

LUKE

INTRODUCTION TO THE BOOK OF LUKE

The writer of this Gospel, Luke, has been, by some, thought, as Origen^{f1} relates, to be the same with Lucius, mentioned in (<5162>Romans 16:21), but he seems rather to be, and without doubt is, Luke the beloved physician, who was a companion of the Apostle Paul in great part of his travels in the Gentile world: he came with him to Jerusalem, and from thence accompanied him to Rome, and continued with him when in prison, and was with him to the last; (see <41610>Acts 16:10,11), etc. (<51014>Colossians 4:14 <51011>2 Timothy 4:11 <51024>Philemon 1:24). Jerom^{f2}, and others, say, he was a physician of Antioch in Syria; where it may be the Apostle Paul met with him, and might be the happy instrument of his conversion; so that he seems to be, by nation, a Syrian, as Jerom^{f3} calls him. Grotius thinks his name is Roman, and that it is the contraction of Lucilius. It is not an Hebrew name, but might be in common use in Syria; for though the Jews reckon SWQWL , “Lukus”, among foreign names, yet say^{f4} a it was a very illustrious one, and well known to them, as it may well be thought to be if Syriac, the language being spoke by them: and many Jews lived in Syria, and particularly in Antioch. Some say that this Gospel was written by the advice, and assistance, and under the direction of the Apostle Paul, as the Gospel according to Mark was by that of Peter; though the following preface does not seem so well to accord with this. Eusebius says^{f5} that it was the sense of the ancients, that whenever the Apostle Paul makes mention of his Gospel, he intends this according to Luke. The time of the writing of it is not certain; some say it was written in the fifteenth year after the ascension of our Lord; others in the twenty second; and others in the twenty seventh. It is commonly thought to have been written after the Gospels of Matthew and Mark, according to the order in which it stands; but this is rejected by some learned men, who rather think that Luke wrote first of all: and indeed, there are some things in his preface which look as if there had not, as yet, been any authentic account published, at least which was come to the knowledge of this evangelist. The place where he wrote it

is also uncertain. Jerom says ^{f6}, he wrote it in the parts of Achaia, perhaps at Corinth: according to the titles prefixed to the Syriac and Persic versions, he wrote it in Alexandria: the former of these runs thus;

“the Gospel of Luke, the Evangelist, which he spake and published in Greek in Alexandria the great.”

And the latter thus;

“the Gospel of Luke, which he wrote in the Greek tongue in Alexandria of Egypt.”

However, it is agreed on all hands, that it is genuine, and of divine inspiration. Eusebius ^{f7} relates, that it was affirmed by some, that this Gospel, together with those of Matthew and Mark, were brought to the Apostle John, who approved of them, and bore witness to the truth in them.

CHAPTER 1

INTRODUCTION TO LUKE 1

Ver. 1. *Forasmuch as many have taken in hand*, etc.] From hence, to the end of (~~Luke~~ Luke 1:4) is a preface of the evangelist to his Gospel, setting forth the reasons of his writing it; and which he wrote and sent to the excellent Theophilus, for the further confirmation of him in the faith of Christ. It seems that many had took in hand, or attempted

to set forth in order a declaration of those things which are most surely believed among us; that is, they undertook to write and publish a very particular and exact narrative of the birth, life, actions, doctrines, miracles, sufferings, death, resurrection, and ascension of Jesus Christ; things which Luke, and other Christians, had the fullest and strongest evidence, and were confidently assured of, and most firmly believed, even with a full assurance of faith. By these many, he cannot mean the authentic historians of evangelical facts, as Matthew and Mark; for they two cannot, with any propriety, be called many; and besides, it is not so very clear and certain a point, that they had, as yet, wrote their Gospels; nor would this evangelist suggest any deficiency, weakness, and inaccuracy in them, as he seems to do: nor does he intend such spurious writers as the authors of the Gospels according to the Nazarenes, Hebrews, and Egyptians; of Nicodemus, Thomas, Matthias, and of the twelve apostles; and still less, the Gospels of Cerinthus, Basilides, and other heretics; since these would not have passed without a censure from him, for the falsehood, fabulous, and trifling stuff in them, as well as for the wicked and heretical opinions propagated by them; and besides, these pieces were not extant when this Gospel was written: but he seems to design some honest and well meaning Christians, who undertook to write, and did write an account of the above things, which were firmly believed by all; and which they took from the apostles, and first ministers of the Gospel, from their sermons and discourses, and from conversation with them; and which they committed to writing, partly to help their own memories, and partly for the benefit of others; in which, no doubt, they acted an upright part, though attended with weakness: wherefore, the evangelist does not censure them as false, wicked, and

heretical, nor approve of them as divine and perfect for though they honestly meant, and designed well, yet there might be many things collected by them, which were impertinent, and not proper to be transmitted to posterity; and what might be wrote with great inaccuracy and deficiency, and in a style the Holy Ghost thought improper things of this kind should be delivered in: and therefore the evangelist, moved and inspired by the Spirit of God, set about the following work, and under the same influence completed it. The phrase, *αναταξασθαι διηγησιν*, “to set forth in order a declaration”, is as Dr. Lightfoot observes, out of the Talmud^{f8}, agreeably to the Jewish way of speaking.

“R. Chasdai said to one of the Rabbins, who was *atdga rds*m, “setting in order a declaration” before him. etc. or relating in order a story before him.”

Ver. 2. *Even as they delivered them unto us*, etc.] By whom the evangelist means, as appears from the after description of them, the twelve apostles, and seventy disciples; who handed down to others the accounts of the birth, life, and death of Christ; and according to which the above Christians proposed to write:

which from the beginning were eyewitnesses and ministers of the word; either of the Gospel, or rather of Christ himself, the eternal Word of God; for from the beginning of Christ's preaching the Gospel, or as soon as he entered upon his public ministry, he called his apostles, as Simon, Andrew, James, John, etc. and afterwards seventy disciples; who were eyewitnesses of him, of the truth of his incarnation, and of his ministry and miracles; saw, and conversed with him after his resurrection from the dead and beheld his ascension to heaven; and were ministers that were called, qualified, and sent out by him and waited on him, and served him. This shows, as is by some rightly observed, that Luke was not one of the seventy disciples, as some^{f9} have thought, and as the title of this Gospel, to the Arabic version of it, expresses; for then he would have been an eyewitness himself: nor did he take his account from the Apostle Paul; for he was not a minister of the word from the beginning, but was as one born out of due time.

Ver. 3. *It seemed good to me also*, etc.] Being moved to it by the Holy Ghost; for he did not undertake this work of himself, merely by the motion

of his own will, but was influenced, and directed to it by the Spirit of God, as well as by him assisted in it:

having had perfect understanding of all things; relating to the subject of this Gospel, concerning the conception, birth, ministry, baptism, and death of John the Baptist; concerning the conception, birth, private and public life of Christ, together with his sufferings, death, resurrection, and ascension. The Syriac and Persic versions refer the word “all” to persons, to the eyewitnesses and ministers of the word; rendering the clause thus, “who have been studiously near to them all”: and both senses may be taken in, and the meaning be, that Luke had diligently sought after, and had attained unto a perfect knowledge of all the affairs of Christ; having studiously got into the company of, and intimately conversed with all, or as many as he could, who had seen Christ in the flesh; and were, from the very first of his ministry, attendants on him, that he might have the most certain and exquisite account of things, that could be come at:

from the very first; and to the last; from the conception of John, the forerunner of the Messiah, which is higher than any other evangelist goes, to the ascension of Christ; though some choose to render the word here used, “from above”, as it may be, and sometimes is; and may signify, that the evangelist had his perfect knowledge of things by a revelation from above, by divine inspiration; and this moved him to write, and which he mentions, that Theophilus, to whom he writes, and every other reader, may depend, with certainty, on what is said in it. This clause is omitted in the Syriac, Arabic, and Persic versions, but is in all copies, and by all means to be retained: this being the case, these reasons prevailed upon him, as he says,

to write unto thee, in order, most excellent Theophilus; which regards not so much the order of time, which he does not always strictly observe, as the particulars of things, related in order, and with great exactness: who this Theophilus was, to whom he writes his Gospel, cannot be said; by his title, which is such as was given to governors of provinces, as to Felix and Festus, (~~4236~~ Acts 23:26 26:25), he seems to be, or to have been, a civil magistrate in some high office; for though not many rich, and mighty, yet some have been, and are, called by grace. Theophylact^{f10} says, he was of the order of the senators, and perhaps a nobleman, or prince: however, this name was not a general name, for every “lover of God”, as the word signifies, as Salvian^{f11} thought; but the name of a particular man, who

believed in Christ, and was an acquaintance of Luke's; though Epiphanius^{f12} makes a doubt of it which it should be.

