. And the eyes of all them
that were in the synagogue were
fastened on him.
21 And he began to say unto

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18. Anointed; Gr. ἐχρισμένον, from which comes the word Christ, the Anointed.

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26:3], who, with the ruler as president,
exercised the government and discipline;
3, the “Reader,” called also the “Angel”
(Rev. 1:20), who conducted the religious
services; and, 4, the “Minister,” i.e. ser-
vant, or sexton, who had charge of
the building and furniture. Often the ruler
of the synagogue called upon any devout
man present, especially strangers (Acts
13:15), to expound the passages read,
or to exhort. This gave an excellent
opportunity for the introduction of new
doctrines; and it was very frequently
used, both by Christ and the apostles,
for making known the truths of the gos-
pel. — Stood up for to read; doubtless at
the invitation of the ruler.

17. Book; or roll. Ancient books
were written, generally, on skins, and
rolled around sticks for the convenience

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of holding. The lesson for the day was
probably in Isaiah. Isa. 61:1, 2. —
Opened; unrolled.

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2:18. Anointed; Gr. ἐχρισμένον, from which comes the word Christ, the Anointed.

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26:3], who, with the ruler as president,
exercised the government and discipline;
3, the “Reader,” called also the “Angel”
(Rev. 1:20), who conducted the religious
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pel. — Stood up for to read; doubtless at
the invitation of the ruler.

17. Book; or roll. Ancient books
were written, generally, on skins, and
rolled around sticks for the convenience
widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee,

1 Jno. 8:59; 10:19. 3 Jer. 23:49; Matt. 7:28; Heb. 4:12.

particularly to the healing of the nobleman's son. Jno. 4:46-54.

25. Elias; i.e. Elijah. 1 Ki. 18:1; Jas. 5:17. From the record in Kings, the coming of the rain and end of the famine seems to have been in "the third year." But the expression is somewhat indefinite, nor do we know exactly when the reckoning began. The 3½ years may be the more exact period; or the latter may be taken as a round number, the half of seven, having to the Jews an unfavorable import. Compare Dan. 12:7. Christ justifies himself for refusing to work miracles at Nazareth by the examples of Elijah and Elisha. The reason for such refusal was that the people sought them only from curiosity, or the pride of being as much honored as Capernaum, and from no thought or desire of spiritual profit.


29. Healing a Demiac.


— and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man which had a spirit of an unclean devil; and cried out with a loud voice,

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

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he command-

2 Jas. 2:19. 4 Ps. 16:10; Dan. 9:24; Acts 3:14; 1 Jno. 2:20.

27. Naaman. 2 Ki. 5:14.

28. Filled with wrath; not only at his refusal, but at the implied charge he makes against them for their selfishness and unbelief.

29. Brow of the hill; 40 or 50 feet high at the present time, and then, doubtless, even higher.

30. Passing through. Some think it was by the exercise of supernatural power; but this is not certain. The mob may have been awed by the dignity of his presence, and permitted him to pass quietly out.

31. To Capernaum. According to Matthew 4:13, he removed his residence to the latter place. Probably his mother and brethren went with him. The visit made by them to that city, mentioned in John 2:12, was quite short.

SECTION 29.—Notes in Mark.
eth the unclean spirits, and they come out.  

37 And the fame of him went out into every place of the country round about.  

30. Healing of Peter's Wife's Mother.  
Matt. 8:14-17; Mark 1:29-34.  

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.  

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.  

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.  

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ.  

31. Tour of Preaching through Galilee.  

42 And when it was day, he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.  

43 And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.  

44 And he preached in the synagogues of Galilee.  

CHAPTER V.  

28. Call of Four Apostles.  
Matt. 4:18-22; Mark 1:16-20.  

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,  

2 And saw two ships standing by the lake; but the fishermen were  

Jno. 5:36; 6:44, etc.  

35. Christ does not need the aid of his enemies in promulgating his truth. The devil when preaching is no less a devil than when blaspheming.  

36-44. See the parallel passages.  

CHAPTER V.  

SECTION 28. — This event occurred before the healing of the demoniac and Peter's wife's mother, as is apparent from the fact that the four apostles were present at that time. Mark 1:29. The true order of the narrative is that of Mark.  

1. Gennesaret; one of the names of the Sea of Galilee; so called from the plain of Gennesaret, which bordered it. Matt. 14:39. See Map, p. 27.  

2. Ships; fishermen's boats. — By the lake; that is, by or near the shore of the lake.
gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.\(^1\)

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing;\(^2\) nevertheless, at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.\(^8\)

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

32. Healing of a Leper.

Matt. 8:2-4; Mark 1:40-45.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

\(^1\) John 21:6. \(^2\) Ps. 127:1.

\(^8\) Judg. 13:22; Job 42:5; Isa. 6:5.

Compare Matt. 27:56; Mark 15:40; Jno. 19:25. Zebedee was present with his sons on this occasion. Matt. 4:21.

11. They forsook. From the account in Matthew and Mark, it appears that Simon and his brother Andrew were both now called to be apostles, and that after these had come on shore Christ passed some little distance to where James and John had also landed their fish, and were with their father mending the nets which had begun to break. These two were called, and at once left their father and the boats, and followed him. This miracle being wrought directly in the line of their occupation, profoundly impressed the minds of these four apostles, and led to their prompt response to the call of Jesus.

Section 32.—Notes in Matthew.
14 And he charged him to tell no
man: but go, and show thyself to
the priest, and offer for thy cleanc-
ing, according as Moses commanded,
for a testimony unto them.¹

15 But so much the more went
there a fame abroad of him: and
great multitudes came together to
hear, and to be healed by him of their
infirmities.

16 And he withdrew himself into
the wilderness, and prayed.⁸

33. Healing of a Paralytic.
Matt. 9: 2–8; Mark 2: 1–12.

17 And it came to pass on a cer-
tain day, as he was teaching, that
there were Pharisees and doctors of
the law sitting by, which were come
out of every town of Galilee, and Ju-
daea, and Jerusalem: and the power
of the Lord was present to heal them.

18 And behold, men brought in a
bed a man which was taken with a
palsy: and they sought means to
bring him in, and to lay him before
him.

19 And when they could not find
by what way they might bring him
in, because of the multitude, they
went upon the house-top, and let
him down through the tiling with his
couch into the midst before Jesus.

20 And when he saw their faith,
he said unto him, Man, thy sins are
forgiven thee.

21 And the scribes and the Phar-
isees began to reason, saying, Who
is this which speaketh blasphemies? ¹
Who can forgive sins but God
alone?²

22 But when Jesus perceived their
thoughts, he answering said unto

them, What reason ye in your
hearts?

23 Whether is easier, to say, Thy
sins be forgiven thee; or to say,
Rise up and walk?

24 But that ye may know that the
Son of man hath power upon earth
to forgive sins, (he said unto the
sick of the palsy,) I say unto thee,
Arise, and take up thy couch, and
go unto thine house.

25 And immediately he rose up
before them, and took up that where-
on he lay, and departed to his own
house, glorifying God.

26 And they were all amazed,
and they glorified God,³ and were
filled with fear, saying, We have
seen strange things to-day.

34. The Call of Matthew.
Matt. 9: 9; Mark 2: 13, 14.

27 And after these things he went
forth, and saw a publican, named
Levi, sitting at the receipt of custom:
and he said unto him, Follow me.

28 And he left all, rose up, and
followed him.

58. Matthew’s Feast.
Matt. 9: 10–17; Mark 2: 15–22.

29 And Levi made him a great
feast in his own house; and there
was a great company of publicans,
and of others that sat down with
them.⁴

30 But their scribes and Pharisees
murmured against his disciples,
saying, Why do ye eat and drink
with publicans and sinners?

31 And Jesus answering said
unto them, They that are whole
need not a physician; but they that
are sick.⁵

¹ Lev. 14. ² Matt. 14: 23; Mark 6: 46. ³ Ps.
32: 5; 103: 3; 130: 4; Isa. 1: 18; 43: 25.

SECTION 33.—Notes in Mark.

⁴ Acts 4: 21; Gal. 1: 24. ⁵ Ch. 15: 1, 2. ⁶ Jer.
8: 22.
32 I came not to call the righteous, but sinners to repentance.  
33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?  
34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?  
35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.  
36 And he spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.  
37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.  
38 But new wine must be put into new bottles; and both are preserved.  
39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

CHAPTER VI.
36. IN THE CORN-FIELDS.

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 them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which it is not lawful to do on the sabbath days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was hungry, and they which were with him;  
4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him, which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

37. THE WITHERED HAND.

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught: and there was a man whose right hand was withered:

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful

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SECTION 58.—Notes in Mark.
39. The Jews had been long accustomed to the old system; they did not like the freedom and spirituality of the new.
on the sabbath days to do good, or to do evil? to save life, or to destroy it?"

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.  

39. THE TWELVE APOSTLES CHOSEN.  
Matt. 10: 2-4; Mark 3: 13-19.

12 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.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them,

SECTION 37.—Notes in Matthew.

SECTION 39.—Notes in Mark.

17. In the plain; literally, "a level place;" probably not at the bottom of the mountain, for the discourse which followed was still "on the mount." Matt. 5: 1. It seems to have been an elevated terrace-like space, where a large audience could conveniently hear Christ's instructions. Mark describes the multitudes before they went up; Luke, after.

and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.

40. THE SERMON ON THE MOUNT.  
Matt. 5: 6-7; 8: 1.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the

SECTION 40.—Notes in Matthew.

This discourse differs somewhat from the record given by Matthew, chiefly in omitting certain portions, and adding others. There is no contradiction between the two evangelists, since neither professes to give the whole discourse verbatim.

20. Poor. Matthew adds, "in spirit." So in subsequent cases: Luke mentions only the bare quality; Matthew adds the spiritual sense. The meaning in both is of course the same.
like manner did their fathers unto
the prophets.\(^1\)

24 But woe unto you that are
rich\(^1\) for ye have received your
consolation.

25 Woe unto you that are full!
for ye shall hunger. Woe unto you
that laugh now!\(^8\) for ye shall mourn
and weep.

26 Woe unto you, when all men
shall speak well of you!\(^4\) for so did
their fathers to the false prophets.

27 But I say unto you which hear,
Love your enemies,\(^6\) do good to them
which hate you,

28 Bless them that curse you,
and pray for them which despitefully
use you.

29 And unto him that smiteth
thee on the one cheek, offer also the
other; and him that taketh away
thy cloak forbid not to take thy coat
also.\(^5\)

30 Give to every man that asketh
of thee;\(^7\) and of him that taketh
away thy goods, ask them not again.

31 And as ye would that men
should do to you, do ye also to them
likewise.

32 For if ye love them which love
you, what thank have ye? for sin-
ners also love those that love them.

33 And if ye do good to them
which do good to you, what thank
have ye? for sinners also do even
the same.

34 And if ye lend to them of whom
ye hope to receive, what thank have
ye? for sinners also lend to sinners,
to receive as much again.

35 But love ye your enemies, and
do good, and lend, hoping for noth-
ing again;\(^8\) and your reward shall
be great, and ye shall be the chil-
dren of the Highest: for he is kind
unto the unthankful and to the evil.

36 Be ye therefore merciful, as
your Father also is merciful.

37 Judge not, and ye shall not
be judged: condemn not, and ye
shall not be condemned: forgive,
and ye shall be forgiven:

38 Give, and it shall be given
unto you;\(^9\) good measure, pressed
down, and shaken together, and run-
ing over, shall men give into your
bosom. For with the same measure
that ye mete withal it shall be meas-
ured to you again.\(^10\)

39 And he spake a parable unto
them: Can the blind lead the blind?
shall they not both fall into the
ditch?

40 The disciple is not above his

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\(^1\) Acts 7:52. \(^2\) Hab. 2:9; Jas. 5:1. \(^3\) Prov. 14:13; Eph. 5:4. \(^4\) Jno. 15:19. \(^5\) Prov. 25:21; Rom. 12:20. \(^6\) 1 Cor. 6:7.

\(^7\) Prov. 19:17; 21:26. \(^8\) Ps. 37:26; 112:5. \(^9\) Eccl. 11:1; Matt. 10:42. \(^10\) Mark 4:24; Jas. 2:13.
master; but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

41. THE CENTURION'S SERVANT.

Matt. 8: 5-13.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.


not assume to judge others, so you, my disciples, should not. Ch. 12: 14; Jno. 3: 17; 8: 15; 12: 47; 18: 36.

PRACTICAL THOUGHTS.

See the parallel passages.

CHAPTER VII.


2. Centurion; a Roman military officer commanding a centuria, or company of 100 men; hence nearly corresponding to the modern captain. — Sick; of the palsy, or epilepsy. Matt. 8: 6. — Ready to die; at the point of death.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed. 1

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

9 When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

42. Raising of the Widow’s Son.


11 And it came to pass the day after, that he went into a city called

Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 2

15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 3

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 4

17 And this rumor of him went forth throughout all Judæa, and throughout all the region round about.

43. John’s Message to Christ.

Matt. xi. 2-19.

18 And the disciples of John showed him of all these things.

5. Loveth. This was the argument of the elders. He was a friend of the Jews, and, as the original denotes, had himself, i.e. at his own expense, built them the synagogue.

6. Not worthy; he was a Gentile. Ver. 9. It would subject a Jew to ceremonial uncleanness till evening to enter the house of a Gentile.

8. For L. The meaning is, As I do not need to go in person but have only to order others to execute my wishes, so it will be enough for you to issue a command.

9. Marveled. He wondered that a Gentile should have so much faith in

him. It had not been equaled among the Jews. See additional in Matthew.

SECTION 42. — II. Nain; a place mentioned nowhere else in the Scriptures; it was a little south-east of Nazareth. See Map, p. 27.

12. Came nigh. The distance from Capernaum was some 25 miles; consequently he must have started early in the morning.—Carried out. The Jews commonly buried the dead outside of their cities.

14. Touched the bier; to arrest the procession.

16. A great prophet; only the great-
19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings’ courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.  

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners.

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1 Isa. 35:5, 6. 2 Ch. 4:18; Jas. 2:5. 3 Isa. 8:14, 15; Matt. 11:6; 13:37; Jno. 6:66; 1 Cor. 1:21-28.

est of the prophets had raised the dead. 1 Ki. 17:22; 2 Ki. 4:35. Probably they had reference to the “Prophet” predicted by Moses. Deut. 18:15.

17. This rumor; the report of this greatest miracle he had as yet performed.

SECTION 48.—Notes in Matthew.
35 But wisdom is justified of all her children.  

45. DINNER WITH A PHARISEE.  

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee’s house, and sat down to meat.  
37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment,  
38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.  
39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.  
40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.  
41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.  
42 And when they had nothing

SECTION 45. — 36. One of the Pharisees. His name was Simon. Ver. 40.  
37. A sinner; a prostitute, but now penitent. She has often, but without warrant, been regarded as Mary Magdalene, as is indicated in the chapter-heading of our common version. "There is not the least reason for this." Alford. "Never, perhaps, has a pigment so utterly baseless obtained so wide an acceptance as that which we connect with the name of the 'penitent Magdalene.' Smith’s Dictionary.—Alabaster box. Alabaster is a fine species of gypsum, often wrought into flasks or jars for perfumes.—Ointment. For the purposes for which this was designed, compare Isa. 3:24; Prov. 7:17; Ps. 45:8.

38. At his feet behind. The orientals in the time of Christ did not properly sit at table, but reclined upon couches, arranged on three sides of a square.

Couches. (The numbers indicate the rank.)

Each guest lay supported by his left arm upon cushions, with his uncovered feet turned outward. In such a posture, this woman might easily approach the feet of Jesus behind.—Weeping. Her behavior implies that she had before seen Christ; perhaps had been healed by him of some disease, and at the same time been convicted of her sinfulness, so that she now weeps tears of gratitude and penitence upon the feet of her benefactor.—Kissed his feet; among the Eastern people a mark of affectionate respect and submission. Ps. 2:12.

39. Toucheth him; the touch of an unclean person being regarded as defiling.
to pay,¹ he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint;² but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are for-

ⁱ Ps. 49:7; Rom. 5:6. ² Prov. 27:9. ³ Mark 2:7.

40. Answering; to Simon’s thoughts, and perhaps looks or gestures of disgust.

41. Peace; Gr., denaria. A denarius was equivalent to about 13¾ cents; but money had then much more than its present value. Of course these sums corresponded not to the actual degree of sinfulness of the woman and the Pharisee respectively, but rather to the latter’s estimate of it.

44. I entered. Christ speaks with dignity, as one who had honored him by condescending to be his guest. — Water. Gen. 18:4; Judg. 19:21.

45. No kiss; i.e. of welcome. Gen. 29:13; 2 Sam. 20:9.

46. With oil. Ps. 23:5. The contrasts should be noted: water and tears; kissing the face and kissing the feet; oil and precious ointment.

47. She loved much; the proof that her sins were forgiven.

50. Go in peace; not only referring to the inward repose she might enjoy, but perhaps intimating that she had better depart, to avoid annoyance.

given; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?⁴

50 And he said to the woman, Thy faith hath saved thee;⁵ go in peace.

CHAPTER VIII.

46. SECOND CIRCUIT OF PREACHING.

And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him;

2 And certain women, which had

⁴ Hab. 2:4; Matt. 9:22; Mark 5:34; 10:52; Eph. 2:8.

PRACTICAL THOUGHTS.

2. A kind regard for servants and dependents is not only a duty, but an ornament of character.

15. The miracles of Christ are worthy to receive the closest scrutiny. All the circumstances connected with the raising of the widow’s son go to show its genuineness. The reality of his death is assured by the fact that he was being carried to his burial; the publicity of the restoration, the great crowd who were eye-witnesses, and the presentation of the young man to his mother, all show the certainty of his restoration to life. There could have been no collusion, and no false report of the facts. The miracle must be received as true.

18–35. Notes in Matthew.

37. True penitence delights in bringing costly sacrifices to Christ. Even the instruments and accessories of sin are made offerings of gratitude and love.

39. The lowest and most despised will not be repelled from the feet of the compassionate Saviour.
been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

58. The Parable of the Sower.


4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprung up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of life. And these are they which in the end are choked up, and bring forth no fruit.

42. The sinner, whatever be the grade of his guilt, has “nothing to pay” for its expiation. All must alike rely upon the gratuitous mercy of God, and receive pardon as a gift bestowed upon those wholly unworthy of it.

CHAPTER VIII.

SECTION 48.—1. City and village; i.e. of Galilee. This may have been a continuation of his journey to Nain.

2. Called Magdala; i.e. of Magdala (Matt. 15: 39), a small town on the lake-shore about 3 miles from Tiberias.

—Seven devils (Mark 16: 9); indicating a possession of more than ordinary malignity. The fact that she had been thus afflicted is wholly incompatible with the Roman assumption that she was a public courtesan (note ch. 7: 37); that assumption is forbidden also by the fact that she ever after appeared in the company of the holy women who ministered upon our Lord, and even of the virgin herself (Jno. 19: 25), which certainly they would not have permitted. From the precedence given her over Joanna, a lady connected with the court, it has been inferred that she was a woman of some distinction. Nothing is known of the other persons named. They were evidently above the ordinary rank in property and consideration.

3. Chusa. Some think he was the nobleman at Capernaum whose son was healed (Jno. 4: 47); but this is uncertain.

—Herod; i.e. Antipas. Ch. 3: 1.

SECTION 53.—Notes in Matthew.
ures of this life, and bring no fruit to perfection.  
15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.  
16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.  
17 For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known, and come abroad.  
18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

49. Christ's Mother and Brethren.

Matt. 12:46-50; Mark 3:31-35.

19 Then came to him his mother and his brethren, and could not come at him for the press.  
20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.  
21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

58. The Tempest Stilled.

Matt. 8:18-27; Mark 4:37-41.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.  
23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.  
24 And they came to him, and awoke him, saying, Master, Master, we perish! Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

57. The Demoniacs of Gadara.

Matt. 8:28-34; 9:1; Mark 5:1-21.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.  
27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.  
28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 For he had commanded the

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1 Tim. 6:9; 2 Tim. 4:10; 1 Jno. 2:15; 3 Jno. 15:6; Jer. 32:39; 4 Jer. 32:39; 5 Heb. 10:36; Jas. 1:4; 5:7, 8, 11.


SECTION 49. -- Notes in Matthew.

SECTION 57. -- Notes in Mark.
unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.¹

32 And there was there 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.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled;⁴ and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.

36 They also which saw it, told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

59. Jairus' Daughter; the Bloody Issue.

Matt. 9:18-26; Mark 5:22-43.

41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeath.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

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53. To scorn; they ridiculed what he said.

PRACTICAL THOUGHTS.

See the parallel passages.

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63. THE TWELVE SENT FORTH.


THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

64. HEROD'S PERPLEXITY.

Matt. 14:1-12; Mark 6:14-29; Ch. 3:19, 20.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded; but who is this of whom I hear such things? And he desired to see him.

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Matt. 8:4; Mark 5:43. 6 Ch. 10:4. 7 Neh. 5:13; Acts 13:51; 18:6. 8 Ch. 23:8.

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CHAPTER IX.

SECTION 63. — Notes in Matthew.

SECTION 64. — Notes in Mark.
65. Feeding Five Thousand.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

SECTION 65.—Notes in John.

SECTION 75.—Notes in Matthew.
A considerable period of time is here

75. Peter’s Confession of Christ.

18 And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

76. Christ Foretells His Death.
Matt. 16: 21-28; Mark 8: 31-38; 9: 1.

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels.


18. Alone praying. This fact is omitted by the other evangelists.
27 But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.

77. The Transfiguration.

28 And it came to pass, about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past,

Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

78. Healing of a Demoniac.
Matt. 17:14-21; Mark 9:14-29.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God.

79. Christ a Second Time Foretells His Death.
Matt. 17:22, 23; Mark 9:30-32.

—But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down


SECTION 78. — Notes in Matthew.

SECTION 79. — Notes in Matthew.
into your ears: for the Son of man shall be delivered into the hands of men. ¹

45 But they understood not this saying, and it was hid from them, that they perceived it not: ² and they feared to ask him of that saying.

81. WHO SHALL BE GREATEST.

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; ³ and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great ⁴

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade

¹ 2 Sam. 24:14. ² Ch. 18:34. ³ Matt. 10:40; Jno. 13:24; 13:20.

SECTION 81. — Notes in Matthew and Mark.

SECTION 83. — Christ's work in Galilee is now finished. He has gathered a considerable number of disciples (1 Cor. 15:6), though the masses of the people refuse to own him as the Messiah, and many of their cities he has already solemnly given over to judicial reprobation. Matt. 11:20. He has trained the twelve, by a nearly three years' series of instructions, to a knowledge of his true character as the Son of God, and prepared them to be witnesses for him after his death. It remains only for him to go and "be received up." But before he does this he determines once more to offer himself to the nation in Judea itself; and, no longer concealing his Messianic claims, to put them forth in the most solemn manner, first by the preaching of the seventy, then by his

him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: ⁵ for he that is not against us is for us.

83. FINAL DEPARTURE FROM GALILEE.
  1 John 7:2-10.

51 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,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, ⁶ to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked own immediately following. This period of his ministry covers about six months, from the feast of the tabernacles in October, to the passover the ensuing spring. Note Jno. 7:2.

51. WAS COME; rather, was being fulfilled. The phrase does not preclude some interval before the actual event. — Received up; i.e. into heaven. Acts 1:2, 11, 22.

52. Sent messengers. The mission of the seventy recorded in the next chapter probably took place prior to his setting forth on this journey. Note ch. 10:1. — To make ready; since the Samaritans were very inhospitable to the Jews. Jno. 4:9. Why Jesus took the route through Samaria, rather than the more usual one by the eastern shore of the Jordan, was probably that he might go without being attended by crowds of people. Jno. 7:10.

53. His face. He seemed to be going
them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

56. The Offer of the Scribe.
Matt. 8: 19-22.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

—Jno. 3: 17; 12: 47. 1 Ki. 19: 20.

11 To celebrate the feast at Jerusalem, rather than on Mount Gerizim. Jno. 4: 20.

54. Elias; Elijah. 2 Ki. 1: 10-12. That event happened in Samaria.

55. What manner of spirit. It was in view of this characteristic impetuosity that Christ had surnamed them "Sons of Thunder." Mark 3: 17. At a later day John visited Samaria for a very different purpose, being sent with Peter to communicate the gift of the Holy Spirit to the believers in that district. Acts 8: 14-17.

SECTION 56.—Matthew relates the following incident as occurring while Christ was about to cross the Sea of Galilee. The order of events in this part of Luke's Gospel is quite miscellaneous. Notes in Matthew. See also ch. 8: 22-25.

PRACTICAL THOUGHTS.

1-50. Notes in the parallel passages.

51. It is a sad day for a people, or for an individual soul, when Jesus finally departs from them.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God.

CHAPTER X.

82. The Seventy Sent Forth.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

—Matt. 9: 37, 38. 1 Cor. 3: 9; 1 Tim. 5: 17.

55. The spirit of Christ is directly opposed to all violence in the propagation of the gospel, or for the vindication of his honor. He has other ways in which to accomplish both.

CHAPTER X.

SECTION 82.—The mission of the seventy differed in many respects from that of the twelve. Its design was to prepare the way for Christ's ministry in Judæa, by announcing his coming, and calling the people to receive him as their Messiah. Ver. 9. Note ch. 9: 51. It was therefore temporary in its duration, lasting but a few weeks (ver. 17), and was not renewed. The place from which they were sent was probably Capernaum. The instructions given them were similar to those addressed to the twelve. Notes Matthew 10: 7-15.

1. These things; viz., those recorded ch. 9: 46-50. The evangelist narrates the occasion of their appointment before
4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.¹

5. And into whatsoever house ye enter, first say, Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.²

7. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire.³ Go not from house to house.⁴

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:⁵

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12. But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.⁷

14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.⁸

91. RETURN OF THE SEVENTY.


17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I beheld Satan as lightning fall from heaven.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, nothing shall hurt you.

¹ 2 Ki. 4:29; Prov. 4:25. ² 2 Thess. 3:16. ³ Jas. 3:18. ⁴ 1 Cor. 9:4-14; 1 Tim. 5:18.

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the appointment itself. — Other seventy; seventy others.


4. Salute no man. This differs from the direction to the twelve. Their present mission was one requiring haste; they were therefore not to stop to perform the ceremonious salutations which were customary in the intercourse of the people.

Salutation.

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8:1 Tim. 5:13. 6:1 Cor. 10:27. 7:Ezek. 3:6. 8:Matt. 10:40; Jno. 5:23; 13:20.

SECTION 91. — The return of the seventy is recorded here in connection with their appointment, though it probably took place at Jerusalem about the time of the feast of the dedication. John 10:22.

17. The devils. This was an unexpected power, not having been mentioned in their commission.

18. I behold. The meaning is that such effects had been anticipated by him. I witnessed the fall of Satan when first cast out of heaven, and foresaw in spirit his approaching overthrow, which my death and resurrection shall effect, and of which your success is but
pions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal himself.

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to


the forerunner. Eph. 4:8; Col. 2:15; Heb. 2:14.—As lightning; referring not only to the rapidity of the fall, but to the brightness of his person as a falling angel.

19. Serpents and scorpions; a figurative designation of those evil principles and powers which belong to the realm of Satan, that "old serpent." Rev. 12:9. Compare 1 Cor. 15:32.—The enemy; i.e. Satan.


SECTION 88.—25. Lawyer; one devoted to the study and exposition of the Mosaic law. His motive may not have

hear those things which ye hear, and have not heard them.

88. THE GOOD SAMARITAN.


25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 8

26 He said unto him, What is written in the law? how readest thou?

27 And he answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 4

29 But he, willing to justify himself, said unto Jesus, And who is my neighbor?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment,

4Lev. 18:5; Neh. 9:29; Ezek. 20:11. 5Job 32:2; ch. 16:15; Rom. 4:2; Jas. 2:24. 8Heb. 11:13; 1 Pet. 1:10. 9Acts 16:30.

been an unfriendly one, but perhaps vanity, or curiosity to see what Christ would say on a topic of which he supposed himself to be master.

26. How readest thou? The passage from Deut. 6:5 was worn by the scribes on the phylacteries of their garments, and some think that Christ, when asking the question, pointed to them on the lawyer's own person.

27. Thy neighbor; Lev. 19:18.

28. This do; put this in practice. Perhaps these words, spoken pointedly and with some emphasis, touched the conscience and led him to self-justification, as was indicated by his next question.

30. Went down. Jericho lay about eighteen miles a little north of east from Jerusalem; the descent thither is very
and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.\(^1\)

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds,\(^2\) pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.\(^3\)

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.*

89. JESUS IN THE HOUSE OF MARTHA AND MARY.


38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet,\(^4\) and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

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\(^1\) Ps. 38:11. \(^2\) Ps. 147:3; Isa. 1:6. \(^3\) Prov. 19:17; ch. 14:14. \(^4\) Ch. 8:35.

33. Samaritan. The force of the parable is much increased by remembering the hereditary enmity between the Jews and Samaritans. Jno. 4:9.

34. Oil and wine; usual remedies in the East.—An inn. Note ch. 2:7.

35. Two pence; about 27½ cents. Matt. 22:19. This was equal to two days' wages of a man. Matt. 20:2.

SECTION 89.—38. Village; doubtless, Bethany. Jno. 11:1.—Her house; called hers probably as the eldest of the family.


40. Much serving; i.e. in preparing an entertainment. This circumstance looks as if he had before been acquainted with the family, and was specially honored by them as no common guest.— Came to him; probably from another apartment.—Bid her. “It is much the fashion of the East to speak and act very directly in matters that seem to us to
41 And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things: 1

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

90. HOW TO PRAY.

And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say

require nice management and delicate contrivance.” Kitto.

42 Mary hath chosen. This does not intimate that Martha also was not a true disciple. Jno. 11: 5. The only thing implied in our Lord's gentle reproof was that she should not give undue prominence to comparatively unimportant details.

PRACTICAL THOUGHTS.

1-16. Notes in Matthew.

17. The success of the gospel in overcoming the powers of evil is an occasion of true rejoicing to all the friends of Christ.

20. It is the privilege of Christ's people to have the assurance that their names are written in heaven.” That assurance is given, not by services rendered or sanctity acquired, but by a conscious, full, and entire faith in him as their Saviour and Lord.

21. Christ's rejoicing at the foreseen triumphs of his cross was but the foretaste of that eternal joy which fills heaven with delight, and for which he submitted himself to humiliation, anguish, and death. Heb. 12: 2.

27, 28. The Mosaic law embodied the purest system of religion and morals which, apart from the gospel, has ever been held by man. They who condemn or disparage it as severe or obsolete have little studied its true spirit.

33. This beautiful parable shows the essential brotherhood of all mankind. To despise or neglect a human being in his need, because of his race, color, condition, or creed, is contrary to the first principles both of the law and the gospel. It is mean, cruel, and contemptible.

36. The only being who ever perfectly exemplified the benevolence of the good Samaritan is Christ himself.

39. The highest position which we can occupy on earth is to sit as learners at Jesus' feet.

40, 41. The two sisters at Bethany are representatives of two types of religious character; the one active and bustling, and the other receptive and tranquil. If Christ finds something to reprove in the former, he does not condemn that true and warm devotion out of which it sprung; if he commends the latter, he does not imply that activity in his service is not also in its time and place equally necessary.

CHAPTER XI.

SECTION 90. — 1. Was praying. Christ was in the habit of retiring for secret prayer. Mark 1: 35; Luke 6: 12. He may have been overheard by the disciples on some such occasion.


5. At midnight. Persons often traveled at night to avoid the heat of the day.
unto him, Friend, lend me three loaves:

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee?

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, 1 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

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

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

47. HEALING OF A DEMONIAS.


14 And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, 2 He casteth out devils through Beelzebub, the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

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

20 But if I with the finger of God 3

1Matt. 7:7; 21:22; Mark 11:24; Jno. 15:7; Jas. 1:5; 1 Jno. 3:22.

6. A friend of mine. The rites of hospitality in the East were regarded as of the most sacred obligation. Persons must divide their last loaf with a traveler.

7. Now shut; implying, also, that it is bolted, or otherwise securely fastened.

7. Can not rise; an inability of will only.

8. Importunity; the original word is much stronger, viz., shamelessness.

9. And I say. The argument is not that God will do as this indolent and selfish neighbor did, but precisely the reverse. See a similar parable ch. 18:2-8. Alford says, quoting also Trench, "In both parables the argument is a fortiori; 4 if selfish man can be won by prayer and importunity to give, and unjust man to do right, much more shall the bountiful Lord bestow, and the righteous Lord do justice."

9. Ask, seek, knock; corresponding to similar acts in the illustration just employed.

10. For; because this is the established rule of God’s kingdom.

13. Evil; i.e. fallen and sinful beings. — Holy Spirit; our heavenly Father’s “good gift,” comprehending all other spiritual blessings.

SECTION 47. — Notes in Matthew.
The date of this miracle is much earlier than that of the preceding discourse. See Chron. Harmony.
cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

48. A Sign Demanded.


24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

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

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore be

1 Isa. 53:12; Col. 2:15. 2 Jno. 5:14; Heb. 6:6; 10:26; 2 Pet. 2:20. 3 Ch. 1:28, 48.

15. Beelzebub; rather, Beelzebul.
Note Matt. 10:25.

SECTION 48 — Notes in Matthew.

27. This circumstance is mentioned only by Luke. — Blessed; an expressive eulogy upon the mother of so wonderful a teacher. Christ was always heard by the common people "gladly,"

28. Yea, rather; a reply of gentle reproof, while he turns the attention of the woman to that in which his mother was more blessed than even in being his earthly parent; viz., that she believed and obeyed God. Ch. 1:45. In this blessedness the woman and all who heard him might share.

33. Note Matt. 5:15.
34. 35. Note Matt. 6:22.
full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

50. WOES DENOUNCED.


37 And as he spake, a certain Pharisee besought him to dine with him; and he went in and sat down to meat.

38 And when the Pharisee saw it, he marveled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.\(^1\)

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms of such things as ye have,\(^2\) and behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judg-

\(^1\) Tit. 1:15. \(^2\) Is. 58:7; Dan. 4:27; Ch. 12:33.

SECTION 50.—37. To dine; literally, to breakfast; the morning meal.—Sat down; reclined. Ch. 7:38.

38. Washed. Note Mark 7:3. The Pharisee's sentiments were perhaps manifested in an offensive way by word or look. It is very probable that this meal was prepared in order to entangle Jesus in some way, and there seem to have been other Pharisees present.


40. Ye fools. He who made both has no less regard for the interior than the exterior. The reproofs which follow are greatly similar to those recorded in the more formal discourse in Matt. 23, where see notes. They may have been repeated in part on more than one occasion.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves, which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchers.

49 Therefore also said the wis-

\(^8\) Ps. 5:9.
dom of God, I will send them prophets and apostles, and some of them they shall slay and persecute;

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things;

1 Gen. 4:8. 2 Chron. 24:20, 21.

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

51. DISCOURSE TO THE MULTITUDE.


In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

3 Mark 12:13.

11-13. The parental character of God should inspire us with confidence in bringing our desires to him in prayer. The father gives to his child because it is a pleasure to do so. Even so God is more pleased to confer his favors on his children than they are to come to him for them.

14-52. See the parallel passages.

CHAPTER XII.

SECTION 51. — This discourse seems to have grown out of the encounter with the Pharisees in the preceding chapter. It consists, however, for the most part, of sayings uttered at several former times, now repeated, with some additions and variations to meet more exactly the purposes of the occasion.

1. Multitude; literally, the ten thousands of the multitudes. They seem to have assembled while he was at the table of the Pharisees.—First of all; i.e. he first addressed his disciples; then (ver. 13) the people generally.—Hypocrisy. Matt. 16:6; Mark 8:15.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.  

11 And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

1 I sa. 51:7; 12; Jer. 1:8. 2 Tim. 2:12; 1 Jno. 2:23. 3 Mark 3:28; 1 Jno. 5:16. 4 Jno. 18:36. 5 1 Tim. 6:8.

13. One of the company; not a disciple, but some worldly man who had little regard for the proprieties of the occasion, in thus obtruding his secular affairs on Christ.

15. A man's life; his true happiness; not his being, but his well-being.
22 And he said unto 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.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them:1 how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God, and all these things shall be added unto you.2

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.3

33 Sell that ye have, and give alms;4 provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.5

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning;6

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the

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1 Job 38:41; Ps. 147:9. 2 Matt. 6:33. 3 Matt. 11:25. 4 Matt. 19:21; Acts 2:45; 4:34.

proved and rewarded by God beyond the present life.


29. Doubtful: anxious.

32. Little flock. This was addressed to the disciples. Ver. 22. — The kingdom; the blessings of the Messiah's kingdom, including, of course, all needful earthy good.


35. Loins be girded; in the attitude

36. The wedding; this standing for any other occasion for his absence in the evening.

37. Serve them; denoting the honor with which, at his return, he will reward his faithful servants. Compare Rev. 3: 20, 21.

38. Second watch; from 9 in the evening to 12. — Third watch; from 12 to 3 in the morning. — Find them so; i. e. watching, and ready to wait upon him.
second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.¹

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?²

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

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his com-

¹ Thess. 5:2; 2 Pet. 3:10; Rev. 3:3; 16:15.
² 1 Cor. 4:2.

49. The connection is not very obvious; it may be this: Having solemnly admonished them of what he would do

ing; and shall begin to beat the menservants and maidsens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth, and what will I if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to

³ Num. 15:30; Deut. 25:2; Jno. 9:43; Jas. 4:17. ⁴ Lev. 5:17; 1 Tim. 1:13. ⁵ Matt. 20:22.

when he should come to receive the account of their stewardship, his thoughts revert to the work he is meanwhile to accomplish on earth. He is to found and carry forward a dispensation of grace, of which the awards of the judgment are to be the consummation. — To send fire; to institute the work of the Holy Spirit, as predicted by John. Ch. 3:16, 17. Note Mark 9:49.—What will I? The probable meaning is, “How much I wish it were already kindled!” an exclamation, as it were, wrung from his heart, as he thinks of all that lies between him and its full establishment. See a similar outcry, Jno. 12:27.

50. But; i.e. before that fire can be kindled.—A baptism; a flood of sorrows and sufferings that is to overwhelm me,—the anguish of Gethsemane and
give peace on earth? I tell you, Nay; but rather division: 1
52 For from henceforth there shall be five in one house divided, three against two, and two against three.
53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.
54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.
55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.
56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?
57 Yea, and why even of yourselves judge ye not what is right?
58 When thou goest with thine adversary to the magistrat,e, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
59 I tell thee, thou shalt not depart thence till thou hast paid the very last mite.

1 Mic. 7:6; Jno. 7:43.

Calvary. Note Mark 10:38.—Straitened; pressed with the burden of my undertaking.
51. Division; not the intent, but the effect of his work. The process of separating the dross from the gold (Mal. 3:3), of the chaff from the wheat (Matt. 3:12), will cause heat and strife. Note Matt. 10:35.
56. Discern this time. You are skillful in reading the signs of the weather; why do you not discern the nature of the present time, when your Messiah is with you, and the establishment of his kingdom is so near? Matt. 16:3.
57. Of yourselves. As you judge the weather by your own sagacity resulting from observation and experience, why do you not see what you ought to do in a period like this? The King is speedily coming to rule and judge the world; seize the moment, then, accept the opportunity of reconciliation with God, and be prepared for his coming. Notes Matt. 5:25, 26.
59. Mite; Gr. lepton, equal to 31 mills. Mark 12:42.

PRACTICAL THOUGHTS.
1-12. Notes in Matthew.
19. Multitudes of mankind are striv-
CHAPTER XIII.

52. Slaughter of the Galileans.


THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except many an hour with sadness, and wringing from him those cries of anguish which revealed the "travail of his soul." How strongly does all this contrast with the effeminacy and delicacy of many of his followers who scarcely know the meaning of self-denial for his sake!

56. It is one of the first duties of Christians to discern rightly the signs of the times. They are signs of duty, and often of opportunity, the neglect of which occasions irreparable loss. Once only in all their history did the Messiah come to his people.

CHAPTER XIII.

SECTION 52. — 1. That season; at the time he was delivering the preceding discourse. — The Galileans. There is no mention of this event in history, though Luke speaks of it as one well known to those for whom he writes. It must have been at some feast in the temple at Jerusalem, where the turbulent Galileans provoked the displeasure of the Roman governor, and were slain on the spot. It has been conjectured that as these were the subjects of Herod, the enmity between him and Pilate may have originated in this massacre. Ch. 23: 12. The occurrence would naturally cause much excitement in Galilee, and be brought to the notice of Jesus to see what he would say of it.

2. Suppose ye. The Jews were apt to regard those who suffered any unusual calamity as very depraved sinners, who were thus punished for their crimes. 1 Ki. 17: 18; Jno. 9: 2; Acts ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser

28: 4. They may not have expressed it in words, but the Lord knew their thoughts.

3. Likewise; in the same manner; i.e. by the Roman sword; including, also, an ultimate reference to punishment in eternity.

4. Those eighteen; another event of which there is no historical record. Our Lord introduces this incident to show that the same principle holds, whether the calamity be inflicted by men or by so-called accident. These men, indeed, were sinners, but the disaster which befell them was not because they were so much greater sinners than others. — The tower in Siloam was probably one built near the fountain, or perhaps in the village of Siloam, adjacent.

5. Perish. This prediction was strikingly fulfilled when the Romans destroyed Jerusalem by fire and sword, and desolated the whole land.

6. This parable is added to enforce the call to repentance. Its primary reference was to the Jewish nation, but it applied equally well to all sinners. — In his vineyard; i.e. in the best part of his land, and in the most favorable circumstances for fruitfulness. Compare Isa. 5: 1-7.

7. Three years; possibly in allusion to the duration of Christ's ministry. He had been for three years seeking the love and service of his own people, but had been refused. Jno. 1: 11. The phrase, however, must not be pressed too strictly. The vine-dresser may stand for the intercession of the Holy Spirit, who ever strove with the nation to bring
of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 Healing of the Infirm Woman


10 And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-

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1 Mark 16:18; Acts 9:17. 2 Ex. 20:9.

them to repentance. Acts 7:51; Rom. 8:26. — Cumbereth; not merely occupying the room to no purpose, but exhausting the soil. So Shakspeare: —

"The noisome weeds that without profit suck The soil's fertility from wholesome flowers."

9. Thou shalt. It was Christ himself, the proprietor of the vineyard, who executed God's displeasure upon the guilty nation. Christ came to be judge as well as king. Matt. 3:12; 25:31-46; Jno. 5:22.

SECTION 96. — There is nothing to determine the time or place of this miracle.

11. Spirit of infirmity; perhaps not a demoniacal possession, but an infirmity caused by Satanic power. Ver. 16.

13. Laid his hands. Doubtless this act accompanied his words.

14. Ruler. Note ch. 4:16. — Indignation; doubtless because the people were led to honor Christ by means of the miracle, and not from any real regard for the purity of the sabbath.

15. His ox. The argument has a triple force, contrasting, 1. a dumb animal with a woman, a daughter of Abraham, and therefore one of God's chosen people; 2. the relief of simple thirst with a release from painful infirmity; 3. the discomfort of an hour or two with the sufferings of eighteen years. It is not surprising that his adversaries were "ashamed" at the petulant fault-finding of their ruler.

18-21. These parables, which had been uttered on another occasion, were added here to show the final triumph of the gospel over all opposition, as it had triumphed in this encounter with the Jewish ruler. Note Matt. 13:31-33.
seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?
21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

97. Christ Journeying and Teaching.


22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.¹
23 Then said one unto him, Lord, are there few that be saved? And he said unto them,
24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.²
25 When once the Master of the house is risen up, and hath shut to the

door,³ and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
28 There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.⁴
29 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.
30 And behold, there are last which shall be first; and there are first which shall be last.⁵

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¹Matt. 9:35; Mark 6:16. ²Jno. 7:34; 8:21; 13:3; Rom. 9:31.

24. Strive; Gr. agonize. The word is derived from the contests in the Grecian games, where the competitors put forth their utmost strength to win the victory. — The strait gate; i. e. close, narrow. It represents repentance and faith. To go through this gate into the Messiah's kingdom is equivalent to being saved. The necessity of such striving is in the difficulty of the entrance, and also from the fact that the gate is speedily to be shut. Ver. 25. — Will seek to enter in; i. e. in some other way. Compare Jno. 10:1.

25. Master of the house. The figure is that of an entertainment given by a man to his own family. — I know you not; you are strangers.

26. Eaten and drunk; referring perhaps to their having been fed by his miracles, or to the entertainments at which he had been present.

27. Depart from me. Quoted from Ps. 6:8.
31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.¹

33 Nevertheless, I must walk today, and to-morrow, and the day following: for it can not be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!²

35 Behold, your house is left unto you desolate:³ and verily, I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.⁴

¹Heb. 2:10. ²Ps. 81:11; Prov. 1:25; Isa. 30:15; Jno. 5:40. ³Lev. 26:31; Ps. 69:25; Isa. 1:7; Dan. 9:27. ⁴Ps. 118:26; Jno. 12:13.

33. I must walk. The original word is the same as that in the message, "depart hence," ver. 31. You bid me go, and though I can not be arrested till my work is completed, I still must go, for I must hasten to Jerusalem, where all the martyrs die. The last remark is not to be taken literally,—John the Baptist, at least, was put to death elsewhere,—but it was true as the rule.

34, 35. Notes Matt. 23:37-39. These words seem to have been uttered on two different occasions.

PRACTICAL THOUGHTS.

2. Outward condition and experience are no sure index to the state of the heart. We are to avoid both extremes,—judging harshly of the afflicted, and too favorably of the prosperous.

5. Repentance is the one indispensable condition of salvation.

7. The continuance of the probation of the impenitent is in continual issue between justice and mercy. Justice cries, "Cut him down;" Mercy, "Leave him a little longer." If the delay be unavailing, the latter will soon retire; nay, she herself will assent to the decree:—"After that thou shalt cut him down."

16. Every human being is inexpressibly dear to God. To loose one bond of oppression, to allay one pang of sorrow, is more in his sight than all lip-service or ritualistic obedience.

24. No man will be saved who is not deeply in earnest. The sluggish, thol
CHAPTER XIV.

98. The Pharisee’s Dinner.


And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?  

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself give entertainments on the sabbath. Neh. 8:10.

2. A certain man. Some think he was placed in the way of Jesus purposely, that the latter might be induced to break the law by healing him.

3. Answering; not to their words, but to their thoughts.

4. Let him go; i.e. dismissed him.

5. Answered. Ver. 3. — Into a pit; hence in danger of drowning. Van Oosterzee suggests here a tacit allusion to the nature of the disease, as if he had said, “You will save a dumb animal from drowning on the sabbath: may I not save a man from death by dropsy?”

8. Bidden; i.e. those who were guests with him at this entertainment. It was probably a splendid feast, with a large and fashionable company.—Chief rooms; literally, “first reclining places;” i.e. the most honorable positions on the couches. These may be seen from the engraving, p. 208, ranking in the order of the numbers.

10. Worship; in the old English sense of honor.

Section 98. — 1. On the sabbath day. It was customary for the Jews to
self shall be abased; and he that humbleth himself shall be exalted. 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I can not come.

21 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

12. Bid thee again. Probably Christ knew that this had been the expectation of their host. He cautions him against preferring an earthly to a heavenly recompense.

14. Resurrection of the just. Note 1 Cor. 15:23; Phil. 3:11; 1 Thess. 4:16.

15. Blessed is he. The Jews believed that the inauguration of the Messiah's kingdom would be attended by a magnificent festival; and this guest, understanding Christ's last words to refer to this, and doubtless feeling comfortably certain that he as a Jew would be admitted to it, uttered this exclamation in approval of the sentiment. Van Oosterzee thinks it was intended as a courteous way of ending an address which had become uncomfortably personal to their entertainer. — Eat bread; a common phrase denoting to partake of a meal.

16. Great supper; an emblem of the blessings of the gospel. Isa. 25:6. — Bade many; i. e. the Jews.

17. His servant; i. e. Christ. Isa. 52:13.

19. To prove; i. e. to make trial of. The excuses are all worldly: one a false plea of necessity; another that it would interfere with his plans; a third, that he could not, meaning that he did not wish to come. "None are kept away by any occupation in itself sinful; and yet all become sinful because they are allowed to interfere with higher objects." Trench. Gerhard styles the three hindrances, dignitates, opes, volsipates.

21. The poor. It was these classes to whom Christ specially directed his min-
24 For I say unto you, That none of those men which were bidden shall taste of my supper.  

99. WHO ARE TRUE DISCIPLES.


25 And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple.

27 And whosoever doth not bear his cross, and come after me, can not be my disciple.

28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 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?

32 Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple.

34 Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

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1 Pr. 1:28; Matt. 21:43; Ac. 13:46. 2 Rom. 9:13.
3 Matt. 10:37. 4 2 Tim. 3:12. 5 Prov. 24:27.

-section 99. 25. There went; during Christ’s journeyings in Peræa; the precise time not stated. Christ’s object was to dissuade them from following him from impulse or curiosity, and lead them to a sober consideration of the nature and consequences of so doing.

26. Hate; not literally but compara-

progressively. His regard to Christ must be such that everything which rivals him must be treated as if hated.

27. Bear his cross. Note Matt. 10:37, 38.

29. To mock; to deride.

32. Or else; i.e. if he thinks he is not able.

33. So likewise. The conclusion is, —To be my disciple will require self-denial, even to the surrender of life for my sake. Consider it well, and see whether you can endure this; if not, you had better not undertake.

34. Salt is good. Note Matt. 5:13; Mark 9:50. The professed disciple who can not comply with these conditions is like salt without savor,—good for nothing.

35. He that hath ears; the solemn formula with which our Lord was wont to impress his words upon his hearers.

PRACTICAL THOUGHTS.

6. The opposition of men to the gos-
CHAPTER XV.

100. PARABLES.

Matt. 18: 12-14.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. ¹

3 And he spake this parable unto them, saying,

4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. ²

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

¹ Acts 11: 5; Gal. 2: 12.
² Ps. 119: 176; 1 Pet. 2: 25.

count the cost whether we are able to make these sacrifices; we should reckon with the past whether we have made them.

34, 35. Notes in Matthew, Ch. V.

CHAPTER XV.

SECTION 100.—1. Drew near. This seems to have been in immediate connection with the preceding discourse. It was natural that the kindness with which he spoke of the poor and the outcast being gathered in to the supper should have particularly attracted the attention of the despised classes here mentioned.

2. Eatseth. "Separation from sinners was the Old Testament form of righteousness. Ps. 1."—Trench. The higher principle of love going to sinners, and maintaining its purity while seeking to reclaim them, was what the Pharisees could not comprehend.

4. What man; referring to Christ himself, the owner of the sheep. Jno. 10: 11. Compare Ezek. 34: 11-16. We are not, however, to look for exact correspondences to every particular introduced to give finish and completeness to the sketch. The general idea presented is that of Christ’s love in coming to seek and save the lost; and his joy, and that of the holy universe, at his success. Compare Isa. 53: 11; Heb. 12: 2.—In the wilderness; i.e. their usual pasture ground. The term often denotes

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8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the pods of swine that were cast out.

17 But the father said unto his servants, Bring forth hither my son; for he is come; as he was lost, and is come; let us make him joyous.

18 For this my son was dead, and is alive again; he was lost, and is found.

19 And they began to be merry.

20 And his father made him a festal garment, and girded him about with a golden chain.

21 And his father said unto the servants that were before him, Bring out the best robe, and put him on; and put a ring on his finger, and shoes on his feet.

22 And bring hither the fatted calf, and kill it; and let us kill it, and let us eat, and be merry.

23 For this my son was dead, and is alive again; he was lost, and is found.

24 And his fellowservants said unto one another, Master, what ought we to do? For this man is come in and hath killed his master.

25 But he said unto them, Go out, and gather together the stone of the way, and cover the dead body of the steward; lest any man should come upon it.
16 And he would fain have filled his belly with the husks\(^1\) that the swine did eat; and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!

18 I will arise\(^3\) and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off,\(^8\) his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven,\(^4\) and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his ser-

17. **Hired servants**; contrasting himself, the hired servant of a swine-keeper, with those employed by his father.

19. **As one of**; not make me a hired servant, but as one. He still recognizes his natural relationship, but resolves to ask no better treatment than a servant.

20. **Kissed him**; the symbol of reconciliation and peace.

21. **Against heaven**; i.e. against God, who commanded him to honor and obey his parent.

22. **But the father**; interrupting him, and so giving no opportunity for completing his request. — **Robe**; the long and white upper garment of the wealthy. Mark 12:38. — **Ring**. The seal-ring and shoes were marks of a free man; slaves commonly went barefoot. Jas. 2:2.

16. Bring forth the best robe, and put it on him;\(^4\) and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead,\(^6\) and is alive again;\(^7\) he was lost,\(^8\) and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry,\(^9\) and would not go in; therefore came his father out, and entreated him.

29 And he answering said to his father, Lo, these many years do I

24. **Dead**; a strong figurative term showing the entire degradation and hopelessness of his state in sin. Matt. 8:22; Jno. 5:25; Rom. 5:15; Eph. 2:1. — **Merry**; to express their joy by festivity.

25. **In the field**; i.e. at labor; showing the punctilious propriety with which this Pharisee had kept the law. — **Music and dancing**; i.e. by the hired singers and dancers employed on festive occasions. It was not customary for the guests to engage personally in them. Compare Mark 6:22.

26. **He called**; too cold and suspicious to go in himself.

27. **Safe and sound**; referring simply to his physical state. It would not have been becoming in a servant to speak of the moral wreck which he had become.

28. **Entreated him**; tenderly expostulated with him for his displeasure, and begged him to go in.
serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me; and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

29. Many years. Compare the complacent recital of his own virtues by the Pharisee, ch. 18:11, 12. — Never gavest me. Separating his own interest from his father's, in the very spirit of the younger son, who demanded the portion that belonged to him. — My friends; implying that he too, as well as the prodigal, had a separate circle of associates. He does not suspect that he is thus disclosing the very same sins of the heart as the brother's whom he so severely censures.

30. This thy son; not "my brother;" a taunting reproach of his father's alleged partiality, and a refusal to recognize him as kindred to himself. Compare ver. 32. — With harlots. This was not stated in the narrative; possibly it was only the suspicious allegation of an angry man. — Hast killed for him; hast treated him with even greater favor than me.

31. With me. To have been with his father, and to have had a common interest with him in all that his father had, was far more than any separate gift or favor. The fact that his father does not dispute his elder son's claim to such perfect obedience is not to be taken as a proof that he admitted it, or that the boasted righteousness of the Pharisees represented by it was real. It means only that so intent was the father on pacifying his son, that he would not dispute with him on that point. Even conceding it, he ought to come and rejoice with the rest of the family at the restoration of the prodigal. Neither does the parable intimate what was the result of the father's expostulation. It simply depicted the present character and conduct of the Pharisees. Whether they would relent and receive the penitent in the future, would have been a matter of prediction which it was not the pur-

PRACTICAL THOUGHTS.

4. How affecting is the view of the Saviour coming to seek and to save the lost; following the sinner with his providence and Spirit through all the devious ways of transgression, patiently and unweariedly, year after year, until he has found him!

7. The joy of heaven over the restoration of the lost is one of the most wonderful truths revealed to us. It implies that the angels are cognizant of human affairs, and are intensely interested in them. May we not believe that departed saints, also, who share in the employments and joy of angels (Heb. 12:22, 23; Rev. 5:11; 22:9), are permitted to know the spiritual history of their friends, and rejoice in their conversion to Christ?

12. The parable of the prodigal vividly portrays the downward course of sin. First, it originates in a heart destitute of love to God and bent upon its lusts.

13. Alienation in heart soon leads to outward transgression, and perversion of all the gifts of God's goodness to sin and shame.

14. Then follow the consequences,—dissatisfaction and want, a soul unblest, and feeling already the incipient pains of eternal woe.

15. But this only pushes him on to greater degradation, to sell himself more
CHAPTER XVI.

101. PARABLE OF THE UNJUST STEWARD.


And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this absolutely to evil, and plunge more deeply in sin;

16. To feel with increased severity the emptiness of all sinful pleasure, and the pangs of a famishing soul.

17. Next follows the description of the sinner’s return to God. First, he “comes to himself.” He stops in his guilty course; he summons reason and reflection, and begins to think. He realizes his guilt and wretchedness, and contrasts them with the freedom and joy of God’s service, and is filled with remorse.

18. Yet he does not despair. He remembers that God made and loves him, and feels that there is yet hope for him in that love. He resolves to return, confessing his sins.

20. Nor is he content with thought and feeling and resolve. He carries them into action; he begins to do as he resolved. Then we have the delineation of the sinner’s acceptance. First, the beautiful and touching attitude of God, waiting for him, and ready to respond to his very first step toward a return; to give him the welcome of affection and the kiss of pardon, even before the penitence of the heart has had time to rise to the lips.

21–24. And as the sinner confesses with tears his unworthiness, he is re-instated by his heavenly Father in more than his original happiness; is re-adopted as a son; clothed in the pure white robe of Christ’s righteousness; and adorned with dignity and honor as an heir of salvation; while God himself, the angels, and saints, both in heaven and earth, rejoice over the restoration of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I can not dig; to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

of a soul from death to everlasting life. Oh that every sinner that reads this wonderful parable might verify all this in his own blessed experience!

25–32. Not less vivid is the portrayal of a proud and scornful self-righteousness. It too, in its own way, is disobedience to God, with relations and affinities separate from his, and wholly devoid of love both toward God and man. Its end must be endless condemnation and woe.

CHAPTER XVI.

SECTION 101. — 1. His disciples; i. e. not merely the twelve, but the whole body of publicans and sinners who had gathered to hear him. Ch. 15:1. The three parables of the last chapter were addressed to the Pharisees and scribes distinctively; after which, with perhaps a slight interval, he proceeds to instruct the others. The discourse was, however, public, and in the hearing of the former. Ver. 14. — A steward; a person in an Eastern household who had the general charge of his employer’s business and property. It was his particular province to see that each member of the household had a sufficient and timely supply of food. Ch. 12:42. — Had wasted; literally, was wasting.

3. The steward said; tacitly acknowledging the truth of the charge against him. — Can not dig; literally, I am not strong enough to dig.

4. I am resolved; more exactly, I know. He had just devised a method of relieving himself from the exigency. — They may receive; i. e. people may;
5 So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.\(^1\)

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.\(^2\)

10 He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.\(^3\)

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?—

12 And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?

13 No servant can serve two masters;\(^4\) for either he will hate

\(^1\) Jno. 12:36; Eph. 5:8. \(^2\) Eccl. 11:1; 1 Tim. 6:18, 19.

referring particularly to the debtors about to be mentioned.—Into their houses; give me homes with them. It was a low anxiety for his bodily comforts, which he proposed to provide for by dishonesty.

5. So he called; using the authority which he was permitted to retain while making up his account.

6. Measures of oil; Greek, baths; each equal to about 81 gallons.—Thy bill; i. e. thy note, or acknowledgment of the debt.—Quickly; because the steward’s authority would very soon cease.

7. Measures of wheat; Greek, cors. A cor was ten baths, or about 11 bushels.

8. The lord; i. e. of the steward.—Commeded; not approved of the wrong act, but the shrewdness and prudence which the man had exhibited in providing for his future wants.—For the children. Worldly men are in their intercourse with each other more sagacious and prudent than the people of God.

9. The mammon. A Chaldaic word signifying riches. Matt. 6:24. The meaning is, So use worldly riches, in relieving the poor, the sick, the imprisoned, and other needy ones of God’s children, that when you leave the world they may meet you with a joyous welcome to the eternal mansions above. Compare Matt.


25:34-45: It should be remembered that this parable was addressed in good part to publicans, who as a class were extortionists, and who, by their avarice, made for themselves, not friends, but enemies. He would teach them to be wiser than this, and by prudent forethought make their money a means of augmenting their heavenly joy. The injunction in its essence is very similar to those of Matt. 6:20; Jno. 6:27.

10. Faithful. While the conduct of the steward was to be commended for its prudence, there was another aspect of it which was only to be condemned. Christ seems to have added these four verses that he might not be thought to approve the dishonesty of the steward, and as a fitting time to inculcate the opposite duty of fidelity.—That which is least; viz., worldly things, such as were committed to the steward.—In much; in the higher and weightier things of eternity. The meaning is, that the man who is not faithful to an earthly trust committed to him will not be faithful in his duties to God and his own soul.

11. Unrighteous mammon; because a part of this sinful world.—True riches; a treasure in heaven. 1 Pet. 1:4.

12. Your own; that which is not a
the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.

102. THE RICH MAN AND LAZARUS.


14 And the Pharisees also, who were covetous,¹ heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: ² for that which is highly esteemed among men is abomination in the sight of God.³

16 The law and the prophets were until John:⁴ since that time

¹ Matt. 23: 14. ² Ps. 7: 9; Jer. 17: 10. ³ Prov. 16: 5; Mal. 3: 15.

mere trust like the stewardship, but an inheritance. Matt. 25: 34; Acts 20: 32.

13. Two masters. Christ adds the proverbial declaration he had made before, perhaps often, of the impossibility of obeying two opposite controlling principles. Matt. 6: 24.

SECTION 102. — 14. All these things.
The tenor of all these parables was to teach the comparative emptiness of worldly riches, and the superiority of spiritual good. Uttered, as they were, by a Nazarene who was himself a poor man, the Pharisees deemed them a fit subject for ridicule, as if they had said, "What do you know about the worth of riches?" — They derided; literally, "turned up the nose" at him.


16. The law and the prophets; the Judaic dispensation, in which you pride yourselves, continued till John. — Every man; i.e. men of every class and condition; the poor publican and outcast, no less than the haughty Pharisee.

17. And it is easier; rather, But it is. Not that the new kingdom into which men are crowding (comp. Matt. 11: 12) is to abrogate the law, but rather to fulfill it. The law, in its true spiritual import, is eternal.

18. Putteth away. This seems to be adduced as an example of the mode in which the gospel upholds and confirms the law. He had said the same thing before, and for a similar purpose. Matt. 5: 17.

19. Having censured the Pharisees, he now proceeds to vindicate those truths which had brought upon him their derision, by showing whither wealth leads when not employed in the mode prescribed ver. 9. — Rich man. The word drives, in Latin, signifies a rich man; hence that word has come to be used as the name of the person here spoken of. His real name our Lord does not give. — In purple; i.e. silks colored with the precious Tyrian dye, derived from certain species of shell-fish. Such robes were very costly, and were worn by princes and magistrates. The Pharisees in general, though "covetous," were not given to luxury in living; hence it has been doubted whether by the rich man our Saviour designated them. But the connection shows clearly that such must have been the case; and certainly instances of such indulgence could not have been so rare as to make the description inappropriate. Ps. 73: 4—9.

20. Lazarus; an abridged form of the Hebrew Eleasar; i.e. "whose help is God." — Was laid; placed there to obtain alms from those who passed.

21. The crumbs; literally, the things

² Ps. 102: 26; Isa. 40: 8; 51: 6. ³ Matt. 5: 32.
21 And desiring to be fed with the crumbs which fell from the rich man’s table: 1 moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom. The rich man also died, and was buried; 2

23 And in hell 3 he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip which fall; including not only crumbs, but bones or fragments of any kind. It is implied that he had no other resource than this. — Licked; as they do their own. The idea probably is that his wretchedness was so great that even the dogs, which swarm without masters in Eastern cities, had compassion for him. Or it may be intended as an aggravation of his wretched condition, that he was even subject to the contamination of these unclean beasts.

22. Abraham’s bosom; a phrase used by the Jews to denote a participation in the society and blessedness of Abraham; i. e. paradise. 4 Macc. 13:16. A similar expression is employed (Jno. 1:18) to denote the intimate communion of the Son with the Father. — Was buried; implying a sumptuous funeral. No mention is made of the funeral of the beggar.

23. In hell; Greek, in hades. This word signifies, literally, “the invisible world,” and with the corresponding word in Hebrew, sheol (“the hollow”), was used by the Jews to denote the place of the dead. They believed it to be under the earth, — hence called also the grave (Job 14:13; 1 Cor. 15:55), and the pit (Ps. 88:4), — and divided into two portions, the one named paradise, which was the abode of the righteous (ch. 23:43), and the other tartarus. 2 Pet. 2:4. It was the latter to which the rich man is now represented as having gone. Our Lord, in this parable, uses language in accordance with this popular belief of the Jews; and although it would be too much to infer that he thereby meant to confirm all the particulars of that belief, yet, as he left not a hint to the contrary, we must understand him as sanctioning it in its main import. — Lifted up; as if from the depths of suffering below. — In torments. A distinction is commonly made between the sufferings of the wicked before and after the resurrection and final judgment. After the assumption of the resurrection body, they are represented as cast into gehenna, the lake of fire, the second death. Compare Matt. 10:28; 25:41, 46; Jno. 5:29; Rev. 20:14. — His bosom. Ver. 22.