Ver. 4. *That thou mightest know the certainty*, etc.] The end the evangelist had in writing this Gospel, and sending it to Theophilus, was, that he might be more strongly assured of and more firmly established in the truths of the Gospel. The Vulgate Latin, Syriac, and Arabic versions render it, “that thou mightest know the truth”; that is, the certain truth of things: the truth he did in some measure know before, but Luke's view was, that he might have a more certain knowledge of it; both truth, and the certainty of it may be intended: so the Hebrew word, *hnnwma*, signifies both truth and firmness; and the word here used signifies such a certain evidence of things, as may be safely depended on; even

of those things, wherein thou hast been instructed; or catechised, signifying, that he had been hitherto taught, as a catechumen, the rudiments, and first principles of the Christian religion, by word of mouth; and he had taken them in upon the evidence they came with, and the authority of those that instructed him in them; and now he sent him in writing this account, to increase his knowledge, strengthen his faith, and to give him such a sure proof of things, as might preserve him safe in the belief of them, from all doubting and defection. Having finished his preface, he proceeds to the narrative itself, which begins as follows.

Ver. 5. *There was in the days of Herod, the king of Judea*, etc.] This was Herod, the son of Antipater, sometimes called Herod the Great, and is rightly here said to be the king of Judea; for, by deputation from the Roman emperor, he had the government of all Judea, which upon his death was divided among his sons. The phrase, “in the days of”, is an eastern way, of speaking; (see ^{<1140>}Genesis 14:1 ^{<800>}Ruth 1:1 ^{<972>}1 Samuel 17:12); and intends the time of his reign; in which there was

a certain priest named Zacharias: a name famous among the Jews, for an high priest, who was slain by them the court of the temple, (^{<120>}2 Chronicles 24:20,21), and for one of the later prophets, (^{<300>}Zechariah 1:1), who were of this name. This man, the father of John the Baptist, was not an high priest, as this character of him, and the work afterwards ascribed to him, show; though he has been thought to be so by some; and John himself is so called by the Jews^{f13}: he was

of the course of Abia. The Ethiopic version reads, “in the days of Abia”: and it has been the opinion of some, that Zacharias and Abia were two priests, who performed their ministry in succession, one after another; one ministered one time, and another at another time; but such betray their ignorance both of Scripture, and of Jewish affairs. In David's time, there was a division of the sons of Aaron into “twenty four” orders, or courses; and this of Abia was one, and the “eighth” of them; (see ^{<1304>}1 Chronicles 24:1,4,10). The account the Jews ^{f14} give of this matter, and in which they are not agreed, is this;

“says Rab Chama bar Guria, says Rab, Moses ordered for the Israelites eight courses, four from Eleazar, and four from Ithamar; Samuel came and made them “sixteen”; David came and made them twenty four. — It is a tradition, that Moses ordered for the Israelites sixteen courses, eight from Eleazar, and eight from Ithamar; and when the children of Eleazar increased above the children of Ithamar, they divided them, and appointed them twenty four.”

The account, as given by Maimonides ^{f15}, is as follows:

“Moses, our master, divided the priests into eight courses, four from Eleazar, and four from Ithamar, and so they were until Samuel the prophet; and in the days of Samuel, he and David, the king, divided them into twenty four courses; and over every course one head was appointed, and they went up to Jerusalem to the service of the course every week; and from sabbath to sabbath they changed; one course went out, and another came in, till they finished, and returned again.”

Now of these there were but four courses returned from the Babylonish captivity, as appears from (^{<1523>}Ezra 2:36-39) and with this the Jewish accounts agree ^{f16}.

“The Rabbins teach, that four courses came up from the captivity, Jedaiah, Harim, Pashur, and Immer; the prophets that were among them stood up, and divided them, and appointed four and twenty lots, and put them into a box: Jedaiah came and took his lot, and the lot of his companions, six; Harim came and took his lot, and the lot of his companions, six; and so Pashur and Immer: and so the prophets that were among them taught, that if Jehoiarib, the first

course, came up from captivity, he should not drive away Jedaiah out of his place; but Jedaiah should be the principal, and Jehoiarib an appendix to him.”

Now, though the course of Abia did not return from captivity, yet its order and name were retained as the rest of the courses, being divided between these four by whom they were supplied; and therefore Zacharias is not said to be of the posterity of Abia, but of his course. To these courses there were added as many stations; and what they were, and their use, may be learnt from what follows ^{f17}.

“The former prophets offered four and twenty courses; and to every course there was a station at Jerusalem; consisting of priests, Levites, and Israelites: and when the time came for the course to go up, the priests and Levites went up to Jerusalem, but the Israelites, which were in that course, gathered themselves to their cities, and read in the history of the creation; and the men of the station fasted four days in the week, from the second day, to the fifth.”

The sense of which, according to their commentators ^{f18}, is, that these stations were substituted in the room of, and represented all Israel; and their business was to give themselves up to divine worship, prayer, and sacrifices; and such of them as were near Jerusalem, when the time of their course came, assisted at the sacrifices; and such as were afar off, betook themselves to the synagogues in their cities, and there fasted, prayed, and read. And so another of their authors ^{f19} says,

“there were twenty and four courses of the priests, and so twenty and four courses of the Levites; and every week the course of the priests and Levites goes to Jerusalem; and the twenty and four stationary men, half of them go thither, and half are left in their houses, and pray over the offerings:”

for they had their stationary cities, where these men dwelt ^{f20}. Jericho was one: they say ^{f21},

“Jericho was able to produce a complete station itself; but because of dividing the glory to Jerusalem, it furnished out but half an one:”

hence you need not wonder to hear of a priest and Levite on the road to Jericho from Jerusalem, as in (~~2181~~ Luke 10:31,32) for they say, in the same place, that twenty four thousand, a station consisted of at Jerusalem, and

there was half a station at Jericho: as for the heads of the courses of the houses of their fathers,

“there were in a course five, six, seven, eight, nine of them; a course which had five (heads) in it, three offered three days, and two offered four days; a course in which were six, five offered five days, and one offered two days: a course in which were seven, every one offered on his day; a course in which were eight, six offered six days, and two offered one day; a course in which were nine, live offered five days, and four offered two days: and there were some that fixed themselves for ever; and a course that was (or began) on a sabbath day, was always on a sabbath; and that which was at the going out of the sabbath, was always at the going out of the sabbath: and there were some of them that offered at every course: and there were some that cast lots at every course^{f22}.”

But to say no more of these courses and stations, I conclude with what Maimonides^{f23} says of them:

“it is not possible, that a man's offering should be offered up, and he not stand by it; but the offerings of the congregation are the offerings of all Israel; and it is not possible that all Israel should stand, in the court at the time of sacrifice: wherefore the former prophets ordered, that they should chose out of Israel men that were fit, and feared to sin, that they may be the messengers of all Israel to stand by the offerings, and these are called the men of the station; and they divided them into twenty and four stations, according to the number of the courses of the priests and Levites; and at every station one of them was appointed over them all, and he called the head of the station; and every week the men of the station of that week gather together; and such of them as are in Jerusalem, or near to it, go into the temple, with the course of the priests and Levites of that week; and they who are in that station, that are at a distance, when their station comes, they gather together to the synagogue, which is in their place.”

Then he goes on to give an account, as before, how often they fast in that week, how many prayers they say, and what they read.

And his wife was of the daughters of Aaron. It is a saying of R. Jochanan^{f24},

“he that would be rich, let him join himself to the seed of Aaron; so it is, that the law and the priesthood make rich. — R. Idi bar Abin married a priestess, and from him proceeded that were made doctors, R. Shesheth, the son of R. Idi, and R. Joshua, the son of R. Idi.”

This is not so much said in commendation of Zacharias, that he took a wife of the same tribe, and of the priestly line: for it was lawful for the tribe of Levi to take a wife of any other, because it did not make any alteration in the inheritances of tribes; and it a rule with the Jews ^{f25}, that priests, Levites, and Israelites, might marry with one another; as Mary, who was of the tribe of Judah, was akin to Elizabeth: but to point the original of John, and show of what extraction he was, his father and mother being both of the family of Aaron.

And her name was Elizabeth; the same name with [bçyl a. “Elisheba”, the wife of Aaron, (^{<0623>}Exodus 6:23), and whom the Septuagint interpreters there call, as here, Elisabeth: and this being the name of Aaron's wife, it is very probable it might be a common name among the daughters of Aaron, in succeeding generations.

Ver. 6. *And they were both righteous before God*, etc.] Not as the Pharisees, only righteous before men, but in the sight of God, who sees the heart, and whose judgment is according to truth; and therefore were not justified by the deeds of the law; for by them no man can be justified in the sight of God; but were made righteous through the righteousness of Christ, by which the saints were made righteous before the coming of Christ, as those after it: see (^{<4151>}Acts 15:11, ^{<6138>}Revelation 13:8). God beheld them in his Son, as clothed with that righteousness he engaged to bring in, and as cleansed from all sin in that blood of his which was to be shed: and they appeared to him, and in the eye of his justice, and according to his law, righteous persons: though this character may also regard the internal holiness of their hearts, and the truth and sincerity of grace in them: which God, who trieth the hearts and reins of the children of men, knew, took notice of, and bore testimony to: as likewise their holy, upright walk and conversation before men, and which was observed by God, and acceptable to him, though imperfect, as arising from a principle of grace, being performed in the faith and fear of him, and with a view to his glory, and for the sake, and through the righteousness of his Son.

Walking in all the commandments and ordinances of the Lord: this was not the matter of their righteousness before God, but the evidence of it before men: “by the commandments” are meant, all those that are of a moral nature, which regarded their duty to God and man, and which are comprehended in love to both; and by “the ordinances of the Lord”, are intended the injunctions and institutions of the ceremonial law, which is called the law of commandments, contained in ordinances, which, though now abolished, were then in force: and it was right and commendable in them to observe them, who, by their “walking” in them, showed they loved them, both one and the other; esteemed them, concerning all things to be right; and had respect to them all, and observed them, and took pleasure in walking in them, which, by the grace of God, they continued to do; for walking not only shows that these commands and ordinances were a way marked out for them, but in which they took pleasure, and made progress: and were

blameless; not that they were without sin, as none are; and it appears from this chapter that Zacharias was not, (see [Luke 1:20](#)) but they were so in the sight of God; as they were justified by the righteousness of Christ, so they were without fault before the throne, and unreprieveable before God; and as to their moral and religious character and conduct before men, they did not indulge themselves in any known sin, but lived in all good conscience among men: nor were they remiss and negligent in the discharge of duty: they were not guilty of any notorious breach of the law of God, or of any remarkable negligence in the business of religious observances: and though they might observe enough in them to charge themselves with, and to humble themselves before God and men; yet so strict were they, in their lives and conversations, that those who were the most intimately acquainted with them, had nothing very material to blame them for.

Ver. 7. *And they had no child,* etc.] Son or daughter: and which was accounted a great infelicity: but this was not owing to the judgment of God upon them for any sins they had been guilty of, as the above character of them shows: and it had been the case of some righteous pairs before them for a great while, as Abraham and Sarah, Manoah, and his wife, Elkanah and Hannah:

because that Elizabeth was barren; so that it was peculiarly her case, and not Zacharias's: and though God had promised the people of Israel that

there should be no male nor female barren among them, (^{<0714>}Deuteronomy 7:14) yet there were instances and exceptions to this general rule, as before mentioned, when it was the pleasure of God to make himself known, and magnify his power in the extraordinary conception and birth of any person; and therefore, though barrenness was reckoned a reproach to a person, there was, in this case, a particular hand of God, to answer a special purpose: the signs of sterility are, according to the Jews ^{f26}, when a woman had not breasts as other women have, her voice gross, so that it could not be discerned, whether it was a man's or a woman's, etc.

and they both were now well stricken in years; which made the conception and birth of John the more extraordinary, and even miraculous, and so the belief of it the more difficult; (see ^{<0177>}Genesis 17:17) It may be literally rendered, “they had proceeded”, or had far advanced “in their days”: it is an “Hebraism”, and answers to, **μυμυβ μυαβ** in (^{<0181>}Genesis 18:11 ^{<0630>}Joshua 13:1 23:1,2 ^{<1000>}1 Kings 1:1) where the Septuagint render it by the same phrase as here. The Mahometan writers Beidavi and Jallallo'din say ^{f27} that Zacharias was “ninety nine” years of age, and his wife “eighty nine”.

Ver. 8. *And it came to pass, that while he executed the priest's office*, etc.] To which he was called and ordained, even to offer gifts and sacrifices for men; whilst he was in the way of his duty, when oftentimes God appears to, and in favour of his people; whilst he was performing it,

before God; in the temple, where was the symbol of the divine presence, before the altar of the Lord; and as having the fear of God before his eyes; considering himself as in the sight of God, and doing his work faithfully and sincerely:

in the order of his course; taking his turn in the order of the course of Abia, to which he belonged; (See Gill on “^{<0005>}Luke 1:5”).

Ver. 9. *According to the custom of the priest's office*, etc.] In which, every man took his part in the execution of it by lot; and which was not an original settled law of God; but a custom, which, in process of time, through the number of the priests, took place, and prevailed: the occasion of it was this;

“at first, whoever would, might sweep the altar, or cleanse it — — it happened that two alike ran, and came up to the ascent of the

altar, and one thrust down the other, and he fell, and his leg was broke; and when the sanhedrim saw that they came into danger, they ordered that they should not cleanse the altar, but by lot ^{f28}.”

And so likewise all other sorts of service were settled by lot:

his lot was to burn incense, when he went into the temple of the Lord; where was the altar of incense, and which was burnt upon it morning and evening; (see ~~Exod~~ Exodus 30:1,7,8), and was typical of the continual intercession of Jesus Christ; and this part of service was assigned him by lot. The priests used to cast lots, what part they should take in the service of the temple, in the order of the course, to which they belonged ^{f29} .

“There were four lots there, and this was the first lot (i.e. to cleanse the altar); the second lot was, who should slay (the sacrifice,) who should sprinkle (the blood), who should remove the ashes from the innermost altar, who should cleanse the candlestick, who should bring the members (or parts of the sacrifice) to the ascent of the altar — — the third lot was, ye new ones, to the incense come, **wsyphw**, and “cast lots”; and the fourth, ye new ones, with the old ones, who shall bring up the parts from the ascent of the altar to the altar.”

And this was not only the case on the day of atonement, to which these rules belong; but every day in the daily service and sacrifice, when the same rules were observed, as appears from the rubric of the daily sacrifice: ^{f30}

“the president said unto them (the priests), come and cast lots who shall slay, who shall sprinkle, who shall remove the ashes from the innermost altar, who shall remove the ashes from the candlestick, who shall bring up the parts to the ascent of the altar, etc.”

Again, ^{f31} ,

“he says to them, O ye new ones, to the incense come, and cast lots; and they cast lots, and he is worthy, whom he accounts worthy — and he that is accounted worthy of the incense, takes a vessel, and the vessel is like to a large golden bushel, that holds three kabs, and a bowl in the middle of it, full and heaped up with incense, with a cover, and a sort of a linen cloth put over it.”