24. Father Abraham. The Pharisees taught that no one having in his veins the blood of Abraham would be lost; and even in this emergency the rich man hopes the relationship will be of service to him. — My tongue; the member which on earth had been the seat of his daintiest enjoyments. Ver. 19.

25. Son. This acknowledgment of the relationship, while coupled with the rejection of his request, was a fearful contradiction of the favorite doctrine of the Jews just mentioned. — Thy good things; not having laid up treasures in heaven. Ch. 6:24.

26. *Great gulf*; literally, chasm; the irrevocable sentence of the Judge.
27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

1 Isa. 8:20; 34:16; Jno. 5:45.

27. Therefore; i. e. since this is so. Trench well remarks that this request is a tacit accusation of God. "Since the wicked are thus doomed, let my brothers be warned; if I had been, I should not have been here." It virtually charges God with not having properly revealed the great facts which he now finds realities.

29. Moses and the prophets. It is often asserted that the doctrine of future punishment is not taught in the Old Testament. Doubtless, like the correlative doctrine of heavenly reward, it was not announced in terms as distinctly as in the New. But the general doctrine of retribution, both for the righteous and the wicked, is abundantly taught there; so that, as the reply of Abraham indicates, men were sufficiently warned of the coming wrath. Gen. 2:17; Num. 15:31; Ps. 7:11; Prov. 14:32; Ezek. 18:4, 31; 33:8; Dan. 12:2; etc.

30. From the dead; i. e. a departed spirit.

31. Rose from the dead; i. e. not appeared as a spirit, but should actually resume his body and return to life. Dives affirmed that an apparition would be sufficient: the reply is, No; not even a resurrection. Some have conjectured that Christ here alluded to the Jews' treatment of Lazarus, who had literally returned from the dead. Jno. 12:10.

PRACTICAL THOUGHTS.

8. It is a mortifying comparison which our Lord makes between worldly men and his disciples. Taught by the highest wisdom, the latter are yet far from exercising the same prudence in the weightiest matters as the former in the trifles of the world. Carefulness over against carelessness; clear discernment instead of self-deception; shrewdness in devising instead of spiritual sluggishness; resoluteness instead of indecision and delay,—these are some of the points in the unhappy contrast. Van Oosterzee.

9. Wealth hoarded, or expended only on self, can not pass beyond the grave; wealth given to bless others and honor God goes before its possessor to heaven, and becomes a crown of glory and joy awaiting his coming.

10. He who faithfully discharges the duties of his earthly condition, however humble it may be, shall have high honor with God. The fidelity may be great, though the trust be small.

19. The sin of the rich man did not consist in his being rich, nor enjoying his riches; it lay in his utter forgetfulness of God who gave them, and of those duties to him and to his fellow-men which the possession of wealth creates.

20. The virtue of the beggar did not lie in his poverty or his sufferings, but in his being a true son of Abraham; one of those who through faith and patience inherited the promises.

22. It is not as a stranger, alone and unattended, that the saint enters heaven. Angels guide his way, and introduce him to those scenes and that society amid which he is to dwell for ever.

23. The intermediate state of the soul, between death and the resurrection, is not one of sleep or insensibility, but of conscious existence in joy or suffering. Abraham, though far off, was near enough for conversation with Dives. The separation between the righteous
CHAPTER XVII.

103. FORBEARANCE, FAITH, HUMILITY.


Then said he unto the disciples, It is impossible but that offenses will come: but woe unto him through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

1 Matt. 18: 6; Mark 9: 42; 1 Cor. 11: 19.

and the wicked in eternity, whatever it may be in space, is infinite in character and destiny.

24. The sole instance, recorded in the Bible, of supplication to departed saints was not such in its results as to make it an encouraging example, or give it a divine warrant.

26. The character and destiny of souls are irrevocably fixed at death. Not only is there no hint of pardon or deliverance from punishment, either in consequence of its having wrought a needful reformation, or of some new method of grace unknown in time; but it is absolutely declared that there is no passing from the world of woe to the world of bliss. Hope is for ever forbidden to the wicked, as fear is for ever removed from the righteous.

29. The Scriptures afford sufficient evidence as to the reality of future existence and future retribution. The testimony of departed spirits, given by so-called mediums, or by mysterious rappings, is alike useless for the confirmation of those great truths, and futile for their refutation.

31. The teachings of Christ in this most impressive parable are diametrically opposed to the whole mass of heresies which in one way or another deny the doctrine of the future eternal punishment of the wicked, such as the materiality of the soul, its unconsciousness after death, spiritualism, universalism, and restorationism. However plausible any or all of these theories may seem, they will all fail in the vital point at which they aim, that it shall be well with the sinner at last. "When the wicked man dieth, his expectation shall perish." Prov. 11: 7.

CHAPTER XVII.

SECTION 103. — 1. Then said. The preceding parables had been addressed to the Pharisees, who complained of Christ's kindness to the publicans and sinners. He now turns to his disciples, and warns them against such offensive treatment of these inquirers after truth, whom he calls his "little ones." Note Mark 9: 42. — Impossible; they can not be avoided in a sinful world like this.

3. Take heed. The connection of thought seems to be this: Since offenses will come, and will be punished, be ye careful to avoid them in your intercourse with each other. And the means by which you are to do this is a forgiving spirit. Note Matt. 18: 15, 21, 22.

5. Increase; i.e. give us more faith. They felt that his commands respecting giving and receiving offenses were too hard for unaided human nature, and asked that he would so strengthen their love and confidence in him that they might be enabled to obey.

6. As a grain; i.e. in size or amount. — Sycamine. Dr. Thomson regards this as the same with the sycamore (ch. 19: 4), which is a species of fig-tree. Probably our Saviour pointed to some tree of this species growing near by. — Obey
Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 1

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

84. The Ten Lepers Cleansed.


11 And it came to pass, as he went

to Jerusalem, that he passed through the midst of Samaria 4 and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found 7 that re-

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1 Mark 9:23; 11:23. 2 Ch. 12:37. 3 Job 22:3; 35:7; Ps. 16:2; Rom. 11:35.

you. This does not refer to the working of miracles, but is a strong and picturesque mode of representing the invincible power of faith,—an earnest and entire consecration to the service of Christ. Compare Matt. 17:20; 21:21; Heb. 11.

7. A servant. While faith would enable them to perform such service, he cautions them against imagining it to be anything meritorious. It was simply their duty, as those who wholly belong to him. —By and by; Gr., immediately. It should be joined to Go and sit.

"Which of you will say unto him, Go immediately and sit-down?" The meaning is that the servant's faithful labor during the day gives him no claim to any special indulgence at night; he must still continue to serve till his customary duties are completed.

9. Doth he thank; i.e. as having conferred any favor upon his master. Christ here has no reference to mere courtesies between persons in this relation, but to what may be demanded as a right. —Trow; an old English word signifying to think.

10. Unprofitable; i.e. as not having exceeded our duty, and therefore as having no claim to praise or reward.

This is the close of that series of discourses beginning with Ch. XV.

Section 84.—11. Samaria and Galilee. The mention of these connects this passage with ch. 9:51-56. It is inserted, apparently, out of its chronological place.


14. Show yourselves; as required by the law. Lev. 13. Their faith was tested by sending them to be examined while as yet the cure had not been wrought.

18. This stranger. The Samaritans, though holding the chief doctrines of Judaism, were of Gentile descent. 2 Ki. 17:24-41. Note Jno. 4:9. The object of the narrative, like that of the parable
turned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.¹

104. OF CHRIST’S COMING.


20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you.²

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.³

23 And they shall say to you, See here! or, See there! go not after them, nor follow them.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.⁴

26 And as it was in the days of Noah, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the

of the good Samaritan, seems to have been to show the self-righteous Jews surpassed in right feeling and conduct by those whom they so much despised.

SECTION 104.—20. The kingdom of God. John the Baptist, Christ himself, the apostles, and the seventy, had constantly preached that the kingdom of God—the reign of the Messiah foretold in Dan. 7: 14, 27—was at hand. The Pharisees now ask, perhaps in ridicule of his pretensions, certainly in no friendly spirit, when this much-talked-of event should take place. —With observation; i.e. accompanied with observation, so that it can be recognized and observed by outward tokens. Christ meant to condemn the popular notions of the Jews as to the manner of his coming as a temporal prince, appearing with supernatural radiance, with a retinue of angels and a powerful army. His language equally forbids similar expectations among Christians. See note Matt. 24: 30.

21. Lo here. Men shall not be able to point to particular outward events occurring in this or that locality as the beginning of his kingdom. —Within you. The word you is in the plural, and must refer to the Pharisees whom he was addressing. With you, then, means among you. That kingdom, in the person of its king, is already here. This declaration of our Lord is of the utmost importance in determining the nature of Christ’s coming and the interpretation of such passages as Matt. 16: 27; 24: 30; 25: 31; 1 Thess. 4: 16; 2 Thess. 1: 7, 8; 2 Pet. 3: 10; Rev. 1: 7.

22. To his disciples. Christ proceeds to speak to his disciples, in a more private manner, of his approaching kingdom. He first intimates that it will be preceded by a time of distress, in which they will long and sigh for even a single day of the peace and rest of his kingdom, but will desire it in vain. Compare Matt. 24: 21, 22.

24. As the lightning. The comparison is not of the suddenness, but of the distinct and universal visibility of the event. Note Matt. 24: 27.

26. Noah. The meaning is that Christ’s coming will be like the flood, for the judgment and destruction of careless sinners.

29. The days of Lot; another example to the same effect. This allusion to Noah and Lot is a confirmation of
days of Lot; they did eat, they drank, they bought, they sold, they planted, they builted;

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed. 8

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left.

35 Two women shall be grinding

the historical truthfulness of the Scripture narrative in Genesis.


32. Lot's wife; i.e. remember what happened to her who did turn back. Gen. 19:26.


37. Where, Lord; i.e. in what country or place shall this occur? — The body. Note Matt. 24:28.

PRACTICAL THOUGHTS.


5. In the anticipation of difficult duties we should ask for such increase of faith as will enable us to perform them; nor shall we ask in vain. He who gives the duty will give also the strength to do it.

10. It is impossible to perform any works of supererogation, or acquire any surplus merit by service beyond what is together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? — And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

CHAPTER XVIII.

106. THE IMPORTUNATE WIDOW; THE PHARISEE AND THE PUBLICAN.


AND he spake a parable unto them to this end, that men ought always to pray, and not to faint; 8

2 Saying, There was a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

8 Ch. 21:36; Rom. 12:13; Eph. 6:18; Col. 4:2; 1 Pet. 4:7.

required of us. God's requirements extend to the utmost powers of our being; and what is not required is not a duty.

18. The example of the lepers is a specimen of the conduct of mankind under the reception of the divine favors. Where one offers true gratitude for those favors, nine go their way careless of the debt they have incurred, and of the grief and displeasure of the Giver for their ingratitude.


CHAPTER XVIII.

SECTION 106. — 1. A parable. This seems to have grown out of the preceding discourse. Christ had warned his disciples that times of trial were before them. For these they should prepare themselves by earnest and persistent prayer, that their faith might not be found wanting at his coming. Ver. 8. — Always. 1 Thess. 5:17. — To faint; i.e.
4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
6 And the Lord said, Hear what the unjust judge saith.
7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?
9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
12 I fast twice in a week, I give tithes of all that I possess.
13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
14 I tell 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.

9. This parable. The connection with the preceding seems to be in its leading thought that God will hear the prayers of the poor. It may, however, have been uttered on another occasion. Probably Christ had seen in some of his disciples examples of spiritual pride which needed to be rebuked.

11. Stood. Standing was the usual attitude of prayer. 1 Ki. 8:22; 2 Chron. 6:12; Matt. 6:5; Mark 11:25. — With himself; a silent or mental prayer. Even he would not express his self-righteousness in words.
12. Twice in the week. The only prescribed fast of the Jews was on the day of atonement. Lev. 16:29; Num. 29:7. But the Pharisees fasted also on Mondays and Thursdays; the latter being supposed to have been the day when Moses ascended Sinai, and the former when he descended. — Tithes. Note Matt. 23:23.
13. Afar off; at a distance from the holy place, as conscious of his great unworthiness.
14. Justified; i.e. not only pardoned,
15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.
16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.1
17 Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.2

108. The Rich Young Ruler.
18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is God.
20 Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.
21 And he said, All these have I kept from my youth up.
22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.
23 And when he heard this, he was very sorrowful: for he was very rich.

1 Cor. 14: 20; 1 Pet. 2: 2. 2 Mark 10: 15.
3 Ex. 20: 12-16. 4 Matt. 6: 19; John 6: 27; 1 Tim. 6: 19.

but treated as righteous. Rom. 4: 5; 5: 1. — Exalted himself. Ch. 14: 11.

SECTION 107. — Notes in Matthew and Mark.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!5
25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
26 And they that heard it, said, Who then can be saved?
27 And he said, The things which are impossible with men, are possible with God.6
28 Then Peter said, Lo, we have left all, and followed thee.
29 And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Matt. 20: 17-19; Mark 10: 32-34.
31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.
32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;
33 And they shall scourge him, and put him to death; and the third day he shall rise again.

5 Prov. 11: 28; Matt. 19: 23; Mark 10: 23.
6 Jer. 32: 17; Zech. 8: 16; ch. 1: 37. 7 Deut. 33: 9. 8 Job 42: 10. 9 Ps. 22: Isa. 53.
34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

111. Healing of Two Blind Men.
Matt. 20: 29-34; Mark 10: 46-52.
35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging;
36 And hearing the multitude pass by, he asked what it meant.
37 And they told him that Jesus of Nazareth passed by.
38 And he cried, saying, Jesus, thou son of David, have mercy on me.
39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

1 Mark 9: 32; Jno. 10: 6; 12: 16.

SECTION 111. — Notes in Matthew.

PRACTICAL THOUGHTS.

1. The scriptural idea of prayer includes not only supplication, but confession and thanksgiving; in a word, the free utterance of all our feelings and thoughts to our Father in heaven. In this sense we should pray "always," maintaining ever a sweet flow of intercourse with him, like the pleasant converse of a loving child with its father and mother.

7. The ground of our confidence that God will answer our prayers lies in his own character and promise. He is not like the unjust judge, selfish and unfeeling; he is God the infinitely Good, who has more pleasure in giving than we in receiving.

8. Nothing in the imperfect characters of Christ’s disciples grieves him more than their want of faith in him. Even now, with such a promise as this before them, and with almost twenty centuries of wonderful exemplification of its truth, how

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,
41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.
42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.
43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAPTER XIX.

112. Zaccheus; the Parable of the Ten Pounds.

And Jesus entered and passed through Jericho.
2 And behold, there was a man named Zaccheus, which was the chief


little can he find of that undoubting confidence and trust which he asks of them!
11. Pride and self-ignorance are closely allied. Men compare themselves with each other rather than with God, the only true standard of virtue. When the self-righteous man sees him, in the glory of his perfect holiness, then only does he learn to know himself, and repent in dust and ashes. Job 42: 6.
15-43. Notes in Matthew.

CHAPTER XIX.

SECTION 112. — 1. Jericho; an ancient city in the plain of Jordan, about 6 miles west of that river, and 19 east of Jerusalem. Josh. 6. This was our Lord's last journey toward the scene of his approaching betrayal and sufferings.
2. Zaccheus; a Hebrew name signifying pure. Ezra 2: 9; Neh. 7: 14. — The chief. The business of collecting the taxes was farmed out by the Roman authorities to persons who often underlet it to publicans of an inferior class. Zaccheus was thus probably one.
among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This

1 Ch. 5:30. 2 Ch. 3:14.

who had charge of the service for this district, and had others employed in the work under him. The region about Jericho abounded in palm-trees producing balsam, from which a large revenue was derived, making the office here very lucrative.

3 Sought to see; influenced by curiosity to behold one of whom he had heard so much; possibly also by a vague longing for some spiritual good from the great Teacher whose miracles and instructions were so widely talked of. — The press; the crowds that accompanied him.

4. Sycamore-tree; the fig-mulberry, having large horizontal branches. It bears a species of figs growing on stems which issue directly from the trunk. Probably the branches in this instance overhung the road.

5. Saw him. This singular position of a man of distinction, well known, but not a favorite among the people, attract-

ed attention to him, and his name was doubtless on many lips. Jesus, with that omniscience that read the character of Nathanael (Jno. 1:48), looking deeper than the multitude into his heart, addressed Zaccheus, no doubt to his great surprise, by name, and announced his intention to become his guest. No breach of etiquette is to be found here. It was the language of a superior informing his subordinate that he proposes to honor him by accepting his hospitality; and was evidently so understood by Zaccheus, who hastened to receive him with reverence and joy. — Abide; probably over night. His disciples, also, were doubtless included.

7. Murmured; deeming it unbecoming in him to associate with a man of such character and occupation. Note Mark 2:15.

8. Zaccheus stood. Doubtless Jesus instructed him while in his house respecting repentance and its fruits, and Zaccheus, in the fervor of his new-born faith and love, stands forth before all his guests and professes himself ready to obey forthwith to the fullest extent. — If I have taken; i.e. whatever I have taken. He does not mean to imply any denial or doubt that he has done so, but that he intends in every case to make restitution. — Fourfold. This was the highest penalty inflicted by the law on a person convicted of dishonesty. Ex. 22:1.

9. Unto him; but so as to be a testimony to all present concerning him; hence the use of the third person. — Salvation; pardon and eternal life. — Son of Abra-
day is salvation come to this house, forasmuch as he is also a son of Abraham.\(^1\)

10 For the Son of man is come to seek and to save that which was lost.\(^2\)

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.\(^3\)

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received of this parable is similar to that spoken a few days later on the Mount of Olives (Matt. 25: 14–30); but the circumstances and the immediate object in view were entirely different. There is no difficulty in supposing him to have repeated, with the needful variations, a parable so appropriate in its general import to both occasions. See the notes in Matthew.

12. **Noblemman.** Some think that the illustration was drawn from the visit of Archelaus, son of Herod, to Rome to procure appointment as king of Judaea; an effort which was opposed by a formal embassy sent after him by the Jews. Archelaus had built a splendid palace at Jericho. The coincidence between the parable and the historical facts is remarkable; but that such reference was directly intended by Christ, is very doubtful.

13. **Ten pounds; Gr. mine.** A pound was the 60th part of a talent, or about $15. The supposition is different from that in Matt. 25, where the servants received different sums. In that case the design is to show equal fidelity under unequal trusts; here, unequal fidelity to equal trusts. — *Occupy*; employ them in business.

14. **His citizens;** an incidental remark designed to represent the enmity of the Jews to their Messiah. Compare Jno. 1:11. It is related that fifty persons at first, and afterward eight thousand, went to Rome to protest against the government of Archelaus.

15. **Having received; having ob-
23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

115. THE PUBLIC ENTRY INTO JERUSALEM.


28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

3Matt. 13:12; Mark 4:25.

25. **They said.** This seems to be an exclamation of surprise, supposed to proceed from his officers, that the money should be given to him who already had the most.

27. **Mine enemies;** a fearful prediction of the approaching destruction of the Jewish people, who were so insultingly rejecting their rightful King. It foreshadows, also, the no less certain punishment of all sinners who refuse to make him their Saviour and Lord.

SECTION 115.—28. **Went before;** i.e. on the next morning after his entertainment by Zacchaeus. Ver. 5.
30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jes-

sus: and they cast their garments upon the colt, and they set Jesus thereon.¹

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord:⁴ peace in heaven, and glory in the highest.⁵

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

¹ 2 Ki. 9:13. ² Ps. 118:26; ch. 13:35.

² Ch. 2:14; Eph. 2:14.


37. The descent; where the road over the summit begins to descend toward the valley of Kedron.

39. The Pharisees; probably persons who, hearing of the approach of Jesus with a great retinue, had gone out of the city and mingled with the multitude to ascertain their intentions, and if possible learn something which they might repeat against him. — Rebuke. They were offended at hearing the well-known titles and honors belonging to the Messiah applied to one whom they reckoned at most as only a human teacher.

40. The stones; a proverbial expression denoting the impossibility of repressing or concealing an important fact. The stones would cry shame against such blindness and stupidity.

Jerusalem from the Mount of Olives.

41. Come near; descending the slope of the hill toward Jerusalem. — Wept; he gazed upon it as it lay in its beauty and glory before him, and had such a
40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.  

41 And when he was come near, he beheld the city, and wept over it.  

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.  

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee; and compass thee round, and keep thee in on every side,  

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee sense of its guilt and swift-approaching doom as drew from him tears of grief.  

42. If thou; rather, Oh that thou! — Even thou; better, thou also; i.e. as well as these my disciples. — At least; or, and even. These broken utterances of grief can with difficulty be exactly rendered in English. We may perhaps translate, "Oh that thou also hadst known, even thou, in the day of thy gracious visitation by thy Messiah," &c. — The things; what would have tended to promote thy security and prosperity. Perhaps he intended an allusion to the name of Jerusalem, the "city of peace." Compare Ps. 76:2; Heb. 7:1, 2. — Are hid. God had left them to blindness and hardness of heart, — the judicial abandonment which precedes the final reprobation of incorrigible sinners.  

43. Come upon thee; as something freighted with a heavy burden. — Enemies; the Romans. — A trench; properly, a mound set with palisades, or abattis. The Jews destroyed this during the siege of the city, after which Titus in three days built a wall around it 39 furlongs in circuit. Josephus, War, v, 6, 2; v, 12, 2.  

44. Lay thee even. Note Matt. 24: one stone upon another; because thou knewest not the time of thy visitation.  

116. The Temple Cleansed.  
Matt. 21:12-13; Mark 11:15-19.  

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;  

46 Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.  

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,  

48 And could not find what they might do: for all the people were very attentive to hear him.  

2. — And thy children. The word lay is connected with both clauses. They shall demolish thy walls and dash thy inhabitants to the ground. Compare Ps. 137:9. — Visitation; the time of their Messiah’s presence, and of all the gracious intentions of God toward them.  

SECTION 116. — Notes in Mark.  

PRACTICAL THOUGHTS.  

4. Persons who are thoroughly in earnest in coming to Christ will surely find the way. Most of the difficulties attending the endeavor arise from their own insincerity or irresolution.  

5. Those who thus come to him he will certainly recognize, and confer on them more than they sought. Instead of, at most, a casual glance, he will make himself their guest, and abide with them for ever.  

8. The first impulse of love to Christ prompts to right conduct toward our fellow-men.  

10. Greatness of guilt is no bar to redeeming love; he who is conscious of it has in that very fact the evidence that he is one whom Christ came especially to save.
CHAPTER XX.

118. Christ's Authority Questioned.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.  

7 And they answered, That they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

1 Acts 4:7; 7:27.

119. The Wicked Husbandmen.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

3 Matt. 14:5; ch. 7:29.

41. If the guilt and approaching destruction of one city moved to tears Him who saw all things as they were, what emotions should be enkindled at the spectacle of whole races sunk in the pollutions of heathenism, and passing rapidly to an eternity without hope for the guilty!

CHAPTER XX.

SECTION 118. — Notes in Mark.

SECTION 119. — Notes in Matthew.
16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written,\(^1\) The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall,\(^2\) it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

121. TRIBUTE TO CÆSAR.


20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a penny. Whose

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1 Ps. 118: 22. 2 Dan. 2: 34, 35.

SECTION 121.—Notes in Matthew.

20. Just men; conscientious observers of the law. They pretended that they wished the instruction of a well-known, upright teacher on a difficult question of duty.

IMAGE AND SUPERSCRIPTION HATH IT? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marveled at his answer, and held their peace.

122. ON THE RESURRECTION.


27 Then came to him certain of the Sadducees,\(^3\) which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us,\(^4\) If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

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\(^{8}\) Acts 23: 6, 8. \(^{4}\) Deut. 25: 5.

SECTION 122.—Notes in Matthew and Mark.

34. This world. Note Matt. 12: 32. In this case, the connection shows that the term denotes the present earthly existence as contrasted with heaven.
35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die anymore: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

124. Christ the Son of David.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord; how is he then his son?

125. Warnings and Woes.

45 Then in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

126. The Widow's Mite.
Mark 12:41-44.

And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say

...can not die. — Children of God; i.e. like him; they partake of his immortality. — Being the children; because they have attained everlasting life and blessedness with Christ. Compare Jno. 14:19; 2 Tim. 1:10.

SECTION 124. — Notes in Matthew.

SECTION 125. — Notes in Matthew and Mark.

PRACTICAL THOUGHTS.
See the parallel passages.

CHAPTER XXI.

SECTION 126. — Notes in Mark.
unto you, that this poor widow hath cast in more than they all. 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

129. Christ's Second Coming.


5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the

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\[\text{SECTION 129. — Notes in Matthew.}\]

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Gentiles, until the times of the Gentiles be fulfilled. 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily, I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always; that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. 37 And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

131. THE BETRAYAL OF JESUS.

Matt. 26:14-16; Mark 14:10-11; Jno. 12:2-3.

NOW the feast of unleavened bread drew nigh, which is called the passover. 2 And the chief priests and scribes sought how they might kill him; for they feared the people. 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

132. PREPARATION FOR THE PASSOVER.

Matt. 26:17-19; Mark 14:12-16.

7 Then came the day of unleav-
ened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

138. THE PASSOVER MEAL.

Matt. 26:20; Mark 14:17.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.¹

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

137. THE LORD’S SUPPER.


19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.²

¹ Ch. 14:15; Acts 10:41; Rev. 19:9.

² 1 Cor. 11:24.

SECTION 138. — Notes in Matthew.


15. With desire—desired; a Hebrew form of speaking, signifying I have greatly desired. It was to be a family festival, inspired by love; the rite which was ever to denote the unity of his followers, and keep alive in their hearts the grateful and affectionate memory of their Lord. “He speaks as the Father of his house to his children with whom he is about to leave his testament, joyful that he has some who have continued so long with him that he can see and address in them his future church, the recompense of his griefs.” Stier.

16. For; showing the reason for what he had just said.—Fulfilled; i. e. what the paschal lamb prefigured shall have been realized; the great sin-offering by which redemption is purchased for man will have been completed.—In the kingdom; i. e. the Messianic dispensa-

SECTION 137. — Notes in Matthew.

SECTION 138. — The true order of
20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

135. JESUS POINTS OUT THE TRAITOR.

21 But behold, the hand of him that betrayeth me is with me on the table.
22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!
23 And they began to inquire among themselves, which of them it was that should do this thing.

133. (Continued.)

24 And there was also a strife among them, which of them should be accounted the greatest.

events is doubtless that given by the other evangelists. The disclosure of the traitor, and his retirement from the room, took place before the institution of the supper. Compare Jno. 13:30.

Notes in Matthew.

SECTION 133. (Continued.) — There is some difference of opinion as to the proper place of the remainder of this section. It seems scarcely possible that so disgraceful a strife could have immediately succeeded the tender scene of the supper, and we have already seen that Luke, in this portion of his Gospel, does not record things in their historical order. It seems most probable that this controversy sprung up as they were taking their places at the table, each desiring the post of honor there, as indicative of the rank they were to hold in the new kingdom of the Messiah. Then followed the incident, mentioned only by John, of the washing of the disciples' feet, to teach them humility; and apparently in immediate connection with

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
26 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 doth serve.
27 For whether is greater, he that sitteth at meat, or he that serveth? Is he that sitteth at meat but I am among you as he that serveth.
28 Ye are they which have continued with me in my temptations.
29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 10 that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

that these words of instruction and gentle reproof. Notes Jno. 13:1-20.
25, 26. These words Christ had substantially uttered before, at the time when James and John had made to him their ambitious request. Matt. 20:25-27.

— Benefactors; an allusion to the titles assumed by the kings of Egypt and Syria, viz., Ptolemy Euergetes, Ptolemy the Benefactor; Soter, the Saviour, etc.

27. That serveth; referring perhaps to his washing of their feet which had just taken place.
29. A kingdom. This, for substance, is a repetition of Christ's declaration in Matt. 19:28, in which he consoled his disciples for their lowly and suffering condition on earth by pointing them to the rewards that should follow. Compare Matt. 16:24-28; 2 Tim. 2:12.
30. Eat and drink; i. e. be admitted to my most intimate society. It was a mark of the highest honor to be invited to the banquet of a king. Compare Es-
136. Peter's Denial Foretold.
31 And the Lord said, Simon, Simon, behold, Satan hath desired 1
\textit{to have you}, that he may sift you
\textit{as wheat}:
32 But I have prayed for thee, that thy faith fail not: 8 and when
thou art converted, strengthen thy brethren. 8
33 And he said unto him, Lord, I am ready to go with thee, both
into prison, and to death.

1 \text{Job 1:12; 2:6; 1 Pet. 5:8.} 2 \text{Jno. 17:9.}

34 And he said, I tell thee, Peter, the cock shall not crow this day, be-
fore that thou shalt thrice deny that thou knowest me.
35 And he said unto them, When
I sent you without purse, and scrip, and
shoes, lacked ye anything? And they said, Nothing.
36 Then said he unto them, But
now, he that hath a purse, let him take it, and likewise his scrip: and
he that hath no sword, let him sell his garment and buy one.
37 For I say unto you, that this

\textit{renewed love and obedience. The word implies that he would fall into sin. — Strengthen; confirm, establish. The words and example of Peter infused great boldness into the body of believers under the persecutions of the infant church. Acts 4:13, 29, 33; 5:42.}

33. \textit{Into prison—to death; whatever may happen to thee.}

34. \textit{Thrice. Peter's confidence was three times professed (John 13:37; Matt. 26:33; ver. 33); and our Lord assures him that he would deny him as often.}

35. \textit{He said. The presumption of Peter arose not only from too great self-reliance, but from ignorance of the trials he would encounter. Christ therefore takes the occasion to contrast their future condition with the comparative quiet and safety of the past, and apprise them of the dangers and hardships that were before them. — When I sent. Ch. 9:3; 10:4. — Lacked ye? had you any want unsupplied?}

36. \textit{But now. The protection and supply of all necessities heretofore enjoyed would no longer continue. They would find distrust and enmity, and be obliged to look out for themselves as they best might. They would want their purse, and scrip, and a sword, as other men do. It is not to be understood that this was a command, literally, to arm themselves, but an admonition that they must adopt all usual and proper methods to secure their own support and safety.}

37. \textit{For} a further illustration of the
that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

140. THE AGONY IN GETHSEMANE.
Matt. 26: 36-46; Mark 14: 32-42; Jno. 18: 1.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.  

43 And there appeared an angel unto him from heaven, strengthening him. 

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

141. JESUS BETRAYED AND MADE PRISONER.
Matt. 26: 47-56; Mark 14: 43-52; Jno. 18: 3-12.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

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great change that was to take place; even I, your Master, am about to be put to death. — Written. Isa. 53: 12. This was fulfilled when Christ was crucified between two thieves, Mark 15: 27, 28. — Things concerning me; the predictions of my sufferings and death. These were not only to be fulfilled, but that fulfillment was about to have an end, or be completed.

38. They said. As usual, mistaking the import of his language, they look about and ascertain that they have two swords in the company. They evidently supposed that he intended they should defend him by force that night. Note Matt. 26: 51. — Enough; not, “two swords are sufficient,” but “Enough on this subject!” implying a gentle rebuke at their misapprehension of his meaning.

SECTION 140. — Notes in Matthew.

SECTION 141. — Notes in Matthew,
148. Peter’s Denial of Christ.

Matt. 26:69-75; Mark 14:66-72; Jno. 18:15-27.

54 Then took they him, and led him, and brought him into the high priest’s house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crowed.

61 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, thou shalt deny me thrice.

62 And Peter went out and wept bitterly.

149. Christ’s Trial and Condemnation.

Matt. 26:57-68; Mark 14:53-65; Jno. 18:12-14.

63 And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe.

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

SECTION 148. — Notes in Matthew.

63. Mocked him. In Matthew and Mark this mocking is represented to have taken place after the trial.

68. Ask you; not beg my release; but inquire why you have arrested me; what is my offense?

SECTION 143. — The other evangelists describe the trial of Jesus first, and afterward Peter’s denial; Luke reverses the order. Notes in Matthew.

Practical Thoughts.

31. It is a part of the needful discipline of the present state that Satan should be permitted to tempt God’s people. Yet even this permission is within limits assigned by their heavenly Father, who will not suffer them to be tempted beyond what they are able to bear.

32. In these temptations it is delightful to know that we have the sympathy
CHAPTER XXIII.

144. JESUS BEFORE PILATE.

And the whole multitude of them arose, and led him unto Pilate.
2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king.
3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.
4 Then said Pilate to the chief priests and to the people, I find no fault in this man.
5 And they were the more fierce,

and all-availing intercessions of Christ himself.

35. It seems to be a legitimate inference from Christ's words to Peter, that his disciples may, if necessary, resort to the sword for their own protection; not, of course, in a vindictive spirit, nor until all other reasonable measures have been exhausted in vain. But neither are they to surrender passively the precious rights and responsibilities which God has bestowed, when assaulted by wicked violence. In such cases war becomes a sacred duty.

See also notes in Matthew.

SECTION 144. — Notes in Matthew.
2. Perverting; i. e. disaffected the minds of the people toward the Roman government. They misinterpreted his assertion that he was the Messiah, as a claim to temporal sovereignty, implying a prohibition to obey the emperor; notwithstanding he had expressly commanded such obedience. Ch. 20:25.
5. Jewry; Judæa.

SECTION 146. — Luke omits the re-

saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

146. JESUS SENT TO HEROD.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.
7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.
9 Then he questioned with him

1 Tim. 6:13. 4 Pet. 2:22.

morse of Judas, and he alone records the incident here mentioned.

7. Herod's jurisdiction. Note ch. 3:1. Christ's early residence at Nazareth, and later one at Capernaum (Matt. 9:1), were both in Galilee. Pilate's desire was to escape the dilemma in which he was involved, of being compelled to put to death an innocent man, or being himself denounced to the emperor as conning with disloyalty. Some think, however, that his design was simply to obtain Herod's judgment in the case, who, he supposed, would be likely to have a better knowledge of one who had lived principally in his territories, and thus be aided in deciding what he ought to do. Herod's abode was probably in the palace which had been built by his father, in the western part of the city. He had doubtless come to Jerusalem to keep the feast.

8. Had heard. Compare Matt. 14:1, 2; ch. 9:9. "Jesus was to entertain him as a mighty magician, divert him, or perhaps foretell luck to his egotistical superstition." Lange.
9. Questioned; to obtain from him some display of his powers, or, in common phrase, to draw him out. — Noti-
in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

147. BARABBAS PREFERRED TO JESUS.
Matt. 27: 15-26; Mark 15: 16-15; Jno. 18: 39, 40.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined him before

\[1\text{Isa. 53:3.} \; \; 2\text{Acts 4:27.}\]

you, have found no fault in this man, touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him:

16 I will therefore chastise him, and release him.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 Who, for a certain sedition made in the city, and for murder, was cast into prison.

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of

\[3\text{Acts 3:14.}\]

ing, as is often done, that this reconciliation was prompted by a common hatred of Jesus, as wicked men now often band together to oppose the truth. Pilate was evidently desiring to release Jesus, and Herod, finding that he could obtain no gratification of his curiosity, otherwise was totally indifferent to him.

SECTION 147. 13. Called together; to hear his final decision.

15. Nor yet Herod. Even he, a Jew, and so much better acquainted with the history and character of Jesus, is unable to find him guilty of any offense worthy of death. The words “is done unto him” should have been translated “has been done by him.”

16. Chastise him; not because he was believed to deserve it, but as a compromise: they should relinquish their demand for his death; and Pilate would not insist on discharging him without punishment. A Roman magistrate, in the sacred name of the law, proposes to sacrifice justice to expediency.

17-25. Notes in Matthew.
death in him; I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

180. He is led to execution.

Matt. 27:31-34; Mark 15:20-23; Jno. 19:16, 17.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them

1 Matt. 24:19; ch. 21:23.


27. Of women; for the most part, probably, the ordinary crowds in a city, but including, at least, some of Christ's personal friends. The sorrows of the latter, together with the scourging, and the awful character of the impending death, awakened their sympathetic grief, which broke forth in loud lamentations.

28. For yourselves; because of the fearful calamities that are soon to come upon you. Note Matt. 24:19.

30. Fall on us. The sufferings of the people will be so great, and their apprehensions of the greater woes that may come so fearful, that they will seek to die. The language is drawn from Hos. 10:8. Compare Isa. 2:19; Rev. 6:16.

31. They do; rather, if these things are done. — A green tree; one that lives and bears fruit,—a common expression among the Jews to denote a righteous

said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

181. The crucifixion.


33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 Then said Jesus, Father, for...
give them; for they know not what they do. And they parted his raiment, and cast lots.

152. He is Mocked on the Cross.
Matt. 27:39-44; Mark 15:29-32.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.
36 And the soldiers also mocked him, coming to him, and offering him vinegar,
37 And saying, If thou be the King of the Jews, save thyself.
38 And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew,

[1 Matt. 5:44. 2 Acts 7:60.]

his own personal forgiveness, and an intercession with his Father that he would, by his grace, bring them to repentance and pardon. We have reason to believe that it was answered in the case of many of his murderers on the day of Pentecost, and soon after (Acts 2:37; 4:9); and has been, from age to age, answered in behalf of multitudes of our race who have looked to the dying Redeemer for salvation.

SECTION 152. — Notes in Matthew.
39. This account of the penitent thief is related only by Luke. — Ralled. It appears that both of them, at first, joined in the insults offered to Jesus. See Matthew. What can have incited them to do so is not easy to say; perhaps vexation that he would not use his known miraculous powers to deliver both himself and them; perhaps it was in bravado, to win applause from the crowd for their insensibility to their own sufferings.
40. The other. This must have been after some time had elapsed. He had seen the meekness of Jesus under undeserved abuse, had heard him pray for the forgiveness of his murderers, and was convinced that he was a good man. — Dost not thou. Thou is emphatic.

THIS IS THE KING OF THE JEWS.

39 And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.
40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?
41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

[8 Ps. 22:18.]

Are you too without fear of God, that you can join in this wickedness, — you, who are under the same sentence, and about to appear at the bar of divine justice?

41. Amiss; literally, out of place. Probably the solemn declaration of his innocence by Pilate (ver. 14) was generally known.

42. Into thy kingdom; rather, in thy kingdom. It is the same expression which is used in Matt. 16:28. Compare Matt. 25:31; 2 Tim. 4:1. The inscription set over the head of Jesus certified that he was crucified for claiming to be a king, and his announcements of a speedy coming in his glory may have been reported by popular rumor. These claims, enforced by the purity of his character, wrought conviction, under the power of the Holy Spirit, in the mind of this malefactor, and led him to this remarkable act of penitence and faith.

43. To-day. Christ’s answer even exceeded the request. Instead of the uncertain “when thou comest,” the reply is “To-day;” and instead of the indefinite “remember me,” the promise is, “Thou shalt be with me.” To be with Christ was an assurance of the highest happiness. John 17:24; Phil. 1:23.
183. The Darkness; Death of Jesus.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.
45 And the sun was darkened, and the vail of the temple was rent in the midst.
46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

184. Events Attending His Death.
Matt. 27:51-56; Mark 15:38-41.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Some who deny the soul's immortality hold that the word to-day should be joined with I say unto thee, meaning "Even now, when I am dying as a malefactor, I assure you that you shall at last be with me in paradise," an opinion which Alford denounces as one that "violates common sense, and is something worse than silly." — Paradise. This word was used among the Persians to denote a park or pleasure-ground, and was applied in the Septuagint to the garden of Eden. Gen. 2:8. The Jews gave the name to that part of hades, or the world of departed spirits, where the souls of the righteous were supposed to remain in confinement till the restoration. Note 1 Pet. 3:19. It can hardly be thought, however, that our Lord, in his reply to this dying and doubtless ignorant mal-

185. His Burial.
Matt. 27:57-61; Mark 15:42-47; Jno. 19:31-42.

50 And behold, there was a man named Joseph, a counselor; and he was a good man, and a just:
51 The same had not consented to the counsel and deed of them: he was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. 4
52 This man went unto Pilate, and begged the body of Jesus.
53 And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid.
54 And that day was the preparation, and the sabbath drew on.
55 And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid.
56 And they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment.

4 Ch. 2:25, 38. 4 Ch. 8:2. 5 Ex. 20:10.

PRACTICAL THOUGHTS.
7. The fruitless endeavors of Pilate to escape from condemning an innocent man show how much harder is the yoke of a time-serving policy than a simple and fearless rectitude.
CHAPTER XXIV.

Matt. 28:1-4; Mark 16:1-4; John 20:1, 2.

Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulcher.
3 And they entered in, and found not the body of the Lord Jesus.

158. Vision of the Angels.
Matt. 28:5-7; Mark 16:5-7.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?
6 He is not here, but is risen:

1Ch. 23:56. 2Acts 1:10. 3Matt. 16:21; 17:23; Mark 8:31; 9:31; ch. 9:22.

27. It has been remarked that “not a single woman in the whole evangelical history is hostilely disposed to the Lord.” Unbelief is specially unbecoming to the sex which owes so much, even in a temporal view, to the elevating and softening influences of the gospel.

30. The sufferings of Jesus, permitted by his Father, were a fearful premonition of what Divine Goodness might allow to come upon that guilty nation; and both stand as a still more impressive admonition to sinners now against trusting too much to his forbearance toward the impenitent.

34. Christ’s prayer for his murderers was the most sublime act of forgiveness which the world ever saw. It illustrates his oft-repeated command to us to forgive those who offend us, and enforces it upon us with all the tenderness and force of his divine example.

remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
8 And they remembered his words.

159. The Return of the Women.
Matt. 28:8-10; Mark 16:8.

9 And returned from the sepulcher, and told all these things unto the eleven, and to all the rest.
10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.
11 And their words seemed to them as idle tales, and they believed them not.

160. Peter and John at the Sepulcher.
Jno. 20:3-10.

12 Then arose Peter, and ran unto the sepulcher; and stooping

4Jno. 2:22; 13:19; 14:29. 5Ch. 8:3. 6Mark 15:40.

42. The story of the penitent thief should be full of encouragement to the desponding and the aged sinner. It shows Christ’s readiness to receive at the last moment even the vilest. At the same time, the fact that but one repented,—one out of all that number who witnessed this moving tragedy was won by it to true penitence,—is a caution against deferring the work to this last moment. Better repentance in the dying hour than never; better a lifetime of faith and love than either.

CHAPTER XXIV.

SECTION 157. — Notes in Matthew.
SECTION 158. — Notes in Matthew.
SECTION 159. — Notes in Matthew.
SECTION 160. — Notes in John.

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down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

163. Appearance to two disciples.

Mark 16:12, 13.

13 And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

1 Matt. 21:11; ch. 7:16; Acts 2:22.

SECTION 168. — 13. Two of them; i.e. of the disciples mentioned ver. 9. One of these was named Cleopas (ver. 18), the other is unknown. — Emmaus; a village thought by Dr. Thomson to be the modern Kuriet el Aineb, about seven miles west of Jerusalem, on the Jaffa road. — Furlongs; Gr. stadion. The stadium was the length of the foot-race-course in the Grecian games; it measured 606 1/4 feet, being 534 feet less than the English furlong. Smith's Dict.

15. Reasoned; doubtless trying to reconcile the death of their Master with the declarations of the prophets concerning the Messiah.

16. Were holden. Mark (16:12) says "he appeared to them in another form." Perhaps this was simply the restored vigor and freshness of his resurrection-body, in contrast with his appearance under the burden of his sufferings when they had last seen him. The language, however, seems to imply more than this: that they were for a time supernaturally restrained from recognizing him, that they might with the more calmness consider and judge of the evidence he was about to bring them from the Scriptures respecting his Messiahship.

17. Communications; literally, "What words are these which you are casting back and forth to each other as you walk on with saddened faces?" The expression denotes great earnestness, and perhaps some difference of opinion between them.

18. Cleopas; a different name in the original from that in Jno. 19:25. — Only a stranger; rather, the only stranger; and art thou alone ignorant of what everybody else knows? The language betrays some slight impatience at the intrusion, and wonder that he should need to ask about what even a transient visitor to the city might be expected to have heard of. Doubtless they took him for one from a distance who had been up to the temple to eat the paschal lamb.

19. In deed and word; in his miracles and his teaching. — Before God; i.e. in God's sight, and confirmed by his attestation. — And all the people; openly; in the presence of all.

20. And how. These words are connected back with ver. 18, — "hast not known how the chief priests," etc. — Have crucified. Though it was done immediately by Pilate and the Roman soldiers,
he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulcher;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulcher, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

25. O fools; i. e. without understanding. It is not the term of reproach mentioned in Matt. 5:22. —Slow of heart; not merely of intellect, but of disposition. It was in some degree, at least, the same moral blindness which had led the nation to reject their Messiah (Matt. 13:15), and which Jesus had so often reproved in his disciples.

26. Ought not Christ; was it not according to the divine purpose as predicted in the Scriptures that the Messiah should suffer these things? —And to enter; i. e. by suffering. This was the particular truth which they and the nation had lost sight of. They looked for a reigning Messiah, but had forgotten that he must first be a suffering one.

27. Beginning; i. e. taking Moses first, and then each succeeding book in order. —The things; i. e. not merely the verbal predictions, but the typical rites and ordinances, —whatever, in short, had reference to the Messiah. —Himself; i. e. to Christ. Ver. 26. He speaks of him as yet in the third person. The journey to Emmaus must have occupied them nearly two hours, which would have afforded time for a very thorough survey of the sacred books.

28 Made as though; i. e. instead of

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they told what things were done in the way, and how he was known of them in breaking of bread.

1Mark 6:49.

stopping to enter any house he continued on as if intending to go further.

30. Sat at meat. The ordinary evening meal. — Took bread. It was a rule of the Jews that when as many as three ate together one must give thanks. The fact that Jesus here assumes the office of master of the house, Alford thinks, shows that this was not the residence of either, but perhaps the public inn.

31. Were opened; i. e. by divine illumination. The means by which this was done may have been his well-known manner of breaking the bread; perhaps, also, the marks of the nails in his hands, etc. — Vanished; evidently in a supernatural manner.

32. One to another; i. e. one said, and the other assented. — Our heart burn; i. e. with rekindled hope and joy. There is a shade of self-reproach implied; we ought to have known that one who could so move us with his wonderful words must be none other than our beloved Master.

33. The same hour. Showing the joyful haste with which they set forth. — The eleven; a common expression denoting the apostles. At this time Thomas was not present. — With them. Acts 1:14.

34. Saying. This was what was said to the two disciples as they entered the room. — To Simon. The particulars of this appearance are nowhere recorded; the fact is mentioned 1 Cor. 15:5. It seems to have taken place before Christ had joined the disciples on their way to Emmaus; and the news of it may have drawn the apostles and others together that evening to talk it over.

35. They told; viz., Cleopas and his companion.

SECTION 104. — 36. Thus spake. This was still the first day of the week,—the same day in which Christ had risen. — Stood in the midst. John says the doors were shut for fear of the Jews. The language gives the impression that his entrance was supernatural. — Peace; the usual oriental salutation. — Judg. 6:23; 1 Sam. 25:6; Ps. 122:8; Dan. 4:1.

38. He said. According to Mark he rebuked them for not believing the testimony of those to whom he had appeared. — Troubled; referring to their perturbation at his sudden entrance. — Thoughts; i. e. questionings as to who and what I am.

39. Hands—feet; a proof both of his having a real body, and of his own identity as their Lord. Probably both hands and feet exhibited the marks of the wounds he had received in the crucifix—
en, he showed them his hands and his feet.

41 And while they yet believed not for joy,¹ and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

¹Gen. 45:26.

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And behold, I send the promise of my Father, upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

168. THE ASCENSION.

Mark 16:19, 20; Acts 1:9-12.

50 And he led them out as far as


46. It behooved; it was necessary. Note ver. 26.

47. That repentance; i.e. it is written that repentance and salvation by him should be preached, etc. Gen. 12:3; Ps. 22:27; Isa. 49:6, 22; Jer. 31:34; Hos. 2:23; Mic. 4:2; Mal. 1:11.


48. Witnesses. This was one of the distinctive functions of the apostolic office, to be personal witnesses of the facts of Christ’s death and resurrection. Compare Acts 1:22; 1 Cor. 9:1; 15:15.


SECTION 168. — Luke omits the subsequent appearances of Christ to the disciples, when Thomas was present, and in Galilee, extending through 40 days, before his ascension. Chron. Harm.

50. Led them out; i.e. of Jerusalem.

—To Bethany; about a mile east of the summit of Olivet.

51. Into heaven; i.e. to his throne
to Bethany: and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 1

52 And they worshiped him, 2

at the right hand of God. From this moment his reign as Messiah began. Notes Matt. 25:31-46.

52. Worshiped him; having now a clear and most impressive conviction of his divine character. This must have been an act of religious homage; anything short of this would be wholly inconsistent with the solemn grandeur of the scene. — Great joy. They saw him depart in triumph as a conqueror, and felt the glad assurance that his cause should be established, and go forward to the conquest of the world.

53. The temple; i.e. they spent their time in worship there. This does not imply that they did not lodge at their places of abode. Compare ch. 2:37.

PRACTICAL THOUGHTS.

15. Christ is often near his people when they do not perceive him.

25. The great remedy for spiritual doubts and perplexities is a believing study of the Scriptures.

27. The central topic of God’s word is the person and work of the Redeemer. In this is seen that wonderful unity which, though written by so many persons, of such varying condition in life, and covering so great a period of time, marks it as divine.

278 and returned to Jerusalem with great joy.

53 And were continually in the temple, praising and blessing God. 3 Amen.

32. The hearts of Christ’s true disciples will respond to his words, even in the darkest hour.

39. The resurrection of our Lord is certified to us by the best possible testimony, the evidence of the senses. They who knew him best not only saw him eat with them, but actually handled his person. They could not have been deceived as to the fact, and their subsequent labors and sufferings for his sake prove that they were not deceivers.

50. Christ’s last act on earth was one of blessing, a blessing which has been with his people ever since, and will be till the end of all things. The angels’ song of peace and good will, with which his advent was ushered into the world, received a more joyous response in the benediction from his own lips with which he departed.

51. Christ ascended to heaven; and they who die in faith depart to be with him. John 17:24; Phil. 1:23. It is not, then, a long sleep of unconsciousness in the grave which awaits us, nor any intermediate place between earth and heaven; it is heaven itself. “The throne of God and the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads.” Rev. 22:3, 4.
THE GOSPEL ACCORDING TO JOHN.

INTRODUCTION.

John was the son of Zebedee and Salome, who resided in Galilee, probably at Bethsaida, the birthplace of Peter, Andrew, and Philip. Jno. 1:44. His father was a fisherman, and the family are supposed to have had some property and social position. This is inferred from the facts that Zebedee had "hired servants" (Mark 1:20); that Salome was one of the women who ministered to Christ of their "substance," and brought spices for his burial (compare Luke 8:3; 23:55; Mark 16:1); that John had an acquaintance with the high priest (Jno. 18:15); and that he took the mother of Jesus, after the crucifixion, to "his own home." Jno. 19:27. Nothing is known of his parents beyond what is thus recorded. His mother was evidently a warm-hearted and energetic woman, proud of and ambitious for her sons (Matt. 20:20-21), and devoted in her attachment to Christ. As no mention is made of her husband after John's call to be an apostle, it is thought that he must have died before the crucifixion.

John had apparently been a disciple of the Baptist (Jno. 1:35), at whose word, pointing out Jesus as the Lamb of God, he and Andrew followed him. He was thus one of the first, as he ever was one of the most prominent, of the apostles, being one of the three favored ones admitted to the greatest intimacy with his Master (Jno. 13:23), and chosen to be a witness of his transfiguration and agony. His character, and that of his brother James, were marked by earnestness and impecuniosity, whence the epithet given them of the "sons of thunder." At the same time there must have been in him much that was affectionate and winning, which secured the special attachment of the Saviour, and caused him to be recognized as "the disciple whom Jesus loved." He is commonly thought to have been the youngest of all the apostles.

Of John's ministry after the ascension little is certainly known, although early traditions were abundant. He was with Peter at Jerusalem when the lame man was healed (Acts 3:1-8), and accompanied him on a mission to Samaria. Acts 8. He was at Jerusalem again at the time of Paul's second visit (Acts 15:2), soon after which it is supposed he went abroad among the Gentiles. He resided many years at Ephesus, and, according to Eusebius, died there of old age, A. D. 101. Under one of the early persecutions by the Roman emperor he was banished to the isle of Patmos, where he received the Revelation (Rev. 1:9); but authorities are not agreed as to the time. See Introduction to Revelation. Many of the traditions concerning him are interesting, and some of them, perhaps, probable, but they would be out of place here.

This Gospel was written after the other three, doubtless at Ephesus; perhaps about A. D. 80, although the date is uncertain. It omits most of Christ's labors in Galilee, and dwells more upon his teachings than his miracles. The design of it seems not to have been to give a connected account of his ministry, but specifically to show that he was the Son of God, the Light and Life of the world. This purpose is clearly announced in the first eighteen verses, the sum of which Alford states thus: "The Eternal Creator Word became Flesh, and was glorified by means of that work which he undertook in the flesh."
Chapter I.

16. Of the Word.

In the beginning was the Word, and the Word was with God, and the Word was God.

Rev. 19:13; Ps. 33:6.

Section 16. — The first 18 verses of this Gospel are an introduction, giving a compendious statement of the exalted nature, the grace, and the rejection by his people, of Him who is the subject of the narrative following.

1. In the beginning; i.e. of all things. The phrase denotes existence before the creation, or, what is the same thing, before time; i.e. from everlasting. Gen. 1:1; Prov. 8:22; John 8:58; Col. 1:17; 1 Jno. 1:1; 2:13; Rev. 1:8. — The Word. This term is used by the evangelist without explanation, as one already in use among the Jews. Its remote origin is to be found in the expressions “God said,” and “the word of the Lord,” as describing the creative power of Jehovah, and the communication of his will to men. Gen. 1:3, 6, etc.; Ps. 33:6; 107:20; 147:15, 18; Isa. 40:8; 55:10, 11; Jer. 23:20. See also the personification of the Divine Wisdom in Job 28; Prov. 8 and 9. From this, by a natural transition, it came to denote God himself, and was especially used, after the captivity, by the learned Jews to designate the Person so often spoken of in the O. Testament as appearing to men, called the “angel Jehovah,” or the “angel of the Lord.” Gen. 22:11; Ex. 4:24; Num. 22:22; Judg. 6:11; 13:3; Isa. 63:9. Thus the Targums paraphrase Gen. 3:8, “They heard the voice of the Word of the Lord;” Josh. 1:9, “The Word of the Lord thy God is thy helper whithersoever thou goest;” 2 Sam. 2:1, “David inquired through the Word of the Lord,” etc. Philo, a learned Jew, contemporary with the apostles, uses the term often to denote a divine Person, saying that the Word (Gr. Logos) is “The Son of God;” “The Second Divinity;” “The First Begotten;” “The Image of God;” “Who resides in God;” “By whom the world was created;” “Who is eternal;” “Who beholds all things,” etc. John, therefore, in designating the Person of whom he is about to write, employs a well known term at that time in use. It is not to be understood that he sanctioned, by so doing, all the ideas connected with it in the speculative philosophy of the Jews. On the contrary, he proceeds to state very definitely who the WORD is, and what are his real character and relations to God and to man. The appropriateness of the title to this Divine Person is apparent. A word is that which is sent forth to be the expression of one’s thought or purpose. So the WORD is commissioned to bring to men the knowledge of God, and especially to express to them the divine thoughts and purposes in respect to their salvation. See ver. 18. He is the personified UTTERANCE of a loving and merciful God to the world. — With God; i.e. in union with, but distinct from, God. No being can correctly be said to be with himself. Heb. 1:3. — Was God; i.e. his own nature was divine. Ps. 45:6; Isa. 9:6; Acts 20:28; Rom. 9:5; 1 Tim. 3:16; 1 Jno. 5:20.

2. The same; a repetition of the first two clauses of the preceding statement for the purpose of emphasis, and to show how he could be the author of creation.

3. Without him. This part of the verse is not merely a repetition in a negative form of the first part. The one ascribes to the Word the work of creation, and the other declares that nothing was created by any one else, or has existence through any agency but his.

4. Life. He is the source of all life to his creatures; but especially of that spiritual life provided by grace for the soul of man dead in trespasses and sin. Ch. 6:33; 1 Jno. 5:11. — Light of men; i.e. is the fountain of instruction, purity and blessedness; as the sun imparts
5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man, that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom among the Gentiles, did receive him. Ch. 15:19; 17:6; 1 Cor. 1:27; Rev. 7:4.—Sons of God; to enter by adoption into his family, and become heirs of salvation. Rom. 8:14-17.

13. Not of blood. The Jews boasted of their descent from Abraham, and called themselves on this account children of God. But God’s true children are those only who are spiritually born. Ch. 8:39; Matt. 3:9; Rom. 4:16; 1 Jno. 3:1.

14. Made flesh; became man.—We beheld. The evangelist refers probably to what he and his companions saw at Christ’s transfiguration (2 Pet. 1:16), and also to his miracles and teachings. Ch. 2:11; 11:4; 16:30; 1 Jno. 1:1. —Only begotten. The term embraces two ideas: 1, that the incarnate Word is the Son of God (Ps. 2:7; Luke 1:35); and, 2, that he is the only Son; no other being his Son in the same sense. Compare Heb. 11:17.—Full; referring to the incarnate Word.

15. John. Not only have we, i.e. the apostles, seen Christ’s divine glory, but the Baptist also, himself a commissioned prophet of God, asserted his pre-existence, declaring, “He was before me.” If, as is probable (ver. 40), the evangelist had been a disciple of the Baptist, he states what he heard him say, though this particular declaration of the latter is not recorded elsewhere.
I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fullness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

17. John's testimony to Jesus.

Only in John.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

1Ex. 33:20; 1 Tim. 6:16. 2Jno. 4:9. 3Matt. 3:3, etc. 4Isa. 40:3. 5Mal. 3:1.

described took place after the baptism of Christ. Ver. 33.

20. Confessed. The repetition of the word shows the emphasis of John's disclaimer.

21. Elias. This is no contradiction of Matt. 11:14; 17:12. The Jews, in their carnal conceptions, believed that Elijah was literally to rise from the dead, and re-appear among men. John answers the question in their understanding of it, that he is not Elijah. But in another sense, as a prophet in "the spirit and power" of Elijah (Luke 1:17), he was the person predicted under that name. Mal. 4:5. — That Prophet; referring to the prediction Deut. 18:15.

24. The Pharisees. This explanation seems to have been added to show the reason of their next inquiry. The Pharisees were very precise in regard to all rites and ceremonies.

25. Why baptizest. They recognized baptism as something which implied divine sanction; and as John disclaimed being either of the inspired persons they were expecting, they asked what right he had to baptize.
27 He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.  

34 And I saw, and bare record that this is the Son of God.

18. JESUS GAINS DISCIPLES.

35 Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother

—Section 18.—37. Followed. It was customary for learners to follow their teacher when he and they appeared in public. Matt. 4:19; 16:24.

39. The tenth hour; i. e. 4 P. M. Their object was to procure his instructions in the quiet of his retirement.

40. One of the two; the other was doubtless John, the apostle and writer of this Gospel.

41. Which is; an explanation added
Simon, and saith unto him, We have found the Messias; which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas, which is, by interpretation, a stone.

43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

1 Lu. 24:27, 44. 2 Ch. 7:41. 3 Ps. 32:2. 4 Ps. 139:1, 2. 

by the writer for the benefit of any Gentle reader who might not be familiar with the Jewish ideas. See also ver. 38.

42. Cephas. Note Matt. 16:18. This is the first recorded exhibition of that divine knowledge of Christ by which he discerned the hearts and characters of men.

43. Findeth; i. e. meets with. — Philip; one of the apostles. Very little is known of his history.

44. Bethsaida. A city lying on both sides of the Jordan, near to its entrance into the Sea of Galilee. The western portion was in Galilee, and the eastern in Gaulonitis. The latter was rebuilt and beautified by Herod Philip the tetrarch, and called Julius, in honor of the daughter of the Roman emperor.

45. Nathanael; a native of Cana of Galilee (ch. 21:2), generally supposed to be the same as the apostle Bartholomew, the latter being his surname, — Bar-Tholmai, the son of Tholmai, as Bar-Jonas was the surname of Simon, Bar-Nabas of Joses, etc.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.


46. Out of Nazareth; referring to the smallness and insignificance of the place.

47. An Israelite indeed; one truly conforming to the name; perhaps with reference to Ps. 15. Compare Rom. 2:28, 29.

48. Under the fig-tree; i. e. sitting or reposing there, or perhaps engaged in secret prayer. The declaration of Jesus convinced him that the latter had a more than human knowledge.

49. Rabbi; a title of respect, signifying master, teacher.

51. Hereafter; literally, from this time. — Heaven open. “It is not the outward, visible opening of the material heavens, nor ascent and descent of angels in the sight of men, which the Lord here announces, but the series of glories which was about to be unfolded in his person and work from that time forward.” Alford. Reference is probably intended to the vision of Jacob’s ladder. Gen. 28:12. The opening of heaven signifies the free communication of di-
CHAPTER II.

19. JESUS AT THE MARriage IN CANA.  

Only in John.

A ND the third day there was a marriage in Cana of Galilee;

* 3 Ch. 4:16; 21:2.

vine grace upon and through Jesus, the mediator between God and man.

PRACTICAL THOUGHTS.

1-5. God became man. This sublime truth lies at the foundation of the gospel. That One who, before the creation of the world, dwelt in the bosom (ver. 18) of God, himself also God; who created all things, and is the source of all life and all blessedness; took upon himself human nature, becoming the divine man Jesus Christ; and by his life and death procured salvation for us, is asserted with all the directness and force of which language is capable. That it involves mystery is no obstacle to our faith, but should rather confirm it. Our own being, comprising in it two natures wholly unlike, is a mystery; how much more that of the eternal Son of God!

5. The divine mercy for our fallen race is revealed, though with less clearness, in nature and providence, as well as in the Scriptures; but man's gross and sensual heart fails for the most part to perceive it.

13. The children of God become such only by a new spiritual birth, under the regenerating power of the Holy Spirit.

18. No investigations of science, no speculations of human reason, can explore the depths of the Divine Nature or purposes. They are made known only by the Incarnate Word.

34. The facts of the Gospel narrative are established by the evidence of eyewitnesses who afterward sealed their testimony with their blood. No secular history of the same age comes to us so well attested as this.

41-45. The newly converted seek to bring others also to Christ. They do not content themselves with waiting for others to inquire for him; they go after them and find them, that they too may find him of whom Moses and the prophets wrote.

43. The way to ascertain the value of religion is to "come and see." Personal experience is not only the best; it is the only sure test both of its nature and its power.

53. To refer the promises of the New Testament, which are couched under the figurative language of prophecy, to the far distant future for their fulfillment, destroys much of their practical value. The establishment of Christ's kingdom and all the blessings which were to flow from it, was expected as something already "at hand," to be witnessed and enjoyed by the generation then living, as well as by those that were to follow. Notes Matt. 24.

CHAPTER II.

SECTION 19. — 1. The third day; i.e. from the departure into Galilee. Ch. 1: 43. — Cana; probably the modern Kana el-jelil, about 9 miles north-west of Nazareth. The road thither from Bethabara lay through Nazareth. — The mother of Jesus. Probably the marriage was that of some near relative of the family. As no mention is made of Joseph, it is inferred that he was not now living.

2. His disciples. Jesus having just arrived with the five whom he had called to follow him, they were invited with him as his friends. Nathanael, being a resident of Cana, may have been an acquaintance of the parties.

3. Wanted wine; the supply having failed. The arrival of Jesus and his disciples increased the number of guests beyond what had been expected. — Said unto him. Though as yet he had wrought no miracles, yet his mother, having "pondered in her heart" all the memorable things of his birth and his youth, and having perhaps heard from the disciples of John testimony concerning him,
4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whosoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made

wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

—*Woman.* In the original the term does not so strongly imply a reproach as in our translation.—To do with thee. "Do not expect me to share in your anxiety,— my time for interposition has not hitherto come." It was doubtless a gentle rebuke of her impatience, while at the same time it permitted her to expect that he would at the proper moment do all that was requisite. The wedding festivities commonly lasted an entire week.


8. **Governor of the feast;** one who presided over the festivities, and saw that all proper arrangements were made.

10. **Well drunk.** The original word denotes not only to drink much or suf-

 scientifically, but also to be intoxicated. The ruler, however, does not say that this was the condition of their guests, but speaks only in a general way of what was customary at feasts. After persons have drunk freely, their taste becomes blunted and less able to distinguish the quality. The character of the parties on this occasion assures us that no excess had, in fact, occurred among them. *Good wine.* Nothing can be inferred from this epithet as to its intoxicating quality. It was "good," in the ordinary sense. Different kinds of wine were in use in the East; some were fermented and drugged for the purpose of producing intoxication (Prov. 23: 30, 31); others were the simple juice of the grape, unfermented, and often diluted with water. Gen. 40: 11; Prov. 3: 10; Isa. 65: 8. We can not doubt that that which our Saviour made was pure and harmless, like the latter. "We may be sure that our Lord would not have sanctioned or even ministered to actual drunkenness. Only those who can conceive this will find any difficulty here, and they will find difficulties everywhere." Alford.

11. **His glory;** i.e. as the Son of God. Ch. 1: 14.—*Believed on him;* their faith was increased and confirmed.

12. **Went down;** Cana being on the elevated land of the interior, and Capernaum on the shore of the lake.
20. Expulsion of the Traders from the Temple.

Only in John.

13 And the Jews’ passover was at hand, and Jesus went up to Jerusalem,
14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables;
16 And said unto them that sold doves, Take these things hence: make not my Father’s house a house of merchandise.
17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
18 Then answered the Jews and said unto him, What sign 1 showest thou unto us, seeing that thou doest these things?
19 Jesus answered and said unto them, Destroy this temple, 2 and in three days I will raise it up.
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
21 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.
23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.
24 But Jesus did not commit

1 Ch. 6:30.
2 Matt. 26:61; 27:40.

SECTION 20. — 14. In the temple; the outer court, or “court of the Gentiles.” This was a different event from that recorded Matt. 21:12. — Oxen, etc. This was professedly for the convenience of those who came from a distance to offer sacrifices. — Changers of money. None but the sacred shekel might be received in the temple for taxes or the redemption of the first-born (Luke 2:24); hence these brokers who exchanged it for foreign coins.
15. A scourge; in the original, of rushes. It was doubtless a twisted rope made of the litter used for the bedding of the animals. It was employed upon the cattle to drive them from the temple.
16. My Father’s. This was an open and unqualified claim of being the Messiah.
17. Eaten me up. Ps. 69:9. They called to mind the expression of David, in the psalm which was understood as having reference to the Messiah.

19. Raise it up. The answer was purposely enigmatic. The sign he proposed was really his own resurrection, as the disciples perceived when that event took place; but it was expressed in such a manner that neither they nor the Jews generally understood him when uttered. It was as yet too soon to speak of his death and resurrection openly.
20. Forty and six years; i.e. from the 18th year of Herod’s reign, B.C. 19 — A.D. 27. Josephus, Ant. xvi. ii. 1. Matt. 2:1.
21. His body. 1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16; Col. 2:9.
23. The feast day. The word day, which the English translators supplied, were better omitted. The feast lasted seven days. Ex. 12:16.
24. Commit himself; did not trust to them. Their belief was a mere intellectual assent to the evidence of his miracles which they could not deny; not a
himself unto them, because he knew all men,¹

25 And needed not that any should testify of man; for he knew what was in man.

CHAPTER III.

21. The Visit of Nicodemus to Jesus.

Only in John.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:²

2 The same came to Jesus by night, and said unto him, Rabbi, we

know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.³

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.⁴

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he

PRACTICAL THOUGHTS.

1–11. Neither celibacy nor asceticism has any countenance from the example of our Lord. He graced the wedding feast and shared the innocent festivities of the occasion. The gospel elevates and adorns all the pure enjoyments of life, and makes them even the symbols of that higher bliss which is consummated in heaven.

16. The blending of worldly ends with the professed service of God is exceedingly displeasing to Him who looks at the heart.

19. Our inability to understand certain portions of the Scriptures does not prove them to be useless. God's providence is an interpreter of his word, and its full import and authority are more and more apparent the farther we recede from the period when it was first promulgated.

23–25. There were superficial conversions even under the personal ministry of Christ. They were, however, perfectly known to him, as they are now, and failed to secure his recognition and confidence. Let us all remember that we must pass the scrutiny of Him who needs no testimony as to man's true character, for he knows infallibly "what is in man."

⁴Ch. 1:33; Gal. 6:15; Tit. 3:5; Jas. 1:18; 1 Pet. 1:23; 1 Jno. 3:9.

CHAPTER III.

SECTION 21. — 1. Nicodemus. He was probably one of the persons mentioned at the close of the last chapter as convinced by the miracles of Christ. He seems to have been a sincere lover of truth, and therefore desirous to learn more fully the doctrine of Christ; yet a fear of man kept him from the open avowal of his faith. He was one who after the crucifixion assisted in embalming the body of Jesus (ch. 19: 39), and it is generally believed that after that he was openly known as a disciple.

—Ruler; i.e. a member of the Sanhedrin. Note Matt. 26: 3.

2. By night; for the sake of privacy. Ch. 12: 42. — We know; speaking probably for the class of cultivated men and officials of whom he was a representative.

3. Answered. The connection of thought appears to be this: "You are looking at what I do; but there is a more important question than what a man does,—it is what he is. I solemnly declare unto you that unless a man has a new birth he can have no part in God's kingdom." —Born again. The original may also be translated born from above, i.e. of God, or the Spirit. Ver. 5, 8. In either case it denotes the beginning of a new moral life.

4. How can. It would seem to be more than ignorance that affected to un-
can not enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto

1 Eccl. 11:5; 1 Cor. 2:11. 2 Ch. 6:53, 60.

understand our Lord in this physical sense. The idea of a new birth was not a stranger to the Jews; they had been accustomed to apply the term to proselytes, in their reception to the Jewish fold; but it was something unprecedented to hear it spoken of the Jews themselves, the favored children of Abraham. Nicodemus's answer therefore savors partly of misapprehension and partly of cavil.

5. Of water and of the Spirit. Reference is probably had to what John the Baptist had said of the two kinds of baptism: his own by water; the Messiah's by the Spirit. Unless a man has all that is signified by each,—the washing of regeneration and the renewing of the Holy Ghost (Tit. 3:5),—he can not be a subject of God's kingdom.

6. Is flesh. Even if a man could be literally born a second time it would not avail him; for the product of the flesh is itself flesh, and is not fitted for a kingdom which is spiritual; that only is spirit which is born of the Spirit.

8. The wind; the gentle zephyr which suddenly springs up on a calm day, having no apparent direction, but perceived only by the rustling of the leaves.

9. How can; an answer of mingled surprise and unbelief, as shown by Christ's reply. Ver. 12.

10. A master; literally, the master, or teacher; referring to his official char-

acter as an instructor of the people. The doctrine of regeneration is found in the Old Testament, and should not be unknown to one whose office it was to instruct in its truths. Jer. 31:33; 32:39; Ezek. 11:19; 18:31; 36:26.

11. We speak—ye receive. The plural is used, perhaps, with reference to Nicodemus's language. Ver. 2. Christ, as the Messiah, speaking of what pertained to his own kingdom, was like an eyewitness, testifying from personal knowledge.

12. Earthly things; viz., the new birth, as what takes place on earth. Heavenly things; viz., the divine plan and methods of the new birth, the Spirit and its operations, the Trinity, the atonement, justification, etc., all which would be involved in a reply to the inquiry how these things could be.

13. Hath ascended. The phrase is equivalent to hath been in heaven; i.e. to learn these divine truths. No one has been there so as to have personal knowledge of them but the Son. Is in heaven. None but an omnipresent Being could speak of himself as having come from heaven and at the same moment as in heaven.

14. Be lifted up; on the cross. This seems to be named as one of the "heavenly things" referred to ver. 12, which, notwithstanding his auditor's slowness
must the Son of man be lifted up; 15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22. Jesus Baptizes; John’s Testimony.

Only in John.

22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

23 And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized.

and sin. — Their deeds; all the outward products of their characters.

20. Every one. The language still is aimed at the Jewish belief that Christ was coming to judge the Gentiles. He declares that sin and condemnation are common to all men, Jew as well as Gentile, proceeding from hearts opposed to the truth; as, on the contrary, right-doing comes from the heart, wherever found, that loves the truth.

21. Wrought in God; done from right impulses; from the fear and love of God in his heart.

What was the effect of this interview on Nicodemus is not stated. We may believe that the solemn truths addressed to him found a place in his heart, and ultimately bore their precious fruits. Ver. 1.

SECTION 22. 22. The land; i.e. the country, in distinction from the city, Jerusalem. — Baptised; not personally, but by the ministry of his disciples. Ch. 4:2. This was probably a baptism similar to John’s, in token of repent-
24 For John was not yet cast into prison.¹

25 Then there arose a question between some of John's disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan,² to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.³

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom:⁴ but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly be-

ance, preparatory to that kingdom which Jesus and his disciples as well as John proclaimed to be at hand. Note Matt. 3:5.

23. Enon, near to Salim. The situation of these places has not certainly been ascertained. Enon is the plural of Ain, a fountain, and signifies "the springs." — Much water; Gr. many waters. — They came; viz., the people.

25. A question; literally, a dispute. The word some is not in the original. The more exact reading would be, There arose on the part of John's disciples a dispute, etc. — Purifying; i.e. baptism. It probably had reference to the comparative importance of the two baptisms of John and Christ.

26. Beyond Jordan; at Bethabara, showing that Enon was on the west of that river.

27. Given him. I have no authority to preach or to baptize beyond what was given me.

29. Friend of the bridegroom; the attendant who went with him to bring home the bride.

31. From above; i.e. the Messiah. —

cause of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.⁵

¹Matt. 14:3. ²Ch. 1:7, etc. ³Heb. 5:4. ⁴2 Cor. 11:2; Eph. 5:25; Rev. 21:9.

⁵Ch. 1:15, 27. ¹Cor. 15:47. ⁷Rom. 3:4; 1 Jno. 5:10. ¹Ch. 1:14. ⁹Matt. 28:19, etc.

Of the earth; i.e. John himself. He can only speak in an earthly manner the message that has been given him.

32. Hath seen; he speaks from personal knowledge. Compare ver. 11. — No man. This must be taken in a comparative sense, for it had just been asserted (ver. 26) that all men came to him, though this was perhaps an exaggeration of the reporters. We are to understand, doubtless, that though many persons came and were baptized by Christ's disciples, yet their number as compared with the whole nation was very insignificant.

33. Set to his seal; i.e. has set or affixed his seal to the fact that it is the true God who hath sent him. The meaning is that a man's own experience of Christ's words seals or confirms to him the fact that Christ was truly sent by God.

34. By measure; referring to John's former testimony that he saw the Spirit "remaining" on him. Ch. 1:33. Jesus enjoyed the presence and communications of the Holy Spirit to an unlimited extent.
36 He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.\(^1\)

CHAPTER IV.

23. Christ's Departure into Galilee.

Matt. 4:12; Mark 1:14.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,\(^4\)

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

24. The Woman of Samaria.

Only in John.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar,

\(^{1}\) Hab. 2:4; ch. 1:12; 6:47; Rom. 1:17.

PRACTICAL THOUGHTS.

5. The new birth is the beginning of all religious experience. There may be conviction of sin, the reading of the Scriptures, attendance on religious worship, and much outward performance of duty, but all these are unavailing unless the heart is renewed. If without this the kingdom of God can not even be entered, much less can there be any participation in the joys or the rewards of that kingdom.

8. Mystery in religion is no evidence of unreality. By it religion only appears in harmony with all other truth, and so is rather confirmed as coming from Him who exhibits mystery in all his works.

12. There are two sides to all doctrinal truth, an earthly and a heavenly; one as seen from the human point of view, the other from the divine. Our theology should be so framed as to include both; or, if this be too much for us in this world, it ought at least to be so comprehensive as not to exclude either.

16. The love of God is not procured for man by the atonement of Christ; but that love gave us Christ and his work. It is the original fountain from which came the purpose of salvation, and all the means and influences by which it is effected.

25. Men are much more ready to dispute about rites and forms than to sit weekly at the feet of him who is himself the Truth and the Life.

30. There is scarcely a severer test of character than to be called upon to resign cherished plans, to renounce the pride of success, and to give place to others, while we retire into obscurity. Of this difficult duty the Baptist was an illustrious example.

33. The best evidence of the truth of Christianity is found in the practical experience of its doctrines.

36. There is but one alternative for mankind: the acceptance of Christ by humble faith, or the endurance of the abiding wrath of God.

CHAPTER IV.

SECTION 23. — 1. WHEN therefore The immediate occasion of this departure into Galilee is stated by Matthew to have been the imprisonment of John. Matt. 4:12. Public attention was doubtless turned by that event to one who seemed intimately connected with John, nay, who was making disciples even more rapidly than he had done. At this early period of his ministry Jesus avoided notoriety, and especially collision with the influential classes at Jerusalem, as endangering the success of his labors among the people; therefore he determined again to return to Galilee, where more promising fields awaited him. The duration of this part of his ministry in Judæa had been from the passover in April to December, about 7½ months.

2. Baptized not. It is not stated why. Perhaps it was that he might devote his own time more uninterrupted to giving instruction to those who came to him. Compare 1 Cor. 1:14–16.

SECTION 24. — 4. Through Samaria;
near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.  

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.

11 The woman saith unto him,

—Sat thus; i. e. wearied. —The sixth hour; i. e. at noon; the Jewish day beginning at 6 A. M.

7. Woman of Samaria; i. e. of the district of Samaria. The city, Samaria, is some 6 or 8 miles distant.

9. No dealings. This is an explanatory remark of the writer. The Samaritans were descendants of the Babylonians and other foreigners whom Shalmaneser established in the plundered cities of the country after the people were carried away captive. 2 Ki. 17:24. They adopted a mixed religion of Judaism and idolatry (ver. 27-34), and on the return of the Jews offered to aid in rebuilding the city and temple at Jerusalem. The refusal of this offer offended them (Ezra 4), and they became thenceforth bitter enemies of the Jews. Subsequently they erected for themselves a rival temple on Mt. Gerizim, which, 200 years afterward, B. C. 129, was destroyed by the Jewish warrior John Hyrcanus. Mutual broils, insults, and abuse, continued for several generations, had resulted at length in that non-intercourse described by the evangelist; which, however (ver. 8), seems not to have prevented the purchase of food by travelers in passing through the country.

10. The gift of God; i. e. the water which God gives. Ver. 14. —Living water; a term properly denoting running or spring water, in distinction from stagnant or dead water.

11. Sir. The woman's first answer seems to have been one of mingled surprise and sarcasm. She has now become more respectful. —Deep. Ver. 6.

12. Our father. The woman's nation-
Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again.

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water;¹ that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what.

¹Ch. 6:34. ²Luke 7:16; ch. 6:14; 7:40. ³Judg. 9:7.

al vanity appears in claiming to be a descendant of Jacob. The import of her reply is, “The water of this well was good enough for Jacob, yet you talk of giving me a better than this. Do you call yourself superior to him?”

13. Answered; not directly, and yet virtually in the affirmative. Jacob's gift was not one permanently satisfying; mine is a fountain in the soul, “bubbling up” for ever. Ch. 7:37-39.

15. This water. She seems to have some glimpse of his meaning, yet still understands him to speak literally of water.

16. Thy husband. Christ proceeds to grant her request in a higher sense than she can comprehend. The first thing requisite to it is conviction of sin; and in order to awaken this he gives a direction which will at once show to her that he knows her heart and her life.

17. No husband. Christ reverses her words, placing “husband” first; and by this delicate and suggestive emphasis shows that he knew the nature of the relation between them. Thou hast well said “No husband have I.”

18. Now hast; whom you are now living with.
we know what we worship; for salvation is of the Jews. 1

23 But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; 2 for the Father seeketh such to worship him.

24 God is a Spirit: 3 and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he. 4

27 And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

ter-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him aught to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

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1 Isa. 2:3; Rom. 9:4, 5. 2 Phil. 3:3. 3 2 Cor. 3:17. 4 Matt. 26:64; ch. 9:37.

23. **True worshipers.** The 22d verse is parenthetical, designed to vindicate the divinely appointed authority of the Scriptures and the temple service at Jerusalem. Having effected this, Christ returns to the nature of true worship, declaring that wherever the place may be, that only is acceptable which is spiritual and sincere.

24. **A Spirit.** This sublime truth was held by both Jews and Samaritans. As a Spirit, God does not dwell in earthly temples or places, nor does he need material sacrifices; he must be approached in spirit, the part of our own being which is akin to his; and not with outward form and ceremony only, but with all sincerity and earnestness of soul.

25. The woman saith, as if she felt that these were matters too deep for her to discuss or understand, "Well, we shall know all about it when the Messiah comes." The Samaritans, perhapgs on the ground of the prediction in Deut. 18:15-22, expected One to come who would be a teacher (they call him now El-Muhdy, "the Guide.") The woman here uses the Jewish appellation, perhaps in deference to what Christ had said in ver. 22.

26. **Am he.** It is remarkable that Jesus thus declared positively to this Samaritan woman his Messiahship, which as yet he had scarcely begun to disclose to his own disciples.

27. **Upon this;** just at this moment. His disciples had been into the city to procure food. Ver. 8. — **The woman;** rather, with a woman; still more with a Samaritan woman. — **No man said.** They did not dare to ask her what her business was, or him why he held the conversation.

29. **Told me all things;** the fact which had made deepest impression upon her own mind.

31. **The mean while;** i. e., during the absence of the woman.

33. **Any man;** literally, any person. They are doubtless thinking of the wo-
36 And he that reapeth receiveth wages; and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

39 And many of the Samaritans of that city believed on him for the saying of the woman; which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word; man as having possibly supplied him in their absence.

34. My meat. It is grateful and refreshing to me like food to be doing the work which my Father gave me. Luke 2:49; ch. 9:4.

35. Harvest. The beginning of the harvest was appointed by law to be celebrated by waving a sheaf of the first fruits in the temple on the 16th of the month Nisan; which was about the 1st of April. Four months before this would bring us to the beginning of December. It is thought by many that this indicates the time when this conversation took place; others view it as a proverbial expression used here without any reference to actual time. — The fields; i.e. the spiritual fields in Samaria and Galilee, where multitudes were already waiting to receive the gospel.


38. Other men; literally, others; meaning simply himself. The plural is used probably as the correspondent word to

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.


Matt. 4:17; Mark 1:15; Luke 4:14, 15.

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honor in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine.

“you.” The meaning is that they were to be the instruments of bringing men by their preaching to participate in a salvation provided for them by his efforts and sacrifices.

40. Were come. The report of the woman was received without hesitation, and many came out to see him at once. He would naturally remain at the well two or three hours in the middle of the day, before resuming his journey. — Abode there; i.e. in the city.

We know nothing more of the immediate results of our Lord’s ministry in Samaria. At a later date Philip the evangelist preached there with effect, and gathered a church. Acts 8:5–25.

Section 25.—44. For. The connection of this verse is somewhat obscure. We can hardly suppose that Jesus went to Galilee because he had no honor among his wicked countrymen. It seems better to take this verse with the following: For, though he had no honor there on his own account, yet now, having gained so much celebrity by the wonderful things he had done at Jerusa-
26. Healing of the Nobleman’s Son.

Only in John.

— And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.¹

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.²

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

¹ 1 Cor. 1: 22.
² Acts 18: 8; Rom. 16: 5.

Section 26.—46. Nobleman. Probably an officer of the court of Herod Antipas. Some think he was Chuza, Herod’s steward (Luke 8:3), but this is uncertain.

47. Come down. Note ch. 2:12.

48. Except ye see. Perhaps Christ meant to contrast the conduct of the Galileans with that of the Samaritans, who believed because of his word alone, without miracles. Ver. 41.

49. Come down; the language of importunity, yet of a narrow faith, which thought nothing could be done if Christ were not present in person.

50. The seventh hour; i.e. 1 o’clock p.m. The nobleman did not leave Cana to return till the day after his interview with Jesus. The distance of that village from Capernaum was about 25 miles.

54. The second miracle; that of turning water to wine being the first. Both were on the occasion of his returning from Judæa to Galilee. Ch. 1:43.

Practical Thoughts.

1–3. We should observe a wise discretion as to time as well as manner in our endeavors to do good. Impatient reformers often defeat their own ends by attempting to force results, for which as yet the community is not prepared. Our Saviour’s frequent reply to those who could not endure what seemed to them needless delays was, “My time has not yet come.”

6. The laboring and heavy laden should remember that Jesus was weary in his work of providing salvation; and that they may be sure of finding sympathy and relief in him.

14. All earthly sources of joy are in themselves unable to satisfy the wants of an immortal nature. Jesus alone can give that which is sufficient and eternal. The Christian’s happiness is unknown to the world because it is from within; it is, to all but its possessor, “a spring shut up, a fountain sealed.” Sol. Song 4:12.
CHAPTER V.

35. THE IMPOTENT MAN AT BETHESDA.

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain time in the year, and moved the water; and whosoever went down first after the moving of the water was made whole of his impotence.

16. Christ always answers sincere prayer, but often in a way that was little expected. Conviction of sin is the bitter but needful prerequisite to abiding peace and joy.

23. The unity of all true worshipers is not to be found in the outward uniformity of their worship, whether in place or manner, but in the oneness of their hearts, bringing a like offering of faith and love to their common Lord.

29. The constant and abiding evidence that the gospel is from God is found in its conformity to the experience and wants of the soul in every age.

36. Blessed is the work of gathering souls for Christ! The laborer in it has a communion of joy with him even now, and the reward of an eternal fellowship in heaven.

40. Christ had no sympathy with the prejudices of sect, race, or nationality. Many doubtless would have said that he disgraced himself for ever by having anything to do with these Samaritans; indeed, he probably gained by it the reproach of being himself a Samaritan. Ch. 8:48. But all this was nothing to him if he could only make any sorrowing and needy soul feel he was a Brother, and bring to it the joy of his salvation.

47. It is a blessed privilege of anxious parents that they may bring their children to Christ for salvation. How many have thus come with burdened hearts, and while waiting in patient faith and devotion at his feet have heard from him those joyous words, "Go thy way; thy son liveth!"

CHAPTER V.

SECTION 35. — 1. Most of the events of our Lord's ministry in Galilee are omitted by John. See sections 27-34. He records only those miracles that gave rise to Christ's discourses and dis-

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The present deep excavation called Bethesda is part of the ancient fosse or ditch which protected the temple on the north side, and could not have been the pool. A late traveler believes that Bethesda was the same as Siloam, the latter being its proper name, and the former an appellation derived from its supposed curative powers. He finds still existing in Siloam "the remains of four columns built into the north-east wall of the pool, and the remains of four corresponding columns yet visible down the center of the pool, as in the subjoined sketch, clearly showing that at a former period Siloam was half covered over." This would divide the space into five equal portions, corresponding to the five porches. Alford, who relates the above (5th ed.), inclines to credit this view.

3. Waiting. This clause, with the whole of ver. 4, are not found in some of the most ancient manuscripts and versions.

4. An angel. This verse may be understood simply as describing the popular belief of the Jews; not as affirming
certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day; it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My

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1Ps. 142:3. 2Ps. 72:12; 142:4. 3Matt. 9:6; Mark 2:11; Luke 5:24.

9. Bed; probably a mat only.
12. Asked they him; fixing their thoughts, not on Christ's miraculous kindness, but on what would afford them a ground of accusation.
13. Wist; obsolete for knew. — Conveyed himself. The meaning is not that he slipped away in order to escape from the crowd, but that his departure was unnoticed by the impotent man in consequence of the crowd.
14. The temple; where probably he had gone to give thanks for his recovery. — Sin no more; implying that his infirmity had been the consequence of some sin committed thirty-eight years before, which was known to Christ's omniscience.
15. And told; gratefully desiring to make known his benefactor.
17. Worketh hitherto. God is ever ac-
Father worketh hitherto, and I work.\(^1\)

18 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.\(^2\)

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son,\(^3\) and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

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\(^1\) Ch. 9:14; 14:10. \(^2\) Zech. 13:7; ch. 10:30, 33; Phil. 2:6.

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21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son:

23 That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.\(^4\)

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life,\(^5\) and shall not come into condemnation; but is passed from death unto life.\(^6\)

25 Verily, verily, I say unto you,
The hour is coming, and now is, when the dead shall hear the voice of the Son of God;¹ and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;²

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.⁴

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.⁶

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.⁶

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.⁶

35 He was a burning and a shining light: and ye were willing, for a season to rejoice in his light.

36 But I have greater witness than that of John: for the works of nature. In the graves; the physically dead.

30. Of mine own self. This great act of judging is not apart from the will and appointment of my Father, but will be as I hear — i.e. receive — from him, and therefore will be just because of the eternal unity of will between me and my Father. Note ver. 19.

31. Christ next proceeds to speak of the evidence that his statements are true, and should be received by those whom he addressed. — My witness. This is an accepted truth always; a man's testimony in his own case is not to be received. Deut. 17:6; Prov. 27:2.

32. Another; the Father. Ver. 36; ch. 8:18. — I know; a strong form of affirmation.

33. The truth; viz., concerning me.

34. Testimony; literally, the testimony; i.e. that which is decisive. — That ye. The pronouns in this verse are emphatic. I need not his testimony; and yet I allude to it because he is an authority with you.

35. Burning. The original beautifully indicates the difference between THE LIGHT (ch. 1:9), as a luminary or
which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honor from men.\(^1\)

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?\(^9\)

45 Do not think that I will accuse you to the Father: there is one that accuseth you, \textit{even} Moses, in whom ye trust.\(^10\)

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?\(^11\)

\(^1\) Ch. 17:4. \(^2\) Ch. 10:25; 15:24; Acts 2:22. \(^3\) Ex. 33:23; Deut. 4:15. \(^4\) John 2:14. \(^5\) Isa. 8:20; 34:16; 2 Tim. 3:16. \(^6\) Ch. 3:19.

sun shining by its own radiance, and the light, as a lamp kindled—literally lighted—from another flame, and sending forth a borrowed ray. —\textit{For a season}; literally, for an hour. John was now in prison or dead, yet we have no intimation that the masses among whom he had been so popular while he was “the fashion” cared in the least for it.

36. \textit{That I do}; that I am now doing; referring to his miracles, and especially to the giving of spiritual life. Ver. 25.

37. \textit{The Father himself}; in his word. Ver. 39. —\textit{His voice}; not by audible speech or visible appearance as your fathers did at Sinai, nor by the inward witness which those who believe have in themselves (ch. 3:33; I Jno. 3:9, 10; 4:13), for you do not believe.

39. \textit{The Scriptures}. The Jews acknowledged these to be the word of God, and believed that in possessing them they should be saved. —\textit{Testify of me}. Note Luke 24:27; 1 Pet. 1:10, 11.

40. \textit{And ye will not}; \textit{and yet ye will not}.

41, 42. The connection of thought seems to be this: “I have said that

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1 Ch. 17:4. 2 Ch. 10:25; 15:24; Acts 2:22. 3 Ex. 33:23; Deut. 4:15. 4 John 2:14. 5 Isa. 8:20; 34:16; 2 Tim. 3:16. 6 Ch. 3:19.

God the Father is my witness. I do not seek the praise of men as you do (ver. 44); but you seek it because you do not love God.” Ch. 12:43.


45. \textit{Moses}. You profess to honor Moses, and accuse me of breaking his law. Ver. 18. Moses then shall be your judge.

46. \textit{Had ye believed}; had your professors fault been true and sincere.

47. \textit{Believe not}. The same carnality and blindness which keep you from a spiritual faith in him, keep you also from believing in me.

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**PRACTICAL THOUGHTS.**

3. How pitiable the condition of mankind in their natural state of sin! Incurable and painful disease afflicts both body and soul, and a certain fearful looking-for of “worse things” to come haunts the future. And yet how many refuse to receive spiritual healing from the only Physician that can save!
CHAPTER VI.

65. FEEDING THE FIVE THOUSAND.


AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.
2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

9. Obedience is indispensable to saving faith. At Christ’s command even the paralytic must attempt to walk; and the attempt will become the ability.
18. The Jews’ understanding of Christ’s claim to be equal with God, and his own vindication of that claim, are among the most convincing evidences of his divine nature and prerogatives.
23. It is not enough to honor Christ as a wise and good man sent from God, or even as the highest of all created beings; it is required of all men that they honor him even as they honor the Father,—with the worship and adoration that belong to God only.
36. Christ’s works—especially that greatest work of all, the giving of spiritual life to the dead (ver. 25)—still bear witness to him. The transformation wrought in souls by the power of the gospel is a standing attestation to its divine authority.
39. The inspiration of the Old Testament Scriptures rests on the express authority of Christ. Whoever were their writers, and whatever their history, they existed and were known as “the Scriptures” in his time, and were cited by him as prophetically testifying of him; and he commanded that they should be diligently studied as the source of instruction in spiritual things.
40. If it was the condemnation of the Jews, that, possessing the Old Testament, they did not receive Christ, much more are those to be condemned, who, having both the Old Testament and the New, refuse to accept him.
42. Unbelief is more a product of the heart than of the head. He who loves

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

God does not complain of the lack of evidence as to his truth.

43. Nothing is so credulous as unbelief. False Christs, with no credentials but their own assertions, are eagerly received by thousands, while the true Messiah, attested by prophecy and miracle, is rejected and crucified. In every age the grossest systems of error and imposture are held by those who declare themselves unable to believe in the gospel.

45. The word of God, which men profess to believe but yet refuse to obey, will be an irrefutable witness against them in the day of judgment.

CHAPTER VI.

SECTION 65. — I. After these things. John omits nearly a year of our Lord’s ministry in Galilee. See Chron. Harm., Sects. 35-62. — The events here related are probably given in order to introduce the discourse connected with them, it being the custom of this evangelist to record discourses more fully than events.

Went over. Jesus, probably at Capharnaum, had just heard of the death of John the Baptist and of Herod’s desire to see him (Matt. 14:13; Luke 9:9), and about the same time his own apostles had returned to him with an account of their labors. As usual, great multitudes of people gathered around him, so that he could have no rest, nor even time for necessary food. Mark 6:31. In these circumstances he determines to seek a brief retirement, both for his own sake, oppressed with the death of his friend, and for that of his apostles, wearied with their journey;
7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.  

8 One of his disciples, Andrew, Simon Peter’s brother, saith unto him,  

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?  

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.  

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.  

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.  

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.  

14 Then those men, when they way up the grassy slope. Ver. 10. Mark says he spent the greater part of the day there teaching and healing the sick.  

4. The passover. This is one of the important data for measuring the duration of our Lord’s ministry. It seems to have been the third passover in that period, and was the only one which he did not attend at Jerusalem. It is probably mentioned here to account for the great crowds who were now on their way to the capital.  

5. Come unto him; Greek, “coming,” implying constant accessions during all the time of his preaching. — Unto Philip; perhaps because he belonged to the neighboring city of Bethsaida. Ch. 1:44.  

6. To prove him; to see whether he had yet any adequate ideas of his Master’s power and resources.  

7. Pongnyworth; about $274. Luke 7:41. The other evangelists say that the twelve requested him to dismiss the crowds, that they might go into the villages and country about them and procure food and lodging for themselves. Perhaps Christ’s question to Philip had set them to considering the matter.  

10. The men; i.e. the people. The number of women and children now present was probably not great, or, according to oriental custom, they may not have sat down with the rest. Matt. 14:21. — Sat down; in companies of fifty. Luke.
had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.\(^1\)

66. **Jesus Walks on the Water.**


15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.\(^2\)

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea,

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1Gen. 49: 10. 2Ps. 107: 25.

13. **Baskets.** The Jews when traveling had each a basket for carrying their food, lest they should be polluted by eating anything unclean. The twelve baskets seem to be those which the apostles carried for this purpose.


SECTION 66. — 15. **Take him; i. e.** carry him off with them to Jerusalem. For the moment they were convinced that he must be the Messiah, and in their enthusiasm were ready to proclaim him such, according to their conceptions of what the Messiah was to be. In anticipation of this, Matthew and Mark relate that he constrained his disciples to embark in their boat for home, while he dismissed the people, after which he retired upon the mountain for prayer.

16. **Even.** The Jews reckoned two evenings; one “when the day began to wear away” (Luke 9: 12; Matt. 14: 15), the other called the “second evening” at twilight. This was the latter.

17. **Went over; rather, “were going** and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.\(^3\)

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

67. **Discourse in the Synagogue at Capernaum.**

Only in John.

22. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 Howbeit there came other boats from Tiberias nigh unto the place\(^4\) where they did eat bread,

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3 Isa. 43: 2. 4 Ver. 10.

over.” They seem to have been lingering along the shore, hoping somewhere to take in Jesus.

18. **Great wind;** probably from the N. or N. E. Their course was nearly N. W. See the Map, p. 27.

19. **Furlongs;** Gr. stadia. Note Luke 24: 13. The lake is from 40 to 45 furlongs wide. — See Jesus; in the fourth watch of the night (Matt.); i. e. from 3 to 6 o’clock, A. M. — Afraid; thinking him a spirit.

21. **Willingly;** no longer shrinking from him. — Immediately; probably with miraculous speed.

For other particulars of this miracle see Matthew and Mark.

SECTION 67. — 22. The people; who had been fed. It is not necessary to suppose that the whole five thousand are included. — Other side; the eastern side of the lake, where the miracle had been wrought. Ver. 1.

23. **Other boats.** Perhaps the boatmen of Tiberias, hearing that crowds had gone over to the eastern shore, fol-
after that the Lord had given thanks:

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 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. 1

27 Labor not for the meat which perisheth, 2 but for that meat which endureth unto everlasting life, 3 which the Son of man shall give unto you: for him hath God the Father sealed. 4

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work 6 of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign 7 showest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; 8 as it is written, He gave them bread from heaven to eat. 8

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread. 10

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; 11 and he that believeth on me shall never thirst. 12

36 But I said unto you, That ye also have seen me, and believe not.

1 Cor. 6:13. 2 Ch. 4:14. 3 Ver. 54, 58. 4 Ver. 51. 5 Isa. 42:1; ch. 8:18; Acts 2:22. 6 Jas. 1:25; 1 John 3:23.

1 Matt. 12:38; 16:11; ch. 2:18; 1 Cor. 1:22. 2 Ex. 16:15. 3 Neh. 9:15; Ps. 78:24. 4 Ch. 4:15. 5 Rev. 7:16. 6 Ch. 4:14.

since by his miracles. Ch. 5:36; 10:36, 37.

28. Works of God; works pleasing to God. Jer. 48:10. They understood him in a strictly legal sense, that acceptance with God was something they were to work out.

30. What sign; i. e. sign from heaven (note Matt. 16:1), like the manna, which was a proof to their fathers of Moses' divine commission. The word thou is emphatic in the original.

32. That bread; Gr. the bread. He (or rather God, by him) gave you manna, but it was food for the body, not the heavenly food which affords life and nourishment to the soul; that bread my Father now gives you.

35. Cometh to me; accepts and believes on me. Ch. 5:40.

36. Said unto you; perhaps refer-
37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.  
38 For I came down from heaven, not to do mine own will, but the will of him that sent me.  
39 And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.  
40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.  
41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.  
42 And they said, Is not this Jesus, the son of Joseph, whose father  

1 Isa. 1:8; 55:7; Matt. 11:28; Luke 23:43;  
1 Tim. 1:15; Rev. 22:17.  
2 Ps. 40:7; ch. 4:34; 5:30.  

ring to some remark not recorded. Or it may be that he alluded to his frequent accusation against the nation of unbelief. Ch. 5:38, 43, etc.  
37. Shall come. The connection of thought is, Notwithstanding you believe not, still my mission to the world shall not be defeated. God has given me a people (Ps. 22:30; Isa. 53:10–12; ch. 17:2, 9; Rom. 8:29; Eph. 1:10, 11), and they will all come to me. —Cast out; reject from my favor. The original is a double negative, expressing strong emphasis.  
38, 39. That sent me. In receiving him that comes to me, I am not only pleasing myself, but my Father; for that is his will also. —Raise it up; not merely raise the body, but restore the whole being, and establish it in glory and blessedness for ever. Note ch. 5:28, 29.  
40. Which seeth; in contrast with those mentioned ver. 36.  
42. Came down. They rightly inferred that he claimed to have come into the and mother we know? how is it then that he saith, I came down from heaven?  
43 Jesus therefore answered and said unto them, Murmur not among yourselves.  
44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.  
45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.  
46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.  
47 Verily, verily, I say unto you. He that believeth on me hath everlasting life.  
48 I am that bread of life.  

3 Matt. 18:14; ch. 10:28; 17:12; 18:19; 2 Tim. 2:19. 4 Ch. 3:15. 5 Ch. 11:25; 12:43.  

world in some extraordinary way, and yet they knew his father and mother.  
44. He does not explain the difficulty, but merely says that a divine power and teaching are necessary to bring men near to him. —Can come; the inability not lying in any adverse decree of God, nor any defect of their constitutional faculties, but in their own perverse will. Ch. 3:19; 5:40. They did not believe. Ver. 64, 65. —Draw him; i. e., as explained in the next verse, by teaching him; in other words, by the truth and the Spirit of God. 1 Pet. 1:22. “The opening the eyes of the blind by divine teaching.” Alford.  
45. The prophets. Isa. 54:13; Jer. 31:34; Mic. 4:2.  
46. Hath seen; added to guard them from misunderstanding him to mean by hearing and learning, a sensible personal communication from the Father. —Of God. Ch. 1:18; 7:29.  
47, 48. I say. Returning now to the occasion of their murmurs, he repeats the declaration of ver. 40, and adds,
49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.¹

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.²

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.³

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.⁴

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagoge, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?⁵

63 It is the Spirit that quickeneth. He was trained most scrupulously to avoid the eating of blood (Gen. 9:4; Lev. 3:17; 7:26; 17:14; Deut. 12:23), and the very strangeness of the language ought to have suggested to them that it was used in some peculiar sense.

56. Dwelleth in me; there is constituted a true spiritual union between him and me.

57. By the Father. Note ch. 5:26. — Live by me. Compare ch. 17:21-23. He shall have eternal life in union with me, as I in union with the Father.

58. This; i.e. such (as I have now described) is that bread, differing from the perishable manna which your fathers ate.

59. The synagoge. He probably had gone into the synagoge for greater convenience in addressing the multitudes of people.
eth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.\textsuperscript{1}

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you,\textsuperscript{2} that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.\textsuperscript{3}

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure that thou art that Christ, the Son of the living God.\textsuperscript{4}

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?\textsuperscript{4}

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

\textsuperscript{1} 2 Cor. 3:6. \textsuperscript{2} Ver. 44. \textsuperscript{3} Luke 9:62; Heb. 10:38; 1 Jno. 2:19.

\textsuperscript{4} Matt. 16:16; ch. 1:39; 11:27. \textsuperscript{4} Ch. 13: 27; 17:12.

one in heart and purpose with my great adversary, Satan. This declaration must have filled them with surprise and dismay, but he does not appear to have explained himself any further then.

\textbf{PRACTICAL THOUGHTS.}

2. It is in small no less than in great sacrifices that true benevolence is often manifested. Christ went across the lake with his disciples to obtain rest, but the crowds which hastened thither frustrated that purpose, and he cheerfully and uncomplainingly relinquished it to do them good.

14. If Christ, the Creator, is honored because of his extraordinary work in giving bread to men, much more should he be praised and worshiped for his daily and common beneficence in supplying the wants of all his creatures.

15. Many men readily engage in outward efforts to promote religion, who do not yield their hearts to the smallest of its spiritual requirements. To make Jesus king was easy; to hear his words was impossible.

29. The one comprehensive duty which God requires of all men is faith in his Son. This is the source of all acceptable service and all particular virtues.

37. The great designs of God in the redemption and salvation of his people are infallible. Not one who was em-
CHAPTER VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

83. FINAL DEPARTURE FROM GALILEE.


2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come; but your time is always ready.

7 The world can not hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

1 Mark 3: 21. 2 Ch. 34: 8: 20.

braced in them from eternity will fail of coming to Christ, and not one that comes will be rejected.

39. The whole being of God's people, body, soul, and spirit, embraced in his eternal gift to his Son, shall be restored from sin and death unto everlasting life.

51. The only satisfying good for the soul is to be found in Christ; without it are eternal want and woe.

57. Christians are one with the Father and Son in a living unity, making their life as secure and immortal as that of its infinite Source.

68. If there be mysteries and difficulties in Christianity, there are weightier ones everywhere else. It is a poor way to escape from such difficulties to depart from the Teacher who alone can solve them.

CHAPTER VII.

1. These things, viz. those recorded in the preceding chapter. — Jews; Judæa. — To kill him. Ch. 5: 16. Of the history of this part of Christ's ministry John omits all except the occurrences mentioned in ch. 6. See Chron. Harm., Sects. 35-62; 66-79.

Section 83. — 2. Tabernacles; the third of the great Jewish feasts, celebrating the completion of the harvest, and commemorating also, the wander-

ings of the Hebrews in the wilderness. It occurred on the 15th of the month Tisri, or October, and continued seven days. Exod. 23: 16; Lev. 23: 34-43; Num. 29: 12-38; Deut. 16: 13-17.

3. His brethren. Note Mark 6: 3. — Depart hence; probably from Capernaum. — Thy disciples; either those who were supposed to be there (ch. 4: 1), or such as might be gathered if Christ should go thither. The advice of his brethren seems to have been prompted by a friendly but altogether worldly policy. They could not deny the reality of his miracles, but his position and teachings were so unlike all their traditional notions of the Messiah that they could not admit his claims as such. Ver. 5. At all events, if he would make any progress in gaining a recognition he must leave that despised province and go up to the capital. Let him display his marvelous powers there and win to his side the priests and the rulers; he would then have no difficulty in procuring a reception throughout the nation. This advice in its general spirit accorded with that of Satan in the temptation (notes Matt. 4: 3-10), and in a worldly point of view was very plausible.

6. My time; i. e. to manifest myself. — Your time; you have always opportunity for promoting your worldly interests; the world is not your enemy as it is mine, and you have no special need of caution in what you do.
9 When he had said these words unto them, he abode still in Galilee.
10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

85. PUBLIC TEACHING IN THE TEMPLE.

Only in John.
11 Then the Jews sought him at the feast, and said, Where is he?
12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.
13 Howbeit, no man spake openly of him, for fear of the Jews.
14 Now about the midst of the feast, Jesus went up into the temple and taught.
15 And the Jews marveled, saying, How knoweth this man letters, having never learned?
16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.
17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?
20 The people answered and said, Thou hast a devil: who goeth about to kill thee?
21 Jesus answered and said unto

10. Went he also. This was neither a contradiction of his previous words nor a change of mind. It was simply carrying out his resolve not to go in a way to excite attention, with the crowds that usually followed him, but in a quiet and unobtrusive manner. This was Christ’s final departure from Galilee, six months before his crucifixion. See note Luke 9:51.

SECTION 85.—11. Sought him. It was now a year and a half since Christ’s last visit to Jerusalem and the healing of the impotent man at Bethesda. The animosity which had been kindled against him at that time, had, however, been kept alive by intelligence of his works in Galilee and the reports of the depudation which had been sent thither to observe him. Mark 7:1. As all the Jews were required by law to go to Jerusalem at this feast (Ex. 23:17), his enemies naturally expected his presence there, and laid their plans accordingly.
12. Some said; including probably

his own Galilean followers, and those whom his disciples had baptized in the Jordan. Ch. 4:1.
13. Spake openly; i.e. in his favor.
The Jews; meaning here and elsewhere, when distinguished from the masses, the leaders or rulers.
15. Learned; having never been a pupil of any of their rabbis. Compare Acts 22:3.
17. Will do; if his will is to do God’s will, that singleness of desire will give him discernment of the truth.
19. Keepeth; this qualification for correct judging you do not possess, as is proved by the fact that none of you obey God’s will as communicated by Moses. Hence you are no proper judges of my teaching; on the contrary, you are planning to take my life. Ch. 5:16.
20. A devil; rather, a demon. Note Mark 5:2. Perhaps the common peo-
them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision, not because it is of Moses, but of the fathers; and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit, we know this man, whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When stored to perfect and entire health on that day?

25. Of Jerusalem. The residents of the city probably knew better than the multitude at large the intentions of their rulers. Note ver. 20.

26. The very Christ. It surprised them that they did not proceed to arrest him; and the inquiry arises in their minds if it be possible that the rulers themselves have become assured of his Messiahsip.

27. We know. However it might be with the rulers, they knew that Jesus was from Nazareth, and the son of a carpenter; but none knew the origin of the Messiah. This could hardly refer to the place of his nativity, for that was Bethlehem (Matt. 2:5); but was probably an allusion to his ancestry, or "generation" (Isa. 53:8), or perhaps to the supposed suddenness of his coming. Mal. 3:1.

28. Cried Jesus; proclaiming aloud what he perceived they had been saying among themselves. It is true you know my earthly history; and yet I have not come on any personal errand of my own, but have been sent by One who is Truth itself, whom ye do not know.
Christ cometh, will he do more miracles than these which this man hath done?

32. The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.¹

34. Ye shall seek me, and shall not find me: and where I am, thither ye can not come.²

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36. What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye can not come?³

37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.⁴

38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.⁵

39. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

¹Ch. 13:33; 16:5. ²Hos. 5:6; ch. 8:21. ³Isa. 55:2; Rev. 22:17.

32. To take him; fearing that he was acquiring a dangerous popularity. This of course was done by the authority of the Sanhedrim. Note Matt. 26:3.

33. A little while. It was about six months from that time to the passover when Jesus was crucified.


35. Whither. They did not understand him as speaking of his death, but supposed he meant to withdraw from their reach.—The dispersed; i.e. the Jews who were scattered in Gentile countries. Isa. 11:12; Jas. 1:1; 1 Pet. 1:1.

37. The last day. The feast properly continued seven days, and on the eighth there was a "holy convocation" (Lev. 23:36), which was observed with great pomp and solemnity. On each of the seven days a priest brought water in a golden vessel from the fountain of Siloam, accompanied by a jubilant procession, and standing upon the altar poured it out, together with wine, while the people, waving palm-branches, sang the "Hallel." Ps. 113-118. This was in commemoration of the miraculous supply of water at the rock, Meribah (Ex. 17:6); or, as some think, an allusion to Isa. 12:3; both which, however, were symbolical of spiritual blessings under the reign of the Messiah. 1 Cor. 10:4. It was with reference to this custom that Jesus cried, "If any man thirst let him come unto me and drink," the me being doubtless emphatic.

38. Out of his belly. This precise expression is not found in the Old Testament. The reference probably is to Ezek. 47:1-12; Zech. 14:8. The living streams denoted the gifts of the Spirit in the Messiah's day, and are applied by our Saviour not only to the church at large, but to believers individually, each of whom is a temple of God. Ch. 14:17; Rom. 8:11; 1 Cor. 3:16, 17; 6:19. Those blessings of the Spirit are from within him, and flow forth to refresh and save the world.

39. Not yet given; i.e. not publicly and abundantly, as on the day of Pentecost after Christ's ascension. This is not a denial that his disciples had been truly renewed by the Spirit.

40. The Prophet. Deut. 18:15.
42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?  
43 So there was a division among the people because of him.  
44 And some of them would have taken him; but no man laid hands on him.  
45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?  
46 The officers answered, Never man spake like this man.  
47 Then answered them the Pharisees, Are ye also deceived?  

1 Ps. 132:11; Jer. 23:5. 2 Sam. 16:1, 4; Mic. 5:2.  

48 Have any of the rulers, or of the Pharisees, believed on him?  
49 But this people who knoweth not the law are cursed.  
50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them),  
51 Doth our law judge any man before it hear him, and know what he doeth?  
52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.  
53 And every man went unto his own house.  

1 Luke 4:22. 2 Jfr. 5:4, 5; 1 Cor. 1:26. 3 Ch. 3:2.  

PRACTICAL THOUGHTS.  

3, 4. Worldly wisdom is incompetent to advise in spiritual affairs.  
5. Outward advantages of birth and relationship can not give saving faith. Years of the most intimate social intercourse with the only perfect brother who ever blessed a family, found his relatives still unbelievers.  
6. It is often no less important that the right time should be selected for action, than that the right thing should be done.  
17. An obedient heart is the best discerner of truth. "In order to love human objects one must know them; in order to know those which are divine, one must love them." Pascal.  
24. True estimates of things can be reached only by looking at their essential principles, not their outward appearance.  
28. It is because worldly men know not God that they mistake so many fundamental truths of his kingdom.  
34. The declaration of Christ to the Jews holds true to this day. They are still seeking their Messiah, and still unable to find him. So will it be with all who here refuse to accept him; they will one day seek a Saviour in vain, and where he is thither they can not come.
CHAPTER VIII.

98. THE WOMAN TAKEN IN ADULTERY.

Only in John.

Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

duced many of the people to remain to hear him further. — Sat down; the usual attitude of teaching. Matt. 5:1; 26:55; Luke 5:3.

3. The midst; evidently thinking that Jesus would certainly fall into the snare they had laid, and desirous that his discomfort might be as public as possible.

5. Stoned. Compare Lev. 20:10 with Deut. 22:21-24. — What sayest thou? thou is emphatic. The favor of a portion of the people (ch. 7:41, 43) was apparently the reason why the authorities could not execute their designs against Jesus. If they could alienate this, their way would be clear. For this purpose they ask him what they shall do with this woman. If he says, Execute the law, he will seem to annul all he has before said of their literal interpretations, and incur odium for his severity, besides exposing himself to be arraigned before the Roman governor for assuming authority now denied to the Jews. If he shall decide against the law, they can then bring him before the Sanhedrim for opposing himself to Moses.

6. Wrote. It is not stated what he wrote, or whether indeed it was anything in particular. It was probably an act designed to intimate to them that he was otherwise occupied, and did not intend to be drawn into any dispute. "Jesus expresses in this way that he is giving no heed to the question. And wherefore? Probably on the same ground as in Luke 12:14, because he is not willing to interfere in decisions on civil law." Tholuck.

—As though he heard them not.

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7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

87. CONTINUED TEACHING IN THE TEMPLE.

Only in John.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye can not tell whence I come, and whither I go.

SECTION 87. — 12. Then spake; con-
15 Ye judge after the flesh; I judge no man.
16 And yet if I judge, my judgment is true: 1 for I am not alone, but I and the Father that sent me. 2
17 It is also written in your law, that the testimony of two men is true.
18 I am one that bear witness of myself, and the Father that sent me, beareth witness of me. 4
19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: 4 if ye had known me, ye should have known my Father also. 4
20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me; and shall die in your sins: 8 whither I go, ye can not come. 9
22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye can not come.
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 10
25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.
26 I have many things to say and do not sit in judgment upon any one; yet if I were to do so my judgment would be according to truth, because I always act in concurrence with my Father. —It does not imply that he will never be their Judge (Matt. 25:31-46), but only that he has not yet assumed that function. Note ver. 11.

17. Your law. Deut. 19:15. He now proceeds to answer more directly their allegation (ver. 13) that his pretensions were unsupported by proper evidence.
18. Beareth witness. Ch. 5:36, 37.
19. Where is. They can hardly have supposed he meant any earthly father, and the question was undoubtedly spoken in scorn.
20. The treasury; i.e. in the court of the women, where the thirteen brazen receiving boxes were placed. Note Mark 12:41.
21. Said Jesus again. This seems to mark the beginning of a third discourse; but it probably followed the preceding without any considerable interval between them. —Die in your sins; i.e. impenitent and unforgiven. The expression "shall die" must not be understood as an absolute decree of reprobation; it is simply the future tense of the verb, meaning "ye will die." —Can not; because it is impossible for anything sinful to enter there. Ps. 15; Rev. 21:27.
22. Kill himself. The Jews held that suicides were doomed to the deepest damnation. Josephus, War, iii. 8, 5.
23, 24. Ye are. They sneeringly hinted that by going where they could not come he must be going to perdition. He replies that their spirit and acts show that they are of perdition. "You can not come where I am going. I shall go to my home in the world above; you to yours in the world below."
24. That I am he; i.e. the Son of God. "Unless you believe in me as your Messiah and Saviour, you shall perish."
25. From the beginning. This expression in the original is more exactly, essentially, i.e. in very truth. "I am in very truth that which I am saying unto you." As God, when asked his name at the burning bush, replied, "I am that I AM," so the Son of God, when asked who he is, answered, "I am indeed that which I SPEAK;" in other words, "I am the Logos, the Divine Word, the revealer of God and his truth."
to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye con-

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever; but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

especially by his solemn declaration that if they believed not they should die in their sins. Ver. 22.

31. **Continue in my word**; i. e. obedient and faithful.

32. **Free**; from fear, and bondage, and sin; alluding to their expectation of deliverance by the Messiah from the Roman yoke. Ye shall indeed be made free; but it shall be a spiritual, not national, deliverance.

33. **In bondage**. The implication that they might not be true disciples seems to have offended them, and the remark as to their being made free, which they took as referring to their subjection to Rome, added to their irritation. They pettishly reply that they never were in bondage, contradicting or ignoring the well known facts of their national history.

34. **Servant**; Gr. slave. He proceeds to show them that it is spiritual, not temporal, bondage of which he speaks.

35, 36. **Abideth not**. They had called themselves Abraham’s seed. But Abraham had two kinds of seed, the one by the bond-woman, the other by the free; the latter only was the heir of the promi-
38 I speak that which I have seen with my Father; and ye do that which ye have seen with your father.  
39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham.  
40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.  
41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.  
42 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.  
43 Why do ye not understand my speech? even because ye can not hear my word.  

44 Ye are of your father the devil, and the lusts 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 it.  
45 And because I tell you the truth, ye believe me not.  
46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?  
47 He that is of God, heareth God’s words: ye therefore hear them not, because ye are not of God.  
48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?  
49 Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me.  
50 And I seek not mine own to do. Their whole difficulty in hearing and believing him lay in their perverse will.—A murderer; i.e. the instigator of the first murder. 1 Jno. 3:12.—Abode not; rather, abides not; i.e. "his status is not in the truth." Alford. The reference is not so much to his fall as to his present attitude, although this is the consequence of that.—Father of it; i.e. of lying or falsehood; or, possibly, of him, i.e. the liar.  
46. Convinesth; i.e. convicted; who can allege anything against me, to disprove my testimony or impeach my veracity?  
48. Samaritan; a term of reproach, implying that he was an enemy to the Jewish faith. They may also have heard of his preaching and making disciples at Samaria. Ch. 4.—A devil; a demon.  
49. Dishonor me; and therefore my Father who sent me. Ch. 5:23.
glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God.

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

PRACTICAL THOUGHTS.

9. The most clamorous accusers of others are often equally guilty themselves. Could the decisions of conscience be made public, the relative standing of men would be very different from what it now is.

11. The gentleness of Christ is in the widest contrast with the censoriousness of men, yet is itself the most expressive condemnation of sin.

13. The broken and disconnected aspect of this discourse is greatly due to the angry interruptions of Christ's hearers. It was one of the most striking exhibitions of the opposition of the natural heart to the truth.

14. The magnitude and boldness of Christ's claims are proof of his divinity. He asserts his infallible knowledge, both of himself and God (14, 55); his essential truth (14, 45); his unity with the Father (16, 18, 28, 38, 42); his heavenly origin (14, 23, 42); his perfect sinlessness (29, 40); and his eternal preexistence. 42, 58. No mere man could put forth such pretensions without insufferable presumption.
CHAPTER IX.

92. Healing of the Man born Blind.

Only in John.

AND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.\(^1\)

4 I must work the works of him that sent me, while it is day: \(^4\) the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,\(^8\)

7 And said unto him, Go, wash in the pool of Siloam,\(^4\) (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.\(^2\)

8 The neighbors therefore, and

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\(^1\) Ch. 11:4. \(^2\) Ch. 4:34; 5:19, etc.

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20. No scheme of wickedness can be consummated until the arrival of the time which God has been pleased to assign for it; and none, therefore, without his foresight and preparation for it, that it may be curtailed, defeated, or overruled for his own glory.

21. No language could more forcibly assert the fact or the eternity of future punishment than this. To die in sin, is to die impenitent and unforgiven; to be unable to come where Christ is, is to be forever excluded from his presence.

33. The greatest slaves of sin are the most unable to conceive what true freedom is.

44. The devil is not a mere figure of speech, or a personification of the abstract principle of evil. Christ speaks of him as a person, in contrast with the Father, and as possessing all personal qualities.

50. God guards the honor of his Son. Men may revile and crucify, but the hour of retribution is sure to follow.

57. This entire discourse is a striking exhibition of the inability of worldly men to comprehend spiritual truth; an inability not resulting from any defect in their natural powers, but from the blinding and hardening influence of a depraved heart. So far from excusing their unbelief, it was itself that which made it specially culpable.

SECTION 92. — 1. Jesus, after escaping from his opponents, probably retired a short time from Jerusalem. He is present, however, at the feast of Dedication (ch. 10:22), about two months afterward, and the discourse then given by him seems to have been directly connected with this healing of the blind man. It is inferred, therefore, that this event occurred just before that feast.

2. Who did sin. The Jews regarded every bodily infirmity as a punishment for sin. Mark 2:5. — This man; did he sin before he was born? — His parents; referring to Ex. 20:5.

3. Neither; the blindness is not the consequence of the sin of either. — The works of God; the benevolent purposes of discipline.

4. Must work; I must do these miracles, and so “manifest” the works of God. — Is day; i.e. while I, who am the Light of the world (ch. 1:9; 8:12), remain in the world. I must be diligent in my appointed service.

7. Siloam. This is a reservoir of water in the deep valley south-east of Jerusalem, 53 feet long, 18 broad, and 19 deep; having at present three or four feet depth of water, which is supplied by a subterranean channel from the Fountain of the Virgin, 1200 feet north of it. Note ch. 5:2. The meaning of the
they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles?

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

9. Like him; his look and manner were so changed that they were in doubt as to his identity.

13. The Pharisees; perhaps "the court presiding over the synagogue, or one of the lesser local courts of the Sanhedrim." Alford. This was done because they doubted what to think of such a thing being done on the Sabbath.

16. Keepeth not. The making of the clay and applying it to the eyes was probably the precise act which they regarded as unlawful. — Others said; perhaps such men as Nicodemus, Joseph of Arimathea, and Gamaliel.

17. That he hath opened. This is but one question: What do you think of him, seeing he hath opened your eyes? — A prophet; i. e. one with a divine commission and clothed with supernatural powers to enforce it. He did not probably think his benefactor was the Messiah.

19. Your son, who. This is in substance two questions: Is this your son? Do you affirm that he was born blind?
20 His parents answered them and said, We know that this is our son, and that he was born blind:
21 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 shall speak for himself.
22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.
23 Therefore said his parents, He is of age; ask him.
24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.
25 He answered and said, Whether he be a sinner or not, I know not: one thing I know, that, whereas I was blind, now I see.
26 Then said they to him again, What did he to thee? how opened he thine eyes?
27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.
29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.
30 The man answered and said unto them, Why, herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.
31 Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth.
32 Since the world began was it not heard that any man opened the eyes of one that was born blind.
33 If this man were not of God, he could do nothing.
34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
36 He answered and said, Who is he, Lord, that I might believe on him?

22. Out of the synagogue. There were different degrees of excommunication: the first excluded a man thirty days from the synagogue, with a more or less rigid separation from his family, according to the aggravation of the offense; the last was a final cutting off from the fellowship of God's people, and a decree of perpetual non-intercourse with society.

26. Said they again; hoping to find some contradiction of his former story, or discover some new circumstance which they can torture into a crime.
27. Will ye; spoken ironically: Are you trying to become his disciples?
31. Heareth not sinners. He shrewdly quotes the sentiment they had themselves just advanced (ver. 24), that Jesus was a sinner, and therefore incapable of doing a miracle.
34. The man's reasoning was too sensible to be refuted, and they could
37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
38 And he said, Lord, I believe. And he worshiped him.  
39 And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see might be made blind.
40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

1 Matt. 14:33. 2 Chap. 5:22, 27; 12:47. 3 Rom. 2:19; Rev. 3:17. 4 Ch. 15:22, 24.

answer only by reviling and excommunication. — Altogether; both body and soul. — Born in sins; because born blind. — Thou—us; strongly emphatic.  
35. Found him; implying that he sought him, doubtless that he might give him his sympathy and instruction.  
37. Seen him; alluding to the miraculous gift of sight which he had received. "Thou hast seen him with thine own eyes."
39. Jesus said. This is our Lord’s reflection on the whole preceding transaction. — For judgment; to reveal every man’s spiritual state. — See not; the ignorant. 1 Pet. 2:9. — See; those who profess to see; the spiritual guides and teachers of the nation. — Made blind; become more and more confirmed in their willful blindness. Compare Matt. 13:11-15.

41. If ye were blind; literally and really.

PRACTICAL THOUGHTS.

2. The habit of reasoning from the afflictions of men that they are peculiarly wicked, is both unwarranted and cruel. It was the error of Job’s friends, and results from the fundamental mistake of supposing this to be a world of retribution.
4. Christ left us an example of diligence in the work of life. We are to work while our day lasts, for the night soon cometh.

22. The coercion of opinions by pains

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.  
2 But he that entereth in by the door, is the shepherd of the sheep.  
3 To him the porter openeth; and penalties is the resort of tyrants who have no confidence in the self-protecting power of truth.  
30. The reasonings of plain common sense are often sufficient to confound all the sophistries and perversions of the enemies of the truth.  
35. Jesus affords his sympathy to all who suffer for his sake, and manifests himself to them as he does not to the world.

CHAPTER X.

The remarks of Christ in connection with the preceding miracle are here continued. He takes the occasion to show the difference between true and false shepherds. The Pharisees professed to be teachers of the people, but they were blind guides and plunderers. He alone is the good Shepherd. Compare Jer. 23:1-4; Ezek. 34; Zech. 11:4-17.

1. The door; Christ himself. Ver. 7. — The sheepfold; literally, an enclosure for the shelter and protection of the sheep, — here the church, or body of Christ’s people. — Other way; who does not, as well as the sheep, enter by Christ. They whose object is to steal the sheep, break in, or climb over.

2. The shepherd; literally, a shepherd; a teacher, and feeder of the flock in Christ’s name. “The terms in this first part [of the discourse] are general, and apply to all leaders of God’s people.” Alford. The object is to describe a true and faithful pastor in contrast
and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers; but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

1 Ezek. 34:11; Rom. 8:30. 2 Song Sol. 2:8; 5:2.

3 The porter; the doorkeeper. Largefolds have not only a shepherd, but a fold-keeper, to guard the door and assist in keeping the inclosure safe. Perhaps an exact spiritual correspondence is not to be sought for this particular of the comparison; or it may be interpreted of the Holy Spirit, who opens the door for the shepherds. Acts 14:27; 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3. — His own sheep; those of his particular charge amid the surrounding flocks. Several flocks used to pass the night in a single fold.

4, 5. These particulars are taken from the actual incidents of a shepherd’s office, and are beautifully descriptive of the way in which a faithful pastor guides and feeds his flock. Says Dr. Thomson, “Some sheep always keep near the shepherd and are his special favorites. Each of them has a name to which it answers joyfully, and the kind shepherd is ever distributing to such, choice portions which he gathers for that purpose.” — Land and Book, 1. 302.

6 Parable; more strictly an allegory. A parable is properly a narrative. The Pharisees, in their proud self-esteem, did not perceive what it was that he meant to teach by it.

7 The door. Both sheep and shepherds must enter the same way, — by faith in Christ. What follows is a rep-

8 2 Tim. 3:5; Rev. 2:2. 4 Eph. 2:18. 8 1 Tim. 1:10; Rev. 2:10.

etition and explanation of his preceding words.

8. Before me. The precise import of this expression is not quite clear. Certainly it does not refer to the great teachers of the earlier church, as Abraham, Moses, etc., who had entered by faith. Ch. 8:56; Heb. 11:13. The connection shows that false teachers like the Pharisees are intended. Probably the expression is elliptical. “All that ever came before me, assuming the Messiah’s character, or setting up for a despotic authority in the church, and teaching other methods of salvation.” Doddridge.

— The sheep; i. e. the true sheep; the real people of God do not go after falsehood.

9. Go in and out; not into and out of the church, or a state of grace; but he shall be at home in the fold, with freedom and security in going to the pasture and returning for rest. He can have this only through Christ, — by adhering to him and obeying his instructions.

10. Christ here changes the figure, or rather the part which he assigns to himself under it. He has been the door; henceforth he is the Shepherd himself. The aim of false shepherds is to plunder and destroy; his, to give care and nourishment, — abundant and eternal life.

11. Good shepherd; not merely a good shepherd, like others mentioned (ver. 2), but distinctively and by eminence
11 I am the good shepherd: the good shepherd giveth his life for the sheep.
12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.
13 The hireling fleeth, because he is a hireling, and careth not for the sheep.
14 I am the good shepherd, and know my sheep, and am known of mine.
15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.
16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.
20 And many of them said, He hath a devil, and is mad; why hear ye him?
21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

93. Jesus at the Feast of Dedication.

Only in John.
22 And it was at Jerusalem the feast of the dedication, and it was winter.
23 And Jesus walked in the temple in Solomon's porch.
24 Then came the Jews round about him, and said unto him, How didst thou get this wisdom?

thing imposed upon me, but having freely offered myself to this sacrifice, it has pleased the Father to accept and ordain it as the way of salvation for man.

19–21. These words show the discourse to have been directly connected with the preceding chapter.

SECTION 93. — 22. Dedication. This feast was instituted to commemorate the purification of the temple by Judas Mac-cabæus from the profanations of Antiochus Epiphanes, B. C. 167. 1 Macc. 4: 52–59. It began on the 25th of the month Chislev, nearly corresponding to December 15th, and was celebrated eight days, with ceremonies resembling those of the feast of tabernacles.