And it is afterwards said ^{f32} ,

“he that is worthy of the incense, takes the bowl out of the vessel, and gives it to his friend, or he that is near to him; and if it is scattered from it, in the midst of it, he puts it into his fist; and they teach him, “saying”, take care that thou dost not begin before thy face, that thou art not burnt: when he begins, he spreads it and goes out; and he that burns incense, may not do it, until the president says, burn incense.”

The account Maimonides gives ^{f33} of this matter, is as follows;

“all the services that they do every day, they do, **syypb**, by lot; and how do they do it? All the priests of the houses of the fathers, of the day, go into the paved chamber, after the pillar of the morning has ascended, and clothe themselves with the priestly garments; and the president who is over the lots is with them, and they stand in a circle; and the president takes a mitre from off the head of one of them, and goes round with it, and the man from whom he begins to number, and they cast lots, as has been explained — — how do they cast lots? they stand in a circle, and agree upon a number, eighty, a hundred, or a thousand, or whatsoever number they may agree upon; and the president says to them, put out your fingers, and they put out their fingers, one, or two; and if one puts out three, they number him three; and they do not put out the thumb in the sanctuary, because of deceivers; for the thumb is short, and easy to be put out, and to bend; and he that puts out the thumb, they do not number for him: and the president begins to number from the man that is known, whose mitre he took off first, and he numbers by their fingers, and returns in the round, until he has perfected the number they agreed upon; and the man that completes the number with his finger, he is he that goes out by the first lot to service: and why does he number the number they agree upon, by their fingers that they put out, and does not number them by the men themselves? Because it is forbidden to number Israel, but by means of another thing; as it is said, (~~1~~1 Samuel 15:4) “And numbered them in Telaim”. There were four lots they cast every day in the morning; the first lot; was, who should cleanse the altar: they cast lots, and he was worthy that was accounted worthy to cleanse it; and he sets the row in order, and brings up the two pieces of wood to the altar, and he brings in the censer full of fire, from the outer altar, to the golden altar, to burn incense upon it: and the second

lot, thirteen were worthy of it, according to the order of their standing; how? the president says to them, put out your fingers, and he numbers in the way that has been explained; and he that goes out by the first lot, is he that slays the daily sacrifice of the morning; and the second that stands by his side, is he that receives the blood of the daily sacrifice, and sprinkles it; and the third that is next to the second, receives the ashes from the innermost altar, which is the altar of incense; and the fourth, that is by his side, cleanses the candlestick, and trims the lamps; and the fifth brings up the head of the daily sacrifice, and its leg to the ascent of the altar: and the sixth brings up the two shoulders; and the seventh brings up the extreme part of the backbone, and the other leg; and the eighth brings up the breast and the gullet; and the ninth brings up the two sides; and the tenth brings up the inwards; and the eleventh brings up the fine flour, and the drink offerings; and the twelfth brings up the things that were fried; and the thirteenth brings up the wine of the drink offerings: the third lot, the president says to them, “even” to all the men of the house of the father of that day, whoever has never burnt incense, let him come and “cast lots”; and they gather together to the president, and cast lots; and he that goes out by the lot first, he is he that is worthy to burn incense; the fourth lot, they all gather together, and cast lots to know who shall bring up the parts from the ascent of the altar, to the altar; they cast lots, and he is worthy who is accounted worthy: the daily evening sacrifice, they do not cast another lot for it; but every priest that is worthy of any service of the services of the morning, is worthy of the evening, except that of the incense; for they cast another lot for that in the evening; and every one may come, who has never burnt incense of the men of that house of the fathers, and cast lots for it; but if they have all of them burnt incense already, they all of them cast lots, in the morning, at the third lot; and he that is worthy of it in the morning, burns incense in the evening.”

Hence it appears, that the burning of incense, as other parts of the priest's service, was by lot; and that they were new priests, or such who had never burnt incense, that cast lots for it: for it is a tradition^{f34}, that no man ever burnt incense twice; the reason assigned for it is, because it makes a man rich; and therefore that every one might partake of the blessing in their turns, new ones were called unto it: whether Zacharias had ever burnt

incense before, and whether he now did it in the morning or evening, is not certain.

Ver. 10. *And the whole multitude of the people were praying without*, etc.] In the court of the Israelites, whilst Zacharias was in the holy place; though not in the holy of holies, where only the high priest entered: it looks, as Dr. Lightfoot conjectures, as if this was on a sabbath day, since there was such a multitude of people together; for on the weekday, there were only the priests and Levites of the course, and the stationary men, which represented the Israelites, and some of the more devout sort of the people; but here was the whole multitude of the people; or as the Ethiopic version renders it, “all the people were in a full congregation praying”: prayer, was wont to be made at the time of incense; hence it is compared to it, (^{491B}Psalm 141:2). And hence it is, that Christ is said to offer up the prayers of all saints, with his much incense, (^{418B}Revelation 8:3,4)

in the time of incense: whether it was morning or evening, the people were obliged to be at a distance, whilst that was burning; the Jewish canons confirm this ^{f35}:

“in the time they burn the incense in the temple every day, $\mu[h\ i\ k\ \acute{y}c\ r\ w\ p$, “they separate all the people”, from the temple, and from between the porch and the altar; there is not a man there, till he comes out that burns the incense.”

Ver. 11. *And there appeared unto him an angel of the Lord*, etc.] Gabriel, as seem's manifest from (^{411B}Luke 1:19,26,36) the same angel that had appeared to Daniel, about the time of the evening oblation, near five hundred years before, and gave him an account of the time of the Messiah's coming, (^{270B}Daniel 9:21). The Jews sometimes speak of divine and wonderful appearances to their priests, at such times, and in such places:

“it is a tradition that R. Ishmael ben Elishah should say, one time I went in, $tr\ j\ q\ ry\ j\ q\ h\ l$, “to burn incense”: and I saw Actariel (one of the names of God with them) the Lord, the Lord of hosts, who was sitting on a throne, high and lifted up. ^{f36}”

And so they say of Simeon the just, that there was always an appearance when he went into the holy of holies; it is related thus ^{f37}:

“Simeon the just, ministered unto Israel in the high priesthood, forty years; and in the last year, he said to them, I shall die this year: they said to him, from whence dost thou know it? He replied to them, every year that I have entered into the holy of holies, there was, **dj a ^qz**, “one old man” clothed in white, and veiled in white, that went in with me, and came out with me; and this year he went in with me, but did not come out with me.”

And according to Josephus ^{f38}, the high priest Hyrcanus received an oracle, or answer from God, as he was offering incense; so that the Jews ought not to discredit such an appearance to Zacharias:

standing on the right side of the altar of incense; of which, (see ^{<2310>}Exodus 30:1-10, 35:25-28) the situation of it, according to the Jews, was this ^{f39}:

“the table (of showbread) was in the north, two cubits and a half distant from the wall; and the candlestick was in the south, two cubits and a half distant from the wall; and the altar (of incense) was in the middle, and stood between them.”

And to

“this agrees the account of Maimonides ^{f40}, who says, the candlestick was on the south, on the left hand, as you go in; and the table of shewbread on the right hand, and both of them on the side of the holy of holies without; and the altar of incense was between them both without.”

So that it was on the north side that the angel stood.

Ver. 12. *And when Zacharias saw him*, etc.] The angel; he was troubled, and fear fell upon him; for such appearances of angels were not now so common as formerly: and when they were more usual, generally had such effects on the minds, even of good men; (see ^{<162>}Judges 6:22, ^{<187>}Daniel 8:17).

Ver. 13. *But the angel said unto him, fear not, Zacharias*, etc.] He calls him by his name; for holy men are known to angels in person, and by name; to whom they are ministering spirits, and for whose good they are concerned; and bid him not be afraid, as the angel also said to the women at Christ's sepulchre, (^{<185>}Matthew 28:5) for he saw by his countenance and gestures, that he was greatly surprised and terrified at the sight of him:

for thy prayer is heard; which he had many years ago put up for a son; for it cannot be thought that he had been now praying for one, being in such an advanced age, and having for years past given up all hopes of one, and was even unbelieving, when he was told by the angel he should have one: prayer is sometimes immediately heard, and answered; and sometimes an answer is deferred a long time, to try the faith and patience of the saints, and to discover the more the wisdom, power, and goodness of God: or this may have regard to his present prayer, one branch of which might concern the coming of the Messiah, which was now expecting, and therefore is told, that his prayer was heard; since the angel that appeared to him, brought him the news of the conception and birth of his forerunner:

and thy wife Elisabeth shall bear thee a son; who had been always barren, and was called so, (^{<4007>}Luke 1:7,36)

And thou shalt call his name John; in Hebrew, “Jochanan”, and signifies “gracious”: a fit name for one that was filled with the gifts and graces of the Spirit; and was the harbinger of the Messiah, who is full of grace and truth; and the ushered in the Messiah's kingdom, which is a dispensation of grace.

Ver. 14. *And thou shalt have joy and gladness*, etc.] Not only because of his having a son; but because this his son would be the prophet of the Highest; would go before the Lord, and prepare his ways; give knowledge of salvation to many, and light to them that were in darkness, and guide their feet in the way of peace: all which, and more, he afterwards expresses in his song, whereby this part of the angel's prediction had its accomplishment:

and many shall rejoice at his birth; as the neighbours and cousins of his parents did; (see ^{<4058>}Luke 1:58) and not only they, but all others, who, afterwards had knowledge of him as prophet, and as the forerunner of the Messiah.

Ver. 15. *For he shall be great in the sight of the Lord*, etc.] Of Jehovah, the Father; with whom, what is highly esteemed among men, is oftentimes an abomination; and of the Lord Jesus Christ, before whom he was to go, and who pronounced him a prophet, and more than a prophet, and even greater than any born of women, (^{<4019>}Matthew 11:9,11) and of the Lord, the Spirit, with whom he was filled from his mother's womb: he was great, not in birth and blood, in worldly riches and grandeur, but in gifts and

grace, in his work, office, and usefulness, and in the esteem of God, and even of men too:

and shall drink neither wine nor strong drink; which were forbidden the Nazarites, (^{<04B>}Numbers 6:3) where the Jews, by “wine”, understand “new wine”; and by “strong drink”, old wine: so all the “three Targums”, of Onkelos, Jonathan ben Uzziel, and the Jerusalem, paraphrase the words there, “from wine new and old, he shall separate himself”; and they allow strong drink to a Nazarite, that has no wine in it: their canon ^{f41} runs thus,

“three things are forbidden a Nazarite, defilement, and shaving, and whatever proceeds from the vine, whether fruit, or the refuse of fruit; but strong drink made of dates, or dried figs, and such like, is free for a Nazarite; and the strong drink which is forbidden him in the law, is strong drink made of mixture of wine.”

But the Hebrew word, רִקְוֹ, and which is here retained by the evangelist, signifies ^{f42} any sort of liquor, which is inebriating, whether it is made of fruits, or honey, or what not. The Jews had no such strong drink as ours, which we call beer or ale; but they speak of the strong drink of the Medes, which they say was an inebriating liquor, made of barley ^{f43}:

and he shall be filled with the Holy Ghost, even from his mother's womb; or “whilst in his mother's womb”, as the Syriac, Arabic, and Persic versions render it: like Jeremiah, he was sanctified, set apart, and ordained to be the prophet of the Highest, before he came out of his mother's womb; and was then under such an influence of the Spirit of God, as to leap in it for joy, at the salutation of the mother of Christ to his, (^{<04B>}Luke 1:41,44) and very early appeared to have the extraordinary gifts and graces of the Holy Ghost, qualifying him for his work.

Ver. 16. *And many of the children of Israel*, etc.] To whom only, or at least chiefly, he was sent, and came preaching, and administering the ordinance of baptism; and great multitudes of them flocked unto him, attended on his ministry, believed in his doctrine, and submitted to his baptism, but not all; for some slighted his preaching, and rejected his baptism: however, some there were, and many too, that were converted under his ministry, confessed their sins, and were baptized by him; which verified this prediction:

shall he turn to the Lord their God; not Jehovah, the Father; for though he was the Lord God of the Jews in general, and of those that were turned by John's ministry in a special manner; yet John cannot be said "to go before him", as he is in the next verse; but the Messiah is here meant, who is the Lord Jehovah, and is often so called in the Old Testament; particularly in a prophecy afterwards respected, (^{230B}Isaiah 40:3) a name peculiar to God alone: and who also is called God, as he is frequently with additional epithets; as the mighty God, God over all, the great God, the true God, and eternal life; and our, your, and their God, the God of his covenant people, whether Jews or Gentiles; (see ^{225B}Isaiah 25:9 35:4). Conversion, which is meant by turning to God, is not man's work, but God's; and is effected by his mighty power, which is only equal to it; but John was to be, and was, an instrument of the conversion of many among the Jews, by preaching the doctrine of repentance towards God, and faith in the Messiah, that was just ready to come: he was the means in the hand of God, of turning many from sin, of bringing them to a true sense of it, and to an hearty and ingenuous confession and acknowledgment of it; and from trusting to, and depending upon, their birth privileges, legal duties, and self-righteousness; and from their gross notions of a temporal Messiah; and of leading them to believe in Christ as a spiritual Saviour, as the Lamb of God, that should take away the sin of the world.

Ver. 17. *And he shall go before him*, etc.] The Lord his God, the Lord Jesus Christ, whose forerunner he was; the messenger of him, that according to the prophecies in (^{230B}Isaiah 40:3, ^{300B}Malachi 3:1) was to go before him, and prepare his ways; as he did by his wonderful conception and birth, which made way for the more easy belief of the conception and birth of the Messiah, by a virgin; and by his preaching the doctrine of repentance, and administering the ordinance of baptism; which, were done to awaken the people's expectation of the Messiah, and that he might be made manifest in Israel, and by pointing him out to them in his preaching:

in the spirit and power of Elias: or Elijah, the Syriac and Persic versions add, "the prophet"; John the Baptist, and Elijah, were men much of the same spirit and disposition, and of like power, life, and zeal in religion; and therefore the one goes by the name of the other: they both much conversed in the wilderness; agreed in the austerity of their lives; their habit and dress were much alike; they were both restorers of religion, when very low, and much decayed; were famous for their faithfulness in reproving the vices of

kings, and for their warm zeal for true religion, and for the persecution they endured for the sake of it:

to turn the hearts of the fathers to the children in (³⁰⁰⁶Malachi 4:6) which is the prophecy referred to, it is added,

and the heart of the children to their fathers; which some understand, of his turning the degenerate offspring of the Jews, to the sentiments of their forefathers, and causing them to agree with them in their notions of the Messiah: others, of the turning of the Jews to Christ, and his apostles; and others, of his being a means, through his ministry and baptism, of reconciling Jews and Gentiles together, which is the great business of the Gospel dispensation, ushered in by John; and who preached that all men should believe in Christ, and baptized publicans and Roman soldiers, as well as Jews; and which sense pretty much agrees with the interpretation the Jews put upon the prophecy, as referring to Elijah the Tishbite, whom they expect in person, before the coming of the Messiah: say ^{f44} they,

“Elijah comes to defile and to cleanse (i.e. to pronounce what things are clean or unclean), and to remove afar off, and to bring near (i.e. to determine what families are legitimate or illegitimate).

R. Simeon says, “to compose differences”; and the wise men say, neither to remove, nor to bring near, but $\mu\omega\iota \zeta \tau\omega\zeta[\iota]$, “to make peace” in the world; as it is said, “behold, I send unto you Elijah the prophet”, etc. “and he shall turn the heart of the fathers”, etc.”