23. Solomon's porch. This was a covered portico or gallery on the east side of the temple area, which was supposed
long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:
28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I showed you from

my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture can not be broken;

36 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?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.

manifestation as the Son of God. Ch. 2:11; 17:6; 1 Tim. 3:16; 1 Jno. 1:2; 3:8.

34. Your law. Ps. 82:1, 6; Ex. 22:28.

35. The word of God came; to whom his commission came as judges. It was only in their official character that they were called gods. The original idea seems to be that men who exercised these delegated functions, which properly belonged to God alone, became in a sense one with him, officially one; and hence it was no blasphemy for him, who had received a yet higher commission, to call himself the Son of God. Compare Ps. 2:6, 7. —And the Scripture. This is a parenthetical remark, meaning "this Scripture can not be explained away."

36. Sanctified; consecrated to a sacred office. Note ch. 17:19.

38. Know and believe. The Greek words are the same, differing only in tense; the one denoting a momentary act, the other an abiding state. "Thou
Therefore they sought again to take him; but he escaped out of their hand,

And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true.¹

And many believed on him there.

¹ Matt. 3: 11, 12; ch. 3: 30-36.

ye may come to the knowledge (i.e. learn) and (continue to) know." — In me. Ch. 14: 10.

41. No miracle; therefore was not so great a person as Jesus. But they believed in John; consequently they had stronger reason for believing in Christ.

PRAC TICAL THOUGHTS.

1. Christ will recognize none as his shepherds who are not both personally and officially in spiritual union with him. They must feed the flock in Christ's name, with the food which he gives, and to promote his glory; otherwise he will reject them as thieves and robbers.

3. It is to faithful shepherds only that the Holy Spirit will grant success, opening the fold, and gathering souls to everlasting life.

4. The true pastor must go before his flock in all Christian experience and service, holding up to them an example that shall illustrate and enforce the words which he speaks.²

5. The true sheep will not go after false teachers; they neither recognize their voice nor love their doctrine.

12. The shepherds and the flocks alike belong to Christ. His interest in them is not mercenary nor selfish, but the love of one who has freely laid down his life for their sake. There is no other tie in the universe so tender, so sacred, so unchangeable as this.

14, 15. Christ knows all his flock, even the poorest and weakest. Not one will ever be overlooked, neglected, or forgotten by him.

CHAP TER XI.

94. THE RAISING OF LAZARUS.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.³

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)


18. The voluntariness of Christ's death was essential to it as an atonement for sin, and renders it the most powerful example to his people of self-denial and sacrifice for his sake.

27. The one characteristic which distinguishes Christ's sheep from all others is that they follow him. They are not driven nor dragged in the way, but are constrained by the attractions of his love.

28, 29. The believer's security of salvation is in the fact that he is kept by the hand that is stronger than all. Not one sheep was ever lost out of Christ's flock, nor ever will be. The saints' perseverance is but the consequence of the saints' preservation.

33. The divinity of Christ is asserted by him, not as a matter of doctrinal speculation, but of comfort and hope to his people. It is best defended by being shown to be such in their daily experience.

CHAP TER XI.

SECTION 94. — 1. Lazarus; a contracted Greek form of Eleazar. — Bethany; "the house of dates;" a village on the eastern slope of the Mount of Olives, about one mile and three-fourths from Jerusalem. It is now called, with evident reference to this miracle, El Asiriyach. — The town of. This is probably added to distinguish it from the other Bethany (Bethabara), mentioned ch. 1: 28.

2. That Mary. See Matt. 26: 6; Mark 14: 3; ch. 12: 2.

3. Sent unto him; into Peræa, whither he had retired. Ch. 10: 40.
3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto

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1 Ch. 9:3. 2 Ch. 10:40. 3 Ch. 10:31. 4 Ch. 9:4.

4. Unto death; i.e. as its ultimate result. It is not certain whether this was the message sent back to the sisters, or only a remark addressed to the disciples.

6. He abode. "Had he arrived while Lazarus was yet sick, he might have found it impossible, in the bosom of the family he loved, to resist the entreaty to restore him to health. His special reason for delay then was his design of glorifying himself by raising Lazarus, and of revealing the glory of God, at the same time with the disciplinary aim of testing and thus perfecting the faith of the sisters," Tholuck.

9. In the day. The meaning is, "I have an appointed season for my work during which I may walk safely, as a man walks securely in the light of day, fearing to stumble only when his day is past and darkness covers the earth."

10. But if a man walk in the night, he stumbleth, because there is no light in him.

11. These things said he: and after that saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12. Then said his disciples, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14. Then said Jesus unto them plainly, Lazarus is dead.

15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17. Then when Jesus came, he found that he had lain in the grave four days already.

18. Now Bethany was nigh unto

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8 Ch. 12:35. 6 Deut. 31:16; Dan. 12:2; Matt. 9:24; Acts 7:60; 1 Cor. 15:18, 51.
Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.  
20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.  
22 But I know that even now, whatsoever thou wilt ask of God, God will give it thee.  
23 Jesus saith unto her, Thy brother shall rise again.  
24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.  
25 Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.  
26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?  
27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.  
29 As soon as she heard that, she arose quickly, and came unto him.  
30 Now Jesus was not yet come into the town, but was in that place where Martha met him.  
31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.  
32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.  
33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,  
34 And said, Where have ye laid

ney (about 25 miles) would make the four. Such statements of time are almost always inclusive, covering both the day from and the day to that specified in the reckoning.

18. Furlongs. Note Luke 24:13. This is mentioned as a reason why their friends came from the city.

19. The Jews. This is one of several facts indicating that the family was one of considerable wealth and social rank.

20. Sat still; perhaps, in her habit of seclusion, not having heard of his approach as soon as her more active sister. Contrast her conduct, ver. 29.

22. God will give it. This language shows how far Martha yet was from a full comprehension of the true character of Christ.

25. The resurrection. It is by my power that the dead are raised, and life, spiritual and physical, is bestowed. — Though he were dead; a general statement, but with a tacit particular reference to Lazarus.


28. Secretly; that the interview with their Master might be confidential, and also to avoid the knowledge of the Jews who were with her, and who might report him to the authorities. Ver. 46.

31. Followed her; thus becoming
him? They said unto him, Lord, come and see.

35 Jesus wept.  
36 Then said the Jews, Behold how he loved him!  
37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?  
38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.  
39 Jesus said, Take ye away the stone.  
40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?  

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.  
42 And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me.  
43 And when he thus had spoken, he cried with a loud voice, Lazarus; come forth.  
44 And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin.  

45 Then many of the Jews which came to Mary, and had seen the bodies were laid. The entrance was defended from animals by a large stone.

39. Take ye. The corpse had not been embalmed, but wrapped in fine linen. Ver. 44. Martha, with sisterly delicacy, fearing lest Christ should expose the offensiveness of corruption, the evidences of which were apparent, dissuaded him from entering. Her faith was already wavering.—Four days. Note ver. 17.

41. Thou hast heard me. In the plan of redemption, Christ exercised the power which he received from the Father, so that the unity of the Father and the Son might be made manifest. In accordance with this divine arrangement that power was sought by Christ in prayer, his prayers being always heard, because in him the Father was well pleased. This union he now desired to exhibit to the company then present, and hence this public prayer of thanksgiving. Trench suggests, also, that he would show the people that he wrought by power from God, not by necromancy or any occult art.

44. Bound hand and foot; after the manner of the East. Ch. 19:40. Pos-
things which Jesus did, believed on him.¹

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

86. Caiaphas' Counsel Against Jesus.

Only in John.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we ² for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation.

49 And one of them, named Caiaphas,¹ being the high priest that same year, said unto them, Ye know nothing at all,

50 "Nor consider that it is expedient for us, that one man should die for the people,⁸ and that the whole nation perish not.


sibly the swathings were not so close as absolutely to forbid all motion. The command to the bystanders to loose him would afford them tangible evidence of the reality of the miracle. Not even an inspired pen undertakes to describe the meeting of the restored brother and his sisters.

SECTION 95. — 47. A council; i.e. a session of the Sanhedrim. — Many miracles. They do not attempt to deny the fact or the reality of this miracle, and of many others. How amazing, then, their perversity, that instead of accepting the only logical consequence and receiving him as their Messiah, they should forthwith lay their plans for putting him to death!

48. All men will believe; and therefore make him king, which would bring upon them the vengeance of Rome. It is doubtful whether this was so much a real apprehension of their own as a pre-

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only,⁴ but that also he should gather together in one the children of God that were scattered abroad.⁶

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews;⁴ but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

113. Jesus Sought at Jerusalem.

Only in John.

55 And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves.

¹ Isa. 49:6; Rom. 3:29; 1 Jno. 2:2. ⁴ Ch. 10:16; Eph. 2:14-17. ⁵ Ch. 7:1; 18:20.

tense by which they would terrify the people and deter them from following Jesus.

49. Caiaphas. Notes Luke 3:2; ch. 18:13. — Know nothing; a petulant reproach that they should stop to discuss the matter at all when their true course was so obvious. Better put Jesus to death at once than have the nation die.

51. Of himself? i.e. not merely of himself, but under the impulse of the Holy Spirit, who constrained him, like Balaam, to utter a prophecy transcending his own purpose or understanding.


54. Wilderness; i.e. of Judæa. Matt. 3:1. — Ephraim; a town about 20 miles N. E. of Jerusalem. 2 Chron. 13:19. The present village has about 350 inhabitants, and is called Tziv'keh.
CHAPS. XI., XII.

John.

Verses 56—2.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 1

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

8 Ex. 23: 17; 34: 23; Deut. 16: 16.

SECTION 113. — 55. Passover; the fourth and last during Christ’s ministry. — To purify; i. e. to perform the rites prescribed for their ceremonial cleansing. Num. 9: 10; 2 Chron. 30: 17; Acts 21: 24.

56. Think—come. Here are properly two questions: What is your opinion? Do you think that he will not come to the feast?

57. Now; showing the reason for the inquiries just mentioned. They feared that the order from the authorities might deter him from attending the festival. — Take him; i. e. privately, so as not to excite a tumult.

PRACTICAL THOUGHTS.

3. Jesus is the friend to whom we should resort in the time of trouble. Our sick ones are dear to him, and he can give them back to us restored to health, or, if his glory is to be promoted by their removal, he can give us those consolations which shall turn our mourning into joy and thanksgiving.

5. Happy is that family whom Jesus loves, and with whom he delights to dwell.

6. Delays in answering our requests are no evidence that they have not been heard, or that they will not be granted. Time and manner are among those conditions of a gift which make it a blessing or an evil, and which, like the gift itself, we should refer in humble confidence to the Giver.

9. Life, though short, is sufficient for all that God has given us to do. “Man is immortal till his work is done.”

25. The words of assurance addressed to Martha were spoken for the comfort of all sorrowing disciples to the end of time. There is no death to the believer; he sleeps in Jesus. 1 Thess. 4: 14.

35. The tears of our Lord evinced his tender sympathy with the grief of his friends. Though purposing to restore their brother, he is moved with the expressions of their sorrow, and weeps with them. It is thus that we learn the depths of divine love in his heart, and are encouraged to trust in him when our own is bleeding with anguish.

46. Unbelief does not result from a want of evidence. Nothing could be more convincing than this miracle; — a dead body, already entering upon decomposition, raised to life before their eyes and those of numerous persons who knew him well. Still a portion of them did not believe, but hastened to report it to Christ’s unrelenting enemies, to aid them in their designs against his life. It is a picture of the willfulness and wickedness of unbelief, showing how just is the sentence, “He that believeth not shall be damned.” Mark 16: 16.

CHAPTER XII.

SECTION 114.— 1. Six days. The passover supper was celebrated on Thursday night, i. e., by the Jewish reckoning, the beginning of Friday. Counting back from this and reckoning Friday as one day, the six days bring us to Sunday as the time here referred to. He had probably spent Saturday, the Jewish Sabbath, at Jericho, as the guest of Zaccheus. Luke 19: 5.

SECTION 131. — 2. A supper. This event is probably related here out of its exact connection for the sake of finishing what took place at Bethany. The
per; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon’s sone, which should betray him.

5 Why was not this ointment sold for three hundred pence and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

114. — (Continued.)

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

115. PUBLIC ENTRY INTO JERUSALEM.


12 On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass’s colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was

1 Luke 10:38; ch. 11:2. 2 Ch. 13:29.

true order is seen in Matthew and Mark. Notes Matt. 26:6-13.

SECTION 114 (continued). — The preceding section was parenthetic; the narrative now resumes its course.

9. Knew. The large crowd which attended Christ would give his movements great publicity. — They came; not always, perhaps, from idle curiosity, but in many cases to learn the truth of the accounts they had heard of this wonderful miracle.

10. Chief priests. These were chiefly of the sect of the Sadducees (Acts 5:17), who disbelieved in a resurrection (note Matt. 22:23), and whose favorite tenet was therefore endangered by the raising of Lazarus. Hence their desire to make way with him so that they might be able to deny the fact of his restoration to life.

11. Went away; i.e. from the city to Bethany, as mentioned in ver. 9. The word implies that they went privately.

Believed; in consequence of what they saw and heard there.

SECTION 115. — 12. The next day; i.e. Monday. Notes in Mark.

16. Understood not; viz., that they
with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.


20 And there were certain Greeks among them that came up to worship at the feast.

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come that the Son of man should be glorified.

24 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.

25 He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

were the fulfillment of prophecy, indicating that Jesus was indeed the Messiah. —Glorified; after his ascension, when the Holy Spirit was given to them. Acts 2:33. —Remembered; with a perception of the spiritual import of the events. 17. Bare record; i.e. they testified to the reality of the miracle in the ascriptions of praise offered to Christ. Luke 19:37, 38.

18. For this cause; viz., because they heard of this miracle. —The people; those mentioned ver. 12.

19. Therefore; in view of the enthusiasm in favor of Jesus. —Perceive ye; reproaching each other for the failure of their plans.

Section 127. —20. Greeks; proselytes to the Jewish faith. —That came; rather, that were in the habit of coming.

21. To Philip. Why to Philip does not appear. His name is a Greek one, suggesting the possibility that he may have had some connections with that people, and may have spoken their language. —Would see; would have a personal interview with him. They were evidently pious persons, who had heard much of this eminent teacher and worker of miracles, and desired to learn something definite of his doctrine from himself.

23. Telleth Andrew; perhaps shrinking from the responsibility of communicating the request alone. Andrew was from Bethsaida as well as himself. Ch. 1:44.

23. Answered them; viz., Philip and Andrew. Probably he granted the interview, though neither the fact nor the particulars of it are stated. The joyous language which follows seems to imply that he found them sincere inquirers, and that the result was highly satisfactory to him. —Glorified; i.e. by his own death and the subsequent triumphs of the gospel among the Gentiles. The visit of these Greeks was a precursor of them, and a sign that the glorious era was near at hand.

24. Of wheat. The meaning is, that as the process of germination can take place only by the death and dissolving of the seed, so the glorification of which he spoke could only be reached through his own death. —Abideth alone; i.e. a single seed only, with no increase.

25. He that loveth. The same necessity which rested upon him applied to his followers also. The way for them to eternal life is through sacrifice, and, if need be, death. Note Matt. 16:25.
26 If any man serve me, let him follow me; and where I am, there shall also my servant be: 1 if any man serve me, him will my Father honor.

27 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. 3

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 4


29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes. 4

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up 5 from the earth, will draw all men 6 unto me.

4 Ch. 11: 42. 5 Ch. 3: 14; 8: 28. 6 Rom. 5: 18; Heb. 2: 9.

13: 32; 14: 13; 17: 4.—Will glorify; in his death and its results. Rev. 5: 13. 29. The people; the greater portion of them.

30. This voice. Christ’s language affirms that it was not thunder, as they alleged, but a real communication from heaven. Of me; not for my assurance merely, but to be to you a testimony from God in my behalf, especially in view of the trials of your faith which are at hand.

31. The judgment; the judicial administration of the Messiah over the world is about to begin. The Holy Spirit will convict men of sin (ch. 16: 8–11), and subdue them at his feet. Strengthened by his renewed devotion to his Father’s will and by the approving voice from heaven, our Saviour rises superior to the burden of sorrow which weighed upon him, and beholds already in anticipation the glorious fruits of his sacrifice, the institution of the Spirit’s ministry, and the triumphs of the cross in the earth. Matt. 12: 18; ch. 5: 22, 27; 9: 39. —The prince; i.e. Satan. Matt. 12: 29; Luke 10: 18; ch. 14: 30; 16: 11; Acts 26: 18; 2 Cor. 4: 4; Eph. 2: 2; 6: 12. —Cast out; i.e. of his dominion. This was to be a gradual process before the advancing power of Christ’s kingdom, but like the latter is said to be then about to be accomplished, because about being begun. See, on this whole verse, notes Matt. 25: 31, 32.

32. And I. The pronoun here is emphatic, in contrast with the “prince of
33. This he said, signifying what death he should die.

34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light; lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36. While ye have light, believe this world.” I, though now despised, rejected, and about to die. — Lifted up; i. e. on the cross; including, also, probably, his subsequent exaltation as King and Judge. — Will draw; i. e. by the attractions of my love and the persuasions of the Spirit. This, in ch. 6:44, is said to be the drawing of the Father; but it is a work in which both concur, and is therefore justly attributable to either. — All men; i. e. all of every nation, Gentiles as well as Jews. Probably there was tacit reference to those Greeks who had come to see Jesus, — the first-fruits of a glorious Gentile harvest.

33. This be said; viz., that he should be “lifted up from the earth.” It describes the kind of death he was to suffer.


— The law. Ps. 72:17; 89:36; 110:4; Isa. 9:7; Ezek. 37:25; Dan. 2:44; 7:14, 27; Mic. 4:7. They understood these passages to predict the perpetuity of his kingdom on earth, and did not understand what he could mean by death. This was a constant source of perplexity, even to the apostles, until the ascension. Compare Luke 24:15-21.

35. The light; i. e. he himself. Ch. 1:9; 8:12; 9:5. Christ does not answer their question directly, though his language implies the repetition of what he had said of his departure. Instead of asking after mysteries which the events themselves would soon make plain, let

in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

128. Unbelief of the Jews.

Only in John.

37. But though he had done so many miracles before them, yet they believed not on him:

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

1 Jer. 13:16; Eph. 5:8. 2 Luke 16:8; 1 Thess. 5:5; 1 Jno. 2:9.

8 Ch. 6:26; 11:47; Acts 4:16. 4 Is. 53:1; Rom. 10:16.

improve the opportunity while he is yet with them to learn of him. — Last darkness; that you may not incur the doom of ignorance and unbelief. — That walketh; he that rejects the light has no sure guide. If they neglect his teachings they will wander and perish.

36. Children of the light; literally, sons of light; i. e. divinely illuminated. — Did hide. Probably he withdrew to Bethany (Luke 21:37), to avoid being secretly arrested by his enemies, who were plotting for his life.

Section 128. — The first seven verses of this section are the reflections of the evangelist on the unbelief of the Jews.

37. Before them; in their presence. The language implies that he had wrought many miracles in Jerusalem, as well as in Galilee, though comparatively few are recorded.

38. Might be fulfilled. This unbelief, though not brought about by any causative agency of God, but resulting from the free volition of moral beings, was foreseen by him, and taken into account as part of his plan; and as such was predicted by the prophet. That it should now have followed Christ’s miracles, as the gospel when preached ever becomes to some a savor of death unto death, was no impeachment of the benevolence of those miracles, and diminished in no respect the culpability of those who were guilty of it. In this, as
39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.\(^1\)

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees\(^2\) they did not confess him, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

\(^1\)Isa. 6:9. \(^2\)Ch. 7:13; 9:22.

\(^3\)Ch. 14:9.

43. They loved. Ch. 5:44. This is spoken of them as a class. The two above named, however, should perhaps be excepted; at least they openly showed their attachment to Jesus after the crucifixion, in embalming and burying his body.

44. Jesus cried. The connection seems to be this: The evangelist, after recording the unbelief of the people, adds, as if to forestall the inference that God's plans had failed, that this unbelief had been foreseen and predicted; nay, more, Christ himself had distinctly intimated that many would not believe, and would perish because of their unbelief. These verses are of the nature of a brief recapitulation of what he had said on that subject. He had cried and said, etc. Nearly every one of those expressions is to be found in the discourses already recorded in this Gospel. — That sent. Ch. 5:24, 38; 8:19, 42.

45. Seeth him; because Christ was the Word which revealed the Father. Note ch. 1:1, 18.

46. A light. Ch. 8:12; 9:5.

47. I judge. Ch. 3:17; 8:15.

48. Hath one. Ch. 3:18; 5:45.


50. I know. Ch. 3:11; 5:32; 8:
self; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

134. Washing the Disciples' Feet.

Only in John.

NOW before the feast of the passover, when Jesus knew

1Jer. 31:3; Eph. 5:2; 1Jno. 4:19; Rev. 1:5.

55. — Life everlasting. Ch. 3:15; 5:24; 6:40.

PRACTICAL THOUGHTS.

2-8. See in Matthew.
17. The faithful testimony of Christ's people to what they have seen and experienced of his saving power is ever attended with marked results. Many are converted by it, and the plans of wicked men in opposition to him are frustrated.
24. Truth is a seed that is never lost. Even when it seems overcome and buried, it is often planted where it will the more surely germinate, and in due time bring forth the more abundant crop.
27. The shrinking of Christ's sensibilities from the appalling horrors of the cross does not detract anything from his divinity; it rather adds to it a sacred tenderness, and brings him near to us as having a nature like our own,—our God and yet our brother.
32. The attractions of the cross are God's power unto salvation. They appeal with equal force to men of every race and condition. How great is that number who from age to age yield to those attractions, and are won to receive Christ as their Saviour and Lord!
34. Preconceived opinions, however imbibed, are often a fatal hindrance to spiritual illumination. It is no less the dictate of wisdom to hold ourselves accessible to a new truth, than to hold that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 1
2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,
3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 8
4 He riseth from supper, and laid

2Matt. 28:18; Heb. 2:8. 8Ch. 17:11.

firmly that which we have tested and settled.
37. It is not for want of evidence that men ever reject the gospel. The source of unbelief is a hardened heart.
43. The love of human approbation is a fatal snare to souls. The subsequent history of the world might have been wholly different if Nicodemus and others of his class, who were convinced of Jesus' Messiahship, had had the same self-forgetting boldness in the truth as John and Peter.

CHAPTER XIII.

SECTION 134. — I. Before. This event is believed to have taken place at the passover supper, but before the festival of seven days which followed. Compare Numb. 28:16, 17. The expression "before the feast" resembles the English phrase, "on the festival eve." The occasion was doubtless the unseemly contention for precedence which occurred while taking their places, as recorded by Luke (22:24); and the design, to give them an impressive lesson of humility and mutual love. — His own. Ch. 17:6, 9, 11. — The end; i.e. of his life. This allusion to the love of Christ is probably made to account for the remarkable action which was about being recorded.
2. Being ended; an erroneous translation; it should be, "supper having come, or during supper." "It was probably after they had taken their places at
aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.\(^1\)

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him;\(^2\) therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments,

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1 Cor. 6:11; Eph. 5:26; Tit. 3:5.


7. What I do; i.e. the meaning of what I do. — Know hereafter; i.e. from his explanation, ver. 12-17. The full import, however, they would not understand till the Holy Spirit should be given them after his death. Ch. 14:26.

8. Peter saith. One of his characteristic expressions of dissent from Christ, prompted by reverence and love, but carried beyond the bounds of propriety. Compare Matt. 16:22. — Wash thee not; meaning probably a spiritual washing. — No part; no share in my favor.

9. My feet only. It is evident that Peter perceived the spiritual import of the declaration, and in the deep consciousness of his sinfulness now as vehemently asked his Master's washing as he had before refused it.

10. Is washed; literally, who hath bathed. Is clean; as a person coming from the bath needs not on entering his house to be entirely washed again, but only to have the dust removed from his feet and then is wholly clean, so you who have been purified by regeneration need not to have the work done again, but only to be cleansed from the defilement resulting from the shortcomings and sins of daily life,—the remains of evil in this imperfect state. — Not all; all but one of you have received that washing of regeneration.
and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.1

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.9

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled,

12. Was set; i. e. had resumed his reclining posture at the table.
13. Master; the title given to a teacher.
—Lord; one who is to be obeyed.
15. An example; of humility and brotherly love.
16. The servant; the inferior must not feel above doing what his superior has done.
17. If ye know; not implying any doubt as to the fact, but on the assumption that ye know.
18. I speak; referring to what he had just said of the blessedness of obedience. It was an expression of sadness as he recalled the wretchedness of the false disciple, designed, perhaps, tenderly to admonish him of his contemplated perfidy, if perchance he might even then repent of it. — I know. This seems to be a parenthetic clause, explaining the preceding limitation; “not of all, but of my chosen ones, for I know who they are.” The choice referred to was their election to salvation, not to the apostleship merely, for the latter Judas had received as truly as the others. — But; connected back with “I speak.” “The fact I refer to is in accordance with the Scripture,” etc. Ps. 41:9. On the nature of this fulfillment see note Matt. 1:

He that eateth bread with me, hath lifted up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am he.4

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

135. JESUS POINTS OUT THE TRAITOR.


21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one

8 Jas. 1:25. 6 Ch. 14:29; 16:4.

22. — His heel; like a vicious beast that kicks the master who feeds him.
19. I am he; viz., the Messiah. Christ’s perfect foreknowledge of an event, so improbable in their view, would be to them a new proof of his divine character.
20. Verily, verily. This verse, repeated from Matt. 10:40, seems designed to remind the disciples anew of the dignity of the apostolic office, for their reassurance under the disgrace it was about to incur in the treachery of Judas, and perhaps, also, to be a further admonition to him of his impending guilt and infamy.

SECTION 135. — 21. Thus said; referring to his intimation that one of the twelve was unfaithful. — Was troubled. The thought of such ingratitude and guilt in one whom he had so much loved, and admitted into so tender an intimacy, with all the consequences which would follow to the unhappy man, filled the heart of Jesus with anguish. There may have been, also, something of that mysterious gloom and perturbation of spirit in view of his own approaching sufferings which he several times exhibited. Luke 12:50; ch. 12:27. — Betray me. Note Matt. 26:22.
On another, doubting of whom he spake.

23 'Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.¹

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him.² Then said Jesus unto him, That thou dost, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.


27. Satan entered; took full possession of him. Compare ch. 6:70. Probably Christ's detection of his evil purpose filled him with bitterness, and led him at once to enter upon its execution. —Do quickly; do not remain here among my faithful ones, pretending to ask who it is; leave us immediately.

28. No man—knew; not expecting that the deed was to be performed so soon.

29. The bag. He was, so to speak, the treasurer of the company, being intrusted with the care of the moneys used by them for their common wants. These he had been in the habit of stealing for his private use. Ch. 12:6.

30. Night. The ceremonies of the passover began at sunset, or even. Matt. 26:20. Some time had been occupied in preliminaries, washing the feet, etc., so that it was now entirely dark.

31. Now—glorified; now begins the completion of the work he came on earth

29 For some of them 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.

30 He then, having received the sop, went immediately out; and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.⁴

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 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 can not come; so now I say to you.

34 A new commandment I give

⁴Ch. 12:23; 14:13; 17:1–6; 1 Pet. 4:11. ⁵Ch. 7:34; 8:21.

to perform, the sacrifice of the cross. He speaks of it by anticipation as already done. The word "therefore" connects it with the departure of Judas to execute his meditated crime. —God is glorified; the work of glory thus completed will redound to the glory of the Father.

32. Also glorify. Christ having honored the Father in his death shall in his turn receive honor from him, being exalted to his right hand and invested with supreme authority. Eph. 1:20, 22; Heb. 2:9. —Straightway; this exaltation shall take place immediately. Compare Matt. 16:28; 25:31; 26:64.

33. Little children; a term of endearment, implying, also, the idea of weakness and dependence.—Seek me. The course of thought seems to be, that he was about to leave them; that they should feel their need of him, but must be resigned to a separation for a few years, till their work should be finished; and that, meanwhile, they were to practice mutual love after the pattern of his own love, thereby proving their disciple-
unto you, That ye love one another; as I have loved you, that ye also love one another.¹

35 By this shall all men know that ye are my disciples, if ye have love one to another.

136. PETER’S DENIAL FORETOLD.


36 Simon Peter said unto him, Lord, whither goest thou? Jesus

¹Ch. 15:12, 17; Eph. 5:2; Jas. 2:8; 1 Pet.

ship to him, and cheering themselves with the prospect of being taken by him soon to be with him for ever. Ch. 14:1-3. — As I said. Ch. 7:34; 8:21. He does not, however, add, "ye shall die in your sins;" the meaning evidently is that they could not immediately follow him. Ver. 36.

34. New commandment; not new in its terms (Lev. 19:18; Matt. 22:39; Rom. 13:8; Jas. 2:8), but in its pattern, "as I have loved you." "Here absolute self-renouncing love appears, the love of the high and holy for the lowly and sinful; the love which regards it as more blessed to give than to receive; the all-embracing love." Tholuck.

35. Know. Such love would be a distinctive badge by which his disciples should be known. Tertullian says that the heathen often exclaimed in amazement, "See how these Christians love one another, and how ready they are to die for one another!"

SECTION 136. — 36. Shalt follow; meaning probably both that he should go to the same place, and by the same way; e. g. by martyrdom. Compare ch. 21:19; 2 Pet. 1:14.

37. My life. Peter evidently understood the language in the above sense, and declared that he was ready for it at once.

38. Denied me. See the fuller account in Luke.

PRACTICAL THOUGHTS.

1. Jesus loved his disciples "to the

answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why can not I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.


end." It was no intermittent or doubtful affection; it was not wearied out by their unworthiness; it shrunk from no sacrifice in their behalf. How few, alas, manifest a similar love to him!

5. It is no dishonor to true greatness to perform any needful service, however humble.

7. The mysteries of divine providence will one day be revealed to us; and we shall read in them lessons of wisdom, of benevolence, and of holiness, that will dispel every doubt and fill us with everlasting joy.

10. The Christian has daily need to "wash his feet" from the defilements which constantly gather upon him in his pilgrimage. They are not like the sins of the unrenewed, for they do not get into his heart, but they are unsightly and grievous to Him who has called them to his service. Blessed be his grace that the fountain in which they may be cleansed is ever open.

20. Bad men in the Christian ministry can not detract from the intrinsic dignity of the office itself. The defection of Judas, while it showed the wileness of the man, set by contrast in clearer light the exalted character of the station he was so wholly unworthy to fill.

31. Nowhere in the universe is the glory of God so revealed to his creatures as in the cross of Christ. It is to be the song of the redeemed and of admiring angels for ever. Rev. 5:9, 12.

34. Christ’s love to his people is not only a new motive to holiness, but a new standard and measure of it. It is well to esteem the virtuous; it is a duty
CHAPTER XIV.

138. Christ's Last Discourse.

Only in John.

Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

1 Isa. 43:1, 2; ver. 27. 2 Luke 14:22; 2 Cor. 5:1-3; 2 Pet. 1:11. 3 Heb. 6:20; 9:8, 24; Rev. 21:2. 4 Cor. 5:6-9; 1 Thess. 5:10.


3 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.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life:

7 as you do not lose your confidence in God in the time of adversity, so confide in me. Your faith in him should beget faith in me, for I am sent by him, and am fulfilling his will.

2. My Father's house; heaven. Ps. 33:13, 14; Isa. 63:15. — Mansions; literally abiding-places. This seems to have been spoken not only for their comfort, but for that of all his disciples to the end of the world. There is room for them all, where they will remain with him for ever. — If not; if your final hopes were to be disappointed, as your present ones have been, I would have undeceived you. — I go; I am about to die to open the way for you to that blessed home. This, in the figurative language he was then employing, he calls preparing a place for them. He may have had allusion to the oriental custom of making ready for expected guests. Gen. 24:31; Luke 19:5; Phil. 22.

3. Come again; referring to his oft-mentioned coming in glory. Notes Matt. 24:30; 25:31. He would then send upon them the Comforter to complete in them all needful discipline and sanctification, and at last give them a blessed victory over death and the grave, and thus take them to be with him. — Where I am; viz., at the right hand of the Father in heaven. Mark 16:19.

4. Ye know; reminding them of what he had before repeatedly told them. As to whither he was going, see ch. 7:33; 8:21, 23; as to the way, see Matt. 16:21, etc.

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SECTION 138. — This discourse, which Olshausen beautifully calls the holy of holies, occupies three chapters. It is peculiarly tender in its utterances, and has ever been a favorite with Christians in their most spiritual states. It was doubtless spoken after the institution of the supper, while still reclining at the table, or before they left the room. Note ver. 31.

1. Be troubled; i.e. at what he had told them — Judas's treachery, Peter's denial, and his own departure from them through the bloody death of crucifixion. Matt. 26:2, 12, 24, 31. The hopes they had formed of his triumphant procession into Jerusalem three days before were extinguished, and disappointment, perplexity, and the keenest sorrow, overwhelmed them. — In me;
no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet Hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father?

5. Thomas. Mark 3:18. This apostle was characterized by slowness both of apprehension and belief. Ch. 20:25.

6. Jesus saith. The disciples evidently understood Christ to mean that they were not only to go and be with him, but to go by the same way. Compare ch. 13:36. It is probable that Thomas was thinking of it particularly in this aspect. “We do not know where thou art going, nor the way by which thou—and we—are to get there.” The reply is therefore shaped accordingly, stating what the way is for them and for all their fellow-disciples. — I am the way; I am the Saviour of sinners; it is by believing in and obeying me that salvation is obtained. — The truth. I am a real Saviour; my words and promises are sure; I am truth itself. — And the life. Though I am to die, yet it is only for a moment; I have essential life in myself, and shall speedily rise from the dead. And though you are to die also, yet it shall be, like me, to triumph over death, and to receive from me everlasting life in heaven. These assurances of Christ were exactly adapted to the inquiry presented by the despondent disciples, and calculated to give them all renewed confidence and joy in their Lord. — Unto the Father; i. e. to heaven. Ver. 2. Compare ch. 10:1. It is equally true, also, that no one can gain acceptance and favor with God here on earth but through Christ.

7. Known me. If you had had a just

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

1 Acts 4:12.

2 Col. 1:15.
13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

which I have done proofs of my oneness with the Father, but those which my disciples shall perform in my name shall demonstrate the same thing.

— "ye shall prove my gospel true
By all the works that I have done,
By all the works ye shall do."

—Believet. Matt. 17:20; 21:21; Mark 11:23, 24. — Shall he do. Acts 3:7; 5:12, 16; 8:13; 9:40; 14:10; 19:11, 12; 20:10; 28:8. — Greater works; referring undoubtedly to the spiritual triumphs wrought through their preaching, as the conversion of 3000 on the day of Pentecost, etc. Christ during his entire ministry made comparatively few converts; his greatest miracles failed often of convincing those who saw them (Matt. 11:20; 12:24; Mark 6:6; ch. 11:47); but his apostles, after the Spirit was given them, speedily gathered many thousands of converts, and even, passing over into the Gentile world, established Christianity on the throne of the Roman Empire. “The foundation of the church itself may be designated as the greatest of miracles.”

Tholuck. —Because I go; not in consequence of his departure, but of the gift of the Spirit which he would then bestow. Ch. 16:7.

13. And whatsoever; there shall be no limit to these greater things which they shall do but their own desires, provided only they are presented in Christ’s name, i.e. in spiritual union with him and for his glory. — Will I do; because all power is given to him. —Glorified; that the glory of the Father may be shown forth. Compare ch. 17:4.

14. Anything. A solemn repetition of the promise to make it more impressive. I here is emphatic.

15. Love me. Perhaps the connec-

1 Ch. 15:26. 4 Rom. 8:9; 1 Jno. 2:27.

16. Will pray. Christ teaches us that all spiritual blessings come to men from the Father, through him; i.e. in consequence of his atonement and intercession. — Comforter; Gr. Paraclete.

The original word has two meanings: 1. That of advocate, or one who pleads the cause of another at court, in which sense it is used of Christ himself in 1 Jno. 2:1. 2. Comforter, one who calls to another to encourage and console him. But neither of these alone is sufficiently comprehensive to suit all the instances of its use, and Tholuck therefore prefers the more general sense of helper, including both those meanings, and all other offices which the Holy Spirit sustains for man. Christ had himself been their helper hitherto; now he will send them another, who shall plead for, instruct, strengthen, comfort, and aid them in all needful ways, till they depart to be again with him.

17. The Spirit of truth; literally, of the truth; i.e. the source and revealer of all divine truth. — The world; i.e. worldly men. — Seeth—knoweth; they are governed by sense alone, and have no receptivity of spiritual things. 1 Cor. 2:14.

18. Comfortless; Gr. orphans. “The office of the Comforter is to connect the disciples with the Father; if, therefore, they had him not they would be fatherless.” Alford. — Will come. Note ver. 3.

19. A little while; i.e. after one day more. — Ye see; i.e. you shall continue to see me; referring to the spiritual per-
19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.  

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.  

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.  

22 Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?  

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.  

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.  

25 These things have I spoken unto you, being yet present with you.  

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.  

27 Peace I leave with you, my friends.  

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1 Heb. 7:25.  2 Ver. 23.
peace I give unto you:¹ not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.²

29 And now I have told you be-

¹Eph. 2:14-17; Phil. 4:7. ²1 Cor. 15:27, 28.

27. Peace. Christ now gives them his parting blessing, repeating the customary form of good wishes. ¹Sam. 1:17; Acts 16:36; 1 Pet. 5:14; 3 John 14. —My peace; i.e. a better peace than is usually meant; the special and peculiar inward peace which flows from faith in me. —Not as the world; as a mere compliment, often formal and heartless.

28. I said. Ch. 13:33; ver. 3. —Is greater. Christ’s departure to the Father was an occasion of rejoicing, 1. on the disciples’ account, because it would be followed by the gift of the Comforter (ver. 12; ch. 16:7); 2. on his own account, because it would be to him the close of his period of humiliation, and return to that state of glory which he had with the Father before his incarnation. Ch. 17:5. “For,” he adds, “my Father in that state of glory is greater,—i.e. more exalted,—more blessed than I, in this condition of lowliness.” This connection of the passage shows that Christ was not here speaking of the nature or essence of the Father as superior to his own, for if that were true it would remain so whether he were on earth or in heaven. As Tholuck remarks, “This inferiority must consist in something which the return of Christ to the Father would fully remove.” So also Calvin: “Christ does not here compare the Godhead of the Father with his own, nor his human nature with the divine essence of the Father, but rather his present condition with that heavenly glory into which he was soon to be received.”

30. Hereafter I will not talk much with you: for the prince of this world cometh,³ and hath nothing in me:

31. But that the world may know that I love the Father; and as the Father gave me commandment, even so do I.⁴ Arise, let us go hence.

³Ch. 16:11; Eph. 2:2. ⁴Ps. 40:8; Phil. 2:8.

29. Told you; both of my departure and return by the Comforter.

30. Not talk; I shall not have opportunity to say much more. —The prince; i.e. Satan. Matt. 12:24. —Cometh. The time draws near in which he is permitted to array his forces for the final conflict. Luke 22:53. —Hath nothing; no sin, corruption, or weakness upon which he may fasten his assaults, and so prevail over me.

31. But that; i.e. he is permitted to do this that my love and obedience to the Father may be manifest in my voluntary submission to the sacrifice appointed me. —Let us go. Up to this time they had been reclining at the table. Christ now bids his disciples rise and depart from the city, as usual, to pass the night. Luke 21:37. Probably, however, they lingered awhile after they arose, reluctant to leave, and while remaining thus Christ resumed and completed his discourse, after which they sang their hymn, Matt. 26:30. This seems much more natural than that he should have spoken the remainder of it especially the prayer for his disciples (ch. 17), while passing through the streets and down into the valley of the Kedron, in a voice loud enough to be heard by the eleven, which could hardly have failed of betraying them to their enemies without the intervention of Judas.

Practical Thoughts.

3. The joy of heaven will be the joy of being with Christ. He that loves not his society here in reading his word, in prayer, and in his service, has no fitness for his presence there.
CHAPTER XV.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for I am going to my Father.

6 None truly come to God on earth, and none reach his house above, but through Christ. Neither repentance alone, nor good works of any kind, are sufficient; faith in Jesus as the Saviour of sinners is the one sole way of salvation.

11. Christ has a living witness to the truth of his gospel in the existence of the church itself from age to age. Every true disciple is a monument of its power upon the heart. This is an evidence which no skepticism can deny, no learning refute, no ingenuity conceal, and one which grows clearer and more irresistible with the progress of time and the spread of Christianity in the earth.

17. The gift of the Holy Spirit, to abide in the soul as an all-sufficient Helper, is the crown of the blessings promised in the gospel. He is the fountain of all spiritual good, and in possessing him we possess the whole.

21. Love to Christ is a principle of obedience. It makes his service a pleasure, not a task; counting no toil burdensome which may be borne for his sake.

23. He who loves and obeys Christ is made a temple of God; the Father, the Son, and the Spirit dwelling in him. How exalted, how secure, how blessed is he who is permitted to enjoy the abiding presence of such a guest!

CHAPTER XV.

1. It has been conjectured that this allegory was suggested by a vine trailed against the windows of the room where the supper was instituted, or perhaps the "fruit of the vine" used in the cele-
forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned:

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth

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5. Do nothing; i.e. nothing good or acceptable to God.

6. Abide not; referring to the branch that beareth not fruit. Ver. 2. It is not the apostasy of a living branch that is spoken of, for that, it is declared, God will prune and foster so as to make it more fruitful, but of one who seems to be such, yet is in reality barren and dead. Compare Jno. 2:19. — Is withered; becomes dry. — Are burned; in the fire of retribution. Matt. 3:10; 13:40-42. The present tense here, denoting what is customarily done, describes the future with increased vividness and force.

7. My words; equivalent to "I in you." Ver. 4. — Shall ask. Prayer that proceeds from inmost union with Christ will necessarily be in accordance with the Father's will; therefore the promise to such prayer is without limitation.

8. Glorified; another incentive to such union. — Shall ye be; Gr. become; i.e. shall be proved to be.

9. In my love; not your love to me, but mine to you; let it still have room to bless and perfect you in holiness; do not resist or frustrate it.

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10. My commandments; the way to preserve my love to you is to obey me.

11. These things. Here, as in ch. 14:25, 29, Christ seems about to close his discourse, but, as if impelled by the eagerness of the disciples to hear more, or his own fond desire to benefit them to the utmost, he resumes it again. — My joy; my delight in you as my friends and disciples. This is another particular of his indwelling: his presence (ver. 4); his words (ver. 7); his love (ver. 9); his joy. — Your joy; that your happiness in me might be perfected. Ch. 16:24; 17:13; 1 Jno. 1:4; 2 Jno. 12.

12. My commandment. Note ch. 13:34. It is no rigid legal code that I mean, but only love.

13. His life; an explanation of his love for them and a pattern for their mutual love.

15. Servants. In ch. 13:13, he had sanctioned their calling him Lord and Master, implying that they were his servants. Henceforth, he says, they shall have a nobler appellation. — What his lord doeth; i.e. his motives and purposes; he is not taken into his confidence. — Have heard; all the commiss-
fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.  
17 These things I command you, that ye love one another.  
18 If the world hate you, ye know that it hated me before it hated you.  
19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.  
20 Remember the word that I said 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 saying, they will keep yours also.

1 Ch. 14:13; ver. 7. 2 Ver. 12. 3 Jno. 3:1, 13. 4 Ch. 17:14. 5 Matt. 10:24; Luke 6:40; ch. 13:16.

16. Not chosen. Still another proof of his love; the friendship with which he honored them was not one of their own seeking, but originated with him. Compare Eph. 1:4; 2 Thess. 2:13. — Ordained; appointed. This was more than their calling to the apostolic office; it was his gracious act in renewing their souls and implanting in them spiritual life. — Remain; that it should be a permanent possession. Ch. 6:27. — That whatsoever. This was a further end for which he had chosen and appointed them. Compare ch. 16:23.

17. These things; referring to what he has now said. The great object of all has been to lead them to love one another.

18. The world. The love which he means is that which they are to exercise toward each other; they must not expect to receive it from the world.

19. His own. His is an old English form of the neuter possessive pronoun, its. Gen. 1:11; Ex. 31:8, 9.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.  
22. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

23. He that hateth me, hateth my Father also.  
24. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26. But when the Comforter is

6 Ezek. 3:7. 7 Matt. 10:22; 24:9; ch. 16:3. 8 Ch. 9:41. 9 Jas. 4:17. 10 Ch. 7:31. 11 Ps. 35:19; 69:4.

20. The word. Ch. 13:16. — If they have kept; not implying that such was the fact, but to complete the antithesis; whether their conduct has been hostile or friendly to me, you must expect it will be the same toward you.

21. These things; referring to what is implied rather than expressed in the preceding verse; viz., that they will hate and persecute you. — My name's sake; i.e. on my account. Matt. 10:22. — Know not; they have no spiritual conception of God, or his purposes in sending his Son into the world.

22. Had sin; i.e. the sin of unbelief; rejecting and crucifying Christ, and persecuting his followers. They would indeed have still been sinners in the general sense, but not guilty of the one sin which comparatively is more than all else. — No cloak; no reason or pretext which can hide its deformity.

24. The works; viz., his miracles; including also his word and teachings. This verse is the expansion of the 22d.

25. Fulfilled. They were not to regard this as a disappointment to him, or any frustration of the divine plan, and so be discouraged by it. It had been
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: 27 And ye also shall bear witness, because ye have been with me from the beginning.

26. Proceedeth. From this term is derived the famous doctrine of theology known as the "procession of the Holy Spirit." It seems impossible, however, to understand the language as asserting anything as to the nature or essence of the Spirit, but only as affirming that his work was appointed by the Father, and is performed according to the will both of the Father and the Son. The passage undoubtedly is one of the most conclusive in establishing the doctrine of the trinity. — Shall testify; though the world reject me, he shall be a witness to my mission and character. This was particularly fulfilled on the day of Pentecost, and more generally in all the spiritual illumination and miraculous powers conferred on the early church.

27. Ye also. Acts 5:30, etc.

PRACTICAL THOUGHTS.

2. Christ's chastened people should be comforted in recalling the gracious ends for which he permits the discipline. To be made more fruitful of glory to him and of service to his cause, may well compensate for all he calls them to endure for his sake.

6. Spurious piety will sooner or later disclose its real character. Having no root of principle in a vital union with Christ, it will not long maintain the appearance of life, much less produce the practical fruits of true godliness.

7. Our want of faith in prayer often springs from a secret consciousness that we are not perfectly in harmony with God. Our desires will be according to his will when we shall have, by a genu-

CHAPTER XVI.

These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh,


ine consecration, come into a true spiritual unity with him.

9, 12. The pattern of that love which should bind in one the family of Christ is found in the love which he feels toward them, — nay, which unites the Persons of the Trinity itself. "Love one another," he says, "as I have loved you, which is as the Father hath loved me." How elevated the standard; how sacred the obligation!

16. Men are not called into Christ's kingdom simply that they may escape punishment or be happy; it is rather that they may bear "fruit" to the glory of God.

19. The spiritual affinities of the soul are easily discerned. If it be worldly, the world will know it under whatever guise of concealment, and will fraternize with its own; if spiritual, it will as readily detect this. It is much easier to deceive ourselves respecting our spiritual state than to deceive others.

22. The rejection of Christ as a personal Saviour takes precedence of all other sin; nay, all others are esteemed as nothing compared with this. So far is simple morality from saving men, that it may consist with the greatest guilt in the sight of God. His own declaration is not, "He that commits this or that crime against men, or this or that violation of the divine law," but "he that believeth not, shall be damned!"

CHAPTER XVI.

1. These things; viz., the last ten verses of the preceding chapter, which, however, he here proceeds to repeat and expand. — Offended; that you may not stumble and fall in your course by reason of the trials which are before you.

2. The synagogues. Note ch. 9:22.
that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me. 4

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

1Ch. 15:21. 2Cor. 2:8; 1 Tim. 1:13.

—Service; literally, offereth a sacrifice; he will esteem it an act of solemn worship to God, like the bringing of a victim to the altar. Compare Acts 23:12; 26:9.


4. Remember. The recollection that Christ had foretold their persecutions would make them feel that he had perfect knowledge and control of the whole, and that nothing could harm them without his permission. —I said not; i.e. so plainly and fully. He had indeed mentioned these things (Matt. 10:17-22; 24:9; Mark 13:9; Luke 21:12), but had never before given "this full and complete account of the world's motives, and their own office, and their comfort under it." Alford. —With you; because these persecutions were comparatively distant; and, besides, the hatred of the world was then chiefly directed to him rather than to them.

5. None—asketh. This can not mean that they had never asked the question. See ch. 13:36; 14:5. It implies rather that they were so absorbed with grief at the announcement of his departure and the persecutions that should follow, that they felt in no mood for inquiring what he intended by it. The language was fitted to recall them from their engrossing sorrow by directing their thoughts to the design of that departure and the ministry of the Comforter, which would more than compensate them for all he had foretold.

7. I tell you the truth; equivalent to the more usual "Verily, verily, I say unto you." Here, is emphatic, expressive of his conscious authority. —Expedient; it is better. Greater and richer blessings will come to you through his influences than would result from my continued bodily presence. —Not come; because he is to be in my place, my representative. The substitute can not come while his principal still remains here.

8. Will reprove. The original word has the double signification of convince and convict. The idea is that the disciples should not be despondent at the predicted rejection of their testimony, and the persecutions they should suffer; for the Holy Spirit should so powerfully attest its truth as to convince the understandings and condemn the unbelief of their opposers. This was strikingly fulfilled on the day of Pentecost and afterwards.

9. Of sin; i.e. of the sin of unbelief; the rejection of the Saviour thus made known to them.

10. Of righteousness. Two interpretations are given of this word. 1. Christ's personal holiness. He was accused by his enemies as an impostor, a blasphemer of the law, and a promoter of sedi-
11 Of judgment; because the prince of this world is judged.
12 I have yet many things to say unto you, but ye can not bear them now.
13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak:

1Ac. 17:31; Ro. 2:2; Rev. 20:13. 2Ch. 12:31.

He was on the eve of public execution as a malefactor. But his ascension to the Father, and the work of the Spirit in his stead, would disprove these allegations, and vindicate his divine mission and purity. 1 Tim. 3:16. 2. The righteousness provided in Christ for sinners, their mode of justification before the law of God (compare Rom. 3:21, 22, 25), which it would be the office of the Spirit to teach. The former interpretation seems most natural.

11. Of judgment; i.e. of the condemnation resting upon mankind for sin, which will be shown by the overthrow of Satan, the prince of this world, and all his works. Compare Luke 10:19, 20; ch. 12:31; Acts 26:18; Col. 1:13; Heb. 2:14.

12. Many things; many important truths respecting the plan of salvation.

—Bear them; you can not understand them at present. They had not yet been emancipated from Jewish prejudices and habits of thought; and the great cardinal fact of Christ's death for the sins of mankind had not yet taken place. Till this was done, it would be impossible to comprehend that system of truths and principles of which the cross was the center.

13. When he. This is an important text to prove the personality of the Spirit. While the word Spirit (pneuma,—breath or wind) in the original is neuter, the pronoun is masculine, and emphatic, and is here applicable to a person only. —All truth; not all absolutely, for that would make them omniscient, but all the truth, viz., the whole system of Christian doctrine. Our translators have omitted the emphatic Greek article. —Of himself; i.e. anything separate or different from that system of truth which the Father has commissioned him to reveal. Christ's design was to assure them that this divine teacher, the Comforter, would be in perfect accord with the Father and himself in his instructions. Compare ch. 5:30; 6:38; 7:16; 8:26, 28. —Things to come. See Acts 21:11; 1 Cor. 15; 2 Thess. 2:3-12; 1 Tim. 4:1; and especially the book of Revelation.

14. Glorify me. Note ver. 10. —Of mine; of what pertains to my person and work as the Saviour of the world. The expression conforms to the idea of an ambassador who receives the message he is appointed to convey.

15. Are mine. That which the Spirit is to reveal of me is no less than the fullness of the Father. Whatever is his is mine, whether of attribute, of purpose, of property, or of possession. Col. 2:9. —Therefore said I. It is this fact of the essential unity and equality of the Father and the Son which makes it proper for me to say that the Spirit in communicating to you divine truth will take of what is mine. This very remarkable passage gives us a glimpse of what Stier calls "the interior, essential, eternally trinitarian relationship" between the three Divine Persons. Each in his distinctive office is a witness and glorifier of the other, because each by virtue of the ineffable union between them knows the other. Matt. 11:27; ch. 10:15. The Father glorifies the Son (ch. 13:31, 32; 17:5; Acts 3:13); the Son glorifies the Father (ch. 14:13; 17:1, 4); the Spirit glorifies the Father and the Son. Ver. 14, 15. It is impossible to conceive of any created being, assuming to himself such relations as these to the infinite God, without the most audacious impiety.
see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we can not tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

16. Little while. If it was then midnight, the space between that time and his death at the ninth hour (3 o'clock) the next afternoon would be 15 hours. — Shall see me. Some refer this to his reappearance at his resurrection; others, to the showing forth of his Messianic authority by the Spirit at the day of Pentecost and subsequently. But there seems to be no reason why both senses may not be included. The resurrection was but the beginning of Christ's glorification,—the first act in his sublime manifestation to men in his exalted dignity as the King and Judge of the world. Notes Matt. 25:31. — Because I go. His ascension to heaven would be the sign and pledge to them that he had taken to himself his kingly authority, and so, according to his oft repeated promise, would come to them again. Compare Matt. 16:28. Accordingly, after they had witnessed this event, we find them returning to Jerusalem “with great joy,” as certain of the speedy fulfillment of the promise. Luke 24:52.

18. Can not tell. They had very little understanding of what he had said, especially of the meaning of this “little while.” His departure to the Father

20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

was surely final; what then could he intend by saying they should soon see him again?

19. Desirous; yet restrained by the solemn dignity of his language and manner as he drew near to the hour of his sufferings.

20. Weep and lament; at his death. This refers to his words that they should not see him. Mark 16:10; Luke 23:27. — The world; i. e. the priests and rulers. — Turned into; not merely be succeeded by joy, but shall itself become joy. His departure, which should cause the one, should be the very source of the other.

21. A man; a child; perhaps more particularly a son; in allusion to the well-known desire in the East for male children.

22. I will see you; equivalent to “ye shall see me.” Ver. 16. — Your joy. The original is more emphatic: “This joy of yours no one takes (i. e. now or ever) from you.”

23. Ask me nothing; referring to their desire to ask the explanation of his words. Ver. 9. Under the teachings of the Spirit all these mysterious sayings would be made plain to them, and they
24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.
25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.
26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:
27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
31 Jesus answered them, Do ye now believe?
32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, and shall weep and mourn, and the world shall joy, and the world shall not mourn.

1 Matt. 7:7, 8; Jas. 4:2, 3. 2 Ch. 15:11.

Ver. 23. 4 Ch. 14:21, 23. 5 Ver. 30; ch. 17:8.

would have no need to inquire after their meaning. This promise, however, is to be understood of the sufficiency of the Spirit's teaching rather than of their proficiency as learners. They need not ask through any defect of instruction; they might, however, still need to supplicate the removal of their own blindness, and quickening of their spiritual perception.—Ask the Father. The word translated ask is not the same as in the first clause. That properly signifies to inquire (ch. 9:21); this, to request of. Matt. 7:7. It is another of the blessings you shall enjoy in that day, the full answer to your prayers. —In my name; i.e. on my account, or for my sake. This does not imply that we may not address our supplications directly to Christ himself; for if they are granted for his sake they are virtually granted by him. The language conforms to the relative official rank attributed to the Father and the Son in the work of redemption.

24. Hitherto. Christ's office as Mediator and Intercessor had not before been revealed; nor had his atonement been made known as the ground of acceptance with God.
25. In proverbs; rather, in hard or enigmatical sayings. These were such, partly because of their prejudices and false conceptions, and partly because the things spoken of were future, and needed the light of the events themselves to illustrate them.—I shall show; i.e. through the Comforter. Ver. 13-15.
26. I say not. This is not a denial that he would intercede for his people, but he will not here speak of it lest they should infer that they might not come in person to the Father. Christ's intercession "does not imply their exclusion from access to the Father, but rather insures that access by the especial love which the Father bears to them who believe in and love his Son." Alford.
27. Himself; the Father does not need to be entreated to love you; he does this of his own impulse, self-moved.
28. Came forth; "and your belief is sound, for I did indeed come forth, etc." Bengel.
30. Thou knowest. His words of comfort are so full, so exactly adapted to their wants, and so fitted to soothe the sorrows and anxieties which they have not dared to express to him, that they feel he has a perfect acquaintance with all their thoughts; he does not need to inquire what their griefs are in order to allay them. This itself is proof to them of his divine knowledge and authority.
31. Answered. Their reply savors something of self-confidence; hence he deems it necessary to admonish them of the weakness of the faith they profess, which will fall under the trial to which it is about to be subjected.—
CHAPTER XVII.

189. CHRIST'S INTERCESSORY PRAYER.

Only in John.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee;

In Christ dwelt "all the fullness of God;" and those who trust in him have pledged to them the power and resources of one who is infinite.

Two things conspire to give us the utmost confidence in prayer: first, that we have a divine Intercessor in whose name we may present our requests; and, secondly, that the Father himself loves us, and delights to do us good. We have an advocacy that is never refused (ch. 11:42), addressed to a parental heart which of itself loves to give.

Christ's victory over the world and all the powers of evil was won for us no less than for himself. They can never assail us as they did him, and his strength is present to aid us in every hour of conflict. Even death, the prince of foes, has been robbed of his terrors; and the lips all blanched in the last struggle may sing with immortal courage and joy, "Thanks be to God, who giveth us the victory through Jesus Christ."

CHAPTER XVII.

SECTION 189. — We approach these closing utterances of the Saviour with the deepest reverence. Other prayers had been offered by him in behalf of his disciples, but their words are not recorded. We are here permitted to listen while, in the immediate prospect of Gethsemane and Calvary, he draws nigh to the Father, and in the intimacy of divine communion tenderly commits to him the cause and the people for whom he was to suffer. This prayer divides itself into three portions: 1, for himself (ver. 1-5); 2, for his immediate disciples (ver. 6-19); 3, for his universal church

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2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.  
3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

1 Ch. 5:27; ver. 24. 2 Jno. 5:11. 3 Jer. 23, 24; 1 Thess. 1:9.

to the end of time. Ver. 20-26. While the words of Jesus are properly prayer, yet we should not regard them altogether as prayer offered by man. They are, as Prof. Owen remarks, "a great declaration of his will in respect to those who have been given to him in the solemn covenant of redemption." They are not so much supplication addressed to a superior, as communion between equals, in which the Son recites what has been and is to be done by him, and what results, by the terms of that covenant, according to the eternal pleasure of the Father and the Son, are to flow to his people.

1. These words; referring to the whole preceding discourse. — Lifted up; the natural attitude of prayer. — The hour; i.e. the appointed time for his suffering. Ch. 12:23, 27. — Glorify thy Son. The exaltation of Christ as Mediator was to be consequent upon his death as the sin-offering of the world. These words, therefore, were the solemn dedication of himself to the sacrificial altar; the offering of himself to his Father, to be led by him to his waiting throne by the way of the garden and the cross. — Glorify thee; by exhibiting God's glorious attributes to the universe, and restoring a fallen race to holiness and happiness. Ch. 13:31, 32; Eph. 1:6; 3:21; Rev. 5:9-13.

2. Given him; since it was promised to the Son, as the reward of his sufferings, that he should have a seed to serve him and should reign over all things, therefore let it now be done. Ps. 22:30. This promise is what is technically called in theology the "covenant of redemption." Heb. 10:29; 12:2. — Might give. This was the purpose or end for which all things were thus delegated to him. — To as many; not to all mankind, but to those whom the Father had given to the Son. See ver. 6, 9, 24; ch. 6:37. Compare also Ps. 22:30; Isa. 53:10. 3. This is. The definition of eternal life may have been added for the sake of his disciples in whose hearing the prayer was uttered. They, like all the Jews, had supposed the object of the Messiah's reign to be to confer worldly honor and power upon his followers. Matt. 20:20, 21. — To know thee; to have a personal practical acquaintance with God, such as is given by an experience of what he is in all his relations to men. Isa. 53:11. — And Jesus Christ. It is not enough to know God absolutely, or as he might be known by an angel; there must be a knowledge also of the Son of God, as the Redeemer of sinners; in other words, the experience of faith in his atoning blood, and of forgiveness for his sake. This knowledge of God in Christ is eternal life, not merely the way to it. It constitutes the joy of the renewed soul on earth, and the everlasting felicity of heaven.

4. Have glorified — have finished. Spoken by anticipation as if the sacrifice of his death had been completed. The whole mission of Christ, including his incarnation, his holy obedience, his miracles and teachings, his sufferings and death, showed the glory of God in the salvation of man. Rom. 3:25, 26. — The work; i.e. of redemption.

5. Glorify me. Ver. 1. — With thine own self; in union with thee; implying also an equal glory. No being could be glorified with God with anything less than a divine glory. — Which I had; i.e. originally possessed. "He does not say here received. He always had it; he never began to have it." Bengel. — With thee. Ch. 1:1. Theophylact explains this verse thus: "Bring my hu-
unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which

1 Psa. 22:22; ver. 2, 9, 11, 26; Rom. 8:30. 2 Heb. 3:6. 3 Ch. 6:68; 14:10; 4 Jno. 5:19.

man nature into a participation of the glory which I, the Word, had with thee before the beginning of the world.”

6. Manifested. Ch. 1:18.—Thy name; i.e. thyself. The term comprehends all that makes known or expresses God, his titles, attributes, purposes, words, and works.—The men; i.e. primarily his disciples, and through them to all believers. Ver. 20.—Thine they were. Thou hadst from eternity chosen them out of a sinful race to be thine; and these thou hast given to me in the covenant of redemption, as the reward of my mediatorial work. Ver. 2; 2 Tim. 2:19.—Have kept; have received and obeyed the instructions sent them through me. 7. Have known; have become thoroughly convinced that whatever I have and am are from God; i.e. that I am truly the Messiah. 8. For; giving the reason of their faith; they have been convinced by my teachings. Compare ch. 6:68, 69; 14:10, 24; 15:3; 16:29, 30.—Known surely; a higher degree of knowledge than that professed by Nicodemus. Ch. 3:2. 9. For them; i.e. the disciples. Ver. 6.—The world; i.e. unbelievers. 10. All mine; literally, all my things. The Father and the Son have an eternal partnership and community in all things. Ch. 16:15. No created being could without impiety address such

thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but

1 Ch. 16:15. 2 Gal. 1:24; 1 Pet. 2:9. 3 Prov. 18:10; 1 Pet. 1:5; Jude 1, 24.

language to God.—Glorified in them. The connection is with ver. 9, the intervening words being parenthetical. 11. No more; still spoken anticipatively.—Holy. This attribute is mentioned because “preservation from seduction into sin is spoken of.” Tholuck. —Through; literally, in. As one dwells safely in a fortress, so Christ prays that his disciples may be guarded in the Father’s own name, i.e. in his own particular strength and care. Note ver. 6. —Be one; that as the Persons of the Trinity, though distinct, are one God, so they, though many, may be one body. Rom. 12:4; 1 Cor. 12:12, 20; Eph. 4:16, 25. “The former unity is of nature, the latter of grace; therefore the latter is like the former, not equal to it.” Bengel. 12. I kept—I have kept. The original words are not the same; the first signifies to preserve, the second to guard. “What the Lord would say is, ‘I so guarded, so protected those whom thou hast given me, that I kept and preserved them unto the present day.’” Trench. —Son of perdition; i.e. Judas. Ch. 6:70. It is not to be inferred from this that Judas was one of those whom the Father had “given” to Christ. The language is elliptical; if expressed in full, it would be, “none of them is lost, but the son of perdition is lost.” See the same construction in Luke 4:26, 27. “To none of them, i.e. widows in
the son of perdition; that the scripture might be fulfilled.1

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.2

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.3

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.4

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.5

20 Neither pray I for these alone, but for them also which shall believe on me through their word:

21 That they all may be one; as

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1 Ps. 109:8; Acts 1:20. 2 Ch. 15:18, 19. 3 Gal. 1:4.

Israel, was Elias sent, but he was sent to a widow in Sarepta, a city of Sidon. “None of them, i.e. lepers in Israel, was cleansed, but Naaman the Syrian was cleansed.” — The Scripture. Ps. 41:9. Compare ch. 13:18.

13. And now; contrasted with “when I was with them.” — In the world; while I remain here. The meaning is that he uttered this prayer before he left his disciples, that it might be a source of comfort and joy to them after he was gone.

14. Thy word; the message he had been commissioned to bring to them from the Father. This is mentioned to explain why they would be persecuted, and need the protection for which he prayed in their behalf. — Of the world; are not in sympathy with its spirit or purposes.

15. Take them. This would indeed be the surest protection, to permit them to accompany him to heaven. But he has a work for them to do on earth, and he asks only that they may be kept from harm while performing this. — The evil. Note Matt. 6:13.