But the true meaning is, that John the Baptist, who is meant by Elias, should be an instrument of turning fathers with their children, and children with their fathers, to the Lord; that he should be a means of converting both fathers and children, one as well as another; and to gather persons of every age and station; for the particle ι [] which we render “to”, is the same as μ [], “with”, as Kimchi on the text observes: “and the disobedient to the wisdom of the just”. By the “disobedient” are meant, either Jews or Gentiles; some understand it of the Gentiles, who were children of disobedience, before the light of the Gospel came among them: but rather the former are meant, who were a disobedient, rebellious, and gainsaying people; who were gone off from the wisdom, knowledge, and religion, of the just, or righteous ones, their forefathers; who prophesied of Christ, rejoiced to see his day, longed for him, and believed in him: now John was to be an instrument of turning some of the unbelieving Jews, to the true

knowledge of salvation by Christ; which their righteous progenitors waited for, had a right knowledge of, and an interest in: and of leading them either into the Gospel of Christ, that wisdom of God is a mystery; the manifold wisdom of God, in which he has abounded in all wisdom and prudence: and which the righteous men among the Jews, searched diligently into, attained some knowledge of, and which even the holy angels desire to look into; so the patriarchs were called just, or righteous; as righteous Abel, just Noah, etc. and so the Jewish fathers: hence in the Targum on (^{241B}Jeremiah 12:5,6 31:16,21) mention is made of thy fathers, **ayqydx** “the just”, who were of old: or to Christ himself, who is the wisdom of God, and in whom are hid all the treasures of wisdom and knowledge, to know him, and believe in him; who in the same Targum on (^{242B}Jeremiah 23:5) is called **ayqydx d j yçm**, “the Messiah of the just”.

To make ready a people prepared for the Lord. The Vulgate Latin and Syriac versions read, “a perfect people”; and the Persic version, “all the people”: not all the people of the Jews, but God's elect among them who from all eternity were “prepared”, as a people in a covenant relation, as the portion of Christ, and as his spouse and bride, and as such, given to him; they were in electing grace, vessels of mercy, afore prepared for glory; and heaven, as a kingdom, was prepared for them from the foundation of the world: they were provided with all spiritual blessings, which were prepared for them, and bestowed on them in heavenly places, in Christ, before the foundation of the world; even all their grace, and all their glory; yea, even their good works are such, which God has foreordained, or foreprepared that they should walk in. Now, the work of John the Baptist, was “to make ready” this people, by pointing out to them, in a ministerial way, wherein their readiness lay, to meet the Lord, and be for ever with him in heaven; not in a civil, moral, or legal righteousness; or in outward humiliation for, and abstinence from sin; nor in a submission to Gospel ordinances, and in a mere profession of religion, and in an observance of a round of duties; but in justification by the righteousness of Christ, and in regeneration and sanctification, by his Spirit and grace; the one giving a right to, the other a meetness for the heavenly inheritance: and John; and so any other Gospel minister, may be said to make ready a people, in this sense; when they are the instruments of the regeneration and conversion of sinners, and of leading them to the righteousness of Christ, for their justification before God, and acceptance with him.

Ver. 18. *And Zacharias said unto the angel, whereby shall I know this?* etc.] Notwithstanding such an appearance of an angel to him, which in those times was not so usual, and this in the holy place; and the things themselves which were told him, and these as the return of prayer; yet he distrusted, and wanted a sign, whereby he might know the truth of them, as the Jews were generally desirous of, and as the father of them was; who expressed himself in much such language, on a certain occasion, as this his son did; (see ^{<0158>}Genesis 15:8).

For I am an old man; at least sixty years of age; for with the Jews, sixty years were reckoned, **hnqzl**, “for old age”^{f45}; and a man of these years, was accounted an old man: and the Jewish Rabbins observe^{f46}, that the word for old age in (^{<3810>}Job 30:2) is by “gematry, sixty”; that is, the letters of the word, numerically make so much. The Mahometan writers, as before observed on (^{<0107>}Luke 1:7) make him to be ninety nine years of age: he was not discharged from service; the Levites were at fifty, but not the priests; blemishes, as the Jewish writers say^{f47}, made them unfit for service, but years did not: and even the law concerning the Levites, they say^{f48}, only respected the time they carried the sanctuary from place to place, and not future generations; and that they are disqualified neither by blemishes, nor by years, only by voice, for singing of the song; but then they might be among the porters; so that they were not on that account laid aside from all service:

and my wife well stricken in years. The Mahometan writers, as before, say, she was “eighty nine”; a like objection Abraham made, though he afterwards got over it, and was strong in faith, giving glory to God, believing in his power and faithfulness; (see ^{<0177>}Genesis 17:17).

Ver. 19. *And the angel answering, said unto him, I am Gabriel*, etc.] The name of an angel well known to Zacharias from Daniel's prophecies, (^{<2786>}Daniel 8:16; 9:21) and is the first time we read of the name of an angel: the Jews say^{f49}, the names of angels came out of Babylon, by the means of the Israelites; and it was there that Daniel became acquainted with this name of Gabriel, and also of Michael. Frequent mention is made of Gabriel in the Jewish writings^{f50}: were there a particular angel appointed over conception, as the Jews say^{f51} there is, one would be ready to think it should be Gabriel, since he was sent to declare the conception and birth both of John the Baptist, and of our Lord Jesus Christ: the name of that angel the Jews indeed say^{f52} is Lilah; but yet the Cabalistic doctors^{f53}

affirm, that that angel is under Gabriel. In what language this angel spoke to Zacharias, and afterwards to Mary, may be a needless inquiry; but since the Syriac language was generally spoken, and understood by the Jews at this time, it is highly reasonable that he spoke to them in that. The Jews have a notion, that none of the ministering angels understand the Syriac language, excepting Gabriel; and he, they say, understood seventy languages^{f54}. Now the angel, by making mention of his name, puts Zacharias in mind of the prophecy of Daniel concerning the coming of the Messiah, which he had from him; and whereas his name signified, “a man of God”, or “the power”, or “strength of God”, or “God is my strength”, he suggests unto him, that he ought not to have distrusted his Words, since with God all things are possible: he adds,

that stand in the presence of God; beholding his face, hearkening to his voice, and ministering to him, and so had this affair immediately from him: and therefore he had no reason to doubt of the accomplishment of it. Gabriel, according to the Jews, is one of the four angels that surround the throne of God: their names are Michael, Uriel, Raphael, and Gabriel^{f55}.

“Michael they place at his right hand, and Uriel at his left hand, and Gabriel, **wynpl m**, before him, (in his presence, as he here says of himself,) over against the kingdom of Judah, and Moses and Aaron, who were in the east (of the camp of Israel); and why is his name called Gabriel? of Judah it is written, (~~33RD~~1 Chronicles 5:2) “for Judah”, **rbg**, “prevailed above his brethren”; and of Moses it is written, (~~4000E~~Leviticus 1:1) “and God called unto Moses”; and it is written, (~~2390E~~Isaiah 9:6) “and shall call his name Wonderful, Counselor, **rwbg l a** the mighty God, lo! Gabriel”.”

And am sent to speak unto thee, and to show unto thee these glad tidings: wherefore, on account of his name, his office, and his mission, especially the subject of it being welcome news, good tidings, what he said ought to have obtained credit with him. Gabriel was one of the ministering spirits sent to minister to them that were heirs of salvation; his messages were messages of mercy, grace and love; he was not a minister of the wrath and vengeance of God, but of his favour. Agreeably to this the Jews say of him, that his name Gabriel is, by “gematry”, or numerically, the same with **μj r** “merciful”^{f56}: he is called, in the Talmud^{f57}, **tynwqsp j wr** “the decisive spirit”, and is said to have three names, Piskon, Itmon, and Sigron. He is

called Piskon, because he decides, or determines judgment against them that are above; and Itmon, because he stops up the sins of the Israelites; and Sigron, because when he shuts (the gates of judgment) there is none can open again. Hence also they say, that he is the angel that is appointed over water which quenches fire. The Targumist on (~~Job~~ Job 25:2) paraphrases the words thus:

“Michael on the right hand, who is over fire; and Gabriel on the left hand, who is over water; and the holy creatures mingle fire and water, and by his dominion and fear, make peace in his heaven of heavens.”