16. Of the world; repeated from ver. 14. It there gives the reason why they would be persecuted; here, why they should be kept separate from the world’s pollutions.

17. Sanctify them. This word has two senses: 1. to consecrate, or set apart to a sacred use or service (Ex. 13:2; 28:41, etc.; ch. 10:36; 2 Tim. 2:21); 2. to make pure or holy. 1 Cor. 6:35.
thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also may be united in fellowship with the Father and with his Son, Jesus Christ. 1 Jno. 1:3. — May believe; i.e. may be convinced of the truth. This does not imply a spiritual and saving faith only, but that conviction of the understanding which will leave them self-condemned for their unbelief. Compare ch. 16:8, 9; Rom. 3:19; Phil. 1:10, 11.

22. The glory; viz. the honors conferred upon me as exalted to the mediatorial throne in which they are to participate. Matt. 25:34; Rom. 8:17; 2 Tim. 2:12; Rev. 3:21; 22:5. — That they may; that, sharing in this exalted honor, they may be united to each other in love.

23. In them; a further result of that glory, viz., that I may be in them, and thou in me; the chain of likeness and of love thus binding the Father, the Son, and his people in eternal union. — Made perfect; literally, “that they may be perfected into one;” i.e. their unity may be complete. — May know; i.e. be thoroughly convinced. Note ver. 21.

24. I will; it is my pleasure. The word denotes more than supplication; it is the language of one addressing his equal in relation to what has already been covenanted between them, and what he knows to be alike pleasing to both. — They also. The construction of the original is peculiar. “Father, whom thou hast given me, I will that where I am they also may be with me.” — Whom thou hast given; including all his people to the end of time, though some at that moment were still unbelieving, and millions had not been born. It is the expression of his purpose that his universal church shall dwell for ever in his presence. — Behold my glory; the word also implies participation in it. Rom. 8:17, 18, 30; 1 Cor. 13:12; 2 Cor. 3:18; 1 Pet. 4:13; 1 John 3:2; Rev. 22:4. — Lovedst me; referring to the complacency of the Father in the Son for consenting to undertake the work of redemption. Ch. 10:17; Phil. 2:9.

25. Righteous; probably so denominated in allusion to his condemnation of the world for unbelief. — I have known. Ch. 7:29; 8:55; 10:15. — These; referring again more particularly to his disciples.

26. Have declared; an emphatic repetition of ver. 6. — Will declare; i.e. more fully than heretofore through the teachings of the Comforter. — That the love. This is the result of that manifestation; that the love of the Father, which was the spring and origin of the whole work of salvation, may be cherished by them as a motive of gratitude, of love and obedience to him. — And I; and that they may maintain that abiding union with me which shall impart to them true strength and everlasting life. Ch. 15:4.

**PRACTICAL THOUGHTS.**

2. Eternal life is the gift of Christ. It is not to be purchased by meritorious works, whether of toil or sacrifices,
CHAPTER XVIII.

140. CHRIST IN GETHSEMANE.


WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron,\(^1\)

1 2 Sam. 15:23.

but received by a penitent and thankful heart as an undeserved favor to the guilty.

3. That life is subjective and internal, consisting of an acquaintance with God in Christ. This implies not only a right apprehension of his nature and character, but an acceptance of him in all his relations, and such experience of him as is given in constant intercourse, trust, and obedience. It is only in this experience that we learn what he really is, and what inexpressible and inexhaustible joys flow from him to the soul. It was thus that David exclaimed, "Oh! taste and see that the Lord is good." Ps. 34:8.

4. The highest possible aim in life to which we can aspire is, that we may be able to say at its close, as Jesus did, "I have glorified God; I have finished the work which he gave me to do."

8. The reception of Christ's words by faith and obedience is the sign by which we are to know who were given to him by the Father from eternity. It is thus that we are commanded to "make our calling and election sure." 2 Pet. 1:10.

15. Desirable as heaven is, it is not always the first thing to be sought. It is better to remain here and do the work which Christ has given, even though it involve trials and afflictions, than to depart before that work is done. It is the joy of the believer that he may ever say with peaceful confidence, "My times are in Thy hand." Ps. 31:15.

17. True sanctification is to be attained not by ritualistic observances or sudden emotional excitments, but by a deeper knowledge and experience of divine truth. And this experience is itself also a new consecration to the truth, prompting to greater activity in labor and prayer for the salvation of men.

20. It is the privilege of all Christ's followers, the weakest and the humblest not excepted, to feel that they were included in this his great intercessory prayer. He loved them all, he thought of them all; and for each one sought his Father's protection and blessing. This is the sure guaranty of their everlasting safety.

23. The unity of the church in love is one of the most vital elements of its strength. Nothing made so deep an impression on the minds of the heathen in primitive times as this. "See," said they, "how these Christians love one another, and how ready they are to die for one another!" But inasmuch as it is a unity of love, it is not necessarily a oneness of organization, or of forms and rites, or even of opinion in nonessential particulars. Its exact ideal is seen in the words of the apostle, "the unity of the Spirit in the bonds of peace." Eph. 4:13.

24. The one sure and sufficient fact revealed to us in respect to the future life of Christ's people is that they shall be with him. This was the solemn declaration of his will in that last wonderful prayer which was uttered expressly to be to them a source of joy in all the ages to come. Ver. 13. Before this declaration, all doubts as to the continued conscious existence of the soul are dispelled, all profitless speculations as to the place and mode of that existence are rebuked. His presence will constitute heaven, and we need ask nothing more.

"My knowledge of that life is small;
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with him."

CHAPTER XVIII.

SECTION 140.—1. Cedron; called also Kidron. 2 Sam. 15:23; 1 Ki. 2:37, etc. It is a ravine rather than a brook, since, except in the lower part of it,
times resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told


SECTION 141.—Notes in Matthew.

4. Knowing all things. This shows the calmness and majesty with which he addressed himself to the scenes that were before him. — Went forth. This was after the agony. He came out from the more retired place where he had prayed, to meet Judas and his party, perhaps at the entrance of the garden.

5. Stood with them; probably not conspicuous, yet detected there by the evangelist, who was an eyewitness.

6. Went backward; not fell upon their backs, but started back in awe, and fell prostrate on their faces before the dignity of his presence. Instead of fleeing before them as a culprit, or trembling with fear at his danger, he confronted them with an air and manner for which they were unprepared, and which they could not resist. It is not necessary to regard this as miraculous, although none but a divine being could have so impressed them.

you that I am he: if therefore ye seek me, let these go their way: 4

9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10 Then Simon Peter, having a sword, drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

142. His Trial and Condemnation.


13 And led him away to Annas


Matt. 20:22; 26:39, 42.

7. They said; not "we seek thee," but as before, "Jesus, the Nazarene;" possibly because too much awed to use the familiar form of address, or because such was the name mentioned in the warrant of arrest they had received from the Sanhedrim.

8. Seek me. This was a virtual surrender of himself to them, and it was at this point, doubtless, that Judas stepped forward and kissed him. — Let these; viz., the disciples. It is implied in Mark (14:51) that they were beginning to seize these. Christ's words would be an intimation to the latter, also, that they had better retire.

9. The saying. Ch. 17:12. "The temporal deliverance of the apostles now doubtless belonged to the great spiritual safe-keeping which the Lord by anticipation asserted in these words." Alford.

10, 11. Notes in Matthew.

12. The captain; Gr. the chiliarch: literally, the commander of a thousand men; a rank about equal to that of the modern colonel. Acts 21:31.
first; for he was father-in-law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

143. Peter's Denial of Christ.

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by particularly (perhaps Jesus was brought to him first out of deference to his age and dignity), but sent him as he was, bound, to Caiaphas, the real high priest. This examination was preliminary to the regular trial before the Sanhedrim, which was held at daybreak. Luke 22:66. John omits the latter. — Of his disciples; how many, and who they were. — His doctrine; what he had been teaching.

20. Said nothing. He had taught no secret doctrine, though he had often explained more fully his meaning to his disciples.

21. Ask them; i.e. the witnesses. This refusal to reply directly was doubtless because of the manifest intent of the high priest that he should criminate himself. — They know. Bengel thinks he pointed with his finger to the bystanders: “Even these know,” etc.

22. With the palm. It is uncertain whether the original word means a blow with the hand or a staff. The officers who arrested Jesus carried staves. Matt. 26:47. — So; in such a manner. The matter of the reply he could not gainsay.

\textsuperscript{1} 1 Cor. 6:12; 10:23.

\textsuperscript{2} Luke 4:15; ch. 7:14; 8:2. \textsuperscript{3} Acts 26:26.
struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

1 Jer. 20:2; Acts 23:2, 3. 21 Pet. 2:19-23.

23. Spoken evil; i. e. in an improper manner.—Bear witness; testify in a legal way.

24-27. Notes in Matthew.

SECTION 144.—28. Hall of judgment; Gr. the praetorium; i.e. “the headquarters of the Roman military governor, wherever he happened to be.” Smith’s Dict. Notes Matt. 27:2, 27. —Defiled. The governor’s house had not, of course, been cleansed of leaven, as the law required of the houses of the Jews. Deut. 16:4. Doubtless, also, it contained the Roman military ensigns, and other symbols of heathen worship. For a Jew, therefore, to enter such a house, especially during the holy passover week, would render him ceremonially unclean. —Eat the passover. This passage has occasioned commentators much perplexity, owing to the fact that the paschal supper had already been celebrated the preceding evening. The probable explanation is that the phrase, “to eat the passover,” is not necessarily confined to the paschal supper, but is used, also, to denote the celebration of the whole passover festival, which lasted seven days. Compare 2 Chron. 30:22; Luke 2:41, 43. Or the word “pass-

OVER” may include the festive sacrifices, or free-will offerings which were made at this time, called by the Jews the khas-gigah. Deut. 12:17, 18, 27. The defilement referred to would have prevented their participating in these sacrificial banquets, even though they had eaten the proper paschal supper at the same time with Jesus and his disciples the night before.

29. Went out. They had doubtless sent Jesus into the praetorium in charge of the officers and soldiers that had arrested him. —What accusation. They seem to have thought that Pilate would gratify them at once with a decree of condemnation, as he possibly might have done in the case of an ordinary criminal, although the Roman law was very strict in requiring the forms of justice to be observed. But either from some information he had received respecting the person before him, or the superstitious fear awakened by his wife’s warning (Matt. 27:19), or some other reason, he dares not proceed thus irregularly, but demands formal charges against the prisoner.

30. A malefactor. They do not mention the offense for which the Sanhedrim had condemned him, viz., blasphe-
31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 1

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 2

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 3

34 Jesus answered him, Sayest

my, well knowing that the Roman law would take no cognizance of this. Compare Acts 18:14-16.

31. Take ye ; spoken ironically. “You say he is a malefactor. If your judgment is to decide this, why bring him to me at all? Be yourselves executioners as well as judges.” — Not lawful. By the Roman law, capital trials could be held only before the procurator (note Luke 3:1), who alone had authority to inflict death. Josephus, Ant. xx. 9. 1.

32. What death; viz., crucifixion. Ch. 12:32, 33. This was a Roman punishment; the Jewish one would have been stoning.

33. Called Jesus. The latter had remained within during Pilate’s interview with the Jews. — The King. Being compelled to make specific charges against Jesus, his enemies accuse him of sedition against the Roman government, in claiming to be “Christ, a King.” Luke 23:2. This is something that Pilate can take cognizance of as a Roman magistrate.

34. Of thyself. Do you ask this because of anything you have yourself seen or learned of me? This was virtually an appeal to the governor that he knew the charge against him, in the sense they intended it, was false and malicious.

35. Am I a Jew? A proud disclaimer that he, a Roman officer, could be supposed to be acquainted with the sayings and doings of Jews, or of their petty jealousies and strifes. The very fact that the Jewish leaders, who had ever been so

thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him,

bitterly hostile to the Roman supremacy, brought an accusation against Jesus, must have convinced Pilate of its hypocrisy, and that there was some far different motive underneath which prompted their malice. If he had really entertained the designs they alleged, he would have been the most popular man in Judea. Hence Pilate’s inquiry, “What hast thou done? What is your real offense?”

36. My kingdom. The reply is a frank admission that he had come to establish a kingdom, but not in the sense which his accusers had implied. — Not of this world; in its origin, its principles, its form, or the means of its defense and propagation. It is a spiritual kingdom, seated in the hearts of men. — My servants. If I were ambitious of worldly power, I should have armed followers who would protect my person and support my designs by force. But now; not now in distinction from some future time, but equivalent to “as you see,” referring the governor to the fact apparent before his own eyes, that he had no defenders. — From hence; of this world.

37. Art thou. Pilate had apparently supposed the charge that Jesus claimed to be a king to have been a cover for something else, and not literally true. He is surprised, therefore, to hear him admitting the fact and seriously talking of the nature of his kingdom. Hence he puts the question directly: “Do you really mean to affirm that you are a king?” — That I am;
Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.  

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

1 Isa. 55:4; Rev. 1:5; 3:14.

rather, "Thou sayest it; because I am a king." This was a rabbinical form of strong affirmation. — Come I; language implying his pre-existence and incarnation. — Bear witness; i. e. to reveal the truth. Compare ch. 1:4, 17. This was equivalent to being a king, because the truth is to reign over the world. "I have come to rule mankind through that system of truth which I make known, and of which I am the impersonation." Ch. 14:6. "The king is the representative of the truth; the truth of dealing between man and man; the truth of that power which in its inmost truth belongs to the great and only Potentate, the King of kings." Alford. — Of the truth; a disciple and follower of it. — Heareth my voice; is my subject.

38. What is. The language of contemptuous indifference. Doubtless Pilate gathered from Christ's reply that he was one of those dreamy speculators about goodness and truth, who had become enthusiastic over his theories, but was unworthy of the serious regard of sober men. Such speculations had occupied the attention of philosophers for centuries, but, unillumined by the gospel, had resulted in nothing certain or useful, so that a habit of universal skepticism had taken possession of most thinking minds. Pilate's question therefore was an exclamation of contempt at what he regarded as beneath his notice, to which he did not expect or wish any answer. — No fault; i. e. nothing requiring punishment. Numerous other accusations were also urged against Jesus (Matthew and Mark), to which he would make no reply. Pilate then sent him for examination to Herod (Luke); and it was not till his return thence that the proposal which follows was made.

SECTION 147. — Notes in Matthew.

PRACTICAL THOUGHTS.

6. If the majesty of Jesus in the days of his humiliation was such that his enemies were prostrated before it in involuntary awe, how will they bear to meet it when they stand before him in his unveiled divine glory as their King and Judge?

8. Christ will not forget any of his promises in behalf of his people. In the moment of his greatest danger, when about to be apprehended by his enemies, he asks that his disciples may be suffered to depart. Not one who had truly loved and followed him was to be lost.

28. Men may be exceedingly punctilious in ritualistic observances, and at the same time eminent in wickedness. The murderers of Jesus, though thirsting for his death, and hesitating at no crime to secure it, were too conscientious, forsooth, to incur defilement by entering the abode of Pilate! It is the peculiar glory of the gospel that it makes men religious by regenerating their hearts.

36. The unworldliness of Christ's kingdom is one of its cardinal facts. It is through forgetfulness or disregard of this that most of the persecutions and oppressions which have been perpetrated in the Christian name have origi-
CHAPTER XIX.

148. JESUS SCOURGED AND MOCKED.


THEN Pilate therefore took Jesus and scourged him. 1

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

149. PILATE AGAIN SEeks HIS RELEASE.

Only in John.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye

may know that I find no fault in him. 5

5 Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. 6 Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, 4 and by our law he ought to die, because he made himself the Son of God. 5

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus,

official testimony to the fact that the great sacrifice for the world’s sin was “without blemish and without spot.” 1

1 Pet. 1:19.

6. BEHOLD THE MAN. See what I have done to please you; behold the degradation and sufferers he has endured. Are you not satisfied?

6. They cried out; in order to stifle any rising emotion of pity among the bystanders, and work them up to an excitement which Pilate shall not dare to resist. They had already made the same demand before the scourging. Mark 15:13, 14. — TAKE YE HIM. The language of impatient disgust and scorn. Compare ch. 18:31.

7. WE have. The we is strongly emphatic, in contrast with the I of Pilate. “We have a law which he has broken, if you have not.” They probably refer to Lev. 24:16, deeming the claim to be the Son of God equivalent to blasphemy. For the moment, they forgot that the offense which they had charged against him was a political one; but men who are carried away with passion, and eager to accomplish their ends, are not apt to be self-consistent.

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1 Isa. 53:5; Matt. 20:19; Luke 18:33. 4 Ver. 6; ch. 18:38.

Whence art thou? But Jesus gave him no answer. 1

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 2

11 Jesus answered, Thou coudest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. 4

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat,


8 Afraid. His superstitious fears were increased. It was a strange plea to bring against a prisoner; and, taken with his mysterious claim to the kingdom of truth (ch. 18:37), his calm and dignified demeanor, and the earnest request of Pilate's wife to have nothing to do with "that just man," was well calculated to awaken awe and apprehension in the governor, already, perhaps, conscience-stricken for the injustice he had done to an innocent person whom his office bound him to protect.

9 Whence art thou? referring to the report that he made himself the Son of God. — No answer; the question not being prompted by a sincere desire to know the truth in order to subserve the ends of justice, but merely to alloy his own uncomfortable apprehensions. Christ's silence in these circumstances, after what he had said (ch. 18:37), and the abuse he had suffered, was the most impressive possible re-afﬁrmation both of his own innocence and of the claims which he had made.

10 Unto me. The pronoun is very emphatic. — Power; in the sense of authority. Pilate's language betrays his irritation at the silence of Jesus, and the haughty pride of the Roman ofﬁcial, whose anger overcame his superstitious awe. It showed, also, his utter disregard for justice, that being a consideration wholly omitted in his consequential boast of authority.

11 From above; i. e. from God. — He that delivered. Caïphas, representing the Jewish nation. — The greater sin. You use the power given you, not knowing what you do; but in this you are simply executing the design of the much greater sinner, who, as the religious head of the nation, ought to have discerned my real character as the Messiah, instead of which, he has rejected me, and is now the cause of my death. — This reply shows Pilate to be, not the mighty potentate he proudly supposes, but merely a poor, blind instrument of gratifying the malice of Christ's enemies; and only less guilty than they because not sinning against so great light, and so many motives to recognize and accept him.

12 Pilate sought; i. e. with increased earnestness. These words of Christ, so calmly reproving his assumption, while submitting to his will, awakened his awe anew, and rendered him doubly desirous of escaping from the painful dilemma in which he was placed. The language implies that Pilate's efforts were varied and prolonged for a considerable time. — Cæsar's friend; i. e. loyal to the emperor. This was a direct appeal to his fears. A complaint to this effect would be particularly calculated to excite the hostility of the suspicious and cruel tyrant Tiberius, who then ruled at Rome; and the event showed that they were not wrong in thinking that Pilate would not dare to permit it to be made against him.

13 The judgment seat; Gr. bema; the official chair or bench upon which a magistrate sat when pronouncing judgment. This was set up outside the praetorium, probably in the open court, upon a raised platform paved with various colored marble or mosaic work. Hence the name in Greek, the Pavement; in
in a place that is called the Pave-
ment, but in the Hebrew, Gabbatha.\footnote{Prov. 29:15; Acts 4:19.}

14 And it was the preparation
of the passover, and about the sixth
hour: and he saith unto the Jews,
Behold your King!

15 But they cried out, Away with
him, away with him, crucify him.
Pilate saith unto them, Shall I cru-
cify your King? The chief priests
answered, We have no king but
Cesar.\footnote{Gen. 49:10.}

16 Then delivered he him there-
fore unto them to be crucified. And
they took Jesus, and led him away.

160. Jesus led to Crucifixion.
Matt. 27:13-34; Mark 15:20-23; Luke 23:
26-33.

17 And he bearing his cross went
forth into a place called the place
of a skull, which is called in the He-
brew, Golgotha:

151. The Crucifixion.
Matt. 27:35-38; Mark 15:24-28; Luke 23:
33, 34, 38.

18 Where they crucified him,
and two others with him, on either
side one, and Jesus in the midst.

19 And Pilate wrote a title, and
put it on the cross. And the writ-
ings of himself be actually demanding the
 crucifixion of their own sovereign. Noth-
ing could exceed the force and bitterness of this irony. — But Cesar. A most
humiliating acknowledgment, which only
the straits into which they had come
and the frenzy of their passion could
have extorted from them. It was the
national boast of the Jews that they
owed allegiance to Jehovah only (1 Sam.
12:12); and in ordinary circumstances they
would have indignantly repudiated
the charge of being in subjection to any
Gentile monarch. Ch. 8:33. Compare
note Matt. 22:17. Pilate must have
esteemed it a sweet revenge to have
brought them to so mean and debasing
a confession.

Section 150. — Notes in Matthew

Section 151. — 18. Crucified. Notes
in Matthew.

19. A title; i.e. an official statement
of the crime for which he suffered.
The exact words of the inscription vary
somewhat in the different evangelists,
but chiefly as they are fuller in some
than in others. There is no contradic-
tion between them, and perhaps the va-
rations were in the several languages in
which it was written. Such verbal diver-
sities in substantial agreement are
among the clearest indications of inde-
pendent and truthful authorship.
ing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without

seam, woven from the top throughout.¹

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

152. JESUS COMMENDS HIS MOTHER TO JOHN.

Only in John.

25 Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleopas,² and Mary Magdalene.

26 When Jesus therefore saw his

¹Exod. 39:22.


Note Matt. 5:40. This, which was apparently wrought with great skill, may have been the gift of some of the pious women who accompanied him from Galilee and “ministered unto him of their substance.” Luke 8:3.

24. CAST LOTS. The usual mode of doing this among the Romans was to write the names of the persons upon the lots, and throw them into a helmet or hollow vessel. The lot first drawn was the winner. — The Scripture. Ps. 22:18. — The soldiers; mentioned by contrast with the tender sympathy of the women in the next verse.

SECTION 152. — 25. There stood; literally, were standing; implying that they had been there some little time before Jesus, in the extremity of his anguish, perceived them. These had, for the most part, remained “afar off” (Matt. 27:55), repelled by the coarse brutality of the mob; but now, perhaps while the soldiers were absorbed in their game, they had ventured nigh enough to speak with the sufferer. — His mother’s sister; probably Salome, wife of Zebedee and mother of John. Note Luke 5:10. The evangelist modestly omits her name, as he does his own. Ver. 26. — Of Cleopas; or Alpheus, father of James the Less, and of
mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

153. The Death of Jesus.

Matt. 27:45-50; Mark 15:33-37; Lu. 23:44-46.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

155. His Burial.


31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high day), be

1 Tim. 5:2. 2 Ch. 16:32. 3 Ch. 17:4.


26. The disciple; i. e. John himself. Ch. 13:23; 20:2; 21:7, 20. — Woman. This form of address, in Greek usage, has not the abruptness which it seems to have in our version; it indicates simply affectionate respect. Compare ch. 2:4. — Behold; i. e. look upon him henceforth as thy son.

27. Behold thy mother; regard and treat her as a mother. — That hour. Some have gathered from this that she was at once led away from the cross that she might not witness the horrors of the closing scene; but the language hardly warrants that opinion. — His own home; perhaps the house he was occupying at Jerusalem during the feast, or, more probably, his residence simply, wherever it might be. Tholuck suggests "the house of John's father in Galilee." It is supposed that John had some property of his own (note Luke 5:10), which enabled him to assume a charge like this. It is inferred, also, that Joseph was now dead, and that Mary was committed to the care of her nephew John, rather than of her remaining children, the "brethren" of our Lord, because they were not at this time believers. Ch. 7:5.

SECTION 153. — 28. After this; probably, also, after the supernatural darkness, which John does not mention. —

All things; all that had been appointed to do. — The Scripture. Ps. 69:21. — Fulfilled. Note Matt. 1:22.

30. Vinegar. Note Matt. 27:48. — Finished; viz., the whole work of redemption. "All things were done which the law required; all things established which prophecy predicted; all things abolished which were to be abrogated; all things obtained in order to be bestowed, which had been the subject of promise." Stier.

SECTION 155. — 31. The preparation. Note ver. 14. — Not remain. Note Matt. 27:57. — High day. It was the Sabbath which occurred during the passover festival, and therefore of double sanctity. It was on the second day of that festival, which was the day of offering the "first fruits" (Lev. 23:10-12; Jos. Antiq. iii. 10, 5), a rite then observed with great ceremony. From this day, also, were counted the fifty days until the Pentecost. Note Matt. 12:1. — Their legs. Besides the proper sufferings of the cross, the Romans were accustomed to add the crucifragium, i. e. the breaking of the legs, with a heavy hammer or bar of iron, to increase the horrors of the punishment. In this case, the reason of the request seems to have been to hasten the death of the victims.

32. Then came; implying, of course, that the request had been granted.

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sought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.⁴

35 And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be ful-

³ Heb. 9:22, 23; 1 Jno. 5:6, 8. ⁴ Pet. 3:21.
⁵ Jno. 1:1-3.

33. Dead already. Usually death did not occur till from twelve hours to one or two days had elapsed; sometimes more. Doubtless in the case of Jesus it was hastened by his previous sufferings, bodily and mental.

34. His side; for the purpose of making sure of his death. The blow was evidently aimed at his heart. — Blood and water. Medical writers have expressed various opinions as to the cause of this phenomenon, and perhaps, as derived from their observation of bodies in very different circumstances from this, none of those opinions are entitled to much weight. The blood seems to be easily accounted for. If the spear pierced the pericardium, or envelope of the heart, it may have found there a collection of watery fluid, either natural or consequent upon the violent tension of the muscles and the extreme exhaustion. There is no reason to suppose the flow to have been a miraculous one.

35. That saw it; i.e. John himself. He declares that he was an eye-witness of what he described. — Bare record. The design of this solemn testimony is to affirm the certainty of Christ’s death, the great cardinal fact of Christianity.

filled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.⁶

38 And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews,⁷ besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night),⁸ and brought a mixture of myrrh and aloes, about a hundred pounds weight.

40 Then took they the body of Jesus, and wound it in linen clothes

⁴ Psa. 22:16; Rev. 1:7. ⁵ Ch. 9:22; 12:42. ⁶ Ch. 3:1, 2; 7:50. ⁷ 2 Chr. 16:14.

Not only does John assert that fact, but he adds this further account of the wound, which itself would have been mortal if any flickering of life still remained.

36. The Scripture; referring to Ex. 12:46, which prescribed that the paschal lamb, the type of Christ, should be eaten without breaking a bone. Some, with less probability, find the reference in Ps. 34:20.

37. Another Scripture. Zech. 12:10. The prophecy originally predicted the repentance and conversion of the Jewish nation to Jehovah; and, taken with this passage, intimates that they shall yet look to their crucified Messiah for pardon and salvation. This was partly accomplished on the day of Pentecost, but its full consummation is yet future. Compare Rom. 11; Rev. 7:4.

38. Joseph. Notes Matt. 27:57, 58. — Gave him leave; first calling the centurion who presided over the execution to learn whether death had actually taken place. Mark.

39. Nicodemus. Note ch. 3:1. — Hundred pounds; Gr. litrai. The litra was about 12 ounces avoirdupois. The design of these drugs was probably to prevent incipient decomposition until
with the spices, as the manner of the Jews is to bury. 1

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid.

42 There laid they Jesus therefore, 2 because of the Jews’ preparation-day, 3 for the sepulcher was nigh at hand.

1 Acts 5:6. 2 Isa. 53:9; 1 Cor. 15:4.

after the Sabbath, when the body could be more carefully embalmed.

40. Linen clothes; i. e. clothes or bandages.

Corpse in its wrappings.

41. A garden. Notes Matt. 27:33, 60. It must not be inferred that the cross was set up in the garden, but only in that “place” or locality.

42. High; i. e. to the cross. This seems to be mentioned as a reason, for depositing the body in that tomb, it being now “even,” i. e. the Sabbath (Matthew and Mark), when the removal of it would be regarded as forbidden labor.

PRACTICAL THOUGHTS.

11. The insolence of office and power should be rebuked by the consideration that they are the gift of God, who distributes all earthly distinctions solely at his own pleasure.

15. There is no limit to the meanness to which wicked men will stoop to accomplish their evil purposes. Hypocrisy, falsehood, and servility, are vices of the same family, and go hand in hand in executing the promptings of malice.

26. The deportment of Christ toward his mother on the cross teaches us in what manner she should be regarded by us. It was full of tender love and respect, but it was very far from assigning her that place to which she has been blasphemously exalted by the Roman Church. John was to receive her as a mother, not to adore her; she was committed to his care, not to her. She is to be honored and loved as “blessed among women,” as a “daughter not mother of grace.” Bengel. But she is not to receive that homage which belongs alone to her Son,—her Saviour and Lord, as well as ours.

30. The work of our redemption was “finished” on the cross of Jesus. Nothing that man can do can add to its completeness, and it only remains for him to accept it. To seek any other ground of salvation is vain; to expect any other, either in this world or the next, is sinful presumption.

37. God’s ancient people shall yet “look on him whom they pierced.” They shall see in him their long-expected Messiah, and bewail their great sin with horror and grief. It will be a blessed day when Jew and Gentile shall thus become brethren, and the completed church stand as a new demonstration of the power of that gospel which “gatherers together in one all things in Christ.”

CHAPTER XX.

SECTION 107. —Notes in Matthew.

1. Magdalene. She was accompanied by Mary, the mother of James, Salome (Mark), Joanna, and others. Luke.

Beeth the stone. The resurrection had already taken place.

2. She runneth; back into the city, leaving the other women at the sepulcher.—To Peter; as one of the most prominent of the apostles. Perhaps he and John lodged apart from the rest, since none of the latter went with them. — We know; i. e. she and her companions.
to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him.

160. PETER AND JOHN AT THE SEPULCHER.


3 Peter therefore went forth, and that other disciple, and came to the sepulcher.
4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher.
5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.
6 Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie,
7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.


SECTION 160. — After Mary’s departure two angels appeared to the other women, and announced to them that Jesus had risen, and bade them go and tell the disciples. As they went Jesus met them. Matthew. The disciples did not believe the report. Luke. Meanwhile Peter and John hastened to the sepulcher, as here related.

4. Did outrun. Peter evidently started first, but was overtaken and passed by John, who was a younger man.
5. Lying; i.e. in an orderly manner.
Ver. 7. — Went not in; restrained, probably, by awe.
7. Napkin. Note Luke 19:20; ch. 11:44. — By itself. These particulars would show them that the body had not been carried off by his enemies.
8. Went in also; encouraged by Peter’s example, and perhaps by his words. — Believed; i.e. that Jesus had risen.

8 Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed.
9 For as yet they knew not the scripture, that he must rise again from the dead.
10 Then the disciples went away again unto their own home.

161. APPEARANCE TO MARY MAGDALEN.

Mark 16:9-11.

11 But Mary stood without at the sepulcher weeping: and as she wept, she stooped down and looked into the sepulcher,
12 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.
13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
14 And when she had thus said, she turned herself back, and saw

3Ch. 19:40. 4 Mark 16:5.

Peter was slower in his faith, and simply wondered what had happened. Luke.
10. Own home; i.e. their lodging-place in the city.

SECTION 161. — 11. Stood without. She had evidently followed the two disciples back to the sepulcher, but may not have reached it till they had left; or, if so, she remained afterward alone.
12. Two angels; doubtless the same that had appeared to the other women. Luke. They then sat “on the right side;” now, at the head and foot of the place where the body had lain.
13. She saith; her intense grief and anxiety overcoming her fear. — My Lord; showing her ardent attachment to him.
14. Turned back; perhaps hearing
Jesus standing, and knew not that it was Jesus. 1

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 8

16 Jesus saith unto her, Mary! She turned herself, and saith unto


15. Weepest—seekest; questions designed to arrest her attention and prepare her for the disclosure about to be made. — The gardener; the person having charge of the grounds, including, of course, the sepulcher. — Will take him; i. e. will cause him to be removed. She seems to have felt that he might regard the depositing of the body of a malefactor in this tomb as an intrusion, and at once offers to relieve him of its presence, notwithstanding it was laid there by Joseph himself, its owner.

16. Mary! the tone and manner in which her own name was spoken instantly disclosing to her who it was. — Turned herself; i. e. so as to look him full in the face. — Rabboni; literally, My great Master! It was regarded as a more honorable appellation than Rabbi, and was here an exclamation of reverence and joyful recognition.

17. Touch me not. Doubtless she sprang forward to clasp his feet or knees in token of affection, as did the other women when they met him. Matt. 28:9.

Opinions have greatly varied as to why he forbade this. Among them are, 1. That Mary supposed this was the “coming again” which he had promised (ch. 14:3, 18, 28; 16:16, 22), which mistake he would correct. “Embrace me not so joyfully as if I were to remain here with you, for I have not yet ascended,” etc. 2. That he would not have her wasting time in these demonstrations of affection, but hasten instead to carry the glad news of his resurrection to the apostles. “Delay

him, Rabboni, which is to say, Master!

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen

not now for the expression of your attachment, for I have not yet ascended, and you will have opportunity for that hereafter; but go,” etc. 3. That he would raise her expectations from an earthly to a heavenly reunion. “Do not embrace me now as having attained the joy of my eternal presence, for I have not yet ascended to the place where I and my people are to dwell. Look forward still to a more glorious and blessed meeting in heaven.” “When I shall have ascended to my Father, the time will have come in which you may enjoy my society most perfectly, not in an earthly embrace, but in one appropriate to that world, viz., a spiritual.” Grotius. The latter seems most fitly to give the sense of the passage. — My brethren; a term of affection for his disciples (Heb. 2:11, 17), implying, also, the assurance that he was still in the flesh. — I ascend; i. e. I am about to ascend. — My—your; denoting that God was their common Father, but in different senses. “He does not say ‘our Father,’ but ‘my’ and ‘your;’ for he is mine by nature, yours by grace.” Augustine. The object of the message seems to have been, as in his prohibition to herself, to correct their expectation of his remaining with them on earth, and assure them, as he had before promised (ch. 17:24), of a more glorious reunion in heaven.

18. Told the disciples. Mark says that they did not, however, believe her. Peter and John may not have been then present.

the Lord, and that he had spoken these things unto her. 1

164. Appearance to the Apostles; Thomas absent.


19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 8

20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. 9

21 Then said Jesus to them again, Peace be unto you: 4 as my Father hath sent me, even so send I you. 6

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 6

23 Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. 7

22. Said this. The commission is much more fully recorded in Mark. — He breathed; symbolical of the gift of the Spirit. This was not the full bestowment of the promised Comforter, but rather its foretaste and pledge.

23. Remit—retain. This prerogative is manifestly connected with the extraordinary gift of the Holy Spirit. The apostles were to be inspired judges and lawgivers of the church. Note Matt. 19: 28. It was an authority never committed to uninspired men, and all claim to it by such is unwarranted and blasphemous.

Section 165. — 24. Thomas. Mark 3: 18. — Not with them. Why, is not known. He may have been necessarily occupied.

25. Said unto him; i.e. when they next saw him. — The print. Perhaps they had told him that the Lord had showed them his hands and side. Ver. 20.

26. Eight days; i.e. on the next first day of the week, or Sunday. Such expressions of time are generally inclusive. Note ch. 11: 17. — Within; probably the same room.

27. Reach—behold—thrust; i.e. examine thoroughly, and receive the evidence of your senses. We can not think that the wounds were still open; it is sufficient to understand that Jesus invited him to see and feel the scars.

28. Answered. He did not, apparently, attempt such a trial, although the marks upon the hands were doubtless visible. Ver. 29. The language of Christ repeating the very words he had used flashed conviction into his mind, and
said unto him, My Lord and my God! 1

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. 8

169. FIRST CONCLUSION.

Only in John.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

1 Ps. 118:28; ch. 5:23; 1 Tim. 3:16. 2
P et. 1:8.

prompted the instantaneous expression of his faith.—My Lord. It is claimed by those who deny the divinity of Christ that this was a mere exclamation of surprise, and not of recognition of his higher nature. But this is an irreverence that would have been promptly rebuked; the words were, besides, addressed to Christ himself, and received his commendation as an act of faith. Ver. 29.

29. Blessed; i. e. they are more to be commended; as faith resting upon proper moral evidence is higher than that given only by the senses.


31. Might believe. He had selected such as would prove the divine nature and mission of Jesus.—Have life. Ch. 1:4; 3:36.

PRACTICAL THOUGHTS.

1. The loving purposes of Christ’s people are accepted by him as true service, even though his providence may cause them to fail of execution. The faithful women,

“Last at his cross, and earliest at his grave,”

though not permitted to embalm his body, still shed upon him the sweet fragrance of their affection, — a more precious gift in his sight than the costliest spices.

9. The fact that the disciples did not

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. 6

CHAPTER XXI.

166. APPEARANCE BY THE SEA OF TIBERIAS.

Only in John.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.


expect the resurrection of Christ, and so long refused to believe it, adds greatly to the value of their testimony to its reality. Their ultimate faith was founded on evidence which they could not resist, thereby affording a more intelligent and trustworthy ground for our own.

15. Jesus is often nearest to his sorrows people when they least suspect it.

17. Duty, not enjoyment, is our first business in this world. Touch me not, said Christ, but go to my brethren. There will be time enough for the embraces and the joy in heaven.

23. No uninspired man can forgive sin. It will be soon enough to resort to the confessional when he who sits there affords evidence, by apostolic works, by miracle and prophecy, that he possesses the apostolic gifts.

29. The assurance of the truth of the gospel, given by a simple, confiding experience of it, is better than any more outward evidence.

30. The sum of sacred history and teaching is the divine mission of Christ as the Saviour of men; and the end of it, that we may be saved through faith in him. To him who does not so receive it, the gospel becomes a failure and a condemnation.

CHAPTER XXI.

SECTION 166. — This chapter is regarded by most as an Appendix. It was probably written by the apostle some years after the former portion, partly
2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, for he was naked, and did cast himself into the sea.

8 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 with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come...
and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.¹

14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?² He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.³

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.⁴

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me?⁵ And he said unto him, Lord, thou knowest all things;⁶ thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee,⁷ and carry thee whither thou wouldest not.⁸

19 This spake he, signifying by what death he should glorify God.⁹ And when he had spoken this, he saith unto him, Follow me.¹⁰

20 Then Peter, turning about, saw the disciple whom Jesus loved have been gentler or more effective than this. The charge to feed his sheep was a renewal of Peter's apostolic commission, and thus a kind assurance of forgiveness and restoration to confidence. The word translated “feed,” in ver. 16, is different from that in ver. 15 and 17. The latter strictly points to the act of giving food; the former, with this included also the more general one of guiding and governing. Matt. 2:6; Acts 20:28. Together, the two seem to include the whole work of a shepherd; as the words “lamb” and “sheep” embrace the whole flock.

18. I say. Peter had professed his willingness to die for his Lord, and is now assured that his offer is accepted.

19. What death. An early tradition testifies that Peter was crucified with his head downward, at Rome, in the
following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.


2Ch. 19:35; 3 Jno. 12.

PRACTICAL THOUGHTS.

1–4. This narrative seems to have been added for the special instruction and encouragement of those appointed to be "fishers of men." The fruitless toiling in Christ's absence, and the success when he gives the word, teach them dependence upon him in the work of winning souls; the repast furnished them, meanwhile, by him, assures them that he will provide for their wants in his service. It is a repetition, in most suggestive acts, of the promise he gave in words, "Lo, I am with you always." Matt. 28:20.

15–17. The charge to Peter to feed the flock was very far from implying his elevation to the primacy among the apostles; it was only the reinstatement in his Master's confidence of one who had grievously sinned against him and them. Were he now living, he would be the last to claim any precedence in rank or authority on this account.

19. God's faithful servants glorify him in their death. It is the visible triumph of his grace over the king of terrors; the demonstration of Christ's promised coming to receive them to himself.

25. While we linger fondly on the last words of our Lord's written history, it is permitted us to know that there is also an unwritten one reserved for our perusal in heaven. Though this world could not contain it, there will there be both time and space for the whole, — all
169. SECOND CONCLUSION.

Only in John.

25 And there are also many other things which Jesus did, the which,

1 Ch. 20:30.

his works of love, all his gracious words during those three and a half years of earthly ministration. Blessed are they

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if they should be written every one, I suppose that even the world itself could not contain the books that should be written. 3 Amen.

3 Amos 7:10.

who will be permitted to read it, and with all saints to adore and praise him for ever!
THE ACTS OF THE APOSTLES.

INTRODUCTION.

This book may be regarded as the complement of the Gospels, being a continuation of the evangelic history there begun, embracing the promised gift of the Holy Spirit, and the consequent diffusion of the gospel both among the Jews and Gentiles. It is not, as the title would seem to indicate, a general account of the apostolic labors, nor even a biography of Peter and Paul, the two most prominent actors mentioned in it. Perhaps the present title was not given by the author, but, as Alford suggests, by some transcriber of a later age, “when these were all the acts of the apostles extant.”

The testimony of antiquity is unanimous in ascribing the authorship of this book to Luke, the writer of the third Gospel. See introduction to Luke. Its style greatly resembles that of the latter, showing similar evidences both of scientific and general culture. From ch. 16:10 onward the narrative purports to be that of a companion of Paul, and an eye-witness of the events recorded. The former history of that apostle he doubtless derived from Paul himself, while as to the earlier portions of the book, his habit of diligent research (compare Luke 1:3) gives assurance that his information was accurate and trustworthy. There has never been any serious question as to its genuineness or authenticity.

The abrupt termination of the narrative suggests to us both the place and time of its composition, viz., at Rome, about the close of the apostle’s two years’ imprisonment there, A.D. 63. Had it been written later it could scarcely have failed to continue the history further. The period of Paul’s confinement afforded ample leisure for the work, and though addressed to Theophilus, its circulation in the church at Rome must have been of great service, both to the apostle himself and the cause of the gospel which he preached. To us it is of the very highest value, as exhibiting Christianity in practice, or the divine method of planting and propagating the church.

CHAPTER I.

Christ’s Ascension. Election of Matthias.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the

1 Mark 16:19; Luke 9:51; 24:51; 1 Tim. 3:16.

1. Former treatise; viz., Luke’s Gospel. See Introduction. — Theophilus. Note Luke 1:3. — Began; i.e. all which Jesus both did and taught from the beginning; viz., of his ministry.

2. Through the Holy Ghost. Here and elsewhere Christ is represented as having spoken and acted under the influences of the Holy Spirit, which God gave to him without measure, and which remained upon him. Luke 4:1; Jno.

Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

8 Mark 16:14; Luke 24:36; Jno. 20:19, 26; 21:1, 14; 1 Cor. 15:5.

1:32, 33; 3:34; Heb. 9:14. Note Matt. 4:1. This does not imply that he had not himself a divine nature, but that in his state of humiliation he had “emptied himself” (Matt. 24:36, Prac. Thought; Phil. 2:8) of its prerogatives, and come under the conditions of a true humanity. — Commandments. Matt. 28: 19; Mark 16:15; Luke 24:47; Jno. 20:21; ver. 4; ch. 10:41, 42.

3. His passion; literally, after he
4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me.

5 For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.

8 But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel:

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.


had suffered. — Forty days; not continuously, but on repeated occasions during a period of forty days.


6. Come together; perhaps on a subsequent occasion to that mentioned in ver. 4. — This time; supposing that the “not many days” might now be fulfilled. — Restore again; not merely return to them political independence, but re-establish the kingdom in that power and prosperity which the prophets had predicted. Isa. 1:26; Dan. 7:27; Amos 9:11.

7. Times—seasons; neither the general periods nor the precise times. The latter word is, in the original, more definite than the former. — Put; appointed, or fixed. — Power; prerogative. It is to be noticed that Christ does not correct their expectation of the fact that his kingdom was about to be established; he only reproves their improper curiosity as to the exact date of it. Note Matt. 25:31.

8. Power; a term including probably all those gifts of the Spirit which should make them efficient in their ministry. — Witnesses. Note ver. 22. — Uttermost part. Compare Mark 16:15. They understood, however, that this preaching was to be confined to the Jews. It was not till Peter’s vision, recorded in ch. 10, that the idea that the gospel was for the Gentiles also was accepted by them.

9. Had spoken; implying that the preceding conversation had occurred on their way to the place of ascension. His last words were a blessing. Luke 24:51.

10. Two men; i.e. in appearance; angels in reality. — White; resplendent.

11. Why stand ye? Jesus had repeatedly told them that he was about to return to the Father (Jno. 6:62; 16:16, 28; 17:13; 20:17), and the inquiry of the angels is a gentle rebuke that they should manifest such surprise at the occurrence. — In like manner; i.e. descending in a cloud. Note Matt. 24:30.

12. Olivet; from the Latin Olivetum; a place set with olive-trees. — Sabbath day’s journey. Six furlongs, or about three-fourths of a mile. It was the Jis-
12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said (the number of the names together were about a hundred and twenty),

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be curts in the New Testament. — His brethren. Note Mark 6:3.

15. Those days; an indefinite period, but here limited to the ten days between the ascension and the pentecost. — Names; i. e. persons. — Together; i. e. present at this time. It does not include all who believed. Compare 1 Corinth. 15:6.

16. Men and brethren; the and is not in the original. The union of the two words is a respectful form of address. Compare ch. 2:29; 37; 7:2; etc. — This Scripture; viz., that cited in ver. 20. — The Holy Spirit; a direct assertion of the inspiration of the Psalms. 2 Pet. 1:21.

17. For; explaining how the Psalm referred to the traitor. It spoke of one who was superseded in his office; this was applicable to Judas, “for he had held the apostleship with us,” etc.

18. Now. This and the next verse seem not to be part of Peter’s address, but a parenthetical remark of the writer, describing how the death of Judas agreed with the prediction. — Purchased, etc.; Note Matt. 27:5-9. Persons are often said to do what they cause or give occa-
desolate, and let no man dwell there-
in: and, His bishopric let another
take.
21 Wherefore of these men which
have companied\(^1\) with us all the time
that the Lord Jesus went in and out
among us,
22 Beginning from the baptism of
John, unto that same day that he
was taken up from us, must one be
ordained to be a witness\(^2\) with us of
his resurrection.

\(^1\) Mark 3:14; Luke 22:28; Jno. 15:27. \(^8\) Ver.
8. \(^2\) Ch. 15:22.

sion to have done. Matt. 2:16; 27:60;
John 4:1. — Hardly; rather, upon
his face.
20. Written. Two passages are cited,
—Ps. 69:25, and 109:8. Compare
Matt. 1:22. — Bishopric; i.e. office.
21. Wherefore; since all this has
happened, and since it is the divine will
that another should take the office of
the apostate.
22. Ordained; Gr. become. "One
must become a witness," etc. The word
involves no reference to an official act
of induction into the apostleship. — A
witness; this was one of the distinct-
ve functions of an apostle. Luke 24:
48; Jno. 15:27; 1 Cor. 9:1.
23. They; i.e. the whole company
present. — Appointed; literally, they set
or placed. — Barsabas; i.e. son
of Sabas. Justus is a Roman name, as-
sumed according to a custom then prev-
is known either of him or Matthias.
24. They prayed; Perhaps led by
Peter. The word "Lord," which in
the New Testament almost always re-
fers to Christ, is presumptive evidence
that the prayer was addressed to him.
—Whether; which one.
25. And; even; "this ministry, even
the apostleship." It explains and hight-
en the meaning of the first word.—
By transgression fell; Gr. went aside.
The idea is that he turned away from
his straight course and duty as an apo-
stle in order to go, etc. — His own
place; a softened form of expression, meaning,
evidently, the place of punishment.
26. Their lots; "probably tablets

with the names of the persons written
on them, and shaken in a vessel or the

PRACTICAL THOUGHTS.
4. It is sometimes the duty of Christ's
people to wait. And there is no better
attitude in which to do this than that of
the early disciples, by continuing "in
prayer and supplication."
7. The Christian may ever say, with
devote joy, "My times are in thy hand,"
assured that the same wisdom and good-
ness which direct the events of his life
preside over their order.
8. He only can be a successful wit-
ness of Christ who has received the
baptism of the Holy Spirit.
11. It is the "same Jesus" that suf-
fered for us who is exalted to be our
King and Judge. This identity so em-
phatically asserted by the angels should
fill us with joy and confidence. We
need not fear to meet him who died for
us; we should anticipate it rather as a
reunion with a friend loved and honored
on earth, who will part from us no more
for ever.
21. The care which was taken in the
election of an apostle in the place of
Judas evinces the honesty of those en-
gaged in it, and furnishes us the most
satisfactory grounds for receiving their
testimony.
25. Future rewards and punishments
are not assigned arbitrarily, but in ac-
cordance with the strictest moral prop-
riety. Judas went to "his own place,"
that for which he was fitted in this state

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and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.
THE DAY OF PENTECOST.

And when the day of pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing

2 Lev. 23:15; ch. 20:16. 8 Ch. 4:31.

of probation. We infer that that place was one of punishment by virtue of that instinctive decision of our moral sense, that only such a place was suited to the character of the traitor and suicide.

CHAPTER II.

1. Pentecost. One of the three great festivals, when all adult males were required to appear at Jerusalem. It was observed on the fiftieth day after the second in the passover week (note Matt. 12:1), hence the word pentecost; i.e. fiftieth. In Ex. 23:16, it is called the "feast of harvest," and in Deut. 16:10, the "feast of weeks." It was originally a celebration of the harvest, an offering then being made of the new grain, but the later Jews kept it in commemoration of the giving of the law at Sinai. The passover having begun on Friday, the 14th of Nisan i.e. on Thursday evening after sunset, (notes Matt. 26:17, 20), the fiftieth day, reckoning from the 15th, inclusive, would fall on Saturday or the Jewish Sabbath. By another computation, supported by some early traditions, it fell on Sunday. — All; viz., of the disciples then in Jerusalem. Ch. 1:15. — One accord. Note ch. 1:14. — One place; probably the upper room mentioned ch. 1:13.

2. Rushing; i.e. borne along. It was not the sound of a wind, but a sound like that of such a wind. "It was the chosen vehicle by which the Holy Spirit was manifested to their sense of hearing, as by the tongues of fire to their sense of seeing." Alford.

mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

3. Cloven; rather, distributed. The idea is that the "firelike appearance presented itself at first, as it were, in a single body, and then suddenly parted in this direction and that, so that a portion of it rested on each of those present." Hackett. The word tongues describes the shape of the phenomenon. As before, they were not real flames, but like flames. — It sat; i.e. one of the tongues sat on the head of each.

4. Holy Ghost. Note Matt. 4:1. — Other tongues; in various languages other than their own. What they said is indicated in ver. 11; doubtless ascriptions of praise to God for the work of redemption. It does not appear from history that this was an endowment used by the early disciples for preaching the gospel to the Gentile world; indeed, it would seem from 1 Cor. 14, that those who thus spoke did not always understand their own utterances, and that another special gift, that of interpreting tongues, was added to make them known. The design of the gift, then, was not so much that it might be of practical use in preaching, as a symbol that the disciples were to be received as speaking by divine authority (compare 1 Cor. 14:22), and that the gospel was to be proclaimed to all nations. Compare the vision given to Peter (ch. 10:9-17), to teach him the same truth.

5. Were dwelling; were present there, whether as permanent residents, or sojourning on business, or to attend the feast. — Under heaven; a phrase signifying from many and distant lands. From the time of the captivity in Baby-
6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? 1

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in

1 1Ch. 11:

lon, great numbers of Jews continued to reside abroad, and settlements were formed in all the countries subsequently mentioned. They retained, however, their attachment to the faith and institutions of their nation, paid the yearly half-shekel for the maintenance of the temple service, and such as were able went to Jerusalem to worship at the feasts. The prevalence of these Jews in so many countries tended greatly to facilitate the spread of Christianity, the first converts being everywhere gathered from among them.

6. Noised abroad; literally, This noise having occurred. The meaning is not that a rumor of the phenomenon spread abroad, but that the rushing sound itself was heard, implying that it was loud enough not only to fill the house but the neighborhood also, perhaps even all the city. — Heard them speak; not all in each of the languages, but some in one and some in another.

7. Galileans; perhaps not to be taken literally of all the one hundred and twenty, but of the larger portion of them, and especially of the apostles who were the most prominent.

9. Parthians; a people living in the north-eastern part of what is now Persia. — Medes; in the north-western part of the same country. — The Elamites were directly south of Media, Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine. 2

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

1Hos. 4:11; Zech. 9:17; Matt. 9:17.

on the east of the Tigris. — Mesopotamia; the country lying between the Euphrates and the Tigris. — Asia. Note ch. 6:9. For the situation of the other countries named, see the map.

10. Strangers of Rome; rather Romans temporarily residing at Jerusalem. — Jews and proselytes. The Jews were persons of Hebrew blood; the proselytes were Gentiles of the various nationalities converted to Judaism. The meaning probably is that there were present devout men of both classes from all these countries.

11. We do hear; rather, How do we hear? The question of ver. 8 is continued. — Work. Note ver. 4. Bengel supposes that the words were those of the Psalms usually employed for the purpose of thanksgiving, and, perhaps also, expressions of their own. Compare Ps. 71:19; Luke 1:20.

13. New wine; Gr. sweet wine. The first vintage did not occur till August, some two months after the pentecost. Various methods were employed to preserve the sweet flavor of wine even after fermentation.

14. With the eleven. Peter and they came forward together to repel the charge of drunkenness, and fulfill their office of being witnesses for Christ. Ch. 1:8. He spoke in the name and with the concurrence of the others.
15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.  
16 But this is that which was spoken by the prophet Joel;  
17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:  
18 And on my servants and on my handmaidens I will pour out in

Men of Judaea; native residents. — Ye that dwell. Note ver. 5.  
15. Third hour; nine o'clock, A. M. This was the first hour of public prayer and the morning sacrifice, before which it was unlawful during festivals to eat or drink.


17. Last days; i. e. the time of the Messiah. Isa. 2:2; Mic. 4:1; 2 Tim. 3:1; Heb. 1:2; Jas. 5:3; 2 Pet. 3:3. It is equivalent to "the world to come." Note Matt. 12:32; 13:39; 24:3. — Prophesy. "It was a spiritual gift which enabled men to understand and to teach the truths of Christianity, especially as veiled in the Old Testament, and to exhort and warn with authority and effect greater than human." Smith's Dict. This word, in the New Testament, means not only to predict future events, but also in general to utter religious truth under divine guidance. 1 Cor. 14.

18. Servants and handmaids; i. e. male and female slaves. The idea is that all classes of persons were to share in the gift of the Spirit; it was to be without distinction of age, or sex, or rank.

19. Blood and fire; not bloodshed and conflagrations, literally, but bloody and fiery appearances in the sky. — Vapor of smoke; dense clouds of smoke like those arising from volcanoes. All these

those days of my Spirit; and they shall prophesy:  
19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:  
20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.  
21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.  
22 Ye men of Israel, hear these


20. The sun — the moon. Note Matt. 24:29. — Notable; literally, illustrious, as gloriously displaying the divine justice in the destruction of the wicked. — Day of the Lord; a Hebrew phrase denoting the period when he comes to execute his purposes.

21. The Lord; i. e. Christ himself, ver. 36. Ch. 9:15; 22:16; Rom. 10:13, etc.—Saved; from the destruction coming upon the wicked. The meaning of this quotation by Peter is that the phenomenon they were then witnessing was the fulfillment of the prophet's predictions respecting the Messiah's time. That period would be one both of blessing and of judgment; Christ should reign as King and Judge. The manifestation of the former had now begun; the latter would soon follow in the destruction of Jerusalem, and of all who should refuse to obey him. Ps. 2:12; 72:9; 110:5, 6; Isa. 60:12; Matt. 25:46. The passage is of very great importance as affording us an inspired key to the interpretation of prophetic language, and illustrating the oft-repeated declarations of Christ that his second coming would be in that existing generation. Compare notes Matt. 16:28; 24:20.

22. Approved; i. e. shown to be the Messiah. — Miracles; as wrought by divine power. — Wonders; as inexplicable to men. — Signs; as attesting men's
words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know,
23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
24 Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.
25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.
30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit

3 Ch. 5:30. 4 Ver. 32; ch. 3:15; 4:10. 8 Ch. 13:36.

claims or assertions. The terms, however, are not always used with this precision of meaning. One and the same event might belong to all these classes, according as viewed as respects its source, its use, or its intrinsic quality.

23. Delivered; i. e. by Judas. — By, or according to. — Determine; established or firmly fixed. Matt. 26:24; Luke 22:22. — Wicked hands; literally, by the hands of the lawless; viz., the Roman soldiers. Compare 1 Cor. 9:21. — Crucified; literally, nailed up; strongly expressing the barbarousness of the act.

24. Pains of death; an expression probably quoted from the Septuagint of Ps. 18:5, where for the word sorrow is substituted cords. Peter employed the former because that version was in common use. It is to be noticed that in these three verses whatever was done to Jesus is said to have been done by God. “This is here especially dwelt on in argument with these Jews, and exhibits the whole course of Jesus of Nazareth as the ordinance and doing of the God of Israel.” Alford.

25. For; showing why he could not be held; viz., that his resurrection was embraced in the divine purposes as

foretold by David. Ps. 16:8–11. The quotation is from the Septuagint. — Foresaw; rather, I saw before me.

26. My tongue; substituted for the poetic Hebrew phrase, my glory. Ps. 16:9. Compare Ps. 30:12; 57:8; 108:1. The idea seems to be that the tongue is the noblest of the members.

“My tongue, the glory of my frame.” Watts.

27. In hell; Gr. hades; the place of the dead. Note Luke 16:23. The word translated in is more properly to; and the general meaning is, “Thou wilt not give me up to the power of death.”

—To see; i. e. to experience. Luke 2:26.

28. Ways of life; i. e. the path from the grave to heaven; referring to his resurrection. “The meaning is that God would restore him to life after having been put to death and laid in the grave.” Hackett. — Thy countenance; i. e. thy presence in heaven; implying, of course, his ascension.

29. Freely; i. e. with freedom, and yet without seeming to be lacking in respect for him. — Patriarch; as the founder of the royal family. — With us; viz., in the part of Jerusalem called Mt. Zion. 1 Ki. 2:10. This shows that
of his loins, according to the flesh, he would raise up Christ to sit on his throne;
31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
32 This Jesus hath God raised up, whereof we all are witnesses.
33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
34 For David is not ascended

1 Ver. 24. 2 Ch. 1:18. 3 Ch. 5:31; Phil. 2:9; Heb. 10:12. 4 Jno. 14:26; 15:26; 16:17; 13:5
5 Ch. 10:45; Eph. 4:8.

the psalm was not fulfilled in the person of David himself.
30. Knowing. 2 Sam. 7:12; Ps. 89:35-37; 132:11. The words, "according to the flesh he would raise up Christ," are not in several of the ancient manuscripts, and should probably be omitted. It will then read, "that of the fruit of his loins (one) should sit on his throne."
31. Seeing before; i.e. foreseeing. The argument is that the Psalmist wrote prophetically, being conscious that what he said primarily of himself had, in the mind of the Spirit, reference to one greater than he, of whom he was a representative and type. It was not to be understood, however, that this prophetic consciousness involved a full knowledge of that ultimate meaning. Compare 1 Pet. 1:10-12. — Of Christ; i.e. of the Messiah; it is not here, nor in the preceding verse, the proper name.
33. By. Note ver. 24. Some prefer the meaning, exalted to the right hand. — The promise; viz., that cited from Joel. Ver. 17-21. — Hath shed, or poured; the same word used in the prophecy. This passage proves that Christ ascended to his throne as King immediately upon his resurrection, thus fulfilling his own declaration, Matt. 25:31, and showing that the event occurred in that generation, and is not still to be looked for as future.

into the heavens, but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,
35 Until I make thy foes thy footstool.  
36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.
37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
38 Then Peter said unto them,


34. For David; a further confirmation of the apostle's argument drawn from Ps. 110. The reasoning is, The Lord said, "Sit THOU on my right hand," etc. But he (David) did not ascend into heaven; therefore this was said of some one else than him, viz., the Messiah.
36. Therefore; marking the conclusion from the whole. — God—ye; emphatic contrast. The literal construction is, "Both LORD and CHRIST (i.e. King and Messiah), him hath God made, — this very Jesus, whom ye crucified." "The sting at the end." Bengel. Alexander adds, "If those critics who consider it their duty to exalt the inspiration of the sacred writers by denying them all intellectual and literary merit can improve upon the logic or the rhetoric of this great apostolical discourse, or even on the force and beauty of this peroration, let them do it, or for ever after hold their peace."
37. Pricked; i.e. felt compunction. The truth, now established, that they had been guilty of the treason and impiety of crucifying their own Messiah pierced their hearts like a sword. — Men and brethren. This kind and even affectionate manner of address showed the softening of their feelings.
38. Repent; literally, Change your mind. Alter your whole course of think-
Repent,¹ and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying,


Save yourselves from this untoward generation.

41 Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls.

42 And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.²

43 And fear came upon every

²Rom. 12:12; Eph. 6:18; Col. 4:2.

Deut. 32:5. Compare Phil. 2:15. The idea is that they should, by yielding to the claims of Jesus, suffer themselves to be delivered from the guilt and punishment of that wicked generation.

41. Received; i. e. believed and obeyed. — Unto them; not in the original; better, to the church, (ver. 47); i. e. to those who already believed.

42. Doctrine; i. e. not the truth taught, but the act of teaching. Mark 4:2; 1 Tim. 4:13. They were persevering in attendance upon the instructions of the apostles. They had been baptized upon a simple profession of acceptance of Jesus as the Messiah, and now gave constant attention to learning more of the truths pertaining to the gospel system. — Fellowship; literally, community; “the living together as one family and having all things common.” Alford. “In all goods, internal and external, actions, and plans.” Bengel. The word seems to be used here in the most general sense, as denoting the fraternal oneness into which they were brought by the Spirit. What particular things were embraced in that community are specified immediately afterward. — Breaking of bread. The Jews introduced a meal by breaking a loaf and giving thanks. Luke 24:30; ch. 27:35. Hence that expression came to denote the meal itself, and, at length, the Lord’s Supper, which was, at first, always connected with an ordinary repast. Ch. 20:7; 11; 1 Cor. 10:16. We are probably to understand here that these primitive disciples had at least their principal meal daily in common, followed by the Eucharist.
soul: and many wonders and signs were done by the apostles. 1

44 And all that believed were together, and had all things common:

45 And sold their possessions and goods, and parted them 2 to all men, as every man had need.

46 And they, continuing daily

43. Every soul; i. e. of all who had witnessed or heard of the events related.

44. Together; i. e. met in one place. Compare ver. 46; ch. 1:15.—Common. Not actually possessed them in common, but regarded them as to be held for the benefit of the whole body. The practice may have been simply a continuation of what had prevailed among the twelve during the personal ministry of Christ.

45. Possessions; landed estates. Ch. 5:1. — Goods; personal property.—Parted them; i. e. the proceeds of the sale.

46. The temple; viz., at the regular hours of sacrifice and prayer. They had not at this time any idea of separating from the established Jewish worship, and indeed, for a considerable period observed the rites both of the new faith and the old. Though the former dispensation strictly ended with the death of Christ, yet it was not at once supplanted outwardly by the latter. The two for a time overlapped each other, so that the transition was effected without that violent shock which might otherwise have been expected.—Breaking bread. Ver. 42.—From house to house; rather, at home, in distinction from the temple. “The whole clause describes the two great parts of their religious life, public and private, or as Jews and Christians.” Alexander. — Eat their meat. This is to be connected with the preceding clause. At home, in their private life, they constantly observed the eucharistic supper with their meals. —Singleness; simplicity.

47. Such as should be saved; literally, the saved. Peter (ver. 40), had exhorted those whom he addressed to with one accord in the temple, 8 and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

47 Praising God, and having favor with all the people. 6 And the Lord added to the church 6 daily such as should be saved. 8

“save themselves” from that generation, and now such as obeyed him are called “the saved ones.” Assuming their conversion to be genuine, they are spoken of as already “delivered from the power of darkness, and translated into the kingdom of God’s dear Son.”

PRACTICAL THOUGHTS.

1. It is usually when God’s people have been assembled for united prayer that they have received his most signal blessings.

13. Skepticism does not so often arise from want of evidence as from a want of disposition to receive it.

16. The interpretations of prophecy which are found in the Scriptures are worthy of careful consideration. They show us inspiration interpreting itself, and affording us therein our only certain clew to its mysteries. What is predicted of the “last days” or times of the Messiah is not to be explained by conjecture, nor by the theories of men however acute or learned, nor by any unusual or occult laws of language, but either as expressly taught by men who were themselves inspired, or according to the principles and methods implied in their teaching. Upon no topic has this rule been more frequently violated than in respect to the second coming of Christ, and the events connected with it; and it is only by returning to this rule that we can reach any sound and trustworthy conclusion concerning them.

18. The gifts of God’s grace are conferred upon men without distinction, save only of moral character. In the republic of Christ all are equal.

23. The doctrines of the divine sovereignty and of human responsibility are
CHAPTER III.

THE LAME MAN HEALED.

NOW Peter and John went up together into the temple, at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength.

not conflicting. The whole scene of Christ's betrayal, arrest, and crucifixion, was in pursuance of "the determinate counsel and foreknowledge of God," yet was none the less wrought "by wicked hands." These are two great facts, both of which are perfectly intelligible. That we can not, in this imperfect state, see how they are consistent with each other, does by no means prove that they are not consistent, much less that they are not facts.

38. The discourse of Peter presents to us the true model of preaching the gospel. It was simple, direct, embarrassed with no theory of human dependence, and it sought immediate results,—the instant conversion of his hearers to Christ. Such preaching has always and everywhere been crowned with God's blessing.

41. In like manner, the conduct of those who heard is a model of true repentance. It was a "glad reception" of the truth followed by prompt obedience. They did not ask how they could repent before they received the Holy Spirit; they said nothing of "waiting God's time;" they sought no modification of the terms. All who have ever thus responded to the call of the gospel have soon found pardon and peace.

44. A community of goods among all professing Christians is no longer practicable or desirable, but the same

spirit of fraternal sympathy which prompted it in the apostolic times is no less a duty than it then was. No one, certainly, of the common family of Christ should be left to suffer from want, or to be dependent upon the cold charity of the world.

CHAPTER III.

1. Went up; literally, were going up. How long this was after the pentecost is not known; probably a considerable time. This miracle, out of the multitudes which were performed by the apostles, is apparently recorded as furnishing the occasion for another discourse of Peter, and giving rise to the first persecution of the infant church.

—The ninth; i. e. about three o'clock, P. M., the hour of the evening sacrifice.

2. Beautiful. This is generally thought to have been the brazen gate described by Josephus (War, v. 5. 3; Ant. xv. 11. 3.), which was distinguished for its magnificence. It was on the eastern side of the temple, leading from the court of the Gentiles into the court of the Israelites.

4. Look on us; said to awaken his attention.

6. In the name; i. e. by authority and power derived from him. Christ's miracles were always wrought in his own name. Luke 5:24; Jno. 5:8, etc.

7. Ankle-bones. The description is
8 And he leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know:


8. Walked; literally, walked about.

9. All the people; showing that the miracle was public and notorious.

10. They knew; they recognized him as the one who had sat, etc.

11. Held; i.e. held fast to; carefully remained near them. — The porch. Note Jno. 10:23; ch. 5:12.

12. At this; viz., this man. The question does not imply a reproof of their wonder in itself, but because they attributed the act to the agency of men. — Or holiness; i.e. personal piety or merit, which availed to procure such a favor from God.

13. Of Abraham. The design of this appellation is to show that Christianity is not a new and strange religion, but the development of the old. He who founded the Jewish church is the author of the Christian also. — Hath glorified; i.e. exalted him to his throne of glory, of which fact this miracle is a manifestation. Note Matt. 25:30. — His Son. The original word is not that usually translated son, but more properly means a servant. Compare Isa. 42:1; 52:13; 53:11; Matt. 12:18. — Delivered up; i.e. to death.

15. Prince; the author. Jno. 1:4. The term shows the aggravation of their conduct in taking the life of him from whom all life proceeds.

16. His name; i.e. his power; ver. 6. — Through faith; by or in consequence of our faith in him. The idea is that the apostles' perfect confidence in him whose resurrection they had witnessed had secured for the lame man his restoration to strength. Compare Matt 17:20, where faith in the agent as well as in the subject is represented as necessary to the working of a miracle. — Faith—by him; viz., that which is wrought by Christ. Compare 1 Pet. 1:21. Not only has this blessing been procured through our faith, but even that faith itself is his gift. It is a repeated and emphatic disclaimer on the part of the apostles of any independent agency in the wonderful event which had taken place.

17. Brethren. Having severely reproved them, Peter now softens his
yean, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of rest.
shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having raised up his Son Jesus sent him to bless you, in turning away every one of you from his iniquities.

CHAPTER IV.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them,

of the truth and the infinite moment of what they utter that they produce any abiding impression upon the heart.

19. The entrance of Christ's peace into the soul long distracted by sin is inexpressibly sweet, and refreshes and cheers it, as the weary traveler over the desert sands is revived by the cool breath of heaven.

20. It is an interesting truth that the second coming of Christ may, in some sense, be hastened by the prayers and efforts of his people. Compare 2 Pet. 3:12, marginal reading. It is in this sense that we are still bidden to pray, "Thy kingdom come," although that kingdom began eighteen centuries ago. The inference in both cases seems unavoidable that this coming is a spiritual one, not limited to any one point of time past or future, but to be discerned in whatever events displays his power and promotes his cause among men.

21. The reign of Christ is to result in the "restitution of all things." All wrongs are to be set right, all evils redressed, and the world to be restored to the order and harmony of universal holiness. In this assurance we should bear with patience present evils, while we look with confidence and joy to the bright future which is to crown the old age of the world with unsullied glory.
2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day; for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other

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2. Being grieved; i. e. indignant. — Through Jesus; i. e. in the person of Jesus, as an example. The assertion that he had risen was directly subversive of the doctrine of the Sadducees that there is no human spirit and there can be no resurrection. The priests would naturally be offended that these unlearned Galileans should teach at all, and especially in the name of one whom they had crucified; and the captain of the temple was desirous to prevent any disturbance in that sacred place.

3. In hold; in prison. — Eventide; evening. Note Jno. 6:16. The "second evening" is here intended.

4. Of the men. It is not certain whether this term includes the believing women or not. The affirmative seems more probable,—also that the five thousand embraces not merely the new converts but the whole body of believers.

5. Rulers, etc.; i. e. the Sanhedrim. Note Matt. 26:3.

name under heaven given among
men, whereby we must be saved.
13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them that they had been with Jesus.
14 And beholding the man which was healed standing with them, they could say nothing against it.
15 But when they had commanded them to go aside out of the council, they conferred among themselves,
16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we can not deny it.
17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.
18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.
19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.
20 For we can not but speak the things which we have seen and heard.
21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God that which was done.
22 For the man was above forty years old on whom this miracle of healing was showed.
23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.
24 And when they heard that, they

13. Boldness. The original word signifies freedom and readiness of speech as well as fearlessness. The wonder was, not merely that they dared to speak at all, but that they spoke so well.—Percieved; i. e. from their appearance and language. —Unlearned; Gr. illiterate. —Ignorant; literally, private persons; not belonging to the sacred profession; a term nearly corresponding to our word laymen. Tyndale’s version reads, “unlearned men and lay people.” —Took knowledge; i. e. recognized. “Their astonishment setting them to think, and reminding them that they had seen these men with Jesus.” Alford.
14. Against it; i. e. against what Peter had said.
16. Notable; well known.
17. It spread; i. e. the news of the miracle, and the impression made by it upon the minds of men.—Straitly; severely; literally, “let us threaten them with a threat.”

1  Matt. 11: 25; 1 Cor. 1: 27. 2 Ch. 3: 11. 3 Jno. 11: 47. 4 Ch. 3: 9, 10. 5 Ch. 5: 40. 6 Ch. 5: 29.
lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.


 Slovene to the work of creation is a recognition of God’s infinite power, as a source of protection and of sure success to the infant church.

25. David. Ps. 2:1, 2. This Psalm describes the exaltation of the Messiah to his throne, and the restless progress of his kingdom. — Heathen; literally, the peoples. — Vain; abortive; what will surely be frustrated.


27. Of a truth; i.e. in fact; the words have really been verified. All the best MSS. have here the additional word “in this city,” in allusion to “my holy hill of Zion,” in Ps. 2:6. — Child Jesus. Note ch. 3:13, 26. — Anointed; i.e. by the Holy Spirit; ch. 10:38. — Herod. Notes Mark 6:17; Luke 3:1; 23:6-12.

28. To do. They meant to perform the act, but they had no idea that they were executing God’s plan for the salva-

tion of the world. — Hand; power.

—— Counsel; the purpose. — Determined before. Note ch. 2:23.

30. By stretching forth; the mode in which boldness might be imparted. They could speak confidently and effectively if they saw God working with them.

31. The place; probably the same in which they were on the day of Pentecost; ch. 2:1. — Was shaken; in token that their prayer was accepted.

32. His own; i.e. in an exclusive sense. — Common. The probability is, not that each person renounced the right of property, or put the whole of it into a common stock, but that he gave so much of it as was needed for the common use, and was accustomed to regard and speak of it all, not as held for his own benefit, but as belonging to the whole body. Note ch. 5:4.

33. Great grace; i.e. probably both the favor of God and man.
Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus,

Having land, sold it, and brought the money, and laid it at the apostles' feet.

That lacked; or was destitute. This was the evidence or fruit of the grace given them. The word for is improperly omitted from our translation at the beginning of this verse.

At the apostles' feet; i.e. placed at their disposal.

Joses; another form for Joseph. — Bar-nabas; Syr-Chal., Bar-nebuah; i.e. son of prophecy; the latter word including hortatory and consolatory discourse; hence "son of consolation." It probably denoted the character of his preaching. Compare Mark 3:17. — Of Cyprus; i.e. a Cyprian by birth. Note ch. 11:19.

Having land; probably in Cyprus.

Practical Thoughts.

1. Men join in opposition to the cause of truth from various motives. Majorities are no proof of unanimity in the right.

4. The words of those who are persecuted for the truth have power, because they evince their sincerity. They reach the heart since it is plain they come from the heart.

14. To silence opposition to Christianity is not to win to its support. Mankind hold errors more by their wills than by their convictions.

CHAPTER V.

Ananias and Sapphira. Peter and John again imprisoned.

But a certain man named Ananias, with Sapphira his wife, sold a possession,

And kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the apostles' feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

While it remained, was it not thine own? and after it was sold,

The appropriate resource for those who are in danger or trouble is prayer. We may especially commit all our anxieties for the interests of Christ's kingdom to God, for his eternal and immutable plan embraces all that can possibly happen to them.

The disciples asked not for personal safety, but for "boldness" in speaking for Christ. We may always be sure that he will take care of us if we are faithful to him.

CHAPTER V.

But; in contrast with Barnabas and others just mentioned. — Ananias; a common Hebrew name, signifying the favor or protection of Jehovah. — Sapphira; probably the precious stone, — a sapphire. "Names too good for their owners." Alexander.

Kpt back; reserved for themselves. In Tit. 2:10, it is translated purloining. The source of this sin was in their vanity. They wanted the reputation of having given the whole of the money received when in reality they gave but a part, — probably the smallest part.

Why; implying that though tempted he had still been entirely free in the act. The question is equivalent to, Why hast thou permitted Satan to fill
was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

— To lie; i. e. by pretending to have given the whole.

4. Remained; i. e. unsold. — Thine own power; i. e. to do with it as you pleased. This verse implies that the community of goods was voluntary, and did not necessarily include all that a man had, much less a renunciation of the right of property. Note ch. 4:32.
— Conceived; rather, set it fast. — Unto God; i. e. to the Holy Spirit, who dwelt in them. This was what gave the sin its enormity, in comparison with which the insult done to the apostles was not worthy of mention. Compare Ps. 51:4.

5. Gave up the ghost; i. e. expired. This, of course, resulted from the direct act of God. There is no evidence, however, that Peter intended this result, or expected it, much less, as has been charged, that he inflicted the punishment in an angry and vindictive spirit. The reason for it was probably in its peculiar heinousness as an insult to the Holy Ghost (compare Matt. 12:31); and perhaps, also, because an example of severity was necessary in the infancy of the church to deter men from similar offenses. Such, at least, was one of the salutary effects of it.

6. The young men; not, probably, as

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people: (and some have thought, a separate class devoted to services of this sort. The distinction between these and "the elders" seems to have sprung up somewhat later. Ch. 11:30. They were simply the younger men of the congregation, as the most active and best fitted for the labor. — Wound him up; doubtless in his own clothes. There was no time and no materials at hand for the usual swathings. Jno. 11:44; 19:40. — Carried him out; i. e. out of the city. Note Luke 7:12.

8. Answered; to her salutation, or, perhaps, only to her self-complacent appearance. — So much; probably pointing to the money lying where her husband had laid it.

9. To tempt; i. e. to test or put to trial his omniscience. — The feet; probably pointing to the young men, as just then returning. Speedy burial was in accordance with Jewish custom.

10. At his feet; where the money had been laid.

11. The church; Gr. the congregation; i. e. probably the whole body of believers. So Tyndale and Cranmer translate the word. It had not then acquired the technical sense which it now mostly bears. — As heard; i. e. those outside of that body.
they were all with one accord in Solomon’s porch.  
13 And of the rest durst no man join himself to them, but the people magnified them.  
14 And believers were the more added to the Lord, multitudes both of men and women.  
15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.  
16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.  
17 Then the high priest rose up,  

1 Ch. 3:11; 4:32. 2 Jno. 9:22; 12:43; 15:38. 3 Ch. 2:47; 4:21. 4 Matt. 9:21; 14:35; ch. 19:12.

12. All; i.e. the apostles. They resorted to this public and convenient place, as Jesus did, for preaching. Note Jno. 10:23.  
13. The rest; i.e. those who were not Christians; called in the next clause “the people.” The awe which the miracles impressed upon their minds made them fear to be too familiar with the apostles. — Magnified; honored and praised them. Some understand “all” (ver. 12) to mean the whole body of Christians, who came to be regarded with so much awe that “the rest,” viz., the unbelieving Jews, did not venture to mix with them. But it appears improbable that so large a number (five thousand, ch. 4:4), should meet habitually in one place; besides, it is expressly said, multitudes did join themselves to the Christians. The former interpretation, therefore, seems to be preferable.  
15. Insomuch. Some connect this word with ver. 13, and some with ver. 12; the intermediate words being parenthetical. Others prefer the connection as it stands, making the large and all they that were with him (which is the sect of the Sadducees), and were filled with indignation,  
18 And laid their hands on the apostles, and put them in the common prison.  
19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,  
20 Go, stand and speak in the temple to the people all the words of this life.  
21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.  
22 But when the officers came, 

8 Mark 16:17, 18; Jno. 14:12. 6 Luke 21:12. 7 Ch. 12:7; 16:26. 8 Jno. 6:68; 17:3; 1 Jno. 5:11. 9 Ch. 4:35, 6.

accessions to the church the reason why the sick were brought. It seems more natural to refer the word to the whole preceding paragraph including the miracles of the apostles, the awe and wonder of the people, and the rapid multiplication of believers, in consequence of all which they brought, etc.—Unclean spirits. Note Mark 5:2.  
17. High priest; probably Annas. Ch. 4:6. — Rose up; not from his seat in the council, but mentally; he was aroused by what was going on.—With him; i.e. who acted with him. It is not certain that Annas himself was a Sadducee, though one of his sons was (Jos. Ant. xx. 9, i), and the rich were mostly of the same sect (xiii. 11. 6). Note ch. 4:1.  
18. Common; i.e. public.  
20. This life; i.e. the life provided for men in Christ, which the apostles preached.  
21. Early; i.e. at daybreak. In the East business begins very early, to avoid the heats of midday, and the buyers and sellers in the temple (Note Jno. 2:14)
and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence; for they feared the people; lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a

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were now already at their occupations. — The senate; the elders, or heads of families. Note Matt. 26:3. The Sanhedrim was composed of representatives of three orders,—priests, scribes, and elders. In this case, perhaps, to give greater dignity and weight to their action, the whole body of the elders was summoned to be present.

24. Captain. Note ch. 4:1. — Chief priests. Note Matt. 26:3. — These things; Gr. these words. — Doubted; were perplexed. — Of them; either about these words or about the apostles. Most commentators understand the latter. — Would grow; literally, what this would become; i.e. what the result would be.

26. Lest; this is connected with violence. "They brought them without violence in order that they might not be stoned, for they feared the people." Such impressions had been made upon the people of the sanctity of the apostles and the presence of God with them, that it was feared they would inflict the usual punishment of stoning upon any who should molest them, as if it were an act of sacrilege or impiety.

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8 Ch. 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24. 9 Ch. 2:33, 36; Phil. 2:9; Heb. 1:9; 12:2. 10 Ch. 3:15.
Saviour, for to give repentance to Israel, and forgiveness of sins.  
32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.  
33 When they heard that, they were cut to the heart, and took counsel to slay them.  
34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;  
35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.  
36 For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.  
37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.  
38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:  
39 But if it be of God, ye can

the son of Simeon, whom some suppose to have been him who took the infant Saviour in his arms in the temple. Luke 2:28. He was the teacher of the youthful Saul of Tarsus (ch. 22:3), and was for many years president of the Sanhedrim. — To put forth; i.e. to cause them to withdraw. — Little space; a short time.  
36. Theudas. Josephus (Ant. xx. 5. 1), describes a man of this name and with a similar history as having stirred up a sedition some ten or twelve years after this, from which some have charged Luke in this passage with inaccuracy. But such disorders had been frequent for a long period, — Josephus says (xvii. 10. 4), there were “ten thousand” of them,—among the leaders of which may have been the Theudas here referred to. The name was quite common. — Somebody; i.e. a person of importance.  
37. Judas. He is described by Josephus, Ant. xviii. 1. 1. He excited a revolt against paying taxes to any foreign authority (compare note Matt. 22:17), and founded a sect or school among the Jews, whose distinguishing tenet was that God alone was their sovereign. — The taxing. Luke 2:1. — Were dispersed. They, however, subsequently rallied, and a few years later revolted again, under Menahem, a son of Judas. Jos. War, ii. 17. 8.  
39. Lost haply; connected with ver. 38. “Let them alone, lest haply,” i.e. if it be from God, “ye be found,” etc. — Even; rather, also; opponents not only of the apostles, but also of God. This reasoning of Gamaliel was more shrewd than sound. It is not true that every error will die out if unopposed; but his purpose was answered to arrest the rash violence of the council and influence them to a more moderate course. Possibly he had some secret misgiving that the apostles were right, but the inference some have drawn that he was already a Christian secretly, is wholly unwarranted.  
40. Agreed; they yielded to his persuasions. — Beaten; i.e. scourged. Note Matt. 27:26. This was to punish their disobedience.  
41. To suffer shame; literally, to be disgraced. Scourging was regarded as a most disgraceful punishment.  
42. Every house; rather, at home. Note ch. 2:42. — To preach Jesus Christ; i.e. to preach that Jesus is the Christ, or Messiah. Ch. 2:36.
CHAPTER VI.

SEVEN ASSISTANTS CHOSEN.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye

10. It is a great mistake to imagine that the gospel is a system of laxer morality than the law. Both are expressions of the character and will of God, with whom is “no variableness nor shadow of turning.” The language of each is the same: “The soul that sinneth, it shall die.”

19. “There is a divine ‘But,’ which often discourages the plans of men.”

29. Disobedience to wicked rulers and unrighteous laws is sometimes obedience to God.

31. Human and divine agency are conjoined in the work of salvation. Repentance and faith are both man’s acts yet none the less God’s gift. They spring from grace, bestowed not on inanimate matter, nor mere machines, but on free, intelligent, moral beings.

39. Whatever cause is of God can not be overthrown. They who oppose it will not only in the end be defeated, but they will find themselves exhibited in a character which will fill them with shame and dismay, — “fighters against God.”

CHAPTER VI.

1. In those days; probably about A. D. 35, two years after the ascension. — Multiplied; rather, was multiplying. — Grecians; so called because they spoke the Greek language. They were Jews,
out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parah, and Nicolas a proselyte of Antioch;

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyreni-

5. Stephen. It has been inferred from the fact that the names are Greek that these persons were all of the Hellenist or Grecian party, but this, though probable, is by no means certain. Greek names were common among the Jews after the time of Alexander, and were borne by at least two of the apostles. Two only of the seven, Stephen and Philip, are again mentioned in the New Testament, and nothing further is known of the others. — Antioch. Note ch. 11: 19.

6. Laid their hands; an act signifying in general the bestowment of some gift or blessing from God. In connection with the appointment of persons to office it denoted their endowment with the graces requisite for that office. Numb. 27: 18. From its use by the apostles it became especially the act by which persons were set apart or consecrated to the Christian ministry. 1 Tim. 4: 14; 5: 22. The transaction here recorded is commonly supposed to have been the origin of the office of deacon in the church. The seven, however, are not called by that name, and the purpose for which they were appointed was manifestly temporary. Probably as those duties ceased, their sphere of service was changed to meet other necessities of a similar character.
10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall cause salvation by faith in Christ was its cardinal principle.

8. Power; i.e. miraculous power,— the gift of the Holy Spirit. This was the first instance of such power being exercised by any but the apostles.

9. Libertines; from the Latin, libertini, or freedmen. When Pompey subjugated Judæa (b. c. 63), he carried many Jews slaves to Rome. These or their children were afterwards emancipated, and, returning to Jerusalem, maintained a synagogue of their own, called by their appellation as was customary with the Jews of foreign birth.— Cyrenians. Note Matt. 27:32.— Alexandrians. The Jews were very numerous at Alexandria, and possessed wealth and cultivation beyond even those of Palestine. Note Matt. 2:14.— Cilicia. A province of Asia Minor lying along the north-eastern coast of the Mediterranean. Its capital, Tarsus, was the birthplace and early residence of Paul, and it is generally thought that he was at this time a member of this Cilician synagogue at Jerusalem and one of the opponents of Stephen.— Asia. This name was originally applied not to the continent, nor to the whole of what is now Asia Minor, but to a small province in its extreme western part adjacent to the Egean archipelago. It contained the seven cities named in the messages to the churches (Rev. 2 and 3), the first of which, Ephesus, was the capital. It is not quite certain whether we are to understand that each of the people here mentioned had a separate synagogue, or whether the one first named belonged to the Libertines, Cyrenians, and Alexandrians in common. In either case, it is noticeable that the opposition to Stephen originated among the foreign Jews. If, as is probable, he too was a Hellenist, their excessive zeal may be accounted for on the supposition that they were especially jealous for the reputation of their own party, and desirous to clear it from any suspicion of heresy in the minds of their Palestinian brethren.

10. The Spirit; i.e. the Holy Spirit. Ver. 5. The expression denotes the wisdom and power imparted to him by the Holy Spirit.

11. Suborned; i.e. bribed or otherwise induced to testify.

13. False; because they wrested his language out of its connection, and attributed to him meanings which he never intended.

14. This Jesus of Nazareth; language of strong contempt. Stephen may have quoted Christ's prediction of the overthrow of the city (Matt. 24), and taught that the gospel dispensation was superior to that of Moses as a method of justification and salvation.— The customs; i.e. the rites and institutions.

15. Face of an angel; i.e. probably having a supernatural glow or brightness, similar to that of Moses when he descended from the mountain. Ex. 34:29. It was this which led them to gaze thus steadfastly, and doubtless elicited from the high priest his softened tone of inquiry as to the truth of these charges.

PRACTICAL THOUGHTS.

2. The work of the ministry should not be impeded by any secular care, whether personal or in the interest of the church. It required and is worthy the undivided efforts of the ablest men.
destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

SPEECH AND MURDER OF STEPHEN.

THEN said the high priest, Are these things so?

4 The preacher should be a man of prayer. As an ambassador from God to men, he should maintain constant intercourse with him who has sent him, while he is faithful in delivering the appointed message to those to whom he is sent.

5-7. Church offices and administrations were not imposed upon the early believers according to a pre-arranged pattern, but grew up gradually from the occasions which called for them. They are to be esteemed and perpetuated only as they accomplish the great end of all outward ordinances,—the increased power of the truth, and the enlargement of the church.

9. Religious controversy is often most bitter among those who are least qualified for it. He is apt to contend most fiercely for a half truth, who has not knowledge or capacity enough to discern the whole of it.

14. The worst falsehood is a perverted or misplaced truth. It is the plausibility lent to the lie which makes it most effective.

CHAPTER VII.

1. These things; viz., the allegations made against Stephen. It was an inquiry of him as to their truth.

2. He said. The scope of this address may be seen as follows. 1. He defends himself from the charge of blasphemy against the Mosaic institutions and the temple by citing their early history, and avowing that the call of Abraham, the covenant of circumcision, the mission of Moses, and the building of the tabernacle and the temple, were all from God. 2. He endeavors to lift the thoughts of his auditors from the outward and formal aspects of their religion to what was spiritual, by reminding them that Abraham and the patriarchs, Moses and David, worshiped God and were accepted of him in other places than Jerusalem, and by other services than the temple rites,—that God dwells not in human temples, but fills heaven and earth with his presence. Compare Jno. 4: 21-24. 3. He shows that the divine economy had ever been progressive; each period from Abraham to Solomon being an advance upon the preceding; thus foreshadowing, as Moses had indeed expressly predicted, a still greater development under another prophet whom God should raise up in the future. 4. That under all these endeavors to bring the nation to a true knowledge and worship of him, they had been perverse and disobedient. Then, bringing the whole to bear upon his accusers and judges, he fearlessly charges them with being guilty of the same perversity with their fathers, and declares that they have put the crowning act upon the nation’s iniquity by betraying and murdering their own Messiah. Thus viewed, the address is a masterpiece of oratory, wonderfully adapted to the purposes in view. —The God of glory; literally, of the glory; i.e. of the Shekinah. Ex. 25: 22; 40: 34; Lev. 9: 6; etc. —Mesopotamia; the territory “between the two rivers,” Euphrates and Tigris. Abraham’s birthplace was “Ur,” (Gen. 11: 31), the modern Oorfa.
father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.¹

8 And he gave him the covenant of circumcision; and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him,⁴

10 And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor⁶ over Egypt and all his house.

11 Now there came a death over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.

¹ Gen. 15:13. ² Ex. 3:12.

6. God spake; a free quotation from the Septuagint.—Four hundred; i.e. in round numbers: the exact period was 430. Ex. 12:40. See, however, note Gal. 3:17.

8. Of circumcision; i.e. of which circumcision is the sign. Rom. 4:11.—Patriarchs; so called as fathers and founders of tribes.

11. Canaan; the Greek spelling of the Hebrew Canaan.

14. Threescore and fifteen souls; i.e. seventy-five persons. Such is the reading in the Septuagint of Gen. 46:27; where the Hebrew has seventy,—viz., sixty-six mentioned ver. 26. Joseph and his two sons, and Jacob himself. But the Septuagint in ver. 27 says that Joseph had nine sons, which, added to the sixty-six, make seventy-five in all. It is not known whence this reading came; perhaps it included some of Joseph’s grandsons (1 Chron. 7:14–23), which the Hebrew omitted because not born till after Jacob's arrival. Stephen, of course, quoted from the Septuagint, as the version in common use among the Hellenists.

16. Were carried; Jacob was buried in Abraham’s sepulcher at Hebron (Gen. 23:19), hence the removal mentioned must be limited to "our father’s." One of these, Joseph, is recorded as hav-
12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.  

13 And at the second time Joseph was made known to his brethren; and Joseph’s kindred was made known unto Pharaoh.  

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, three-score and fifteen souls.  

15 So Jacob went down into Egypt, and died, he, and our fathers,  

16 And were carried over into Sychem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.  

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.  

18 Till another king arose, which knew not Joseph.  

19 The same dealt subtilely with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.  

20 In which time Moses was born, and was exceeding fair, and nourished up in his father’s house three months:  

21 And when he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son.  

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.  

23 And when he was full forty years old, it came into his heart to visit the brethren the children of Israel.  

24 And seeing one of them suffer

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1 Gen. 42:1. 2 Gen. 45:4-16. 3 Ex. 1:7-9. 4 Ex. 2:2; etc. 5 Luke 24:19.

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in order to cause the casting out. It was his design to compel them to abandon their children, to save them from the suffering they endured.  

21. — Cast out; i. e. exposed in the ark of bulrushes.  

22. In words; i. e. his words were weighty and effective, though he was not a fluent speaker. Ex. 4:10-16.  

23. To visit; he had been educated at court, and therefore separated from his countrymen. The word implies not merely that he went to see, but to look after them. The impulse doubtless arose from divine suggestion.  

24. The Egyptian; probably one of the task-masters.  

25. He supposed. The original implies that this was an habitual expectation of his. He had long supposed that they looked upon him, probably from a knowledge of his remarkable history, as their appointed deliverer. — Understood not; one of the points in this address by which Stephen hints at the like failure of his auditors to recognize their Messiah.  

29. This saying; which showed him
wrong he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thine shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groan-
ing, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.¹

37 This is that Moses, which said unto the children of Israel: A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 That is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron: Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as sacrifices had been numerous, they had not been offered to Jehovah, or, as some interpret, not to him alone, but had been at least in part offered to idols.

45 Yes; not the reply to the preceding question, — the answer to which in the negative is understood, — but a continuation of the reproof. "Besides that ye took up," etc. — Moloch; a Phoenician deity, the god of fire, which was extensively worshiped throughout the East. His image was of brass, having the head of a calf, with outstretched hands so inclined that a child laid upon them would fall into the interior, where was a blazing fire, and be consumed. This worship was strictly forbidden (Lev. 18:21; 20:2; Deut. 12:31), but was nevertheless practiced. 1 Ki. 11:5, 7; 2 Ki. 23:10. — The tabernacle of Moloch seems to have been a portable tent for the idol; or as some think, a portable shrine resembling

¹ Ex. 16:35. ² Deut. 18:15. ³ Ex. 19:3.
he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen. 1

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favor before God, and desired to find a tabernacle for the God of Jacob.

1 Ex. 25:40. 2 Josh. 3:14. 8 x Sam. 16:1.

47 But Solomon built him a house. 4

48 Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiff-necked, and uncircumcised

4 i. Ki. 6:1, etc. : 8:20.

been frequently changed, and were besides only emblems of that higher sanctuary which is the true dwelling-place of Jehovah. Compare Heb. 9:9, 23.

45. Brought in; i. e. into Canaan. With Jesus; i. e. Joshua. Note Matt. 1:21. Unto the days; i. e. they brought in, and retained or used it until the time of David.

46. Desired; Gr. asked permission. 2 Sam. 7:2; 1 Ki. 8:17; Ps. 132:2-5.

47. A house; i. e. the temple. Stephen leaves the inference to be drawn that a temple was not necessary for the piety of David or his acceptance with God.

48. Dwelleth not. This was substantially Solomon's acknowledgment at the dedication of his temple. 1 Ki. 8:27. The prophet; Isa. 66:1-2.

51. Stephen now comes to the application of the whole. With this historical summary in view, he charges the Sanhedrin with the same perverseness and criminality which had ever characterized the nation. Stiff-necked; like the ox that refuses to receive the yoke. Deut. 9:6, 13; Neh. 9:16. Uncircumcised. Circumcision was the sign that the people were in covenant with God; to be uncircumcised therefore was to be like the Gentiles, heathenish. In heart and ears; in thinking and hearing. No epithet could more deeply wound the national pride and self-righteousness of his auditors than this. The Holy Ghost; in the person of his ministers. Isa. 63:10.

52. The prophets; another charge against them derived from later times. Compare 2 Chron. 36:16; Matt. 21:
cised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy

Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city; and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.


64), to signify that their fulfillment had already begun.

57. Cried out; in affected horror at his blasphemy.

58. Their clothes. The witnesses were required by the law to cast the first stones. Deut. 17:7. They laid off their loose upper garments (Note Matt. 5:40), that their arms might be free for this purpose. — Saul; afterwards Paul the apostle. The act implied that he was a zealous patron of the prosecution and murder. Compare ch. 22:20.

59. God. This word is not in the original, and should not have been inserted. The prayer was addressed to Christ, and was in imitation of his own example. Luke 23:46.

60. Lay not. This also in substance, not in form, was the same as the dying prayer of the Saviour. Luke 23:34.

PRACTICAL THOUGHTS.

2. The discourse of Stephen shows us the unity of God's plan both in revelation and providence. It teaches that the entire course of events before Christ was preparatory to his coming, and each successive change in outward ordinances but a nearer approximation to that kingdom which is "not meat and drink, but righteousness and peace and joy in the Holy Ghost."

49. When the temple of God becomes an idol it sinks to the level of any
And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 1
And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

PREACHING OF PHILIP.

And Saul was consenting unto his death. 2 And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad. 3

51. There may be a conservatism which is resistance to God. He is carrying the world forward toward its latter-day glory, and they only are co-workers with him whose eyes, and faith, and efforts are in that direction.

55. The revelation of Christ to the soul makes it easy to die.

58. The blood of the martyrs is the seed of the church. Stephen's martyrdom was doubtless a chief instrumentality in the conversion of Saul. Said Augustine, "Si Stephanus non sic orasset, ecclesia Paulum non habet." — "If Stephen had not prayed thus, the church would not have had Paul."

59. Stephen prayed to Jesus, and in a manner which recognized his supreme divinity. It was an inspired example and warrant for us to do likewise.

60. The prediction implied in the name of this faithful servant of Christ (Gr. Stephanos, a crown), was more than fulfilled. He attained three crowns, the beautiful crown of grace, the bloody crown of martyrdom, and the heavenly crown of glory. Lechler.

CHAPTER VIII.

The church has now been planted and attained a vigorous growth. But it is throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one ac-

other idol, and must be destroyed. All outward helps to God are worse than worthless when they become hinderances.

Matt. 9:23.
cord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard,

1 Mark 16:17. 2 Ch. 13:6. 3 Ch. 5:36.

called "Philip the evangelist," ch. 21: 8. — The city; more exactly, a city. It was one of the cities of the province Samaria, possibly the capital of the same name, built by king Omri, and for two hundred years the royal residence of the kings of Israel (1 Ks. 16:24); or more probably Shechem, where Christ a few years before had preached (Jno. 4), which may account for the readiness with which they now received the word. — Went down. Compare note Luke 2:4.

7. With loud voice. Compare Mark 1:26; 3:11; 9:26; Luke 4:41. Their cry may have been a confession of the power of Christ.

9. Simon. Said by Justin Martyr, himself a Samaritan, to have been a native of Gittas in Samaria. — Beforetime; i.e. before Philip's arrival. — Used sorcery; i.e. practiced magic arts; hence called Simon Magus, the magician. Note Matt. 2:7. — Bewitched. This word is too strong; the original is simply, astonished. — The people; literally the nation. His influence pervaded the whole province.

10. Power; i.e. that power is manifested in him. — Sorceries; magic feats. because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost. —

16 For as yet he was fallen upon

4 Ch. 1:3. 6 Ch. 2:33.

13. Believed also; i.e. he professed to; he did apparently as the other converts did. He was probably convinced that Philip was in league with some superhuman spirit, and supposed that by baptism he might obtain a like power. — Continued with. The original implies that he adhered, or stuck close to him, evidently for the purpose of watching and studying into these wonderful performances.

14. They sent. Various motives may have led to this mission. 1. To gain more definite information of the work in a region so unexpected, among a people who had hitherto been looked upon with horror as schismatics and enemies of the faith, and who had now for a long time been under the baneful influence of Simon and his sorceries. 2. To carry the congratulations and sympathy of their brethren at Jerusalem, and thus create a bond of union between the whole body of the disciples. 3. To do whatever, in the exercise of their commission as founders of the church (Matt. 28:20), they might find necessary, to aid Philip in his work and establish the converts in the faith and order of the gospel.
none of them; only they were baptized in the name of the Lord Jesus.  
17 Then laid they their hands on them, and they received the Holy Ghost.  
18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,  
19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.  
20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of  

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16. Fallen upon none; i. e. they had not received the special gifts of the Holy Spirit.     
18. Simon saw; implying that the effects were visible. They were probably speaking with tongues, prophesying, and working miracles. It is evident that Simon himself had not received this gift. — Offered them money. Hence the word "simony" to denote the crime of "buying and selling ecclesiastical preferment." Webster.  
20. Perish with thee; i. e. as thou wilt, unless thou repent. Ver. 22. The sin consisted in the gross conceptions he had of the nature of this gift, and the profanity of attempting to buy it.  
21. This matter. Gr. this word; viz., this gospel. He had neither learned its import nor experienced its renewing and beautifying power. — Not right; i. e. straightforward, single.  
22. If perhaps; implying that possibly he had committed the sin against the Holy Ghost which could not be forgiven. Matt. 12: 31.  
23. For; giving the reason why he should repent. — Gall of bitterness; i. e. bitter gall. The ancients supposed that the poison of venomous animals was in the gall (Job 20: 14). Figuratively it denotes the impurity and malignity of sin. The idea seems to be not only that he was himself a bad man, but that he

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God may be purchased with money.  
21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.  
22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.  
23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity; and would poison and destroy others; a prediction which seems to have been verified in Simon's subsequent history. — Bond of iniquity; held fast in the fetters of wickedness.  
24. Pray ye. Ye is emphatic. The superstitious but alarmed sorcerer, instead of praying himself, as he was bidden, begged the apostles to pray for him. Compare Ex. 8: 28; 9: 28; 10: 17. What became of Simon after this is not certainly known. Tradition represents him as still pursuing his magical arts, pandering to the vices of Felix, the Roman governor, and founding a sect of heretics called from his name Simonians. He died probably as he had lived, — an enemy to the gospel and the church.  
25. They; i. e. Peter and John. — Returned — and preached; i. e. preached while returning.  
26. The angel; rather, an angel; "visibly appearing." Alford. — Arise. Note 9: 18. Gaza. A city in the southwestern part of Palestine near the sea about sixty miles from Jerusalem. — In desert; i. e. the road is desert, or passes through the desert. It was probably the remark of the angel to inform Philip which of several roads leading from Jerusalem to Gaza was intended. The lower route, via Hebron, would pass through the region called "the deserts" in Luke 1: 80. Hackett. A less
Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, 1 a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship. 2

probable opinion is that the term applies to the city Gaza, meaning the old or deserted Gaza, in distinction from a newer city built nearer the sea.

27. Of Ethiopia; i. e. Upper Egypt, or Nubia; especially the region south of Meroe at the confluence of the two great branches of the Nile. — Eunuch. Note Matt. 19:12. “We have reason to regard him as a negro.” Lechler. Alford suggests that this account is recorded to show that the restriction in Deut. 23:1 was henceforth done away, as were the barriers against the Samaritans and the Gentiles, “and thus the way paved for the great and as yet incomprehensible truth of Gal. 3:28.” —Candace; the name not of an individual but of a dynasty of female sovereigns, like the Egyptian Pharaoh, or the Roman Caesar. —To worship; showing that he was of Jewish descent or a proselyte from heathenism, probably the latter.

28. Read; aloud, (ver. 30) as is customary among the Orientals. It was doubtless from the Septuagint Greek version. He must have heard at Jerusalem of the remarkable events which had recently occurred there, and of the new doctrine taught, that the lately crucified Jesus was the Messiah. Riding now along this lonely, desert road he employed his leisure in reading the ancient prophecies relating to this subject. Possibly he took this desert road in preference to the others, for this very purpose.

29. Join thyself; remain near it.

30. Come up; i.e. into the chariot. He gathered from the inquiry and appearance of Philip that he was competent to instruct him; perhaps was a scribe or doctor of the law.

32. The place; or passage. Isa. 53:7, 8.

33. Humiliation. The meaning of this verse is obscure, and opinions differ greatly respecting it. None appears preferable to Hackett’s, — that in the humiliation to which he was subjected, justice was denied him. —Shall declare; who shall fully describe the wickedness of that generation, for they took away his life? Compare ch. 2:40; Matt. 11:16; 12:39, 41; 23:36; Luke 11:51. The Septuagint of this verse differs somewhat from the original Hebrew.

34. Answered; i.e. in further reply to the question in ver. 30. —Of himself. The Jews before Christ’s death had almost universally understood the prediction as applying to the Messiah. The modern Jews, pressed with the argument
as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.  

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

that the passage establishes the Messiahship of Jesus, have abandoned the former view, and insist that the prophet was speaking of himself, either personally or as a representative of all the prophets. Alexander suggests that the eunuch had heard this new interpretation during his visit to Jerusalem, and was now reading the passage in doubt as to whether this could be the true meaning.

35. Opened his mouth; a phrase denoting continuous discourse rather than conversation.

36. Doth hinder. What is the objection? He may have obtained a knowledge of the rite from the practice of the Christians at Jerusalem, or from the instructions of Philip at this time.

37. This verse is wanting in the best manuscripts, and most critics regard it as spurious. It is supposed to have been interpolated to prevent the idea that the eunuch was baptized without proper evidence of conversion.

38. Commanded; i.e. the driver that the chariot should stop.

39. Caught away; caused him suddenly to leave. Compare note Matt. 4:1. — That the eunuch; the original is, “and the eunuch saw him no more, for he went;” etc.

40. Azotus; Greek for Ashdod; one of the five chief cities of the Philistines, situated near the sea-coast some twenty miles distant from Gaza. — Cæsarea. Note ch. 10:1. Philip seems to have taken up his abode in this place, where he was living with a family of grown up daughters some twenty years later. Ch. 21:8, 9.

PRACTICAL THOUGHTS.

1. The supreme sovereignty of Christ is shown no less in the calamities than in the successes of his cause. Its foes sought to destroy it, but their persecutions only led to its wider propagation. It was the storm which bore the winged seed of the truth to cities and lands which otherwise it might not have reached.

4. The “preaching of the word,” in the primitive sense, is a duty confined to no office or class; it is the common work of all who love Christ.

5. The introduction of the gospel into Samaria was not committed to an apostle but to a simple layman, full of faith and the Holy Ghost. “Christ teaches us that no human being and no
CHAPTER IX.
CONVERSION OF SAUL.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,
2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether

\[1\text{ Cor. 15:8; Gal. 1:13.}\]

finite ordinance can be regarded as necessary and absolutely indispensable. He alone, at all times and in all places, is indispensable." Lechier.

8. Christ's advent, whether into an individual heart or into a community, brings joy and salvation.

9. Simon preached Christ (ver. 5); Simon preached himself. Such is the difference between true and false ministers.

13. There is a dead as well as a living faith. Simon gave his intellectual assent to the gospel but he did not give his heart. He acknowledged but did not love the truth; he assumed Christ's name but not his service. True faith unites the head and the heart; it is born of intelligent conviction; it works by love.

23. "The bitter gall of the heart must be expelled by the bitterness of repentance, before the sweetness of the gospel and the goodness of the Lord can be tasted." Starke in Lange's Commentary.

28. They that seek shall find. God is ever near the soul that sincerely and humbly inquires after knowledge, and uses the proper means for attaining it.

36. God's requirements for salvation may be complied with at once. It needs no long time to repent or to go to Christ for pardon. He who, like the Ethiopian, accepts the message promptly, without objection or hesitation, and begins to ask how he may obey Christ will find as speedy acceptance with him, and may that same hour go on his way rejoicing.

CHAPTER IX.

1. Yet; connecting the narrative with they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?*

5 And he said, Who art thou,
Lord? And the Lord said, I am Jesus whom thou persecutest: [it is hard for thee to kick against the pricks.\(^1\)

6 And he trembling and astonished said, Lord, what wilt thou have me to do?\(^8\) And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

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4. He fell; probably he was on horseback.

5. Lord; an appellation implying deep reverence, but not a recognition of the Person speaking. — Heard. Note ch. 26:14. “That Paul saw as well as heard Him who spoke with him is certain from Ananias’ speech, ver. 17, and ch. 22:14; that of Barnabas, ver. 27; from ch. 26:16; and from the references by Paul himself to his having seen the Lord. 1 Cor. 9:1; 15:8. Alford.

6. The portion of this verse and the preceding which is included in brackets is not found in any Greek manuscript. It is an addition “evidently borrowed from the parallel passages, with an enlargement intended to improve the whole.” Schaeffer in Lange’s Commentary.

7. The man; perhaps soldiers or officers who were to aid him in executing his commission. — Stood. They had at first fallen with Saul. Ch. 26:14. — Hearing a voice. This seems to conflict with his own declaration in ch. 22:9; “they heard not the voice of him that spake to me.” The meaning probably is that they heard the sound but did not understand the words. Compare Gen. 11:7; 42:23; Mark 4:33; 1 Cor. 14:2.

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9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord...
I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will show him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hast sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

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12. Hath seen. Both needed to be prepared by special revelation for their interview; Saul for the confirmation of his faith, Ananias for the dispelling of his fears.

13. Thy saints; literally, thy holy ones. It denotes those in whom the work of the Spirit in renewing and sanctifying the heart has been begun, and not merely those who have attained an eminent degree of piety. In the New Testament it signifies distinctively Christians. Ver. 32, 41; ch. 26:10; Rom. 1:7; 8:27; 12:13; 15:25, 26, 31; etc.

14. Here; i.e. even here at this distance. Possibly word of their impending danger had been sent to the Christians at Damascus by their friends at Jerusalem, or the object of their coming may have been disclosed by Saul's attendants. That call; i.e. who invoke or worship thee.

15. Chosen vessel; literally, a vessel or instrument of choice. Compare Rom. 9:21-23; 2 Cor. 4:7; 2 Tim. 2:20.


17. His way; i.e. he departed — Brother; not only as a Jew, but now in a higher and holier sense as a fellow-disciple of Christ. That appeared; literally, that was seen by thee.

18. As it had been; what resembled scales. This was the token of an instant miraculous restoration. Arose; i.e. from his previous prostration.

19. Received meat; taken food.


21. This name; i.e. the name of Jesus. Ver. 14.

22. In strength; i.e. both his own confirmation in the truth and the energy with which he preached. Confounded; perplexed them so that they knew not how to reply. Very Christ. Gr. simply, the Christ.
23 And after that many days were fulfilled, the Jews took counsel to kill him: 1

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket. 2

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

1 Ch. 23:12; 25:3. 2 Josh. 2:15.

23. Many days; including, probably, the period which he spent in Arabia. Compare Gal. 1:17, 18. It is not known why that event was not here mentioned; possibly it was because Luke did not intend to give in full the personal biography of Saul (compare his omission of his early history) but to relate only what immediately concerned the founding of the church. Saul’s retirement into Arabia seems to have been like that of Christ into the wilderness after his baptism, that he might be prepared by solitude and devotion for the great work which lay before him. — Took counsel. After his sojourn in Arabia Saul returned to Damascus (Gal. 1:17), and resumed his preaching with great power. Ver. 27.

24. Laying wait; i.e. their conspiracy.

25. Let him down; i.e. through the window of a house built upon the wall. This clandestine escape he subsequently classes among his “infirmities,” as a weakness unworthy of him. 2 Cor. 11:30-33.

26. To Jerusalem. His motive in going was to see Peter, of whom he had probably heard as one of the leaders of the Christians at the capital, and with whom he would naturally desire to confer in respect to their common faith and duties. Gal. 1:18. — Assayed; attempted or endeavored.

27. Took him. “It is probable that Barnabas and Saul were acquainted with each other before. Cyprus (ch. 4:36) is within a few hours sail from Cilicia. Ch. 22:3. The schools of Tarsus may naturally have attracted one who though a Levite was a Hellenist; and there the friendship may have begun which lasted through many vicissitudes, till it was rudely interrupted in the dispute at Antioch.” Ch. 15:39. Con. and Howson. — The apostles; viz., Peter and James. Gal. 1:18, 19. Probably the others were absent preaching.

28. With them. The apostles evidently received him to their fellowship, and from their example and influence the other disciples did the same.

29. The Grecians. Perhaps because he had formerly belonged to that party and had joined with them in opposing and murdering Stephen. He was, beside, familiar with the Greek language which they spoke.
man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did.\footnote{1 Ch. 3:6, 16; 4:10.}

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come they brought him down; because Caesarea was on the sea coast. That this was no cowardly retreat from danger is apparent from ch. 22:17, 18. His whole stay in Jerusalem at this time had been only fifteen days. Gal. 1:18. — To Tarsus; his native city. Note ch. 22:3, 29. He resided here four or five years (A. D. 39-41), preaching the gospel through that province and Syria (Gal. 1:21), and, doubtless, planting the churches mentioned in ch. 15:23, 41. By his labors at this time many of his relatives seem to have been converted (Rom. 16:7, 11, 21), among them, possibly, his own sister and her son. Ch. 23:16-22. Saul is next heard of in ch. 11:25.

31. Rest; Gr. peace; i. e. from the persecution which began three years before, at the death of Stephen. What caused it is not mentioned; but it has been suggested that it was the attempt of the Roman emperor Caligula to set up his statue in the temple at Jerusalem, which, for the time, engrossed the whole attention of the Jews. Jos. Ant. xviii. 8. Note 2 Thess. 2:6. — Edified; built up in faith and piety. — The comfort. This should be taken with the following clause; were multiplied by the comforting energy of the Holy Spirit.

32. Passed; in a general visitation of the churches. — The saints. Note ver. 13. — Lydda; a town now called Lud, nine miles from Joppa, on the road to Jerusalem.

34. Make thy bed; Gr. spread for thyself. Others had before done this for him.

35. All that dwelt; an expression denoting what was very generally done. It should not be taken in the strictest sense. Compare Matt. 3:5.—Baron; Heb. Shoron; i. e. the plain, which extended along the sea coast from Joppa to Caesarea, and was famed for its fertility and beauty. 1 Chron. 27:29; Sol. Song 2:1; Isa. 33:9; 35:2; 65:10. — The Lord; i. e. Christ. The conversion of Jews is described as turning to the Lord, (ch. 11:21; 2 Cor. 3:16); of Gentiles, as turning to God; ch. 15:19; 20:21. Bengal.

36. Joppa; now Jaffa, the seaport of Jerusalem, distant about thirty miles. Josh. 19:46; 2 Chron. 2:16; Ezra 3:7; Jonah 1:3. — Tabitha in Hebrew, Dorcas in Greek, signifies a gazelle. She may, as a Hellenist, have been called by both names.


38. High to. Note ver. 32. — They sent; desiring his presence and sympathy, and perhaps with some vague expectation that he could restore their friend.

39. The widows; viz., those who had shared her charities. — Made; literally, was accustomed to make.

40. All forth; i. e. out of the room, imitating the example of Christ. Matt. 9:25. Compare 2 Ki. 4:33. — Arise. He had received the assurance that his prayer was granted.
brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

1 Ch. 7:60. 2 Mark 5:41, 42; Jno. 11:43.

42. The Lord. Note ver. 35.

PRACTICAL THOUGHTS.

1. "The Lord our God is an artificer who takes pleasure only in performing a very difficult work, or one that is not of a trivial character; and he most of all delights to work on raw material. He has, therefore, at all times preferred very hard wood and very hard stones, and then the masterpieces which he produces exhibit his great skill." Luther in Lange’s Commentary.

4. Such is the union of Christ with his disciples that injuries done to them are done to him. The soul of the humblest and weakest believer is "bound in the bundle of life with the Lord." 1 Sam. 25:29.

6. Whoever sincerely asks after the way of duty will speedily be taught where to find it.

8. There is no reason to think that Saul’s conversion was essentially different from that of other character. Miraculous means were indeed used to awaken and convict him, but the final choice of that Jesus whom he had persecuted, to be his Saviour and Lord was his own personal act. The three days of darkness and fasting were to him days of earnest thought, reviewing his past course, probing the depth of his own sinful heart, meditating on the power and mercy of Christ, and giving himself, in penitence and faith, to him and his service for ever. Such substantial-

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

CORNELIUS.

THERE was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band.

2 A devout man, and one that

3 Jno. 11:45; 12:11.

ly, must be the experience of every soul that would attain a saving interest in him.

11. It is a distinguishing mark of a true convert that he begins to pray. It shows that he has begun to have intercourse with God; that he has something to confess, something to ask for, something to acknowledge with gratitude and praise. A convert without prayer is like a newborn babe without breath.

14. The early Christians were habitually known as those that “called on the name” of Jesus, an expression elsewhere employed to denote the worship of Jehovah. Gen. 4:26; 12:8; Ps. 79:6; 99:6; 105:1; Isa. 64:7; Jer. 10:25; Zeph. 3:9. It was their recognition of his supreme divinity, and an act of adoration due to God alone.

20. He who has found Christ will speak of him to others. He will desire to honor him by proclaiming his goodness, and to benefit them by leading them to that fountain from whence he has drunk such satisfying and abiding joy.


CHAPTER X.

Another and most important step was now to be taken; viz., the admission of the Gentiles to the privileges of the gospel. This was entrusted to the ministry of Peter, to whom Christ had committed the keys of the kingdom.
feared God with all his house,¹ which gave much alms to the people, and prayed to God alway.

3 He saw in a vision² evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed,

¹ Ver. 35. ² Ver. 30; ch. 11:13.

1. Cesarea; a city on the sea coast about seventy miles north-west of Jerusalem. It was built by Herod the Great, and named in honor of the emperor Augustus. During the reign of Herod and his sons, and afterward under the Roman governors, it was the political capital of Judæa. The site is now wholly desolate.—Cornelius; possibly a member of the noble Cornelian family at Rome.—Centurion. Note Luke 7:2. —Italian band; a cohort (note Matt. 27:27) of troops levied in Italy. It was doublet sent to garrison the place, which was now the seat of the Roman authority.

2. Devout. He seems to have been a Roman who, from his acquaintance with Judaism, had come to the knowledge of the one true God, whom he worshiped with prayer and almsgiving, though without formally connecting himself by circumcision as a proselyte with the Jewish church.—His house; his family and servants. Ver. 7.

3. Evidently; clearly, certainly; “with his bodily eyes.” Alford.—Ninth hour; three o’clock, P. M. It was one of the regular Jewish hours of prayer. Ps. 55:17.

he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened,⁵ and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of

⁵ Ch. 7:56; Rev. 19:11.

4. What is it? i. e. for what purpose hast thou come. —Lord. Note ch. 9:5. —Come up—memorial; terms probably derived from the ascending smoke of the ancient sacrifices. Lev. 2:2; Numb. 5:15. The idea is that these served as reminders to him of the existence and the wants of his servant.

5. And now; i. e. since it is so.

6. The sea-side; his occupation requiring a full supply of water.

9. The morrow. It was late in the day—about four o’clock—when they had set out; the distance some thirty-five miles.—House-top. Note Matt. 10:27.—Sixth hour; twelve o’clock; the second hour of prayer.

10. Made ready; i. e. the noonday meal.—A trance; Gr. an ecstacy. It differs from a vision (ver. 3) in being an inward, mental state, whereas the latter was the bodily perception of an object presented to the natural sense.

11. Vessel; or receptacle. —Knit; i. e. bound or tied. —Corners; Gr. beginnings. —The article the should be omitted. Alexander suggests that "they corresponded to the four quarters of the heavens, conveying an intimation that
four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon’s house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, was lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they

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1 Matt. 15:11; Rom. 14:14; 17:20.

2 Ch. 11:12. 3 Ch. 15:7. 4 Ch. 11:12.
entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.1

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;2 but God hath showed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.3

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:6

1 1Ch. 14:7; 15; Rev. 19:10; 22:9. 2 Jno. 4:15; 18:28; Gal. 3:12, 14.

have gone of their own accord to learn the result of this extraordinary interview.

24. The morrow after; the distance exceeding a single day's journey.— Waited; rather, was waiting.— Kinsmen-friends; probably devout persons like himself, or, at least, seriously disposed.


26. A man. Peter evidently supposed that Cornelius intended to pay him excessive homage as a divine messenger, though he may have misunderstood him. “It is more probable that Peter, in his concern for the divine honor, warned the centurion against an act which he apprehended, than that the centurion committed an act so inconsistent with his religious faith.” Hackett.

27. Went in; i.e. into an inner apartment; perhaps the guest-chamber. Note Mark 2: 4.

28. Unlawful; because, by so doing they were in danger of incurring uncleanness. Compare ver. 14.

29. Gainsaying; i.e. without objection or hesitation.

30. This hour; i.e. the same hour of the day as that in which he was then speaking; which may have been near the ninth hour, or three o'clock. If so, then Cornelius had omitted the morning and noon meals.— I prayed; strictly, was praying. What had been the subject of his prayer he does not state. He had evidently long been an inquirer after religious truth, and had doubtless heard from the evangelist Philip (ch. 8: 40; 21: 8), and from the reports of the miracles wrought at Lydda and Joppa (ch. 9: 35, 42), of the new doctrines which were spreading everywhere with such power. It is not unreasonable, therefore, to suppose that his thoughtful mind had been impressed with what he had heard, and that he had been praying for
35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.  
36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all:  
37 That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;  
38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.  
39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:  
40 Him God raised up the third day, and showed him openly;  
41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.  
42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.  
43 To him give all the prophets witness, that through his name whatsoever believeth in him shall receive remission of sins.  
44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.  
45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.  
46 For they heard them speak preaching, through Jesus Christ, peace.  

1 Rom. 2:13; 1 Cor. 12:13; Gal. 3:28; etc.  
2 Matt. 28:18; Rom. 10:13; etc.  
3 Rom. 14:9; 2 Cor. 5:10; 2 Tim. 4:2.  
4 Ch. 11:18; Gal. 3:14.
with tongues, and magnify God.

Then answered Peter,

47 Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

1 Ch. 11:17; 15:8, 9; Rom. 10:12.


47. Water; Gr. the water, as the correlative of the Spirit. The baptism of the latter suggested and warranted that of the former, the two being coupled in the divine promise. Compare Matt. 3:11; Jno. 3:5; ch. 1:5. It was a virtual decision, also, of several other practical questions which would otherwise have been troublesome, such as whether these Gentiles must not come into the church through Judaism, must not be circumcised and obey the ceremonial law; etc. Note ch. 11:3.

48. Commanded; i. e. he did not perform the rite himself but directed it to be done by another; doubtless one of the six who accompanied him from Joppa. Compare John 4:2; 1 Cor. 1:14-17.

—Certain; literally, some.

PRACTICAL THOUGHTS.

1. No man may plead his occupation as a reason for not serving God.

5. It is not permitted to angels to preach the gospel of salvation. This is an honor especially reserved for sinful men, who can testify to its power and blessedness from their own experience.

7. The household of Cornelius exhibited a beautiful example of family religion. The character of its head impressed itself upon all its members, including his servants and military attendants. Condescension on his part (ver. 8), was repaid by affectionate respect on theirs (ver. 22), and the blessings of salvation were shed upon them in common, making them one in Christ.

15. All barriers of nationality and caste among men are wrong, inconsistent with their oneness of origin and

CHAPTER XI.

PETER'S VISION. THE GOSPEL IN ANTIOCH.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of blood, and condemned by the express revelation of God.

26. Peter refused such expressions of homage as were unbecoming to man to receive; Christ accepted all though ascribing to him absolute divinity. Matt. 14:33; 16:16; Jno. 20:28. The inference is unavoidable. What was improper for the one was proper for the other. The one was human, the other divine.

36. "The popular idea of winged angels is derived from the cherubim (Ex. 25:20) and the seraphim (Isa. 6:2), but is never suggested by any of the narratives of angelic visits to this world and its inhabitants." Alexander.

36-43. The faithful preaching of the gospel will exhibit Christ in his three great mediatorial offices of Prophet (ver. 36), Priest (ver. 43), and King ver. 42.

43. There is no parallel between the piety of Cornelius and the so-called morality of men in Christian lands, who have not yielded to the claims of Christ. The one followed the light which he had and earnestly sought for more, the others refuse to follow at all. The former believed and obeyed God in all known duty; the latter will neither believe nor obey. God accordingly accepts and blesses the one with the full knowledge of Christ and his salvation; the other he will give over to the "blackness of darkness" for ever.

45. The conversion of Cornelius and his household has been appropriately styled "the Gentile pentecost." In him the door of faith was opened to us who are not of the seed of Abraham, and wherein do we find the warrant for our standing in the church. It should be to us one of the brightest pages of revelation, to be read ever with devout gratitude and praise.
the circumcision contended with him, ¹

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

¹ Ch. 10:45; Gal. 3:12.

CHAPTER XI.

1. In Judæa. Caesarea, where Cornelius lived, was in the district of Samaria.

2. Come up. Probably he hastened thither to give a full and accurate account of the remarkable events which had occurred, and also to explain what he knew might seem objectionable in his conduct. — Of the circumcision; i.e. Jewish in distinction from Gentile believers.

3. Uncircumcised. They did not complain of his preaching the gospel to the Gentiles, or object to their sharing its privileges. Indeed, the conversion of the Gentiles to God was a familiar idea, being taught in numerous passages of the Old Testament (Gen. 49:10; Ps. 2:8; 72:11; Isa. 45:22; 60:3, 11, 16; 62:2; 65:1; 66:19; Dan. 7:14), and especially included in Christ's last commission; Matt. 28:19; Mark 16:15.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the

Luke 24:47. But it was supposed that this would be effected by their being proselyted to Judaism and coming under the ceremonial law, the distinctive rite of which was circumcision. That they should take their places in the church and be admitted to the intimacy of Christian fellowship as Gentiles apart from the forms of the law, was what they could not understand and shocked all their ideas of propriety.

4. Rehearsed; literally, having begun he set forth to them, speaking in order. 1-10. See notes ch. 10:9-16.

12. These six. They had evidently accompanied Peter to Jerusalem, and could testify to the facts they had witnessed.

14. Thy house. Probably his prayer had been that he and his family might be guided into the knowledge of salvation. Note ch. 10:30.

17. Withstand God. It appeared, from the narrative, that it was God who
Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? 1

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 2

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. 3

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

1 Ch. 1:5. 2 Rom. 9:21, 26.

had ordered the whole, in the revelations made to Cornelius and to Peter, and in the crowning gift of the Holy Spirit. To have still persisted in distinguishing between these Gentiles and those who had been circumcised, which he had been expressly forbidden to do (ch. 10:20; ver. 12), would have been to set himself directly in opposition to the manifest will of God.

18. Glorified; i.e. they not only ceased contending but joyfully assented to the new truth.

19. Were scattered; ch. 8:4. The narrative returns to the dispersion before recorded in order to relate another great ingathering from those more distant regions, and especially the planting of the church at Antioch, the mother church of the Gentiles, as that of Jerusalem was among the Jews. — Phenice; Phenicia, the narrow strip of coast between Mt. Lebanon and the sea, about one hundred and twenty miles long, containing the cities Tyre, Sidon, Berytus, (now Beirut), Tripoli, etc. It was from the earliest times a distinguished seat of commerce. Compare Ezek. 26:27:28. — Antioch; a large

and beautiful city in northern Syria, founded by Seleucus the son of Antiochus Epiphanes, and named after his father. It was situated on the river Orontes, a few miles distant from its mouth, near the north-eastern angle of the Mediterranean, and was the residence of the Greek kings of Syria, and afterward of the Roman governors of that province. It became famous as one of the five great centers of the Christian church, the other four being Jerusalem, Alexandria, Rome, and Constantinople.

20. Some of them; i.e. of those who were thus scattered. — Cyrene. Notes ch. 6:9; Matt. 27:32. — The Grecians. Most critics agree that the word here should be Greeks; i.e. not Greek-speaking Jews (note ch. 6:1), but heathen Greeks. The divine blessing attending this preaching was a further sanction of the reception of the Gentiles to the church.

22. They sent. The precise object of this mission is not stated. If the event was subsequent to the conversion of Cornelius, which Peter had explained to their satisfaction, it can hardly have
been to oppose the reception of these Gentile converts. It seems more probable that the design was to express in general an approval of the work, and to render any advice or assistance in it which might be found necessary. The selection of Barnabas for such a mission, who was himself a native of Cyprus (ch. 4:36), and possibly acquainted with some of these preachers, was peculiarly appropriate. — Go as far; literally, go through; i.e. the country; implying that he was to preach the gospel on the way thither. The distance of Antioch from Jerusalem was about three hundred miles.

23. The grace; the favor of God displayed in the conversion of the Gentiles. — Exhorted. The original word has the same signification as his name Barnabas, or son of consolation, (ch. 4:36), and denotes his kind and tender manner of giving advice and instruction.

24. A good man; free from the censorious jealousy and pride which would have quarreled with this new state of things.

25. To seek Saul. Note ch. 9:30. "He needed assistance; he needed the presence of one whose wisdom was greater than his own; whose zeal was an example to all, and whose peculiar mission had been miraculously declared. Ch. 9:15; 22:21. Saul recognized the voice of God in the words of Barnabas, and the two friends traveled in all haste to the Syrian metropolis." Con. and How. The expression to seek, implies that Saul was engaged in his evangelical labors throughout Cilicia, and that Barnabas was not certain in what particular place he was at that time.

they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27. And in these days came prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be

26. Assembled themselves; they met with the church in public worship. — Called Christians; not by themselves, since the word occurs but twice elsewhere (ch. 26:28; 1 Pet. 4:16), and each time as a name applied to them by others; nor by the Jews, who would not have thus sanctioned their claim to be followers of the true Christ, and who instead termed them Nazarenes and Galileans. It probably originated among the pagans, who, since large numbers of the Gentiles had entered the church, found it necessary to distinguish the new sect from the Jews, which, while the converts were confined to them, had not been done. The term was doubtless derived from the constant use of the name of Christ by the disciples, and may have been given them in ridicule or contempt, though this is not certain.

27. Prophets; inspired teachers. Compare ch. 2:17; 19:6; 21:9; Rom. 12:6; 1 Cor. 12:10; 13:2, 8; 14:6; 1 Thess. 5:20. The object of their coming seems to have been to announce the approaching famine, so that supplies might be provided in advance for the Judaean disciples.

28. Stood up; i.e. in the public assembly. — Agabus. Ch. 21:10. — Nothing is known of him except what is recorded in these two places. — All the world. Note Luke 2:1. — In the days; i.e. beginning A. D. 44. Josephus Ant. xx. 2. 5. It occurred in the fourth year of the reign of Claudius, and lasted three or four years.