Ver. 20. *And behold, thou shalt be dumb*, etc.] Or “silent; and not able to speak”, if he would. Silence is sometimes voluntary; but this was what he could not help;

until the day that these thing shall be performed; which he had said concerning the conception and birth of a son, and the imposition of a name on him; for this dumbness remained upon Zachariah, not only until his wife had conceived, and the child was born, but until the eighth day after, when he was circumcised, and his name was given him the angel directed to: “because thou believest not my words”: he was struck both deaf and dumb, as appears from his friends making signs to him, (~~Luke~~ Luke 1:62) which they had no need to have done, could he have heard: he was struck with deafness, because he hearkened not to the angel's words; and with dumbness, because from the unbelief of his heart he objected to them. We learn from hence, what an evil unbelief is, and how much resented by God, and how much it becomes us to take heed, that it prevails not in us: and especially since it easily besets us: “which shall be fulfilled in their season”; first the conception, then the birth; after that the calling him by his name, and in process of time, the doing of his work and office; so that the unbelief Zacharias did not make the faith of God of none effect; for though sometimes the people of God are very unbelieving, yet he abides faithful to his word and promises. Mahomet, in his Alkoran ^{f58}, very wrongly makes the angel to say these words to Zacharias;

“thy sign shall be, that thou shalt speak unto no man for three days, otherwise than by gesture.”

And elsewhere ^{f59} it is said three nights.

Ver. 21. *And the people waited for Zacharias*, etc.] That were without, in the court of the Israelites, praying there, while he was offering incense: these were waiting for his coming out, in order to be blessed by him, according to (^{f60}Numbers 6:23-26) and be dismissed: and marvelled that he tarried so long in the temple; beyond the usual time of burning incense; which might be occasioned either by a longer discourse of the angel with him than what is here related; or being struck with amazement at the sight and hearing of the angel, he might continue long musing on this unexpected appearance and relation; or he might spend some time not only in meditation upon it, but in mental prayer, confession, and thanksgiving. The high priest, when he went in to burn incense on the day of atonement,

“made a short prayer in the outward house, (in the temple,) and he did not continue long in his prayer, **ty[bhl al ʕ**, “that he might not affright” the Israelites”^{f60},

thinking that he was dead; for many high priests that were unfit for, or made alteration in the service, died in the holy of holies^{f61}.

“It is reported^{f62} of one high priest, that he continued long in his prayer, and his brethren, the priests, thought to have gone in after him; and they began to go in, and he came out; they say unto him, why didst thou continue long in thy prayer? he replied to them, is it hard in your eyes that I should pray for you, and for the house of the sanctuary, that it might not be destroyed? they answered him, be not used to do so; for we have learned, that a man should not continue long in prayer, that he may not affright Israel.”

This high priest, they elsewhere say^{f63}, was Simeon the just.

Ver. 22. *And when he came out, he could not speak unto them*, etc.] Or deliver the benediction they were waiting for:

and they perceived that he had seen a vision in the temple: which he made them to understand, by the gestures he used: for he beckoned unto them; nodding his head, or by some motions of his hands the Ethiopic version adds, “with his hand”: or of his lips; for the signs of a dumb man are distinguished into **hzymr**, and **hxypq**^{f64}; the one is a sign which is expressed by the head and hands; and the other is a sign expressed by the lips: hence that rule,^{f65}

“a dumb man beckons, and is beckoned to; and Ben Bethira says, he moves his lips, and lips are moved to him:”

and remained speechless; to the time the angel fixed.

Ver. 23. *And it came to pass, that as soon as the days of his ministration,* etc.] In the order of the course, which might be three, four, five, or six days, according to the number of the heads of the house of their fathers in the course; (See Gill on “~~<4015>~~Luke 1:5”)

were accomplished: for though he was deaf and dumb, he was not hereby disqualified for service. Deafness and dumbness excused persons from various duties^{f66} but did not disqualify priests: a Levite, if he had lost his voice, was disqualified, but not a priest;^{f67} the reason was this, because it was one part of the work of the Levites to sing, and therefore could not perform it without a voice; but such was the work of the priests, that though deaf and dumb, they could discharge it; as cleansing the altar, trimming the lamps, carrying the parts to the altar, laying them upon it, and burning them, or offering any sacrifice, burning incense, etc. which was the business of Zacharias; which when he had fulfilled, he departed to his own house; which was not at Jerusalem, but in the hill country, in a city of Judah there; (see ~~<4013>~~Luke 1:39,40).

Ver. 24. *And after those days,* etc.] The days of his ministration in the temple, quickly after his return home; the Ethiopic version reads, “after two days”:

his wife Elisabeth conceived; according to the angels prediction, and notwithstanding her barrenness, and the unbelief of her husband;

and hid herself five months. The Arabic and Persic versions render it, “hid her size”; but there could be no occasion to take any methods to hide this, since, if she said nothing of it herself, and there could be no suspicion of it in one of her years, it could not be much discerned in her by such a time; but she hid herself, or lived retired, that she might be fully satisfied that she was with child, before she said any thing about it; and that she might not discover any pride or vanity on account of it; and to avoid all discourse with others about it, which might be rumoured abroad; and chiefly to shun all ceremonial uncleanness, which one, that bred a Nazarite, was obliged to; (see ~~<40134>~~Judges 13:14) and most of all, that she might be retired, and spend her time in meditation upon the goodness of God, and in returning

thanks to him for the favour she had received; saying; as in the following verse.

Ver. 25. *Thus hath the Lord dealt with me*, etc.] In a very gracious and bountiful manner; in giving her strength to conceive a son in her old age, and such an one that was to be great, and so useful in his day; of which her husband had doubtless informed her by writing, though he could not speak:

in the days wherein he looked on me; with a favourable eye, with a look of love and mercy:

he took away my reproach from among men; as barrenness was accounted, especially among the Israelites, the seed of Abraham; to whom was promised a numerous issue, as the stars in the sky, and as the sand on the sea shore, and particularly the Messiah; (see ^{<B123>}Genesis 30:23, ^{<B001>}Isaiah 4:1).

Ver. 26. *And in the sixth month*, etc.] After Elisabeth's conception; for so long was John the Baptist conceived before Christ, and so long he was born before him; and it seems as if there was the same distance between the public ministry of the one, and the other: John was before Christ, as man, being his forerunner; but Christ was preferred unto him as mediator, and existed before him, as the eternal Son of God:

the angel Gabriel was sent from God; the same angel, that near five hundred years before gave Daniel an exact account of the time of the Messiah's coming, and six months ago acquainted Zacharias with the conception, birth, character, and office of his forerunner:

unto a city of Galilee, named Nazareth; the whole country of Galilee was mean and contemptible with the Jews: they observe, though through mistake, that no prophet arose out of it, (^{<B072>}John 7:52) and Nazareth particularly was exceeding despicable in their eye: hence those words of Nathanael, "can any good thing come out of Nazareth?" (^{<B046>}John 1:46) and yet hither an angel was sent by God; and here dwelt the mother of our Lord. (See Gill on "^{<B013>}Matthew 1:23")

Ver. 27. *To a virgin*, etc.] A pure virgin, that never knew man; (See Gill on "^{<B013>}Luke 1:34") and yet

espoused to a man whose name was Joseph; but they were not come together, nor had he taken her for his wife, and home to his house, nor had they cohabited:

of the house of David; which, according to the grammatical construction of the words, may be connected either with the virgin, or with Joseph, to whom she was espoused; and is true of both; for they both were of the house and lineage of David: and this shows what a low condition David's family was in, that the persons that were the nearest allied to it were a carpenter, and a poor virgin; and both residing in so despicable a place as Nazareth in Galilee:

and the virgin's name was Mary; a name frequent among the Jews, and the same with Miriam; of which name was the sister of Moses and Aaron.