29. To send relief. Either the famine bore less severely upon Syria, or these inhabitants of a large mercantile city were better able to bear it than those of Judæa. Similar collections were sev-
great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul. ¹

CHAPTER XII.

PETER’S IMPRISONMENT AND DELIVERANCE.

NOW about that time Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword. ²

3 And because he saw it pleased formed by man, it is at the same time one in which all, however humble, may share.

23. Good men rejoice in revivals of religion, whatever be the measures employed to promote them, or whoever the laborers. It is enough that “much people are added to the Lord,” and he is glorified thereby.

26. The highest name which can be borne on earth is that of Christian. All appellations of dignity or sect or personal distinction are dim before it. He who worthily bears this hereafter, will have the greater honor of receiving Christ’s “new name” hereafter. Rev. 3:12.

30. The spontaneous contribution of the Gentile converts at Antioch for the relief of their poorer brethren in Judæa, was a beautiful illustration of their Christian spirit. Those who a little while before had been separated by impassable barriers of caste and prejudice, were now one in the love of Christ. It demonstrated at once the reality of their conversion, and the power and beauty of the new religion which they had espoused.

PRACTICAL THOUGHTS.

4. The sincere and humble servant of Christ will not refuse to explain to his brethren whatever in his principles or conduct may seem to them erroneous. And they in turn, if seeking the divine glory only, without selfish or partisan ends, will be equally ready to accept the same in a similar spirit. Differences will not grow into dissensions where mutual charity reigns.

17. Theories should be held subordinate to the teachings of God’s Spirit and providence. He who refuses to accept a new truth, or a new phase of an old truth, when properly substantiated, will soon find himself in opposition to God.

19. The preaching of the word is the appointed means of salvation. While it is the highest work which can be per-
the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. 1

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he said unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of regarded as a profanation to put a person to death during the feast. Compare Matt. 26:5. — Bring him forth; i.e. for execution.

5. Without ceasing; i.e. earnest, intense.

6. The same night; the very next night. — Two chains; i.e. his hands were chained to the arms of the two soldiers, one on each side. — The keepers; probably the other two soldiers of the quaternion on duty. — Kept; i.e. guarded.

7. Came upon; literally, stood over him. — He smote; i.e. to awaken him. — Raised him up; rather, aroused him.


10. First and second ward, or guard; i.e. the two soldiers called keepers, ver. 6. One of these was probably stationed at the door of the apartment, and the other at the iron gate. — His. Note Jno. 15:19. — One street; the angel accompanying him till they were beyond danger of pursuit.

11. Came to himself; had recovered from his confusion of mind.

12. Considered; rather, being now
his own accord: and they went out and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter’s voice, she opened not the gate for fully conscious of what was passing.—Mary. See Introduction to Mark.—Praying. Ver. 5.

15. The door. Note Matt. 26:69.—To hearken; i.e. to answer the door.—Rhoda; i.e. a rose.

16. Constantly; strongly, positively.—His angel; i.e. his guardian spirit, in his form and likeness. The Jews believed that every person has an angel appointed to attend and guard him, who can become visible in his likeness. Ps. 34:7; 91:11; Matt. 18:10. The sacred writer quotes their remark without affirming or denying its truth.

17. Beckoning; because by their noisy joy they both exposed him to re-arrest, and prevented him from relating what had happened.—James; not the son of Zebedee, who had just been slain (ver. 2), but the one known as “the Lord’s brother.” Matt. 13:55; Mark 6:3; Gal. 1:19. He was pastor of the church at Jerusalem (ch. 15:13; 21:18; Gal. 2:9, 12), and the author of the epistle bearing his name. He was not one of the original twelve, though called an apostle (Gal. 1:9), as were Paul and Barnabas, ch. 14:14. Many, however, with less probability, suppose him to have been the same as James the son of Alpheus or Cleopas, called the Less. Note Mark 6:3.—Another place; where is not known. It was probably out of the city, since Herod could not find him. Ver. 19. Catholics claim that he went to Rome, but this is improbable. Note Rom. 11:7. He is not mentioned again till eight years afterward. Ch. 15:7.

18. Stir; excitement and alarm, because they were answerable for his safe keeping.—The soldiers; i.e. the sixteen to whom he had been delivered. Ver. 4.

19. The keepers; perhaps only the four who had been on duty. Note Matt. 28:12, 13. Note ch. 16:27. —Caesarea. Note ch. 10:1.

20. Tyre and Sidon; cities of Phoenicia. Note ch. 11:19. The cause of Herod’s displeasure is not known.—They came; i.e. by a deputation.—Their friend; probably by a bribe.—Nourished; its supplies were drawn from Herod’s dominions. The territory of Phoenicia was small, and its inhabitants mostly devoted to commerce; hence their dependence for provisions
Chap. XII.

Verse 19
And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Caesarea, and there abode.

Verse 20
And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain his friend, desired peace; because their country was nourished by the king's country.

Verse 21
And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

Verse 22
And the people gave a shout, saying, It is the voice of a god, and not of a man.

Verse 23
And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Verse 24
But the word of God grew and multiplied.

Verse 25
And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

Practical Thoughts.

2. It is remarkable that so little is recorded of the death of James, one of the most eminent of the apostles, while that of Stephen, who was not an apostle, is related so fully. It shows us that the Scriptures were not given to gratify curiosity, or do honor to men however worthy, but with a higher than human wisdom to tell us just that, in kind and measure, which we most need to know.

5. The united, fervent prayer of God's people is never uttered in vain. Little had the distressed church to encourage them, humanly speaking. A selfish despot of the bloody house of Herod, an angry hierarchy, stone walls and iron doors, soldier guards and double chains, —such were the arguments that withstood their faith and laughed at their hopes. But they knew that their Lord had ascended to his throne, and bidden them "pray always." He heard their prayer, and Peter was safe.

7. There are hidden springs underlying the course of human affairs, which are little accounted of by men of the world. Science has, indeed, its laws, but no philosophy is complete which ignores the supreme government of God, or the ceaseless agency of those bright intelligences whom he has made "ministering spirits" to the heirs of salvation.

10. "Extraordinary dealings of Providence continue no longer than they are necessary." Starke.

16. Christians are often astonished when God answers their prayers; the blessing bestowed so much exceeding the faith which asked it. They forget
CHAPTER XIII.

PAUL'S FIRST MISSIONARY TOUR.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and that what was too much for them to ask is not too much for him who is infinitely good and powerful to bestow.

22. Both Jesus and Herod received divine honors from their admirers. The one was assured by a voice from heaven, that God was well pleased in him; the other was smitten with death for his impiety. If both were alike mere men, whence this difference?

CHAPTER XIII.

Having related the founding of the church and its extension to the Gentiles, the sacred narrative now confines itself to the labors of Saul, henceforth called Paul, and his immediate companions. This chapter and the next are occupied with the account of his first missionary journey among the Gentiles.

1. Prophets and teachers. Note ch. 2:17. The latter was the more comprehensive term. Compare 1 Cor. 12:28; Eph. 4:11. — Niger; i.e. the Black, like our English name Blackman. Alford suggests that he may have been an African proselyte. — Brought up; i.e. a foster brother. Probably his mother had been Herod's nurse in his infancy.


2. Ministered; i.e. while discharging their duties of teaching, exhortation, prayer, etc. To these fasting was now added, possibly with special reference to learning the divine will as to their duties to the heathen. — The Holy Ghost said; probably speaking through one of the prophets here named. — Separate me; i.e. set apart to or for me. — The work; not of the ministry in general, for they were both already engaged in that work, but of the special missionary labor upon which they were about to enter.

3. Fasted and prayed; probably a particular service held by the church with reference to that occasion. — Laid their hands. Note ch. 6:6. This was the second time that Saul had received the laying on of hands. Compare ch. 9:17.

4. Seleucia; the fortified seaport of Antioch, a little north of the mouth of the Orontes. They may have descended the river in a vessel, or traveled by land, a direct distance of about sixteen miles.

5. Salamis; the ancient capital of Cyprus, on the eastern shore, in a "widespread plain, with cornfields and orchards, and the blue distance of mountains beyond." Howson. It is very possible that they were induced first to come to Cyprus by the fact that Barnabas was a native of that island. — John; viz., Mark. Ch. 12:25. — Minister; i.e. as an assistant, "probably for the administration of baptism. 1 Cor. 1:14-17." Alford. Others suppose for the purpose of relieving them from all secular cares incident to their journey.

6. Paphos; a city at the south-western extremity of the island, about one

Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone

3:1 Tim. 2:7.
through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jeus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation), withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

1 Tim. 3:8.

The first was doubtless after Saul the Hebrew king, who was like himself (Phil. 3:5) of the tribe of Benjamin. But Hebrew names were hard to speak and harder to represent in the western languages (Note Matt. 1:2); hence many Jews living near Palestine took Greek or Roman names (Note ch. 6:5), sometimes in addition to their Hebrew ones; e.g., John Mark, Simeon Niger, Barnabas Justus, etc. It is probable that Saul, who was a Roman born (ch. 22:28) had been named Paul (Paulus; i.e. the Little) perhaps from some family connection with the noble Roman house of Paulus Æmilius; and that now, in his first missionary journey among the Gentiles, the latter, as more convenient in his new character and work, became his customary appellation. "The heathen name rises to the surface, at the moment when St. Paul visibly enters on his office as the apostle of the heathen." Howson.

10. Subtilty; i. e. deception; referring to his occupation. — Right ways; contrasted with his own crooked and deceitful ways.

11. For a season; mercy being mingled with severity. — Mist—darkness; i. e. at first a partial then a total blindness.

12. The doctrine; i. e. the confirmation which the doctrine received from the miracle. — The Lord; i. e. Christ. Note ch. 1:24.
13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphilia: and John departing from them returned to Jerusalem.  

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.  

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.  

16 Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.  

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.  

18 And about the time of forty years suffered he their manners in the wilderness.  

19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.  

20 And after that he gave unto them judges about the space of four

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13. Loosed; i.e. set sail. Their voyage was in a north-westerly direction about one hundred and seventy-five miles. — Perga; the capital of Pamphylia, a province lying on the coast of Asia Minor, west of Cilicia. The city was situated upon the river Cestrus, seven miles from its mouth. — John (Mark,) departing. The reason is not stated; it is evident from ch. 15:38, that it was not satisfactory to Paul. Alford suggests “unsteadiness of character and unwillingness to face the dangers abounding in a rough district.” Howson, “the attraction of an earthly home.” Matthew Henry, “Either he did not like the work or he wanted to go and see his mother.” Ch. 12:12. He subsequently overcame this weakness, and became a steadfast advocate of Christianity and the author of the second Gospel. See Introduction to Mark.  

14. Antioch; a city lying eighty-five miles north of Perga, the capital of the province of Pisidia. It was founded by the same Seleucus that built Antioch in Syria, and like that named from his father Antiochus Epiphanes. The road thither was exceedingly rough, and the wild, predatory mountaineers bold and fierce, making the journey both from “perils of waters,” i.e. swift mountain torrents, and “perils of robbers,” especially arduous.
hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will.

23 Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whatsoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he

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1 Sam. 31:3.  2 Sam. 5:3.  3 Matt. 10:6.  4 Luke 24:20, 44.  5 Rom. 4:13


26. This salvation; this way of salvation; viz., through Jesus. Ver. 23.

27. For; either marking the reason why the gospel had been sent to them, because the Jews in Palestine had rejected and crucified Jesus; or the reality of the salvation offered, because Christ had died. The latter seems the more probable idea. — Know him not. Note ch. 3:17. — Fulfilled them; viz., the words of the prophets.

31. Came up with him; and were therefore well acquainted with him.

33. Second psalm. The idea is that God, by the resurrection of Jesus, has fulfilled this psalm, showing or declaring him to be his Son. Compare Rom. 1:4.
hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption:

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation

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1 Ps. 16:10. 2 Sam. 7:12; 1 Ki. 2:10. 3 Luke 24:47. 4 Rom. 3:28; 8:3.
was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. 1

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 2

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; 3 but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 4

47 For so hath the Lord commanded us, saying, I have set thee

1 Heb. 6:11:12;15. 3 Ch. 18:6. 4 Matt. 19:10; Luke 24:47; Rom. 1:16.

ness to receive instruction, as a gracious work begun in their hearts, and urged them to persevere in it.

44. Whole city. Doubtless during the week the new teachers and their discourse were the town's talk, and probably many interviews were had with them respecting it. The interest thus became universal, reaching even to the Gentiles.

45. The multitudes. "It was the sight of the Gentile crowds in their house of prayer which stirred up the jealousy of the Jews." Alford. Their national pride and bigotry could not endure the idea that others should share the privileges which they regarded as belonging exclusively to themselves.

46. Waxèd bold. It required great boldness to announce the unpopular doctrine they were about to do. — First: Luke 24:47; ch. 3:26; Rom. 1:16; 2:9, 10. — Judge yourselves; your own conduct pronounces you unworthy. — Eternal life; Gr. the eternal life; viz., that which is offered through Christ.


to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

4 Deut. 32:31; Matt. 21:43; Rom. 10:19. 5 Mark 6:11. 6 Matt. 5:12.

48. Glorified; i. e. expressed their approval and admiration of it. — Ordained; i. e. appointed. Rom. 8:29; Eph. 1:4, 5, 11; 2 Thess. 2:13; 2 Tim. 1:9; I Pet. 1:2.

49. Published; doubtless by the aid of some of the converts.

50. Women. These were probably proselytes to Judaism, and would be easily induced to set themselves against doctrines represented to be hostile to their new faith. Josephus says (War ii. 20. 2), that at Damascus most of the married women were proselytes.

50. Expelled; probably not by any legal process, but by violent opposition and threatening, making it unsafe to remain.

51. Shook off; in compliance with Christ's direction. Matt. 10:14, 15. — Iconium; a large city ninety miles southeast of Antioch, situated in a fertile plain at the foot of Mount Taurus. It is now called Iconia.

52. The disciples; viz., those in Iconium and vicinity. — Joy; at the progress of the gospel.
CHAPTER XIV.

PAUL AT ICONIUM, LYSTRA, AND DERBE.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

1 Ch. 13:14.

PRINCIPAL THOUGHTS.

2. It is when men are diligently performing present duty that they are most directly in the way of promotion to a higher sphere of service.

3. A call to the Christian ministry is twofold: 1. Internal, comprising the requisite mental talents, conversion, suitable training, and an earnest desire to glorify God in the salvation of souls.

2. External, consisting of a call by the church to the work, and an orderly setting apart to it by prayer and the laying on of hands.

4. The cause of missions is of God, and he who sent forth the first missionaries gave them their success still attends and blesses the labors of his servants among the heathen.

8. The advocates of false doctrine are universally characterized by opposition to ministers; both to their persons and to their preaching.

34. The “sure mercies of David” belong to every believer. They include the fact of Christ’s reign as the Messiah (Matt 25:31), and all the blessings both of providence and grace which flow from it. These are secured to him by immutable promise; a covenant ordered and sure.

35. The triumph of Christ over death and the grave is the guaranty of a like triumph of his people. “Because I live ye shall live also.” Jno. 14:19.

“If my immortal Saviour lives,
Then my immortal life is sure.”

36. Good men serve the generation in which they live. Their principles, their examples, and their beneficent deeds make the world better and happier than it would have been without them.

44. “How many Christian cities there are which have reason to be ashamed of their Sundays in view of the observance of the Sabbath in pagan Antioch!” Lechler.

46. God often withdraws his calls from those who persist in rejecting them. The gospel, in itself, remains the same; its terms and invitations are not altered; but the Spirit no longer strives with them, and they are left to the destiny which, by their own obstinate unbelief, they had deliberately chosen.

48. The conversion of men is not an accident nor an uncertainty. It is in pursuance of God’s eternal purpose, which embraced it and all the events leading to and following from it. To us it is disclosed only by their own act of coming to Christ. There were those in Antioch who were “ordained to eternal life,” but none knew who they were till they “believed,” and thus made their calling and election sure.

CHAPTER XIV.

1. The Greeks; in this instance, probably, denoting both Greek proselytes and pagans.

2. Stirred up. It is not said how; it may have been by charging them with disloyalty to the emperor (ch. 17:7), or with being disturbers of the public peace, Ch. 16:20.

3. Long time; i.e. comparatively speaking. The whole tour of preaching did not probably extend beyond a year. — In the Lord; i.e. with confidence in the Lord.

4. The apostles. This title is here for
the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, bought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye was in Greek, which was then the chief medium of communication between the eastern nations.

12. Jupiter; in the Greek mythology the king of the gods. He had a temple in this city, and it was here and in the neighboring region that the scene of his visits to men, related by Ovid, was placed, especially the story of Lycaon, from which this province was named, and that of Philemon and Baucis. — Mercurius, or Mercury, was represented as the messenger, or interpreter of the gods.

13. Before the city; i. e. as its protector. The temple or statue of a tutelary deity was often placed without the walls. — Garlands; to adorn the victims or the offerer. — The gates; i. e. of the house where they lodged. Note Matt. 26: 69.

14. Heard of. The apostles were within; and had not been aware of the sentiments of the people expressed in their native tongue. Ver. 11. — Bent; in token of their abhorrence of the purposed deed. The custom was to rend them in front, from the neck down to the girdle.
these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came theither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many; they returned again to Lystra, and to Iconium, and Antioch,

inference from the narrative is that the recovery was miraculous.” Howson.

With Barnabas; the latter had escaped personal violence, probably as having been less prominent, and not the author of the cure wrought upon the lame man. Ver. 10.—Derbe; supposed to have been a few miles east of Lystra. Note ver. 6.

21. Taught many; i.e. made many disciples. Probably one of them was Gaius. Ch. 20: 4. The apostles do not seem to have encountered any violent opposition in this place. —Returned again. It seems probable that Paul’s original intention had been to complete the circuit of travel, by passing on through Cilicia, perhaps stopping at Tarsus, and from thence to Antioch in Syria where his tour had begun. See map p. 453. But the persecutions he had suffered in those heathen cities, and which would inevitably be continued against the new converts there, seem to have awakened his solicitude in their behalf, and led him to retrace his steps for the purpose of strengthening their faith, and organizing them into churches, each with its own pastor, to enable them the better to maintain their Christian stead fastness.

22. Confirming; i.e. by instruction and encouragement. Compare ch. 15: 32, 41; 18: 23. —We must; i.e. such is the divine appointment. 2 Tim. 3: 447
22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.  
23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.  
24 And after they had passed throughout Pisidia, they came to Pamphylia.  
25 And when they had preached  

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1 Rom. 8:17; 2 Tim. 3:12.  
2 Ch. 13:1, 3

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23. Elders. Note ch. 11:30. Probably there was one or more in each church as was thought needful. — Had prayed—companied; i.e. they commended them by prayer and fasting.  
25. Perga. Note ch. 13:14. Paul had not stopped to preach here on his first coming, and the brief mention of his present labors would indicate that he had now no great success. — Attalia; a city on the sea coast, about twelve miles west from the mouth of the Cestrus, and sixteen from Perga. It was built by Attalus Philadephus, king of Pergamus, who gave it his own name.  
26. Antioch; viz. in Syria.  
27. Done with them; i.e. in their behalf. — Opened the door; given them access to the gospel.  
28. Long time; probably about three years.

PRACTICAL THOUGHTS.

4. Union and peace are not always most desirable. The flinty rock must be pulverized before the gold can be extracted, and the breaking up of the moral apathy which envelops a community is often the only way of gaining access for the truth to the heart.  
6. To determine when to stand and when to flee in the face of persecution requires a wise discretion. Neither is to be chosen for itself, but in view of the word in Perga, they went down into Attalia:  
26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.  
27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.  
28 And there they abode long time with the disciples.

8 1 Cor. 16:9; 2 Cor. 3:12; Rev. 3:8.

what will on the whole best promote the cause of truth.  
9. There must be a spiritual preparation of the soul for the reception of divine gifts. A consciousness of want, awakened desire, and faith in God's power and goodness are requisite even for bodily healing. How much more for spiritual blessings!  
13. The zeal of the heathen in honoring their deities and rendering them homage for supposed favors should put to shame many who profess to know God, but give to him neither gratitude nor obedience.  
"There is danger even in our own day that men may be converted to their pastor as to a new idol. The modern world can offer its honors with more delicacy than those people who brought oxen and garlands, but the incense of the praise which the former offers contains the more virulent poison." Rieger.  
16. It is one of the heaviest judgments of God upon nations or individuals that he permits them to walk in their own ways.  
17. God has left no man without sufficient light to show him at least the first principles both of religion and morality.  
18. It is interesting to observe how entirely in character are the recorded addresses of Paul. They are in perfect keeping with each other and with his epistles. Compare ch. 17:24-31; Rom. 1:18-25; 1 Cor. 8:4-6. These subtle coincidences are among the most con-
CHAPTER XV.
THE FIRST COUNCIL.

A ND certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phœnix and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 Their way; i. e. attended for some distance by a part of the church, as a mark of honor, and an expression of sympathy with the object of their journey. Compare ch. 20:38; 21:5; Rom. 15:24; 1 Cor. 16:6, 11; 2 Cor. 1:16; Tit. 3:13; 3 Jno. 6. — Phœnix. The ancient road ran along the sea coast to Acre, thence across the plain of Esdraelon. — The brethren; i. e. in the churches along the route. Compare ch. 8:5; 11:19.

4. Received; publicly and officially. — With them. Note ch. 14:27.

5. Rose up; probably in the same meeting after the account of their journey. — The sect. "The attachment to forms which made them Pharisees out of the church, rendered them legalists in it." Hackett. These persons also seem to have intruded themselves into the company of Paul and his party to spy out their practice in the matter of intercourse with the Gentiles. Gal. 2:4.

6. Came together; i. e. at a second meeting. Previous to this however, Paul had fully explained to the apostles, in private interviews, the doctrines he had preached. Gal. 2:2. This assembly is often called the FIRST GENERAL CHRISTIAN COUNCIL, though it is obvious that only two churches were represented in it. From vers. 12, 22, 23 it appears that the body of the church at
6 And the apostles and elders came together for to consider of this matter.  
7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.  
8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:  
9 And put no difference between us and them, purifying their hearts by faith.  
10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?  

Jerusalem were present. One of the apostles was John. Gal. 2:9.  
7. Disputing; discussion.—Good while; about fifteen years,—the time of the conversion of Cornelius. Ch. 10. —My mouth; a fact which added weight to his statement; since Peter was specially the "apostle of the circumcision." Gal. 2:7, 8.  
8. Whose knoweth; literally, the heart-knowing God.—Bare them witnesses; testified to their acceptance.  
9. No difference. Note ch. 10:20.—Purifying. Circumcision was a sign of purification. Deut. 10:16; Is. 52:1. Though they lacked the external rite, God had supplied it spiritually by their faith.  
10. Tempt; i. e. try him by opposing his manifested will. Ch. 5:9; Matt. 4:7; 1 Cor. 10:9. —A yoke; viz. the ceremonial Jewish law. —Able to bear; not that it was impossible to perform these ceremonies outwardly, but so to observe them as to work out a complete legal righteousness for themselves sufficient for salvation. Rom. 7:10; 8:3; Gal. 3:10; 5:3; Heb. 7:18.  

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.  
12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.  
13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.  
14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.  
15 And to this agree the words of the prophets; as it is written,  
16 After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up:  

11. We; viz. the circumcised.—They; the Gentiles. There is but one way of salvation for all men.  
12. The multitude; i. e. the body of the church. Peter's address had arrested their disputings and they listened attentively to the narrative which followed.  
13. James. Note ch. 12:17. His opinion both because of his personal character (called James the Just, from his exact observance of the law), and from his being the "Lord's brother" would have great weight in the council.  
Simeon; Gr. Symeon; the Hebrew name of the apostle Peter, usually spelled Simon.—The first; corresponding to "a good while ago" ver. 7.—His name; i. e. to be called by his name. Compare Rom. 9:25, 26.  
15. Written; Amos 9:11, 12. The quotation is made from the Septuagint version with some verbal variation, but embodying the same sense; the foreign Jews who were present being more familiar with this than with the Hebrew.  
16. Build again; i. e. will restore the
17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of

idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

1 Ch. 16:5. 2 Thess. 1:9.

1. The residue; i.e. all who are not Jews. — The Gentiles; explaining who are meant by the residue. And, here, has meant of even, or namely. — My name. Note ver. 14.

2. Known, etc. These are the words of James. He argues from the facts which have been related, and the predictions of the prophets, that the reception of the Gentiles without circumcision was in pursuance of the eternal purpose of God, and therefore must not be opposed.

3. My sentence is; Gr. I judge. — Trouble not; impose not on them burdensome requirements. — Are turned; literally, are turning.

4. Pollutions of idols. When the heathen sacrifices were offered to the gods a part only of the flesh was used; the rest was eaten by the offerers, or sold in the market as ordinary food. This flesh was held by the Jews in great abhorrence as polluted by idolatry. Compare Ex. 24:15. Notwithstanding the prohibition now enjoined, many scandals and dissensions subsequently grew up in the church from the use of this flesh. Rom. 14:14, 15; 1 Cor. 8:10:19-33. — Fornication. Throughout the heathen world, little if any reproach was attached to this sin, and it was even made a part of the impulse worship of the gods. Ex. 32:6; Numb. 25:1-5; 1 Cor. 10:7, 8. — Things strangled; i.e. the flesh of animals killed by stran.

3 Rev. 2:14, 20. 4 Ch. 13:15, 27.

5. Regulation. It was forbidden to the Jews because it had not been drained of the blood. Lev. 17:13, 14. — Blood. The use of blood in any shape for food was expressly prohibited, for the reason that "the blood is the life;" as such it was held sacred to God the sole giver of life. Gen. 9:4; Lev. 17:13, 14; Deut. 12:23, 24. Note Jno. 6:53. The heathen often drank it at their idolatrous feasts.

6. For Moses; giving the reason of these restrictions. The Hebrew Christians, accustomed to the weekly reading of the law, and trained for generations to the utmost abhorrence of these practices, would be shocked if the Gentile converts indulged in them, so that mutual confidence and fellowship would be impossible. Some understand the verse as giving a reason why the same restrictions were not addressed also to the Jewish believers, viz., that they would hear them in the synagogues. The former opinion, however, seems preferable.

7. Chosen men; rather, having chosen men from among themselves, to send them; etc. The object was to give emphasis to their message by adding to their written decision the personal assurances of these delegates. Ver. 27. It may also have seemed due in courtesy to the church at Antioch, which had sent to them messengers beside Paul and Barnabas. Ver. 2. — Judas; nothing further is known of him. Some suppose him to have been a brother of Joseph Barsabas (ch. 1:23), but this is uncertain. — Silas; called in the
23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment: 4

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul:

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. 6

1 Gal. 5:12. 2 Gal. 2:4. 3 Ch. 13:50:14:19.

epistles, Silvanus; the former probably being his Hebrew, the latter his foreign name. Note ch. 13:9. He was the companion of Paul on his second missionary journey, and is frequently mentioned by him as a brother in the ministry. 2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1; 1 Pet. 5:12, etc. — Chief men; i.e. rulers. The original word is the same as in Heb. 13:7, 17.

23. Greeting; literally, health. This form of salutation occurs elsewhere only in James 1:1 (except ch. 23:26, where it is used by a Roman), from which it has been conjectured that James himself wrote or dictated the letter. — And Syria. The Judaizing attempt had not been confined to Antioch, but had apparently extended through the neighboring provinces.

24. Subverting; i.e. unsettling, disturbing the foundations of your faith.

25. One accord. Rather, having become, after due discussion, of one mind. The decision was unanimous. — Chosen men. See the true construction, ver. 22. — Barnabas and Paul. The demand made by the Judaizers virtually assailed the character of these apostles as teachers of error, led not by the Holy Spirit

4Rev. 2:24. 5 Jan. 1:27; 1 Jno. 5:20. 6 Ch. 14:28.

but by a desire to build up a sect of their own, antagonistic to the churches in Judæa. Hence the full indorsement given them in this epistle. — Compare Gal. 2:9.

27. Same things; i.e. the same which the epistle contains. They “should certify that the letter had actually proceeded from a unanimous resolve of the church at Jerusalem, and that Barnabas and Saul were thus honored and beloved there; they should give fuller information respecting the decrees, and answer every inquiry that should be proposed, as living epistles, confirmed by the letter, and confirming it in return.” — Stier.

29. Necessary; not, except the last, to salvation, but to the maintenance of charity and peace in the church. — Do well; i.e. it shall be well with you. One of the immediate results of this decision was the exemption of Titus from circumcision. Gal. 2:3.

30. The multitude; the whole body of believers.

31. The consolation; “the comforting assurance that their faith was not vain or their souls in jeopardy.” — Alexander.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.
34 Notwithstanding, it pleased Silas to abide there still.
35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.
36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.
37 And Barnabas determined to take with them John, whose surname was Mark.
38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

1 Ch. 13:1

33. Let go; were dismissed with the usual salutations. — The apostles; viz., those at Jerusalem.
34. This verse is not found in the most ancient MSS., and is probably spurious. It may have been inserted by some copyist to explain why Paul chose Silas for his companion. Ver. 40.
36. Some days; how long is not stated; the expression implies a short period. Here begins the narrative of Paul's second missionary journey.

2 Col. 4:10.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;¹

¹ Ch. 4:36.

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.²

41 And he went through Syria and Cilicia, confirming the churches.

² Ch. 14:26; 20:32.

[PRACTICAL THOUGHTS.]

1. The conflict between the old and the new, conservation and reform, is coeval with the church itself. It has occasioned many evils, yet has on the whole been productive of vastly greater good. In the case before us, though attended with some human infirmity, it was the means of securing for the church in all ages that inspired emancipation from legal and ceremonial bondage so vital to its existence and growth. Thus, like the antagonist laws which hold the planets in their orbits, these two opposing tendencies seem to be the appointed mode under God of securing a regulated and safe progress in human affairs.

2. It is often necessary to contend earnestly for the faith delivered to us. If the truth and peace can not both be retained, it is better to sacrifice the latter than the former.

3. Councils of churches, whether stated or occasional, are of great use in settling controversies and promoting fel

lowship among Christians. They have, however, no authority except so far as they conform to the Word of God and the teachings of the Holy Spirit.

9. "Faith is the true circumcision of the new covenant, the only true evangelical means of purification, as it cleanses from all filthiness of the flesh and spirit (2 Cor. 7:1), by being the medium through which the power of the blood of Jesus penetrates the soul." Lechler.

10. Whoever undertakes to work out his salvation by his own virtues and good deeds, has assumed a task which he can never perform. It is a yoke of bondage which no man was ever able to bear.

18. The successive changes which take place in the condition and institutions of mankind are but the developments of the great thoughts of God, as embraced in his eternal purposes toward the world.

20. The liberty which the gospel confers does not abrogate the duty of consideration for others. We may not use it to wound or to tempt those less favored than we. Rom. 14:15; 1 Cor. 8:9, 12. The spirit of the decision of this first Christian council is beautifully expressed in the saying, "In necessariis, unitas; in non necessariis, libertas; in utrisque, caritas." (In essentials, unity; in non-essentials, liberty; in both, charity).

21. It is the duty of a Christian to avoid the appearance, as well as the reality, of evil.

39. The Bible records the errors of good men, as well as their virtues, with perfect impartiality. It does not do this needlessly, neither does it extenuate or apologize for them. This is a feature which characterizes no human writings, and compels us to refer its authorship to one greater than man.
CHAPTER XVI.

Paul's Visit to Macedonia.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithyl-

CHAP. XVI.  ACTS.  VERSES 1-7.

1 Ch. 14:6.  2 Tim. 5:10; Heb. 11:2.

3 Ch. 15:41.  4 Gal. 1:2.

thy's destination to such a service (1 Tim. 1:18), and he was set apart or ordained to the ministry by the laying on of the hands of Paul and the presbyters (probably at Iconium), at which time also he received the miraculous "gift" of the Holy Ghost. 1 Tim. 4:14; 2 Tim. 1:6.


5. Phrygia. This was not so much the name of a province, as a term denoting the country of the Phrygians, a very ancient people, supposed to have been the aborigines of Asia Minor. They occupied the western portion of the central region of the peninsula, and extended more or less into the neighboring provinces. — Galatia, the country of the Gauls. See Introduction to the epistle to the Galatians. It was adjacent to Phrygia on the east. The churches in Galatia were probably founded by the apostle during this visit, perhaps in the cities of Pessinus and An- cyra. — Asia. Note ch. 6:9.

nian: but the Spirit suffered them not.
8 And they passing by Mysia, came down to Troas.
9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.
10 And after he had seen the vision, immediately we endeavored to go into Macedonia; assuredly gathering that the Lord had called us for to preach the gospel unto them.

1 Mark 6:47; Ch. 20:16. 2 Ch. 10:30.

8. Passing by; i.e. without preaching. He would be obliged to pass through that district in order to reach the coast. — Troas; a city — Alexandria Troas — so called from Alexander the Great, on the coast of the Archipelago, four miles from the site of ancient Troy. Its modern name is Eski Stamboul; i.e. old Constantinople.
9. A vision. Note ch. 10:10. Though in the night, there is no evidence that this was a dream. — Of Macedonia; known to be such by the same spiritual illumination that disclosed the vision. It is worthy of notice that Mt. Athos, a lofty promontory in Macedonia, was visible in the west, from the harbor of Troas, eighty miles distant.
10. We endeavored; i.e., by looking for a ship. Here for the first time Luke uses the word we in speaking of Paul and his party. Probably he now joined them at Troas; Wieseler suggests as a physician, in consequence of Paul's delicate health; he having apparently been ill when in Galatia. Note Gal. 4:13.
11. Samothracia; a lofty island midway between Troas and Neapolis. Their course was doubtless east of Tenedos and Imbros. — Neapolis; a port in Macedonia now called Cavallo.
12. Philippi, ten miles from Neapolis, on a beautiful plain which is separated from the shore by a rough mountain ridge. It was founded by Philip of Macedon, father of Alexander the Great. — Chief; literally, first. Not the capital, for that was Thessalonica; but the first Macedonian city to which Paul and his companions came in that district, — Neapolis properly belonging to Thrace.” Alford. — A colony. “A Roman colony was a settlement of Roman, i.e. Italian citizens and soldiers, but chiefly soldiers, in some cities of a conquered country, with the view of maintaining and consolidating the Roman authority and influence in the country. These colonies enjoyed very high municipal privileges and exemptions, and were so many lesser Romes, centers of Latin population in foreign lands.” Kitto. Among these privileges were self-government by their own senate and magistrates, and not by the governor of the province; the jurisdiction of the Roman code of laws; exemption from scourging, and from arrest except for gross crime; and liberty of appeal from the local magistrate to the emperor. Note ch. 22:25.
13. River side; a small stream called Gangites or Ganges. Apparently there was no synagogue in the city, and but few Jews. Places of worship, sometimes closed and sometimes open, were selected in such cases, on a river brink or the shore of the sea, for facilities of ablution. These were called prosnecha; i.e. praying places.
Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

14. Purple; i.e. cloths colored with the famous purple dye, which was procured from certain species of shellfish. Note Luke 16:19.—Thyatira; one of the cities of Asia proper. Rev. 2:18. "Thus though forbidden to preach the word in Asia their first convert at Philippi is an Asiatic." Alford.—Which worshipped; i.e. was a proselyte. Ch. 2:10.—Heard us; Gr. was listening.

15. Baptized. "It is left indefinite whether she was baptized at once or after an interval of some days." Hack.et.—Faithful; i.e. to have true faith. —Abide there; make it your lodging place while in the city.

16. To prayer; rather, to the place of prayer; the prosenuch. Ver. 13.—Damsel; a female slave. It is translated bond-maid in Gal. 4:22.—Divination; literally, having the spirit of a pytho-ness. Persons were so called who were believed to have received their inspiration from the god Apollo. It was a case of demoniacal possession. Ver. 18.—Her masters; implying that she was in the joint ownership of several persons.

17. Cried; i.e. kept crying; the act was repeated for "many days." Compare Matt. 8:29; Mark 3:11; Luke 4:41; 8:28.

18. Grieved; i.e. at the unhappy condition of the girl. —Came out. She was probably converted. Bengel.

19. Market place. The seats of the magistrates were generally in or near the public markets.

20. Magistrates. "In Roman colonies and municipal towns the chief magistrates were usually two in number, called duumviri and sometimes praetors." Robinson.—Being Jews. "Not only were the Jews generally hated, suspected, and despised, but they had lately been driven out of Rome in consequence of an uproar, and it was incumbent on Philippi as a colony to copy the indignation of the mother city." Howson.

21. Not lawful. Foreigners were permitted by the Roman law to worship in their own way, but Romans themselves must not forsake their national religion.

22. Rose up; not inflicted violence,
23 And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

for they were in the custody of the magistrates, but clamored for their punishment. — Their clothes; not their own, but those of Paul and Silas.

23. Many stripes. Note Matt. 27: 26. In this case, as the original denotes, they were beaten with rods.

24. The stocks; Gr. the block; a heavy piece of wood, with holes for the confinement of the feet, and sometimes of the neck and arms, in a painful posture.

25. Prayed and sang; literally, praying, they hymned to God; i. e. their prayer was a hymn of praise. — Heard them; rather, were listening to them.

26. Every one’s; i. e. of all the prisoners.

27. Killed himself. “By the Roman law the jailor was to undergo the same punishment which the malefactors who escaped by his negligence were to have suffered.” Howson. Note Matt. 28: 12; ch. 12: 19; 27: 42.


30. Brought them out; i. e. of the inner prison. Compare ver. 34. — Sirs; Gr. Masters. — To be saved. Some suppose he meant deliverance from the punishment to which he was exposed; but he was not now in danger, for his prisoners were all safe; and if not, he must have known that Paul and Silas could do nothing for him. It was rather apprehension of the divine displeasure as manifested in the earthquake and the opening of the prison doors, to which there was a fearful response in his own bosom in the consciousness of his sins. During the “many days” in which the apostles had been teaching in Philippi, he had probably heard of them and of their doctrine; the poor demoniac had daily proclaimed them as showing the “way of salvation;” the late tumult had made them and the name of Jesus by which they had wrought the miracle the talk of the town; in these and many other possible ways the jailor may have learned enough concerning his prisoners to account for his alarm in such circumstances, and for his anxious inquiry how to secure the salvation of his soul.

31. And thy house; i. e. and the same is true of them. It is not meant that they should be saved by his faith.

32. They spake; explaining more at length the gospel terms of salvation. — To all. The jailor’s whole family by
33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, this time were awake, and had crowded around him and the apostles. Probably the other prisoners were there also.

33. Took—and washed; a common mode of speaking, designed "to express the idea more fully and graphically." Robinson. Compare ch. 21:24, 26, 32; 23:18; Matt. 2:13, 14, 20, 21; Jno. 19:16. — Their stripes; i.e. the wounds and blood occasioned by them.

34. Brought; Gr. brought up; implying that the prison was below the dwelling, perhaps under ground.—With all. This, in the original, is connected with rejoiced; "he rejoiced with all his family, having believed in God."

35. Sergeants; Gr. rod-bearers; i.e. the lectores who attended upon the praetors and executed their orders. The consciences of these magistrates probably reproved them for their injustice; and this feeling may now have been quickened by the being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

—Dan. 6:19. —Ex. 11:8; Rev. 3:9.

earthquake into fear at the anger of the gods at their wrong doing.

36. In peace; i.e. without molestation. Mark 5:34; Luke 7:50; 8:48.

37. Nay verily. There were good reasons for refusing to leave in this manner. Justice forbade it; it would have left the apostles exposed to the charge of escaping clandestinely, and so of tacitly acknowledging their guilt; and it was due to the honor of the gospel in Philipp and the interests of the future church that no stain should be left upon its founders. Their public discharge by the magistrates would be an honorable attestation of their innocence.

38. They feared. "A magistrate who punished a Roman citizen wrongfully might be indicted for treason; he was liable to suffer death, and the confiscation of all his property." Hackett.

39. Besought; probably that they would not enter complaint against their unlawful proceedings.—Brought them out; viz. out of prison.—Desired; entertained, or begged. They may have been afraid of personal violence from a change in the temper of the mob.

40. Comforted; better, they exhorted them; i.e. to stand firm in the faith. Compare ch. 11:23. From here to ch. 20:6, Luke continues the narrative in the third person; from which it has been
CHAPTER XVII.

PAUL AT THESSALONICA AND ATHENS.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica,\(^1\)

\(1\) Phil. 4:16.

inferred that he did not accompany Paul any further at present.

PRACTICAL THOUGHTS.

1. "The mother makes the man." We might never have heard of the beloved Timothy, the devoted and faithful companion of Paul, had he not from a child been religiously trained by his pious mother and grandmother. 2 Tim. 1:5; 3:15.

3. It is proper to humor the prejudices of others when no sacrifice of Christian principle is involved.

9. The sins and wretchedness of souls without Christ are a constant, though alas, too often unheeded, appeal to his people for their sympathy and help. Wherever such souls are found we may assuredly gather that the Lord hath called us to preach to them the gospel.

13. "The kingdom of God cometh not with observation." Alexander with a splendid army had marched from Macedonia four hundred years before, for the subjugation of Asia. He overthrew its mightiest kings, and extended his conquests from the Bosphorus to the Indus. Asia now retaliates, but her army consists of three or four unknown men with staff in hand, and their first conquest is a woman! Alexander's kingdom centuries ago faded into forgetfulness, but that which Paul planted now holds the control of Europe, and transplanted thence, of a still broader continent to Europe and the world then unknown.

21. "The world has either admitted or adopted all the dogmas of all the philosophers; but it is the characteristic of gospel truth that it contains something both peculiarly hostile to and hated by human corruption." Bengel.

25. The presence of Christ with his people is more than a compensation for all outward sufferings. It matters little what may be the condition of the body, if heaven be in the soul.

30, 31. It is impossible adequately to estimate the importance of the jailer's inquiry, or of the apostles' reply. Both are for every human soul, in every land, and through all time.

33. There were two washings that night in the Philippian prison; the jailer cleansed the wounds of his prisoners, and was himself cleansed from the deeper pollution of his sins. It was "a beautiful interchange." (Bengel) of loving service, such as only the gospel could have prompted, or hearts alike bathed in the love of Christ could have rendered.

34. The way to obtain peace and joy in Christ is by yielding immediate obedience to his requirements.

37. If citizenship in an earthly state be a source of honor and protection, what must be the value of citizenship in the kingdom of Christ?

CHAPTER XVII.

1. They; implying, probably, that Luke did not accompany them. He does not use the first person again till ch. 20:5. — Amphipolis — Apollonia; cities of Macedonia west of Philippi, the one thirty-three, the other sixty-three miles distant.—Thessalonica; thirty-seven miles west of Apollonia.
3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and situated at the head of the Gulf of Salonica. It was named from a sister of Alexander the Great, by whose husband Cassander, it was rebuilt and embellished. It is still the second city in population in Turkey, having some seventy thousand inhabitants. Its modern name is Saloniki.

3. Opening; i.e. the Scriptures; unfolding their meaning. — That Christ, etc.; that the Messiah must suffer. Compare Matt. 26:54, 56; Luke 24:26, 45, 46. For other particulars of their preaching compare 1 Thess. 2:2 Thess. 2:1-5.

4. Consorted; rather, were added to. — Devout Greeks; literally, worshiping Greeks. This is the customary phrase denoting proselytes to Judaism. Compare ch. 13:43, 50; 16:14; 17:17; 18:7, etc. — Chief women. Note ch. 13:50.

5. With envy; i.e. jealousy against the Gentiles, and their acceptance as the people of God. — Lewd; vile. — Of the baser sort; strictly, market loungers; the worthless idlers who hung around the market and other public places. — Gathered a company; literally, made a mob. — Jason; the person with whom Paul and Silas lodged. He may have been the relative of Paul mentioned in Rom. 16:21; if so he was with the apostle in Corinth when that epistle was written. — The people; Gr. the demos. The Romans granted

sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken se-
curity of Jason and of the others, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at

1 Ch. 9:25. 2 Ps. 119:99, 100. 3 Jas. 1:21; 1 Pet. 2:3.

ed, and that peace should be maintained.

10. Sent away; in pursuance of their bond; it being impossible for the apostles to be silent, or hope to be permitted to preach in peace. — Berea; a city sixty miles south-west of Thessalonica, now called Verria, and having about fifteen thousand inhabitants.

11. More noble; freer from envy and prejudice. — Those things; viz., the doctrines which the apostles preached.


14. To go as it were; i.e. in the direction of the sea, as if for the purpose of embarking. The phrase may have been used because it was uncertain when they left which route would be chosen. The land journey would have taken him along the base of the classic mountains Olympus and Ossa, through the pass of Thermopylae, and by the city of Thebes; but as no mention is made of any place visited, it is probable that he did go to Athens by sea, sailing perhaps from Dium, some thirty miles south-east from Berea. — Abode there; to confirm and strengthen the infant church. During this period Timothy, at Paul's direction, returned to Thessalonica to visit the church there. Compare 1 Thess. 3:1-5. Many, however, think that he

Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.


did not go to Thessalonica till after he had joined Paul at Athens.

15. That conducted. Note ch. 15:3. — Athens; the renowned capital of ancient Greece, distinguished as the seat of learning, philosophy, and art. Its greatest prosperity had been attained about four hundred and fifty years before this, and it was now in a state of decline, although still a very beautiful city. — Departed; not in consequence of this message but having received it before they left. Doubtless Paul found himself in need of their counsels and aid.

16. For them; viz., Silas and Timotheus. — To idolatry; rather, full of idols. The temples, altars, and statues, and the gods of that city, could scarcely be numbered, and one of its satirical writers declares that it was easier to find a god there than a man.

17. Therefore, in consequence of the feeling awakened by the sight of so much idolatry. — Disputed; discussed. — The devout; i.e. proselytes to Judaism. — The market; Gr. the Agora, situated in the valley between the four hills, the Acropolis, the Areopagus, the Pnyx, and the Museum. It was a beautiful square, set with trees and surrounded by elegant buildings, chief of
18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? 20 For thou bringest certain which were the famous “porches” where the orators, poets, and philosophers resorted, and people met to hear and discuss the news.

18. Epicureans; so called from Epicurus, the founder of the sect. They admitted the existence of the gods but denied that they had anything to do with human affairs, and of course that there is a providence over the world, or retribution, or moral accountability. They held that the soul is material and perishes with the body, and that the supreme object of pursuit for man should be happiness, which most of them interpreted to be sensual pleasure. Compare note 1 Cor. 15:32. — Stoics; a sect named from the Silva, or porch adjacent to the Agora in which their doctrines were first taught. In many respects they were the opposite of the Epicureans, pantheists rather than atheists, holding the highest good to be in insensibility to both pleasure and pain. “In epicureanism it was man’s sensual nature which arrayed itself against the gospel; in stoicism it was his self-righteousness and pride of intellect; and it is difficult to say which of the two systems rendered its votaries the more indisposed to embrace the truth.” Hackett. — Babbler; literally, seed-picker, one who has only scraps of knowledge. — Strange gods; i.e. foreign divinities not recognized at Athens; referring to Paul’s preaching of the true God, and of his Son Jesus Christ, whom he had raised from the dead.

19. Took him; not violently or by arrest, but simply by their invitation or request. Compare ch. 9:27; Matt. 17:1; Luke 9:47. — Areopagus; i.e. the Hill of Mars. Ver. 22. — May we know; language expressive of Athenian politeness, and showing that this was not the trial of a prisoner.

20. Strange; i.e. because foreign. Ver. 18.

21. New thing. This characteristic was mentioned by their great orator Demosthenes four centuries before. He told them they were ever craving most excitement at the moment when their liberties were in jeopardy.

22. Mars Hill. This was a rocky eminence, on the summit of which sat the high court of judicature and religion. The judges occupied stone seats hewn out in the rock, on a platform reached by a flight of steps from the Agora. In front of this was the famous Acropolis with its temples and statues, while the city, with its innumerable objects of pagan idolatry and art, lay around and beneath. From this sacred eminence, with a crowd of the learned and polite Greeks for an audience, and with such evidences of human depravity everywhere, where in view, Paul delivered the noble and beautiful address which follows. — Too superstitious. An unfortunate translation; it should be “very God-fearing”; i.e. religious. The design was to acknowledge and commend their zeal for divine things.

23. Passed by; rather, passed through the city. — Devotions; not acts but objects of worship; such as temples, images, etc. — Unknown God. Several ancient writers testify that altars thus in-
altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, \(^1\) dwelleth not in temples made with hands;

25 Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; \(^8\)

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath de-
scribed existed in Athens. They seem to have originated in the fear lest some one of the innumerable gods and goddesses with which their imagination populated the universe should be angry at not having received due recognition and homage, and should punish them for their neglect. The Athenians, therefore, having erected altars to all the divinities named or known, added others to such as might be unknown or unrevealed. — Ignorantly; literally, not knowing. The original shows a reference to the word "unknown" in the inscription.

24. With hands; quoted from the dying speech of Stephen. Ch. 7:48.

25. Worshiped; or ministered unto; referring to the offerings of food and drink, also the rich clothing, the gold, silver, and jewels, with which the altars, statues, and temples were adorned. — He giveth; Gr. he himself, emphatic.

26. One blood. The Athenians knew nothing of the unity of mankind. They boasted that they were indigenous on their own soil, and so of a different race from other people. The nations, in their view, had each their own origin, and separate guardian gods, who assigned them their abodes and gave them protection. The language of the apostle, therefore, not only rebuked the pride of race, but controverted the whole genius of polytheism. — Compare 1 Ki. 20:23. — To dwell. The construction is, "God hath made or caused every na-
tion (sprung) of one blood, to dwell, etc." It is he who divided them into different nationalities and gave them their separate residence. Compare Deut. 32:8; Ps. 115:16. — The times; i.e. the periods of their continuance. — Before appointed; fixed from eternity.

27. Should seek; denoting the design of the whole to lead men to a knowledge of himself. — Feel after; like a man groping his way in imperfect light. The figure beautifully indicates both that the heathen have some light, enough if rightly used to lead them to God, but not enough to supersede the necessity of revelation.

28. Live—move—being. These words are not equivalent. We might exist as a stone, without activity; we might exist and move, like water and plants, without life. — Poets; viz., Aratus, a native of Cilicia, who flourished about two hundred and seventy years B.C. The words are found also in a hymn to Jupiter by Ceanthus. The idea is that as men are created by God, they are dependent upon him.

29. The Godhead; the Deity. — Graven; literally, a sculpture. Paul stood in full view of the colossal statue of Minerva, the tutelary goddess of Athens, on the Acropolis, towering so high above all the other buildings that the plume of her helmet and point of her spear were visible at sea many miles distant.

30. This ignorance; literally, of the
30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.
CHAPTER XVIII.

Paul at Corinth.

After these things, Paul departed from Athens, and came to Corinth;¹

¹ 1 Cor. 1:2.

an expression. There is no antagonism between Christianity and art in itself; it is only when the latter is perverted from its true design of elevating and refining the soul that it becomes an evil to be repressed. Real art, indeed, is ever a minister and interpreter of truth; and its highest achievement is in lifting man into communion with God and his works.

28. Human philosophy without divine illumination is darkness and folly. All the boasted wisdom of the most illustrious sages of Greece left them ignorant of the two things they most needed to know, God and themselves.

22. Ministers should endeavor to adapt themselves to the audiences they address. Courtesy of manner is not inconsistent with the utmost fidelity in declaring the truth.

26. The unity of the human race is a first truth both of revelation and of the gospel system. It accounts for their oneness of character, for their common need of a Saviour, and their common relations to him. In it is the foundation of society, and the source of all equal and reciprocal rights between individuals and nations.

27. God is the supreme ruler of nations; their extent, their duration, their whole history depend primarily upon him, not upon their institutions or their resources.

28. All beings have their existence and happiness in God; yet God is not mere nature. He is "Lord of heaven and earth," not identical with them. The Christian doctrine of the indwelling of man in God is far removed from that speculative pantheism which virtually denies his existence as a personal Being, or his personal relations to man as Creator, Benefactor, Ruler, and Judge.

31. The advent of Christ was the turning point of the world's history. Man's condition and responsibilities are not what they were before. The "times of ignorance" are passed, and God may now be known as he is. Jesus reigns to pardon and save those that believe; to judge and condemn those that refuse. One duty, indispensable and imperative, now rests upon all men every where, — to repent.

32. They who reject the gospel and perish, are still, as of old, for the most part, of two classes, mockers and postponers. There is little difference in the danger they incur. Paul departed from Athens, and the invitations they slighted came not, so far as we know, to either again.

CHAPTER XVIII.

1. After. How long Paul remained at Athens is not known; probably but a few days.—Corinth; 45 miles west of Athens upon the isthmus which joins the Morea to the main land of Greece. Like the former city it was built partly at the base and partly on the summit of a precipitous cliff 2,000 feet high, called the citadel. On the west, 1 1-2 miles distant, was the harbor of Lechaum; on the east, 8 1-2 miles distant, the port of Cenchrea. From its position it was called by the poets "the city of the two seas." Corinth was utterly destroyed by the Roman consul Mummius, B.C. 146, but had been rebuilt as a Roman colony (Note ch. 16:12), and was now a rich and wealthy city, the capital of the province of Achaia.

2. Aquila—Priscilla. It is not certain whether these were already Christians, or were converted through the labors of Paul. The silence of the narrative as to such conversion seems to make the former probable. Claudius; the Roman Emperor. This edict of
same craft, he abode with them, and wrought; for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews, that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

1 Ch. 20:34. 2 Ch. 17:14, 15.

banishment, according to the historian Suetonius, was occasioned by the frequent tumults of the Jews, in consequence of the spread of Christianity at Rome. It seems to have been applied to both parties alike, the distinction between Jew and Christian not being recognized at that early period.

3. Same craft; or trade. One of the maxims of the Rabbis was that every Jew must learn a trade. "He that teacheth not his son a trade," said Rabbi Judah, "doeth the same as if he taught him to be a thief." — Wrought. Compare ch. 20:34; 1 Cor. 9:12; 2 Cor. 7:2; 1 Thess. 2:9; 2 Thess. 3:8. — Tent-makers; a common occupation in Paul’s native province, which produced a coarse hair-cloth called from the name of the province, cícilium, of which tents were made. He probably learned the art in his youth.

4. Synagogue. The position of Corinth, so favorable for commerce, brought large numbers of Jews to reside there. — Greeks; i.e. the proselytes; he had not yet preached to the Gentiles. Ver. 6.

5. Were come. He had sent for them by the brethren who accompanied him to Athens. Ch. 17:15. — Pressed. Before their arrival Paul seems to have been in a state of anxiety, partly on account of the infant church he had left at Thessalonica, partly from apprehen-


sions as to the reception the gospel might meet with at Corinth. Compare 1 Cor. 2:3. Their coming relieved him of the former (1 Thess. 3:5—8), and greatly strengthened him by their sympathy and aid, so that at once he engaged with his characteristic ardor in his discussions with the Jews. Instead of "pressed in spirit," the true reading is "pressed in the word;" i.e. intensely occupied in preaching.

6. His raiment; i.e. shook off the dust, as Christ commanded. Matt. 10:14; Ch. 13:51. — Your blood; i.e. the consequences of your unbelief. Compare Ezek. 33:5. — Will go; i.e. will direct my ministry to them.

7. Thence; i.e. out of the synagogue. Ver 4. Entered into; not to reside there, but to preach. The meetings, in accordance with his declared intention to go to the Gentiles, were transferred from the synagogue to this private dwelling. Justus was a Jewish proselyte, and probably a convert.

8. Chief ruler; Note Luke 4:16. — Corinthians; Greeks not Jews. — Were baptized. Among these were Epenetus (Rom. 16:5), Gaius (Rom. 16:23), and the household of Stephanas. So important did Paul consider these conversions, that contrary to his usual practice he baptized the leading persons named with his own hands. (1 Cor. 1:14—16).
And he continued there a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

Saying, This fellow persuadeth men to worship God contrary to the law.

And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye

Jews, reason would that I should bear with you:

But if it be a question of words and names, and of your law,

look ye to it; for I will be no judge of such matters.

And he drave them from the judgment seat.

Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

And Paul after this tarried there yet a good while, and then took
his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. 3

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 4

3 Cor. 4:19; Jas. 4:15. 3 Ch. 14:22; 15:32, 41. 1

4 Rom. 12:11; Jas. 5:16. 4 Ch. 19:3.

22. Gone up; i. e. to Jerusalem. — Went down; i. e. from Jerusalem to Antioch. Compare ch. 15:1. It was probably during this visit to Antioch that the altercation between him and Peter, recorded in Gal. 2:11-14, took place.

23. Went over; probably by way of Tarsus, and thence to Galatia, returning through Phrygia to Ephesus. Notes ch. 16:5.

24. Alexandria; the chief seat of the Hellenistic learning and philosophy. Alexander the Great, its founder, had planted here great numbers of Jews, and it was here that the celebrated Greek version of the Old Testament known as the Septuagint was made. It was at this time one of the most populous, cultivated, and wealthy cities of the East.

25. Instructed; either by some disciple of John, or possibly by John himself. The latter had now been dead about 25 years. — The way; i. e. “the walk or life which God approves or requires.” Robinson. He had learned also of the immediate coming of the Messiah, and of the need of preparation for it by repentance; but not the great doctrines connected with Christ’s death and resurrection, or the work of the Holy Spirit. — Fervent; i. e. of an
26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.¹

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.²

28 For he mightily convinced the Jews, and that publicly, showing by the Scriptures,³ that Jesus was Christ.

¹ Heb. 6:1. ² 2 Pet. 3:18. ³ 1 Cor. 3:6.

PRACTICAL THOUGHTS.

5. Successful ministers are those that are “pressed in the word.” The honor of Christ, the worth of the soul, and the shortness and uncertainty of the period in which to labor, are facts which should constrain them to the utmost earnestness in their work.

10. The Lord has sometimes much people where to human view there are none. The future triumphs of his grace are all known to him, as the sculptor sees the beautiful statue in the yet unhewn block.

15. Worldly men have little conception of the magnitude and importance of religious truth. They have the most superficial views of its nature, and regard often its most solemn doctrines as but sounding words fit only for ignorant or weak minds.

21. A truly religious man forms all

CHAPTER XIX.

PAUL'S MINISTRY AT EPHESUS.

AND it came to pass, that, while Apollos was at Corinth,⁴ Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.⁶

3 And he said unto them, Unto

his plans in the Lord, with constant reference to his will, and with humble dependence upon his blessing.

24. All personal accomplishments of genius or learning find their true place in the service of Christ. If eloquence be “logic set on fire,” where can it rise in so lofty a flame, as when kindled by divine love, and employed in unfolding the wisdom and grace of God in the salvation of mankind?

CHAPTER XIX.

1. Upper coasts; the elevated interior of Asia Minor; the “upper countries.” — Ephesus; a celebrated city of Asia proper at the mouth of the Cayster on the coast of the Archipelago over against Greece. It contained the famous temple of Diana (ver. 27) and was the chief seat of the labors of the apostle John, whose gospel and epistles were written there. Tradition says that not only John and Timothy, but the mother of our Lord, were here buried. — Disciples; probably strangers who had recently come to Ephesus. They seem to have been Christians who were imperfectly instructed in respect to the person and doctrine of Christ, and had received only John’s baptism.

2. Have ye — since; rather, Did you receive the Holy Ghost when you believed? What led to the inquiry is not stated; probably something which the apostle learned from their conver-
what then were ye baptized? And they said, Unto John’s baptism.\(^1\)

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him,\(^8\) that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.\(^9\)

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue. — Holy Ghost; the special gifts of the Spirit. Compare ch. 8:16, 17. — Have not; better, we did not; at the time of our conversion, we heard no mention of those gifts of the Spirit. “They could not have followed either Moses or John the Baptist without hearing of the Holy Spirit himself.” Bengel.

3. Unto what; i. e. what object of faith and devotion? — John’s baptism; that which was taught by John, and confirmed by his baptism. Ver. 4.

5. When they heard. Paul’s remark implied that John’s baptism was merely preparatory to something further, and now since the Messiah had come they should advance to this. Doubtless the apostle explained to them the nature and obligations of baptism according to the Christian formula. Whether it was customary to rebaptize John’s disciples on their becoming Christians is not certain. The present instance shows that it was sometimes done, and we can hardly doubt that many of the converts baptized on the day of Pentecost were of that class. The apostles themselves however were not rebaptized, the higher baptism of the Spirit superseding it, and probably this was true of most of the original one hundred and twenty mentioned ch. 1:15. Nothing can

gogue, and spake boldly for the space of three months, disputing\(^6\) and persuading\(^6\) the things concerning the kingdom of God.

9 But when divers were hardened,\(^4\) and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia\(^1\) heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul.\(^9\)

\(^1\) Ch. 18:26. \(^2\) Jno. 1:15. \(^3\) Ch. 8:16; 1 Cor. 1:13. \(^4\) Ch. 18:19. \(^6\) Ch. 28:23. \(^7\) Rom. 11:7. \(^8\) Ch. 20:13. \(^9\) Mark 16:20.

be determined from this instance as to the propriety of repeating the ordinance at the present time.

6. Laid his hands; Note ch. 6:6. Probably the administration of the baptism was left to some other person. Compare 1 Cor. 1:17. — With tongues. Note ch. 2:4. — Prophesied. Note ch. 2:17; 1 Cor. 14.

7. All the men; i. e. “all who were in this infantile state of ignorance and backwardness.” Alexander.


9. Divers; i. e. some of the Jews. — That way; literally, the way; i. e. of the gospel. Note ch. 9:2. — The school; i. e. probably in the room or hall where Tyrannus taught. The latter may have been a Jew who had a private synagogue, or a Gentile teacher of philosophy or rhetoric.

10. Two years; i. e. his teaching in that school. His whole stay in Ephesus was three years. Ch. 20:31. — Asia; Note ch. 6:9. The “seven churches in Asia” were undoubtedly founded at this time. During this period also Paul wrote his first epistle to the Corinthians. See Introduction to that Epistle.

11. Special; not usual, extraordina-
12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.  

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God, and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia juggling on others but resorting to and confiding in it themselves. They were its dupes rather than its professors.

19. Curious arts; magic, sorcery, etc. These practices extensively prevailed at Ephesus, especially in connection with the worship of Diana. Ver. 24. Certain mysterious characters engraved on the crown, the girdle, and the feet of the goddess were called "Ephesian Letters" and being pronounced or written constituted charms or amulets. The rules by which these arts were taught and practiced made an elaborate science, and filled many large and costly books.

—Burned them; not all at once, but, as the original denotes, the process was continued from time to time for a considerable period. —Of silver; probably drachmae, the current Greek coin in the East, valued at about 13½ cents making the whole amount nearly $7000. Note Matt. 22:19. Others estimate the amount greater, but the value of the drachma varied at different times. Ancient books were very expensive, especially those which contained mysteries, or hidden knowledge.

21. In the spirit; literally he placed
and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands. 4

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshipeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. 5

24. That way; Note ch. 9:2; 19:9.

25. Workmen; "laborers in general who were devoted to such trades, whether they exercised them on their own account or that of some employer." Hackett. Possibly "Alexander the coppersmith" was one of these workmen. 2 Tim. 4:14.

26. Asia; i.e. the province so called. Note ch. 6:9.

27. This our craft; literally, this part; i.e. this branch of our labor. — Set at nought; to come into contempt. — The temple. This was reputed to be one of the seven wonders of the world. It was 425 feet in length, 220 in breadth, and was surrounded by 127 Ionic columns 60 feet high, each the gift of a king. It had been burned by Herodotus on the night in which Alexander the Great was born, but subsequently rebuilt, and was now at the height of its splendor. The general appearance of it is shown on an ancient Ephesian coin, which also exhibits a head of the Emperor Nero. The temple frequently alludes to this temple in its epistles, making it the source of some of his most striking imagery. Compare 1 Cor. 3:9-17; Eph. 2:19-22; 1 Tim. 3:15; 6:19; 2 Tim. 2:19, 20. — The world; all the Greek cities of the province had united in building the temple, and pilgrims from all countries resorted thither for worship.
29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul’s companions in travel, they rushed with one accord into the theater.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of the Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater.

29. Gaius; or Caius; a Macedonian, and therefore a different person from those mentioned ch. 20:4; Rom. 16:23; 1 Cor. 1:14. — Aristarchus; Ch. 20:4; 27:2. — The theater; the place where dramatic and other shows were exhibited, and among the Greeks, where other public meetings were sometimes held. Theaters were generally circular or elliptical in form, with an open space in the center called the arena, corresponding to the modern stage, and surrounded by seats rising in tiers often to a great height. The ruins of the theater at Ephesus are still visible, showing that it was one of the largest in the world, capable, it is estimated, of containing 30,000 persons. Games were celebrated here in honor of Diana, in

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

May, which month was sacred to that goddess and bore her name.

30. Would have entered. The mob evidently had not found him when they seized his companions, and Paul, apprehensive for their safety and zealous for the truth, proposed to go in and rescue them.

Chief of Asia; Gr. Asiarch; officers, ten in number, chosen annually by the towns of Asia to preside over the public games and festivals; the expenses of which however they were required to bear themselves. Of course they were men of wealth.

32. Therefore; referring back to ver. 29.

33. Drew out; rather, thrust forth. It is not certain whether the Jews put him forward as one of their own number, to appease the people by explaining that the Jews should not be held responsible for the conduct and teachings of Paul and his companions, who were apostates from their national faith, or whether he was a Jewish Christian whom they pushed forward to bear the fury of the mob, and so turn away their anger from the other Jews. Neander, Olshausen and others adopt the former view; Calvin, Meyer, Alford, etc., the latter. He may have been the person mentioned in 2 Tim. 4:14, but this is not certain. — His defense. Rather, a defense. The word his is not in the original. Whether he intended it in behalf of the Jews or the Christians depends on which of the above views is adopted of his own character and relations.
35 And when the town clerk had appeared the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things can not be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

34 Cried out. They would hear nothing from any Jew, whether Christian or not, since these were all alike enemies of image worship.

35 Town clerk; Gr. Grammateus, nearly equivalent to Register, or Recorder. He kept the public archives and presided over assemblies of the people. It was an office of much dignity and influence. — A worshiper; Gr. Neokoros; literally, a “temple-sweeper;” originally a title expressing humility, but afterwards one of great honor, as denoting a peculiar devotion to the service and honor of the goddess. It was placed on the coins of the city. — The image; not the statue of a beautiful huntress as adored among the Romans, but a rude figure of wood, covered with breasts to symbolize the fruitfulness of nature, and with its hands supported by bars of metal. This image was fabled to have fallen down from the sky, or “from Jupiter,” and was held in the utmost veneration. The argument of the “town clerk” is that, since every body knows these facts, it is not worth while for them to be so sensitive about what a few insignificant persons may say or do.

38 Wherefore it Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day’s uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

— they were not persons guilty of sacrilege. — Blasphemers. This declaration shows with what prudence and wisdom Paul had spoken.

38. Wherefore; i. e. since they have broken no law in these respects. — The law is open; literally court-days are held; i. e. appointed days for the trial of causes. — Deputies; proconsuls (notes Luke 3:1; ch. 13:7), i. e. the suitable officers for hearing and deciding such cases. — Let them implead; let the plaintiffs and defendants plead against each other.

39. A lawful assembly; rather, in the legal assembly; i. e. the one prescribed by law, before the proper magistrate. The present concourse was only a mob.

40. Called in question; called to account by the proconsul for a riot, which by the Roman law was a capital offense.

PRACTICAL THOUGHTS.

2. Imperfect and immature Christian experience is peculiar to no age of the church. There is reason to fear that many professors of religion of our day, have never received the Holy Ghost, as an enlightening and sanctifying power in their hearts, and need a new baptism, not of the outward rite, but of that inward grace of which it is but the symbol.

3. “Every one has much to learn and to practice with respect to baptism during his whole life, seeing that it is necessary at all times for him so to labor and strive that he may firmly believe all that baptism promises and offers, namely the victory over the devil
CHAPTER XX.

VISIT TO MACEDONIA AND RETURN.

AND after the uproar 1 was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over

1 Ch. 19 : 40. 2 Thess. 2 : 3, 11.

and death, the forgiveness of sins, the grace of God, Christ in his fulness, and the Holy Ghost with all his gifts." Luther.

9. Separation from an erring church is sometimes a duty, but it should be done only after long and patient endeavor to reclaim them, and a clear demonstration that the vital interests of truth demand it.

13. He who has no personal acquaintance with Christ cannot preach him effectively to others.

18. All resort to magical or occult practices; all reliance on signs and omens; all attempts to read the future by the aid of dreams, or necromancy, or cards, or hidden arts of any kind, are contrary to the teaching of the gospel, and wrong. God is the supreme ruler over all events, and his will and purposes are revealed only in his Word. All superstitious observances and confidences are idolatrous in their nature, and do dishonor to him.

19. He who has given his heart to Christ will give his business also, even though involving pecuniary sacrifice. Oppression of the poor, dishonesty in trade, liquor-dealing, gambling, political trickery, etc., must be abandoned by all who claim to be his disciples. What confabulations would be witnessed if all in the church who now follow sinful practices for gain were faithfully to imitate the example of these Ephesian converts!

27. Selfishness often cloaks its own designs under a pretended zeal for religion.

30. Christians are bound to be prudent as well as bold. They should no more expose themselves needlessly to danger, than they should run away from danger when duty forbids.

ACTS.

VERSES 1-4.

those parts, and had given them much exhortation, 8 he came into Greece.

3 And there abode three months. And when the Jews laid wait for him, 8 as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of

8 Ch. 23: 12; 25: 3.

37. The preaching of Paul affords an admirable example of moderation in controversy. Though it tended directly to the overthrow of the whole system of idolatry he was still no blasphemer of the Goddess. Hard names and offensive personalities have rarely done any good.

CHAPTER XX.

1. After the uproar; an expression showing the time of his departure, but not implying that it was hastened by the tumult. During his abode in Ephesus, it is probable that the apostle made a visit to Corinth, not recorded by Luke. Note 2 Ccr. 12: 14. This also was the date of writing the first epistle to the Corinthians, and the epistle to the Galatians. See Introductions to those Epistles. From 1 Cor. 16: 8, it is apparent that he did not leave Ephesus till pentecost, that is early in the summer, of the year A.D. 57. — Into Macedonia. On his way he stopped at Troas, expecting to meet there Titus whom he had sent to Corinth to learn the effect of his epistle (2 Cor. 2: 13; 12: 18); but failing of this, was too much distressed in mind to remain, but passed on, probably to Philippis. While there Titus arrived with good news, which greatly cheered him. (2 Cor. 7: 5-16) and led him to write immediately the Second Epistle to the Corinthians. Note 2 Cor. 9: 2.

2. Those parts; Philippis, Thessalonica, and Berea; probably also westward as far as Illyricum. Compare Rom. 15: 19. — Exhortation. Note ch. 16: 40.

3. Abode; doubtless at Corinth, through the winter. Compare ver. 6, also 1 Cor. 16: 6. His stay was short
Because he wished to be at Jerusalem at the pentecost. Ver. 16. During this period the Epistle to the Romans was written. See Introdt. to Rom. — He purposed. The original implies that this was the result of counsel with others. The Jews may have plotted to seize him on shipboard; or possibly there being no vessel then ready, he thought it imprudent to wait for one. — Through Macedonia; reversing the route by which he had first come to Greece. Ch. 16:11, 12; 17:1, 10, 14.

4. Sophater; the best MSS. add, "the son of Pyrrhus." Nothing more is known of him. — Aristarchus; ch. 19:29; 27:2; Col. 4:10; Philem. 24. — Secundus; not otherwise known. — Gaius. Note ch. 19:29. He was probably the person to whom John wrote his second Epistle. — Tychicus; Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Tit. 3:12. — Trophimus; ch. 21:29; 2 Tim. 4:20.

5. Going before; rather, having gone; i.e. from Corinth. This is not inconsistent with the remark (ver. 4) that they accompanied him, meaning that they were of his party and went by the same route. Why they preceded Paul and Luke is not stated; possibly to finish the collection of alms in Macedonia which Paul had begun, and be ready to join him with the money when he should arrive. Rom. 15:25, 26. — For us. Luke here resumes the first person, which he had not before used since ch. 16:17. He had probably remained at Philippi during this interval. — Troas; Note ch. 16:8.


7. Break bread. Note ch. 2:42. This seems to be an undoubted instance of the observance of the first day, for religious purposes, as the Christian Sabbath.


9. A window; strictly, upon the window-seat. Oriental windows had neither glass nor shutters.

10. Fell on him. 2 Ki. 4:34. — Trouble not; do not mourn. Note Mark 5:38. — His life. This is not saying that he had not been dead, as ver. 9 affirms, but only that life was now restored.

11. Eaten. The eucharist was joined to a common meal as was usual in that age. Note ch. 2:42.
12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house;

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound.

\[1\text{Ch. 18:21; 24:17.} 2\text{Ch. 19:1, 10.} 3\text{1Cor. 15:19.}

12. They brought; i.e. into the assembly. If this was at daybreak it was some four or five hours after the accident.

13. Assos, a city 20 miles south-east from Troas, on the gulf of Adramyttium. The course of the vessel around the cape into that gulf was much further, and Mr. Howson suggests that Paul took this shorter route, by the great Roman road, through a lonely district, for the sake of undisturbed private meditation and devotion.

14. Mitylene, the chief town of the island of Lesbos, famed as the abode of the Greek poetess Sappho.

15. Chios; the modern Scio. - Trogyllium; an anchorage in the narrow strait between Samos and the mainland at the foot of Mt. Mycale. In this strait was fought the celebrated battle between the Greeks and Persians, B.C. 479. - Miletus; about 28 miles south of Ephesus, near the mouth of the river Meander.

16. To sail by; i.e. to pass without stopping. - Pentecost; seven weeks after the passover. The first week was passed at Philippi (ver. 6), and sixteen days had elapsed since, leaving less than four weeks remaining, a period which considering the uncertainties of travel by sea would allow but little time for visits by the way. For his motive, see note ch. 21:18.

17. From Miletus. Probably the vessel was detained at this port, on its own business, long enough to permit the interview here described. - Elders. Note ver. 28.

18. All seasons; literally, the whole time, viz. three years. Ver. 31.

19. Temptations; persecutions. Compare 1 Cor. 15:32; 16:9; 2 Cor. 1:8, 10.

20. Nothing; no doctrine, or exhortation.

21. Toward God; i.e. that which is due to him as the one specially offended. Ps. 51:4.

22. In the spirit; i.e. his own; "constrained by an invincible impulse or sense of duty." Hackett. Compare ch. 18:5.
in the spirit unto Jerusalem, not knowing 1 the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying, that bonds and affections 2 abide me.

24 But none of these things move me, 3 neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, 4 which I have received of the Lord Jesus, 5 to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood 6 of all men.

27 For I have not shunned to declare unto you the counsel of God. 7

28 Take heed therefore unto yourselves, 8 and to all the flock, over the

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1 Jas. 4:14. 2 Ch. 9:16. 3 Rom. 8:35, 37. 4 2 Cor. 4:16. 5 2 Cor. 4:11. 6 Gal. 1:11. 7 2 Cor. 7:2. 8 Eph. 1:11.

23. Witiesseth; not an inward impression wrought by the Spirit in his own mind, but the testimony of prophets in each city, such as is recorded in ch. 21:4, 11.

24. My course; Gr. my race. Compare Phil. 3:12-14; 2 Tim. 4:7.

25. I know; i. e. I am firmly convinced. It is not to be understood as expressing any, divine communication. Compare ch. 26:27.

26. To record; I call you to witness. —The blood; ch. 18:6.

28. Overseers; Gr. bishops. The same persons are called in ver. 17 elders, showing that in the apostolic churches the two officers were the same. —To feed; literally, to perform the office of a shepherd or pastor, including both feeding and ruling. Notes Matt. 2:6; Jno. 21:17. —Of God. It is questioned whether the true reading here is “of God,” or “of the Lord.” Some of the oldest manuscripts have one and some the other. The ablest critics are also which the Holy Ghost hath made you overseers, 9 to feed the church of God, which he hath purchased with his own blood. 10

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves 11 shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, 12 and remember, that by the space of three years I ceased not to warn 13 everyone night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, 14 and to give you an inheritance among all them which are sanctified.

33 I have coveted no man’s silver, or gold, or apparel.

34 Yea, ye yourselves know, that

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1 Col. 4:17; 1 Tim. 4:16. 2 Heb. 13:17. 3 Eph. 1:14. 4 1 Jno. 2:19. 5 2 Tim. 4:5.


divided in their opinion, with perhaps a preponderance in favor of the latter. The difference in reading is regarded as important from its bearing on the question of Christ’s divinity, but that doctrine rests securely on other passages, whether the common reading of this be retained or not.


30. Men arise; Rev. 2:2.

31. Remember, Gr. remembering; i. e. imitating my example while among you. —Three years; Compare ch. 19:8, 10, 22. The term evidently denotes the aggregate of the several periods there mentioned. For the faithfulness with which these Ephesian pastors obeyed this admonition, see Rev. 2:2, 3.

32. Which is able; rather, who is able, referring to God. —Inheritance. Note Eph. 1:18.

33. Have coveted; warning them against avarice by his own example.
CHAPS. XX., XXI.

ACTS.

VERSES 35–1.

these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. ¹

36 And when he had thus spoken, he kneeled down, ⁸ and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him. ⁸

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

PAUL GOES TO JERUSALEM.

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

¹ Luke 14:12–14. ⁸ Ch. 21:5.

34. These hands; compare ch. 18:3; 1 Cor. 4:12. — To them; viz. Timothy, Silas, Luke, etc. Ch. 16:40; 18:5; 19:22.

35. All things; rather, in all ways; i.e. both by precept and example. — So laboring; i.e. as I have done. — The weak; the poor. — He said, Gr. He himself said; — emphatic. This was one of the few sayings of Christ preserved in the memories of the early disciples, but not recorded by either of the evangelists.

38. Accompanied him; implying that the town was at some distance from the landing. The reputed site of Milethus is now nearly ten miles inland.

PRACTICAL THOUGHTS.

7. He who has a true sense of the worth of souls, and a heart inspired with love to Christ, will lose no opportunity, and shrink from no toil to win them to him.

19. “Holy tears shed by men and heroes, who seldom if ever weep for things in the ordinary course of nature, furnish a remarkable instance of the power, and an argument for the truth, of Christianity.” Bengel.

20. The pastor's work of preaching is to be performed “publicly and from house to house.” Each kind of labor is the complement of the other. Pulpit address deals with truth in its general applications; private appeal brings it home to the wants of the individual.

 verso 20. ² Gen. 46:29.

22. Inspiration did not communicate all knowledge, but only that which was needed for the special purposes of revelation. Paul could foretell the conversion of the Gentiles (Rom. 11:12, 13, 25), the coming of false teachers (1 Tim. 4:1–3) the manifestation and destruction of the “man of sin” (2 Thess. 2:8) etc., but he did not know what should befall him at Jerusalem. Compare Mark 13:32. The alleged imperfections and mistakes of the apostles, in this view, prove nothing against their inspiration. The former pertained to them as men, the latter was of God — a “treasure in earthen vessels,” but none the less a divine gift.

28. Whatever be the outward form of ordination, that only is valid which is from the Holy Ghost. He has the best credentials, whose ministry is accompanied with the most abundant divine blessing.

35. The beautiful and touching address of Paul to the Ephesian elders should be the pastor's manual. A ministry patterned after it will ever be a power which can not be despised nor resisted.

CHAPTER XXI.

1. Wo; i.e. Paul, Luke, Trophimus (ver. 29), and Aristarchus (ch. 27:2). As no further mention is made of the others who came with the apostle from Greece, it is probable that they left him
2 And finding a ship sailing over unto Phoenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left in on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unload her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.\(^1\)

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down\(^1\) on the shore, and prayed.

1 Ver. 12. 1 Ch. 20:36.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course, from Tyre we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul’s company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.\(^8\)

9 And the same man had four daughters, virgins, which did prophesy.\(^4\)

10 And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus.\(^5\)

\(^1\) Ver. 12. 1 Ch. 20:36.  \(^4\) Ch. 2:17.  \(^5\) Ch. 11:28.

here.—Were gotten; literally, “After we sailed, having torn ourselves away.” The word implies that it was a painful parting.—Coos, or Cos, a small island 40 miles south of Miletus.—Rhodes; the famous island and city, 50 miles south-east from Cos. —Pataia, a port on the coast of Lycia about 100 miles east of Rhodes. Here they left the vessel, perhaps because it was going no further on their way.

3. Discovered; in the original, a technical sea-phrase, nearly equivalent to “sighted.” —On the left; i.e. on the north.—At Tyre. Note ch. 11:19. The distance from Pataia to Tyre is about 340 miles.

4. Finding disciples; rather, seeking out the disciples. The gospel had been early preached here (Mark 7:24; ch. 11:19), and Paul himself had visited this region, perhaps more than once. Compare ch. 15:3, 41; Gal. 1:21. —Tarried there; i.e. during the unloading of the ship. —Through the Spirit; implying that they were prophets. Ch. 2:17. This is not to be considered as a divine command sent to the apostle, but rather one of the intimations given him “in every city” of the dangers that awaited him (ver. 11; ch. 20:23) coupled with an affectionate dissuasive against exposing himself to them.

5. Our way. Note ch. 15:3.

6. Took ship; Gr. the ship; i.e. the one which had brought them hither.

7. Had finished; better; we, finishing the voyage, came down from Tyre to Ptolemais. Here their journey by sea terminated; the rest of the way they went by land.—Ptolemais; the ancient Acco (Judg. I:31) now called St. Jean d’Acre. Its Greek name, Ptolemais, was given probably by Ptolemy Soter, one of the kings of Egypt. Smith’s Dict. It is about 28 miles south of Tyre.

8. That were of Paul’s company. These words should be omitted. This was the beginning of one of the ancient reading lessons in the church, and the words were supplied to suggest the connection.—Caesarea. Note ch. 10:1. The distance from Ptolemais is 44 miles.—Philip. Notes ch. 8:5-12; 28-40.—Evangelist. Note Eph. 4:11.

9. Virgins; i.e. maidens, unmarried. Compare ch. 2:17. They may have joined the others in predicting the approaching sufferings of Paul at Jerusalem. Ver. 3. It is not necessarily implied that they were public teachers or speakers. Note I Cor. 14:34.
And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

10. Many days. His rapid journey from Philippi had given him more time than he had anticipated. — Agabus. Ch. 11:28.

11. Paul's girdle. The prophets often accompanied their predictions with symbolic acts to give emphasis and impressiveness to their utterances. Compare 1 Ki. 22:11; Isa. 20:2; Jer. 13:1; Ezek. 4:1, 9; 5:1, etc.

12. Both we; ver. 1. — They; the Christians of Caesarea.

13. For. Their entreaties were not only useless, for his purpose was not to be shaken, but also needless, for he was ready and willing to bear any thing for Christ's sake.

15. Our carriages; Gr. having packed up, i.e. our baggage. This in the East is an important and often tedious operation preparatory to setting forth on a journey. Another reading is, "Having packed away our baggage," i.e. the part of it not immediately needed. "Carriage is a constant word in the English of the 16th and 17th centuries for baggage, being that which men carry, and not, as now, that which carries them." Trench. Compare Judg. 18:21; 1 Sam. 17:22. Cranmer's translation has "toke up our burden"; and the Genevan version, "trussed up our fardel's.

16. Brought with them; rather, brought us to Mnason. He seems to have been a resident of Jerusalem, though a native of Cyprus. — Old disciple; not aged, but one who had long been a believer, possibly an attendant of Christ's personal ministry.

17. The brethren; i.e. such as met or called upon them that day; doubtless at the house of Mnason.

18. With us. Note ver. 1. — James; chief pastor of the church at Jerusalem. Note ch. 12:17. — The elders; the associate pastors. It was this interview and the results to be accomplished by it, for the sake of which Paul had made this journey to Jerusalem. He hoped to disabuse the minds of the mother church of their prejudices against him as an apostate from the faith of his fathers (ver. 21), to secure a recognition by them of the churches which had been founded among the Gentiles, and thus to unite the entire body of the believers in the bonds of Christian love and fellowship. The season of pentecost, at which large numbers would be present in Jerusalem from all parts of the world, was selected for the time of the visit, as most favorable for the purposes in view (ch. 20:16). The pecuniary offerings brought by him would be a tangible evidence of the faith and charity of the Gentile churches, and
them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law;

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs.

19. He declared. "In such a discourse he could scarcely avoid touching on subjects which would excite painful feelings, and rouse bitter prejudice in many of his audience. He could hardly speak of Galatia without mentioning the attempted perversion of his converts there. (Gal. 1:6-10; 2:4.) He could not enter into the state of Corinth without alluding to the emissaries from Palestine who had introduced confusion and strife among the Christians of that city. (1 Cor. 1:12.) Yet we can not doubt that St. Paul, with that graceful courtesy which distinguished both his writings and his speeches, softened all that was disagreeable and avoided what was personally offensive to his audience and dwelt as far as he could on topics in which all present could agree." Howson.

20. Thousands; Gr. myriads, or ten thousands. The word doubtless is not to be taken literally, but it certainly shows that the number of those who had accepted the doctrines of the gospel among the Jews was very large. — The law; they zealously adhere to the whole Mosaic system.

21. Informed; by Judaizing emissaries. Ch. 15:1; Gal. 2:4, etc. — The Jews. This charge was false. His doctrine was that acceptance of the gospel should make no change in a man's outward relations; that the Jew should remain a Jew and the Gentile a Gentile.

22. What is it therefore? the multitude must needs come together: for they will hear that thou art come. 23. Do therefore this that we say to thee: We have four men which have a vow on them;

24. Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

25. As touching the Gentiles.

1 Cor. 9:17-24. He would not have the Gentile converts brought under the yoke of Judaism, and in this had been sustained by the unanimous decision of the apostles and church at Jerusalem (ch. 15.), neither would he violently break down the ancient institutions among the Jews themselves, but leave them to the effect of time and an enlightened conscience. Nay, he himself, as in the present instance, conformed to the rites of the law whenever it would tend to peace. 1 Cor. 9:19-23. It is very probable, however, that some of his disciples, less discreet than he, went into extremes, which brought reproach on the apostle himself.

22. What is it? i.e. what is best to be done? — The multitude, rather, a multitude, viz. of the Judaizing party. They will meet to discuss your proceedings, and watch your conduct. The elders did not anticipate violence, indeed the mob was stirred up by the unbelieving Jews.

23. A vow; i.e. of the Nazarite. Num. 6; Luke 1:15. Compare Note ch. 18:18.

24. Purify thyself, i.e. go through the ceremonies prescribed for such purification. Numb. 6:13-21. — Be at charges. The ceremonies involved some expense, and this Paul was advised to share with them. It was regarded as a highly meritorious act to aid the poor in this service. Jos. Ant. xix. 6, 1. — May know; better, shall know.
which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple; to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

28 Crying out, Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place.

29 For they had seen before with him in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude:

25. The Gentiles; Notes ch. 15.

26. To signify, i.e. to inform the priests that they had come to fulfill the prescribed time (viz. seven days) of the purification, at the close of which the offering would be made for each. This notice was given that the priests might see that all things were rightly done and might make the needful preparation for the offerings.

27. The seven days, viz. of the purification. Ver. 26. — Asia; Note ch. 6:9.

28. Help; i.e. to arrest and punish him. — The people; viz. the Jews. — Poluted. Gentiles were not admitted farther than the outer court of the temple. The inner court, called the court of Israel, was surrounded with pillars bearing inscriptions prohibiting entrance to all foreigners and polluted persons under penalty of death.

29. Trophimus. Ch. 20:4. — Supposed. They had no warrant for their suspicion.

30. Drew him out; so as not to defile it with his blood. — The doors; viz. those leading into this court from the court of the Gentiles. They were probably those which closed the Beautiful Gate. Note ch. 3:2. The Levites feared a riot in that sacred place.

31. Chief captain, Gr. chilarch. Note Jno. 18:12. His name was Claudius Lysias. Ch. 23:26. — Band. Notes Matt. 27:2, 29. His station was in the fortress of Antonia adjacent to the temple area.


33. The castle; i.e. the fortress of Antonia. Josephus (War. v. 5:8) says this fortress was built upon a precipitous rock at the north-west corner of the temple, 50 cubits high. “The inward parts had the largeness and form of a palace, it being parted into all kinds of rooms and other conveniences, such as courts and places for bathing and broad spaces for camps, insomuch that by...
and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.\(^1\)

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian,\(^2\) which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus,\(^3\) a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people.\(^4\) And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

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\(^1\) Luke 23:18; Jno. 19:15; Ch. 22:22. \(^2\) Ch. 5:36.

having all conveniences that cities wanted, it might seem to be composed of several cities, but by its magnificence it seemed a palace.\(^5\) It had four towers or turrets at its corners, 50 cubits high, except that nearest the temple, which was 70 cubits, overlooking the whole area.

35. Stairs. "On the corner where it joined to the two cloisters of the temple it had passages down to them both, through which the guards (for there always lay in this town a Roman legion) went several ways among the cloisters with their arms on the Jewish festivals to watch the people that they might not there attempt to make any innovations." Ib. — Borne; lifted off his feet by the pressure of the mob behind him.

37. He said; doubtless in Greek. 38. Egyptian. A false prophet who a few years before had gathered a vast company of followers on the Mount of Olives, promising them that the walls of Jerusalem should fall down at his command. To these he joined out of the city itself 4,000 Sicarii (translated murderers) so called from sica, a dagger, which they wore under their garments, a clan of robbers which then infested Jerusalem. These were attacked by Felix who slew 400, captured 200, and dispersed the remainder. Jos. War. ii. 13:5; Ant. xx. 7. 6. On the Sicarii, see Jos. War. ii. 13:3.


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\(^6\) Ch. 9:11; 22:3. \(^4\) Ch. 12:17.

40. Beckoned; made a gesture to signify his desire to speak. Note ch. 13:16. — The Hebrew; i.e. the Aramaean, the language of the common people. Note Jno. 19:20. His object was to conciliate them by the use of their common mother tongue.

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PRACTICAL THOUGHTS.

11. The prophecy of Agabus throws further light on the nature of inspiration. See Prac. Thought ch. 20:22. Its specific object was to disclose a fact, but not to convey a command. It was important that Paul should know the dangers that awaited him, that he might be duly prepared to meet them; but it was not the will of God that he should evade them. The predictions of his friends were divine, but their entreaties that he should not go to Jerusalem were prompted solely by their own affection, and therefore without authority.

13. "Not the cross for the sake of the cross, but the cross for the sake of the Lord!" A. Monod.

24. Actions better than words demonstrate the sincerity of our professions. He who lives a truth will very soon convince all men that he believes it.

26. The vindication of Paul's conduct is to be found in the nature of the charges against him. They were, that he was a breaker and desipier of the national code of laws. This was un-
CHAPTER XXII.

PAUL’S ADDRESS TO THE PEOPLE.

MEN, brethren, and fathers, hear ye my defense which I make now unto you.

2 And when they heard that he spake in the Hebrew tongue to them, they kept the more silence. And he saith,

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate

true, and he had a right to prove it untrue by a special and marked act of obedience to those laws. But this was not to teach that such observance was now necessary to salvation, which would have been inconsistent with his real views and customary teachings. It was no hypocrisy for him to show that he honored the law; neither was this to put the law into the place of the gospel.

32 “It is one of the wonderful ways of God in governing the world, that those who do not belong to his kingdom are often controlled by opposite interests, views, and purposes; and thus either one sword forbids the other to leave its scabbard, or the children of his kingdom obtain aid from one of the parties which did not design to furnish it.” Rieger.

CHAPTER XXII.

1. Men. This word is in apposition with the other two, making really but two classes addressed, not three. The idea of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and

is, “Men who are brethren and fathers.”


3. Tarsus; the capital of Cilicia, situated in a beautiful plain, on the banks of the Cydnus, a few miles from the sea. It received important political privileges from the Roman emperors, was a “free city” (Note ch. 17:5), and distinguished for its literary culture, and the residence of many learned men.—At the feet; the usual mode of designating a learner, taken from the fact that the rabbi sat on an elevated seat and the pupils on benches or the ground beneath him. Deut. 33:3; 2 Ki. 4:38; Luke 10:39.

—Gamaliel; Note ch. 5:34.

4. This way. Note ch. 9:2.

5. High priest. Note ch. 9:1.—The estate; literally, all the presbytery. Note Matt. 26:3.—The brethren; i. e. the Jewish brethren. Paul doubtless uses the term to show that he still claims to be one with his nation.—Went; more exactly, was going.

6–12. Notes ch. 9.
there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when

I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,
24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman; and uncondemned?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free-born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

8 Ch. 16:37.

8 Ch. 21:23.

Practical Thoughts.

8. "Before our conversion we do not know Jesus, but in conversion we begin to know him." 1 Jno. 2:4." Starke.

19-21. Christians must not only do the work which God has given them, but they must do it where he appoints. It was an object worthy of the apostle's ambition to preach the gospel at Jerusalem where he had first persecuted it, but the divine plan contemplated for him a wider sphere than this, making him the founder of the church in distant lands and among many people.

25. It is not improper for a Christian to appeal to the law for the protection of his rights.

29. It was an offense against the dignity of Rome to inflict ignominy on one of her citizens; an offense which she was careful to punish with great severity. Not less is it an offense against Christ to injure one of his people, and he who commits it will not be held guiltless.
CHAPTER XXIII.

PAUL BEFORE THE COUNCIL.

AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias commanded them that stood by him, to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whitened wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by, said, Revilest thou God's high priest? 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. 6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. 7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

1 Ch. 24:16; 1 Cor. 4:4; etc. 2 1 Ki. 22:24; Jer. 30:2; Jno. 18:22. 3 Lev. 19:35; Deut.

CHAPTER XXIII.

1. Good conscience. I have conscientiously obeyed the law in all things; referring more particularly to the period of his alleged defection. 2. Ananias; a high priest appointed A.D. 48; and assassinated at the beginning of the last Jewish war. To smite; implying that his words were false. 3. Said Paul; the language of indignant reproof for his violation of justice; possibly, as some think, a prediction of the retribution which God would inflict on himself. Whitened; or whitewashed. Compare Note Matt. 23:27. 5. Wist not; knew not. This language has been understood in different ways. Some think that Paul spoke apologetically, confessing that he had for the moment forgotten himself and did not consider whom he was addressing; some that he spoke ironically, as if refusing to recognize a man of such character as a true priest of God. Others take the words literally, that Paul did not in fact know that it was the high priest, from imperfection of sight, or in consequence of his long absence from Jerusalem, and the frequent changes occurring in the office. The latter view is perhaps as probable as any. The priesthood was often changed by the Roman authorities in these troublous times. Ananias himself had before this been called to Rome to account for his conduct (Jos. Ant. xx. 6. 2), and was finally deposed (Ant. xx. 8. 8), so that Paul having recently come to the city might not have been aware of his actual position at present. It should be remembered that the high priest did not wear his official garments except while engaged in the temple service, neither did he always, though usually, preside in the Sanhedrin. Note Matt. 26:3. It is written; Ex. 22:28. This was an implied deference to the law, well calculated to conciliate. 6. Sadducees. Note Matt. 22:23; Jos. War. ii. 8. 14; Ant. xviii. 1. 4. Of a Pharisee; The better reading is, of Pharisees. Jos. Ant. xviii. 1. 3. Compare Phil. 3:5. - Hope and resurrection; i.e. the hope of the resurrection. "Paul describes himself as a Jew, who, as such, belonged to no other religious society than that of the Pharisees, and who, especially with regard to the doctrine of the resurrection, adhered to the creed of the Pharisees (in opposition to the whole system of Sadduceism) after its truth had been so fully estab-
8 For the Sadducees say that, there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain, that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

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7. A dissension; i.e. in respect to Paul's guilt. Ver. 9. — The multitude, viz. of the Sanhedrin.

8. Both; i.e. a resurrection, and spiritual existences.

9. Let us not, etc. These words are probably spurious, supposed to have been borrowed from ch. 5:39. The sentence was apparently left unfinished, or it may have been drowned in the sudden clamor. — Hath spoken; referring to ch. 22:7-10, 18-21.

10. Pulled in pieces; one party striving to seize and kill him, and the other to protect him.

11. The Lord; viz. Christ. Ch. 1:24. — Good cheer; rather, be courageous. The word Paul here should be omitted.

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3 Ch. 5:39. 8 Ch. 18:9; 27:23, 24. 4 Ch. 25:3.

—At Rome. This was an assurance of deliverance not only from his present danger, but from many others which would occur in his ministry. Ch. 24:27; 27:10, 22; 28:16.

12. Banded together; Gr. made a combination. — A curse; i.e. they invoked a curse if they should prove false to their undertaking. Compare 1 Sam. 14:24. Jos. Ant. xv. 8. 1-4.

14. Priests and elders; doubtless the Sadducean members of the council.

15. With the council; i.e. in the name of the whole body. — Or ever; i.e. before; an old English phrase.

16. Son. Nothing more is known of him. He may have been at school in Jerusalem, as Paul himself was in his youth.

18. The prisoner. He was still bound,
19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is it that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen three score and ten, and spearmen two hundred, at the third hour of the night;

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudia Lysias, unto the most excellent governor Felix, sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death, or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also,

1 Ch. 21:33; 24:7.

2 Ch. 24:8; 25:6.

slave." His administration was a turbulent one, and being superseded by Festus (ch. 24:27) he was sent to Rome for trial, but escaped death through the intercession of his brother Pallas.


27. Should have been; rather, was about to be. An army; Gr. with the military. Understood. This was an untruth. He did not rescue him because he understood Paul was a Roman; he learned this after the rescue. It was obviously an attempt to cover up his own violation of the law in permitting Paul to be bound.

28. The cause wherefore; rather, the crime for which.

30. Farewell. The best critics omit this word.

31. By night; not necessarily in one night, but that they traveled in the night.
to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;

35 I will hear thee, said he, when thine accusers also come. And

he commanded him to be kept in Herod's judgment hall.

CHAPTER XXIV.

PAUL BEFORE FELIX.

And after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it always, and in all mind, the truth would soon be crushed. But now, while one sect contends with another, divine truth finds an opportunity to speak.” Williger.

11. Christ's word of encouragement to his faithful servant is addressed through him to all who stand firm for the truth. The hour of danger and distress is the hour when he is nearest.

23. It is one of the signal evidences of God's care for his church that he made the Roman power the protector of its infancy. Note 2 Thess. 2:7.

29. Questions of religious truth are little accounted of by worldly men. It is the heart more than the intellect which determines the opinions they hold.

CHAPTER XXIV.

1. Five days; i.e. on the fifth day after his departure from Jerusalem. — Descended; i.e. to Caesarea. — Orator; an advocate in court. These were employed to plead according to the forms of Roman law. Nothing more is known of Tertullus than what is here mentioned. — Informed; entered the formal complaint.

2. Quietness; “There was just enough foundation for the flattery to make the falsehood of its general ap-
places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, [and would have judged according to our law.]

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee:] by examining of


lication to Felix more glaring. He had put down some rebels and assassins (Jos. Ant. xx. 8, 4), but was himself worse than they all." Alford.—

3 Accept it; We gratefully acknowledge it on all occasions, not merely now in this presence.

4 Notwithstanding; rather, But. It is the simple connective. — Further tedious; that I may not weary thee. Not that this brief preamble was too long, but in order that his plea as a whole might not be irksome.

5 Pestilent fellow; Gr. a pest. — Sedition. The charges are three; 1, Sedition, equivalent to treason against Rome; 2, Schism, an offense against the law of Moses, and 3, Profanation of the temple, which was forbidden by both Jewish and Roman law. Howson.

6 Gone about; attempted. The passage following, inclosed in brackets, is not found in the oldest and best MSS. — Would have judged. The falsity of this assertion is shown by ch. 21: 31; 23: 12; 26: 21.

7 Great violence. This is a gross exaggeration. See ch. 21: 32.

whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. 4

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the

8 Jno. 18: 31.  4 Ch 21: 15.

8. Of whom; i. e. Lysias; or if the words in brackets are omitted, to Paul.

10. Many years; viz. seven. Note ch. 23: 24. "The apostle uses no flattery, yet alleges the one point which could really win attention to him from Felix, viz. his confidence arising from speaking before one well skilled by experience in the manners and customs of the Jews." Alford.

11. Understand; rather, ascertain.

—Twelve days. It would be easy for Felix to investigate charges which only extended over so small a space of time.

12. Disputing. This is a reply to the first charge in the indictment.

14. The way. Ch. 9: 2. — Heresy; Gr. a sect. It is the same word that Tertullian had used in his accusation; ver. 5. — God of my fathers; literally, "the paternal God;" not, as in our translation, the God of my fathers, but our fathers, identifying himself with his fellow Jews in the worship of Jehovah. The "sect of the Nazarenes" was not a schism'(the second charge), or separation from the national faith; it was rather its full developed fruit. Paul's declaration was calculated to have great
things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, 1 believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.

17 Now after many years, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple.

19 Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council.

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should for-
bid none of his acquaintance to minister or come unto him.  
24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.  
25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; he should not be treated with severity.  
26 Came; i.e. entered into the audience hall. — Drusilla; daughter of Herod Agrippa I. Note ch. 12:1. She married Azizus, King of Emesa, whom she afterwards deserted to live with Felix. She bore him a son, named Agrippa, who with his mother perished in an eruption of Vesuvius, A.D. 79. — Sent for Paul; perhaps to gratify the curiosity of Drusilla.  
27 Righteousness; justice. — Temperance; self-control; i.e. continence or chastity. — Judgment; Gr. the Judgment. — Trembled; literally, became afraid.  
28 Money; i.e. as a bribe. The words, “that he might loose him” are probably a marginal explanation crept into the text. — Committed; conversed.  
29 Porcius Festus; a procurator sent by Nero, to succeed Felix, who on the complaints of the Caesareans against him, was called to Rome for trial. Festus seems to have been a man of respectable character, but he died in the second year of his administration. — A pleasure; hoping to conciliate them, since they were now prosecuting their charges against him before the emperor. — Bound; i.e. in military custody.  

PRACTICAL THOUGHTS.

2. Flattery is the resort of selfishness and deceit, intent upon their own unholy ends; the true man does not need and will not stoop to use it.  
14. That is often called heresy which is only healthful progress in the development and elucidation of the truth.  

when I have a convenient season, I will call for thee.  
26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.  
27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.  

16. "When the gospel of Christ reaches man, it does not fully control him until it penetrates his conscience. And man does not fully take hold of Christianity, and appropriate it to himself, until he avails himself of it as a power of God in his moral exercises, — in preserving a conscience void of offense." — Lechler.  
“'It is always term-time in the court of conscience.” — Ford.  
25. God’s word, when faithfully declared, makes its own application to the hearts of men. It can hardly be supposed that Paul, with his habitual courtesy of manner, formally reproved the sins of his noble auditors, else the result might have been as it was in the case of John the Baptist. Nevertheless the truth reached its mark, and the guilty conscience responded. How fearful will be the dismay of sinners in the judgment when they find themselves confronted with the clear revelation of all their guilt!  
Conviction of sin, if it lead not to repentance, tends to increased hardness of heart. Felix expressed his fear, dismissed his faithful preacher, and is never heard of more as caring for his soul. How gladly would the apostle, instead of being sent away, have shown him the way to true peace through faith in that same Jesus, for the sake of whom he was there in bonds!

CHAPTER XXV.

1 Three days; i.e. on the third day. Note Jno. 11:17.  
2 High priest. Ananias had been deposed by Felix. The present high
CHAPTER XXV.

PAUL BEFORE FESTUS.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him. 1

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove; 2

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar’s judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. 3

1. Ch. 23: 14, 15.
2. Ch. 24: 13; Matt. 5: 11, 12.
3. Ch. 26: 32.

1. Ch. 23: 14, 15.
2. Ch. 24: 13; Matt. 5: 11, 12.
3. Ch. 26: 32.
12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.
13 And after certain days, king Agrippa and Bernice came unto Caesarea, to salute Festus.
14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:
15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.
16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.
17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth;
18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:
19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.
20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.
21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.
22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

17. Therefore. Hackett suggests that the proposal mentioned in ver. 3 comes in here. The procurator having refused to condemn Paul without a hearing, they ask that he will bring him to Jerusalem for that purpose, hoping to find opportunity to kill him on the way. This also he refused, and they were obliged to send accusers to testify against him at Caesarea.
18. Against; Gr. around; when the accusers stood around him. Ver 7.—Supposed; was suspecting; such as murder, robbery, etc.
19. Superstition; rather, religion. Festus would not use a disrespectful term of the faith professed by his royal guests.
20. I doubted; or was perplexed. This was an affectation of modesty; his real motive is seen in ver 9.
21. Augustus; Gr. Sebastes, one who is to be worshiped, or venerated. This title was first conferred by the Senate.
23 And on the morrow, when Agrippa was come, and Bernice, with great pomp,1 and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth.2

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.3

25 But when I found that he had committed nothing worthy of death,4 and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially thee, O king on Octavius, the first emperor after Julius Caesar, who is usually called by it as a proper name. It was retained as a title by the succeeding emperors.

23. Pomp; display, probably both of personal ornament and of attending retinue. —Chief captains; Gr. chilarchai. Note Jno. 18:12. They were the five commanders of the cohorts stationed at Caesarea. Jos. War. iii. 4. 2.

24. My lord; Gr. to the sovereign; i. e. Nero.

25. Unreasonable; It was also illegal. —The crimes, rather, the charges.

PRACTICAL THOUGHTS.

11. Civil government is of divine appointment, and it is right for a Christian to avail himself of its protection, even though administered by wicked rulers, and to use all legal privileges, forms, and processes by which justice may be maintained.

12. God has his own way and time for answering the requests of his people. Paul had earnestly prayed that he Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

CHAPTER XXVI.

PAUL'S ADDRESS TO AGRIPPA.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, because I know thee to be expert6 in all customs and questions which are among the

4 Ch. 23:9; 26:31. 6 Deut. 17:18.

might go to Rome to preach the gospel (Rom. 1:10, 13). This desire is now to be gratified, and in a way to give him an audience which otherwise he could not have hoped for, before the emperor and the court, and also with all classes of the people. Compare ch. 28:30, 31. 19. In all ages the central topic of Christianity has been the person of Christ. Men's opinion of him have determined their whole system of religion, both in theory and practice.

20. Civil magistrates are often wholly incompetent to sit in judgment upon spiritual matters.

CHAPTER XXVI.

1. The hand; i. e. in the usual manner of public speakers. The chain by which he was bound to the soldier who guarded him hung from it.

2. Before thee; a delicate compliment to his anticipated impartiality and justice, as well as his familiarity with the topics involved.

3. I know; not in the original. The
Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand, and am judged for the hope of the promise made of unto our fathers:

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a proper translation is, “especially since thou art an expert.”

4. **Manner of life;** my conduct. The structure of the sentence is, “All the Jews who have before known me from the beginning, know my mode of life from my youth, which from the first was spent among my nation at Jerusalem; they know, if they would testify, that according to the strictest sect,” etc.

5. **A Pharisee.** Note Matt. 23: 2.

6. **And now;** even now also. He was not only a Pharisee in his youth, but it is because he has the hope common to them all that he is now in bonds. — The promise; i. e. of a Messiah. The only difference between him and them is that he believes the Messiah has come; they still look for him.

7. **Twelve tribes;** i. e. the whole Jewish people. Only two of the tribes returned from the captivity, and the actual distinction between these was soon obliterated. — Instantly; with earnestness. — The Jews; Gr. Jews, simply, without the article.

8. **Should it — should raise.** The original is more forcible; “Why is it judged among you a thing incredible, if God raises the dead?” The term does not imply a supposition, but an actual thing incredible with you, that God should raise the dead?

9 I verily thought with myself; that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon, as I went to Da-
mascus with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee.

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

23 That Christ should suffer, and have combined in a single statement the substance of what was spoken to him by Christ himself at the time, what was communicated through Ananias, and what was addressed to him in his trance in the temple. Compare ch. 9: 15; 16; 22: 14, 15, 17-21. — Will appear. Ch. 18: 9; 22: 18; 23: 11; 2 Cor. 12: 1; Gal. 1: 12.


18 To turn them; rather, that they may turn. Compare ver. 20; ch. 14: 15. — By faith. These words are connected with "may receive."

20. Of Damascus. Ch. 9: 20. — Jerusalem. Ch. 9: 29. — The coasts; Gr. the country. It is not stated at what time this visit to the Judæan churches was made, but it seems not to have been
that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou till after his first missionary journey. Compare Gal. 1:21, 22.

22. Witnessing; testifying of Christ.
- Small and great; i.e. in station; persons of every rank.
- Should come; should take place.

23. Should suffer; rather that the Messiah could suffer; he would have a possible nature. “Many of the Jews overlooked or denied the suffering character of the Messiah, and stumbled fatally at the gospel because it required them to accept a crucified Redeemer.” Hackett. Compare 1 Cor. 1:23. - The first. Col. 1:18. — Show light. Matt. 4:16.

24. Festus said; astonished that Paul should actually declare his belief in what seemed to him so absurd as an alleged resurrection. - Much learning. The idea was perhaps suggested by Paul’s familiar knowledge of “the prophets and Moses.” - Mad; insane.

25. Soberness; the opposite of madness; sanity.

26. These things; i.e. the death and resurrection of Christ. - Before whom; rather, to whom. This is a delicate intimation that he was not speaking to the governor, who had finished his hearing of the case, but to Agrippa, who, as a Jew, could both understand and appreciate the facts to which he referred.

the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

- This thing; i.e. the crucifixion, including also the resurrection.

27. Believest thou? implying that if he did, he must also assent to the truths which Paul had been uttering.

28. Almost. Critics differ much as to the exact meaning of the original here, and in the corresponding phrases of the next verse, translated “almost and altogether.” They agree that our present English is incorrect. The Greek is, “in (or with a little), and it may refer to time or effort.” Hackett chooses the former, and translates: “In a little time (at this rate) you persuade me to become a Christian.” Meyer prefers the latter; “With little trouble, (or effort,) you persuade,” etc. Alford translates; “Lightly (with small trouble) art thou persuading thyself that thou canst make me a Christian.” The words seem to be spoken sarcastically in reference to Paul’s confident appeal to him as to his faith in the prophets.

29. Almost and altogether. According to the first view just stated, the meaning is “both in a little and in much time;” i.e. whether sooner or later. According to the second it is, “both by little and by great effort;” i.e. whether with ease or difficulty. Paul intimates that the question of degree in either case is of little consequence, provided only
32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

PAUL'S VOYAGE INTO ITALY.

And when it was determined, that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

That the result be gained. — These bonds; doubtless holding up his hand from which the chains were suspended. 31. Death; not only has done nothing, but is not, as a Christian, in the way of doing any thing criminal. 32. Might have been; a virtual censure of Festus's conduct in not discharging Paul before he was compelled to make his appeal.

PRACTICAL THOUGHTS.

2. It is a delight to the truly earnest Christian to testify for Christ, whether in high places or low.

9. Sincerity is no sure test of truth. When the conscience has been wrongly trained, or is under the influence of passion and prejudice, it will give perverted decisions, and then the more sincere one is the more flagrantly will he sin. Men are no less responsible for their convictions than for their conduct.

17. The commission to preach the gospel is the pledge of a divine protection and care in its performance. Christ never bids his ministers to "go," without adding, "Lo, I am with you."

18. Forgiveness of sins and a title to heaven are assured only through faith in Christ.

19. Obedience is the first fruit of repentance. No man should think himself a convert unless he is ready to begin at once the performance of all known duty.

20. The proper place for a convert to begin the Christian life is just where he

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.


is. If his heart prompt him to do something for Christ, he will find at hand something to do. If he does that promptly and well, he will soon find something more. The way for Paul to get to Rome was to begin at Damascus.

24. The unbelieving world thinks the warm-hearted, earnest Christian mad; the Christian knows the worldling to be so. Eccl. 9:3.

29. Chains of iron on the hands with Christ in the soul, are better than royal robes and an unregenerate heart.

CHAPTER XXVII.

1. Determined; referring not to the decision that Paul should go to Rome, but to the manner and time. It was now in the autumn of the year A.D. 60. — They; Festus's officers. — Augustus' band; a cohort bearing the honorary name of the emperor.

2. A ship; probably a coasting trader. — Adramyttium; a sea port in Mysia, far up the coast of the Archipelago, near the Dardanelles. Of course they expected to go only part of the way in this vessel. — We; i.e. Paul and Luke the writer of the narrative. Note ch. 16:10. — Aristarchus. Ch. 19:29; Col. 4:10; Philem. 24.

3. At Sidon; 67 miles from Cæsarea. Probably the vessel stopped here for trade. — Entreated; treated, or used. — His friends; Gr. "the friends," possibly acquaintances of Paul, but more likely Christians simply. — Refresh himself; literally, to obtain care, attention,
5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.
6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.
7 And when we had sailed slowly many days, and scarce were come

"which may either denote hospitality in general, or more specifically nursing, care required by delicate or ill health." Alexander. It may easily be conceived

over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;
8 And hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city of Lasea.
9 Now when much time was

This ship may have deviated from her direct course for the same reason that the other vessel had done, because of the prevalence of westerly winds.

Paul's Voyage to Rome.

4. Launched; set sail. — Under Cyprus; under the lee, or shelter of the island; i. e. along its eastern shore, the wind being "contrary," or from the west.
5. Sea of; i. e. by the coast of. It is said that there is a western current setting along this coast, also favoring land breezes from the north. — Myra; see map.
6. Of Alexandria; probably laden with corn for Rome. Ver. 38. Egypt was one of the granaries of Italy, and numerous large vessels were employed in the transportation of this commodity.
7. Sailed slowly; i. e. against head winds. — Cnidus; a town upon a peninsula of the same name, projecting from the main land in the extreme southwest corner of Asia Minor. Its distance from Myra was about 130 miles. — Scarcely; with difficulty. — Not suffering; i. e. to go on in that direction; explaining why the progress was so difficult. — Under Crete; i. e. turning their course nearly southward, and passing under the lee of the island, along the eastern and southern shores. — Salmone; a promontory forming the eastern extremity of Crete.
8. Hardly; with difficulty. — Passing it; i. e. along the shore of Crete. — Fair Havens; a harbor or anchorage four or five miles east of Cape Matela, the southernmost point of the island.
spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the

1 Prov. 27:12.

Laseis; a city the ruins of which have recently been discovered on the shore a few miles east of the Fair Havens.

9. Much time; i. e. since they left Cesarea. — The fast; i. e. the fast of expiation on the 10th of Tisri, about the time of the autumnal equinox, or the last week in September. Lev. 16:29; 23:27. Navigation after this was dangerous, not only because of the storms, but because of fogs and clouds obscuring the sky, and rendering it impossible to direct their course. The use of the compass was then unknown. — Admonished; advised them to remain here over the winter.

10. I perceive; I foresee; not however an inspired utterance. Paul had had a long experience in the “perils of the sea.” 2 Cor. 11:26.

11. Master; strictly the pilot or steersman.

12 Not commodious, because though sheltered on the north-west it was exposed in other directions. — Phenice; supposed to be the modern Lutro, about 40 miles west of the Fair Havens. — Lieth; literally, “looking towards [or down] Lips (the southwest wind) and Chorus” (the northwest wind). Critics are not agreed as to the meaning of this expression. Some understand it as describing the situation of the harbor as seen from the shore. In that case, “looking down the southwest wind” would be looking toward the north east, and “looking down the northwest wind” would be toward the southeast;

i. e. the harbor would be open in an easterly direction. This corresponds exactly to the present situation of Lutro, and is precisely such a configuration as would be most secure in the winter upon that coast. Others understand the harbor, as in the English translation, as looking towards the winds named; i. e. as open from the west. But this apparently would be the most exposed position possible. The latter interpretation seems best to agree with the literal import of the language; the former with the present aspect of the place, and the necessities of that occasion.

13. Had obtained. The south wind would be most favorable for the short passage to Phenice, and they regarded it as good as accomplished. — Close by; i. e. close along the land till they passed Cape Matala.

14. Against it; i. e. against the ship. Some translate, “there rushed down from it;” i. e. the island. — Tempestuous wind. The original denotes a violent whirling wind, a typhoon. — Euroclydon; a word compounded of Eurus, the southeast wind, and clydon, a wave; i. e. a “wave-making southeaster.” The oldest MSS. however have Eurakulon, compounded of Eurus and Aquilo, the north wind; i. e. simply a “northeaster.” This better comports with the fact that the ship was driven southwest to Clauada.

15. Bear up; Gr. look at the wind. It was customary to paint an eye on each side of the bow of a vessel. — Let
and could not bear up into the wind, we let her drive.

16 And running under a certain island which is called Claudia, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strike sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.¹

20 And when neither sun nor stars

¹ Job 21:4; Jonah 1:5. ² Ps. 112:7.

in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am,² and whom I serve,

24 Saying, Fear not, Paul; thou part of the rigging. It is doubtless meant that they sent down what modern seamen call the "top-hamper," viz. the top-sails and such other tackle as was used only in fair weather. As they especially sought to escape the Syrtis, they probably did not scud under bare poles, for that would have been the very way to reach it, but they laid to, i.e. turned the bow of the vessel as near as possible to the wind, say in a northwest direction, setting what sail she would bear so as to keep her steady. In this position she would be head toward Melita.

18. Lightened; by throwing overboard part of her cargo.

19. Our own hands; Luke the writer, and perhaps Paul and the other passengers assisting. — The tackling; probably the furniture of the ship, spare rigging, cooking apparatus, baggage, etc.

20. Sun nor stars. These were the only guides of ancient navigators when out of sight of land.

21. Abstinence, not from any lack of provisions, nor from fasting as a religious rite, but from the incessant labor and peril and mental anxiety to which they had been subjected. — Have hearkened; said not to reproach them, but to induce them now to listen.

23. This night; or as we should say,
must be brought before Cæsar: and lo, God hath given thee all them that sail with thee. 1

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 2

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 3

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship,

31 Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye can not be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat; for this is for your health: 4 for there shall not a hair fall from the head of any of you. 5

35 And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all; 6 and when he had broken it, he began to eat.

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1 Gen. 19: 21, 22. 2 Luke 1: 45; Rom. 4: 20, 21. 3 Ps. 130: 6.

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"last night." The words were probably spoken in the morning following.

24. Be brought; rather, stand. This, of course, implied the certainty of their escape from the present danger. — Given thee. They shall be saved for your sake. Perhaps this was in answer to his prayers in their behalf.

27. Fourteenth; from their departure from Fair Havens. — Adria; i.e. in the Adriatic Sea. The term is now restricted to the Gulf of Venice, but anciently included also that part of the Mediterranean which lay between Sicily and Greece. — Deemed; suspected, probably from hearing the roar of breakers, on what is called the Point of Koura.

28. Twenty fathoms. Modern soundings off this Point entirely correspond to these measures.

29. Out of the stern; fearing probably that if they anchored by the bow, the vessel would swing around upon the rocks. — Wished; literally, "they prayed that day would come."
36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the

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1 Ps. 74:20.


37. In all; added to show how many the “all” of the preceding verse were. From this number of persons on board in addition to the cargo of wheat, it has been estimated that the vessel must have been of not less than one thousand tons burthen, equal to a first class modern merchantman.

38. Lightened the ship; probably to keep her afloat. They had done this in part before. Ver. 18. — The wheat. Note ver 6.

39. Creek; rather, bay or inlet.— A shore; a low sandy beach, instead of the rocks, which with few exceptions surround the island. — Thrust in; i. e. to drive her ashore.

40. Taken up. The translation given in the margin of the English Bible is preferable to this, viz. “having cut the anchors, they left them in the sea.” With the strain there must have been upon the cables, it would have been impossible to raise them, and in their imminent danger the seamen would have taken no trouble to save them.— Rudder-bands. Ancient ships were steered by two paddles projecting through holes in the stern. These, when they anchored by the stern, were raised out of the water and secured by lashings to prevent being entangled in the cables. To “loose the rudder-bands” then, was to let these paddles drop into the water so as to steer the ship during the hazardous operation of running upon the beach. — Mainsail; more probably the foresail.

41. A place. The northern shore of St. Paul’s Bay, as it is still called, is formed in part by a small island called Salamone, between which and the main land of Malta is a channel about 100 yards wide connecting the bay with the outer sea. Just within this island at the opening of this channel is supposed to be the place where the ship struck.

42. Counsel; rather, plan or purpose. — To kill; because it was a capital offense for soldiers having the custody of prisoners to permit them to escape. Note ch. 16:27.

43. To save Paul. Hence, for his sake the lives of all were saved, according to the promise in ver. 24.

44. Boards; planks, probably torn from the decks.
showed us no little kindness: for they kindled a fire, and received us every one; because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his

PRACTICAL THOUGHTS.

1. The Christian's path of duty is not unfrequently determined by wicked men, intent on their own worldly purposes. It is for him to look beyond them to the will of his heavenly Father, and walk in it obediently and cheerfully for his sake.

12. "It is a bad rule that votes must be counted not weighed; for sometimes the worst men are those who constitute the majority." Starke.

18. When life is imperiled, men will throw overboard their valuables to save the ship; when the soul is in danger, they are often eager to gather more and more of that which is already sinking them.

24. "Many bad men are preserved with a few godly men, more easily than one godly man perishes with many guilty." Bengal.

31. The foreordination of future events includes not only the end but the means. God's promise had made it absolutely certain that the lives of Paul and his fellow voyagers should be preserved, yet it was no less true that if the cowardly sailors had fled as they meant to, this would have been impossible. The same principle is true in all cases. It is certain that seedtime and harvest shall not fail, yet no farmer will reap if he do not sow. God has chosen his people to everlasting life, but no soul will be saved if he does not repent.

32. The cutting adrift of the boat by the soldiers was a remarkable instance of faith in the apostle's word. It was deliberately casting away the only visible means of reaching land, for they had already lost all hope of saving the ship. It is thus that the sinner must be saved, by renouncing all works of his own, and resting in penitent faith and love on Christ alone.

44. Bengel remarks that "we may reasonably suppose that not a few were converted." We can not but hope that, at least, the noble centurion, who had treated the apostle with so much kindness and seen such indications of God's presence with him, received in his own soul the reward of his generous conduct, in being brought to know the love of Christ.

CHAPTER XXVIII.

1. They knew; they ascertained.—Melita; now Malta. Some, without sufficient reasons, have supposed that a small island now called Meleda, in the Gulf of Venice, was intended. Malta is 60 miles south of Sicily, 200 from the African shore, and about 480 from Claudia. St. Paul's Bay is on the northeastern coast of the island.

2. Barbarous people. The Greeks called all people barbarians who did not speak the Greek or Latin languages. Rom. 1:14; 1 Cor. 14:11; Col. 3:11. The word has no reference to the degree of civilization. It is supposed that the Meliteans spoke a dialect of the Phoenician, the language of Carthage on the African coast.

3. Sticks; perhaps the drift-wood which would be found in abundance along the rocky shore. — A viper. (See cut Matt. 12:34.) This was taken up, evidently in a torpid state, among the sticks. The warmth of the fire restored it to activity, and as Paul was stooping
hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody-flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also honored us with many honors: and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to twin gods were considered the patron deities of sailors.

12 Syracuse; the capital of Sicily, about 80 miles from Malta.

13 Fetched a compass. The precise meaning of the original word is doubtful. It apparently denotes a circuitous course of some sort. One supposition is that it means beating against an unfavorable wind; another that “as the wind was westerly and they were under shelter of the high mountainous range of Ætna on their left they were obliged to stand out to sea, in order to fill their sails, and so come to Rhegium by a circuitous sweep.”

14 Brethren; i.e. Christians. Were desired. The language implies that the centurion permitted the invita-
meet us as far as Appii-Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.  
16 And when we came to Rome, [the centurion delivered the prisoners to the captain of the guard: but] Paul was suffered to dwell by himself, with a soldier that kept him.  
17 And it came to pass, that after three days, Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:  
18 Who when they had examined

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1 Sam. 30:6; Ps. 27:14. 2 Ch. 25:11.

15. From thence; i.e. from Rome. The news had gone forward during the stay at Puteoli. The distance from the latter city to Rome is 125 miles, along the ancient Appian road. — Appii-Forum; a town on the northern edge of the marshes, 40 miles from Rome. — Three Taverns; a place where a cross road came in from the coast. It was 10 miles nearer the capital. It would seem that two companies had gone out to meet him, or a portion had stopped to wait for him at the Three Taverns while the rest proceeded further. — Thanked God; for the cordiality of his reception, both on his own account and for the sake of the great work in the gospel which he hoped to effect at Rome. Rom. 1:10-15.

16. Captain of the guard; i.e. the body-guard of the emperor. It was stationed in the Praetorian camp attached to the palace on Mount Palatine (Note Phil. 1:13), or as others think on the northeast side of the city, near the Porta Nomentana. The captain or prefect of the guard at this time was Burrhus. The words inclosed in brackets are not found in the oldest MSS. —

me, would have let me go, because there was no cause of death in me.  
19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught to accuse my nation of.  
20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.  
21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee.  
22 But we desire to hear of thee, what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

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Was suffered; probably in consequence of Festus's letter charging him with no crime, and of the centurion's report of his conduct during the voyage.  
17. Called together. His object was to conciliate them by the assurance that his appeal was purely defensive, and implied no hostility to his nation or their rulers; also that the prosecution against him was for "the hope of Israel" which all their fathers had cherished, viz. the hope of the Messiah.  
18. Let me go; referring perhaps to ch. 25:8.  
20. For this cause; i.e. since his feelings were thus friendly. — Because; expressing an additional reason.  
21. Received letters. The news of Paul's arrival at Jerusalem, and of his arrest and trial, had probably not reached Rome. Of course his appeal could not have been anticipated, and his own voyage immediately after was not outstripped by any message from Judea that winter.  
22. This sect; i.e. of Christians. Note ch. 24:14. They seem to have no acquaintance with the large and flourishing church then in existence at Rome, and speak of Christianity as something known to them unfavorably
23 And when they had appointed him a day, there came many to him into his lodging: 1 to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, 8 and that they will hear it.

29 [And when he had said these words, the Jews departed, and had great reasoning among themselves.] 8 Matt. 21:41; Ch. 13:46, 47.

only, by hearsay. It must be remembered that the Jews had a few years before, been banished from the capital for their turbulence (Note ch. 18:2), and seeing that Paul was in favor with the authorities they may have thought it prudent for them to conciliate him by concealing their knowledge both of the new faith and of its followers.

23. His lodging; i.e. the house where he was a guest. This probably was not “his own hired house” mentioned ver. 30.

25. One word; i.e. one final word.


28. Is sent; rather, was sent; referring to the apostle’s coming to Rome.

29. Reasoning; discussion or dispute. This verse is not found in the oldest MSS.

30. Two whole years; viz. from the spring of A.D. 61, to 63. — Hired house; doubtless hired in preference to remaining a guest with his friends, that he might have greater freedom in receiving visitors and preaching to them. He was probably supported by voluntary contributions of the brethren at Rome and elsewhere. Compare Phil. 4: 14, 18.

31. Forbidding; i.e. without molestation from the government. He remained however all this time in custody, bound by his arm to a soldier, or at night, as the Roman law required, to two soldiers (compare ch. 12:6; Phil. 1:13), though otherwise allowed apparently all the indulgence which the procurator could grant.

The inspired history of the apostle here closes, except so far as it may be gathered from his own epistles written subsequent to this. It is not known why his trial was so long delayed; perhaps it was because his accusers had not arrived, or from the indulgence or caprice of the emperor. He was, however, heard at last and, as most authors agree, was acquitted. This two years’ confinement was a period of great activity. Not only was he incessant in preaching, but his epistles to the Ephesians, the Colossians, the Philippians, and to Philemon, and perhaps others not preserved, were now written. It is the testimony of tradition confirmed by scattering notices of the early Fathers that after his release he made another missionary tour through Greece, Asia Minor, and Crete, and fulfilled his long cherished purpose of visiting Spain (Rom. 15:24, 28). During his absence from the city the persecution of Nero against the Christians began (Note 2 Thess. 2:3), under which he was again
30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence; no man forbidding him.

arrested, perhaps at Nicopolis (Note Titus 3:12), and sent to Rome for trial. Conybeare (II. p. 469) thinks that the charge against him was, at least in part, that of being engaged in the alleged conspiracy of the Christians to burn the city of Rome. Of this however he seems to have been acquitted (Note 2 Tim. 4:17), but on another charge, perhaps that of practicing a religio illicita; i.e. a religion not sanctioned by the Roman law, he was condemned, and was put to death by beheading with a sword, a short distance outside the walls on the Ostian road, A.D. 68. His body was probably removed to the catacombs underneath the city for burial. C. & H. II. p. 488.

PRACTICAL THOUGHTS.

4. We have no right to form harsh judgments of men without clear and indubitable evidence. Especially should we beware of construing providential allotments as judicial inflictions for sin. They may be the very means of pointing out to us the most cherished of God's people, and introducing them to our special sympathy and esteem.

10. Men are far more grateful for temporal than for spiritual favors. Had Paul simply preached Christ to the Meliteans without healing their diseases they would very probably have loaded him with stripes instead of honors.

22. The universal unpopularity of Christianity in its first stages is one of the elements which go to show its divine origin. For only a divine power within it, and a cooperating providence without, could have given it its wonderful success. Every where spoken against, it made converts everywhere, among all classes, sects, and nationalities, till amid fiercest persecutions it became mistress of Rome and of the world. How can this be accounted for but by the fulfillment of the promise which Christ gave to its ministers, "Lo! I am with you always"?

31. The book of the Acts is one of the richest treasures of the church. It is the authentic record of its origin and organization, and earliest triumphs, exhibiting the principles that should control its extension, its government, its relations to the state and other forms of religion, till the end of time. It is the history of the first revivals, the first missions, the first associated charities. It should be the manual of the pastor, the deacon, the secretary, the missionary — of all who labor for the promotion of Christ's cause. May we imitate the heroic example of those holy men whose "acts" are here recorded, and be found worthy to share at last in their glorious reward!
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