Ver. 28. *And the angel came in unto her*, etc.] Into her house, and into the room where she was:

and said, hail; all health, happiness, and prosperity attend thee; (^{<A839>}Matthew 28:9)

thou art highly favoured; or graciously accepted, or hast obtained grace; not referring to electing, redeeming; justifying, pardoning, adopting, and sanctifying grace, which she had in common with other saints; but to that special and particular favour, in being chosen and singled out from all other women, to be the mother of the Messiah:

the Lord is with thee; so the angel to Gideon, (^{<A762>}Judges 6:12) or “be with thee”, an usual form of salutation among the Jews; (^{<A804>}Ruth 2:4)

thou art blessed among women; and will be pronounced so by other women, as she was by Elisabeth, (^{<A042>}Luke 1:42) and by another woman, (^{<A117>}Luke 11:27).

Ver. 29. *And when she saw him*, etc.] The Persic version renders it, “when Mary saw the angel”; which expresses the true sense of the words, The Vulgate Latin reads, “when she heard”; i.e. the salutation:

she was troubled at his saying; at his speaking to her; she was surprised at the sight of him, and more at what he said to her;

and cast in her mind, or thought and reasoned within herself,

what manner of salutation this should be; for it was not usual with the Jews for a man to use any salutation to a woman; with them it was not lawful to be done in any shape or form; not by a messenger, nor even by her own husband ^{f68}; so that Mary might well be thrown into a concern what should be the meaning of this; and especially, that she should be addressed in such language, and saluted as a peculiar favourite of God, and blessed among women.

Ver. 30. *And the angel said unto her*, etc.] Observing the consternation and confusion she was in;

fear not, Mary; he calls her by her name, signifying that she was well known to him, as the saints are to the ministering angels, who are often sent unto them, encamp about them, and do them many good offices; and bids her not be afraid, he had no ill design upon her, nor brought any ill news to her:

for thou has found favour, or “found grace with God”; and what that particular grace and favour was, is expressed in the following verses.

Ver. 31. *And behold thou shalt conceive in thy womb*, etc.] Though a pure virgin, which never knew a man; and therefore, “a behold”, is prefixed to it, as being what was extraordinary and wonderful; as it is also, in the prophesy of it, in (²³⁷⁴Isaiah 7:14) to which the angel manifestly refers, and is, by Matthew cited, as accomplished hereby; (See Gill on “⁴⁰²²Matthew 1:22-23”)

and bring forth a Son, and shalt call his name Jesus; which signifies a “Saviour”; and a Saviour Christ is of God's appointing, providing and sending; and a very suitable one, being a spiritual Saviour, and a complete one, both able and willing to save to the uttermost all that believe in him; nor is there any other, nor salvation in any other: he is the Saviour of his people, whom the Father has given him, even of all the elect, whether of Jews or Gentiles; and of them from all their sins, and from all their enemies; and whom he saves with a spiritual and eternal salvation.

Ver. 32. *He shall be great*, etc.] In his person, as God-man; this child born, and Son given, being the angel of the great counsel, the mighty God, and everlasting Father; (²³⁹⁶Isaiah 9:6) which is here referred to; and in his offices, in his prophetic office, being that great and famous prophet Moses spoke of, mighty in word and deed, in his doctrine and miracles; in his priestly office, being a great high priest, both in the oblation of himself, and

in his prevalent intercession; and in his kingly office, being the King of kings, and Lord of Lords; and in the whole of his office, as Mediator, being a great Saviour, the author of a great salvation for great sinners; in which is greatly displayed the glory of all the divine perfections: great also in his works, the miracles that he wrought, as proofs of his Deity and Messiahship, the work of redemption, the resurrection of himself from the dead, and of all men at the last day; and in the glory he is now possessed of in human nature, at the Father's right hand, where he is highly exalted above all principality and power:

and shall be called the Son of the Highest; that is, of God, of whose names is $\hat{w}yl$ [, “the Most High”; (see ^{<0148>}Genesis 14:18-20) not by creation, as angels and men, nor by adoption, as saints, nor by office, as magistrates, are called “the children of the Most High”, (^{<1806>}Psalm 82:6) but by nature, being the eternal Son of God; of the same nature with him, and equal to him: for he was not now to begin to be the Son of God, he was so before, even from all eternity; but the sense is, that he should now be known, owned, and acknowledged to be the Son of God, being as such manifested in human nature, and should be proved to be so by the works he wrought, and declared to be the Son of God with power by his resurrection from the dead:

and the Lord God shall give unto him the throne of his father David. Christ, as God, is the Son of God, as man, the son of David; a name often given to the Messiah, and by which he was well known among the Jews; and as Christ descended from him as man, in a literal sense, he had a right to the throne of his father David; and the Jews themselves say, that he was $twkl ml bwrq$, “nearly allied to the kingdom” ^{f69}: but here it intends not his throne, in a literal, but in a figurative sense; for as David was a type of the Messiah in his kingly office, hence the Messiah is called “David their king”, (^{<3805>}Hosea 3:5) so his throne was typical of the Messiah's throne and kingdom; which is not of this world, but is in his church, and is set up in the hearts of his people, where he reigns by his Spirit and grace; and this is a throne and kingdom “given” by the Lord God. The kingdom of nature and providence he has by right of nature, as the Son of the Highest; the kingdom of grace, or the mediatorial kingdom, the kingdom of priests, or royal priesthood, is a delegated one; his Father has set him as king over his holy hill of Zion; and he is accountable for his government to him, and will one day deliver it up complete and perfect.

Ver. 33. *And he shall reign over the house of Jacob*, etc.] Not over the Jews, the posterity of Jacob, in a literal sense; but over the whole Israel of God, consisting of Jews and Gentiles. For as his father David reigned over the Idumeans, Syrians, and others, as well as over the house of Judah and Israel, so this his son shall reign over both Jews and Gentiles: his kingdom shall be from one end of the earth to the other, even over all the elect of God; who in successive generations call themselves by the name of Jacob, and surname themselves by the name of Israel, of whatsoever nation they be; and this reign of his shall be “for ever, and of his kingdom there shall be no end”; referring to (^{<2307>}Isaiah 9:7) see also (^{<2704>}Daniel 2:44) (^{<2714>}Daniel 7:14) he shall reign in the hearts of his people here unto the end of the world; and with his saints a thousand years in the new heavens and new earth; and with them to all eternity, in the ultimate glory.

Ver. 34. *Then said Mary to the angel, how shall this be*, etc.] This she said not as doubting the truth of what was said; for she required no sign, as Zacharias did; nor is she charged with, and blamed for unbelief, as he was; yea, it is expressly said, (^{<0145>}Luke 1:45) that she believed: nor was this a curious question, as whether she should have this son by a man in a married state, or in her present virgin state; for she clearly understood the angel to mean the latter; and therefore her words express her admiration at it, and also her desire to be informed of the manner how it should be: as to the matter of fact, she did not dispute it, but wanted to be resolved by what means it would be brought about: she knew, by prophecy, that the Messiah was to be born of a virgin, and she perceived, by the angel's declaration, that she was that virgin, but could not imagine in what way this amazing thing should be effected; and therefore proposes this question for the following reason,

seeing I know not a man? “A husband”, as the Arabic version renders it; not Joseph, nor any other man; for though she was espoused to Joseph, yet he had not taken her to wife; nor were they, as yet; come together; and before they did, she was found with child of the Holy Ghost, (^{<0118>}Matthew 1:18) she was a pure virgin, untouched by man. The words are an “euphemism”, or a modest way of expressing carnal copulation; (see ^{<0101>}Genesis 4:1).

Ver. 35. *And the angel answered and said unto her*, etc.] The angel gave her an account of the manner in which what he had said should be effected, as well as observed some things for the strengthening of her faith.

The Holy Ghost shall come upon thee. The words, “upon thee”, are left out in the Syriac and Persic versions; but are retained in others, and in all copies: the formation of Christ's human nature, though common to all the three persons, yet is particularly, and most properly ascribed to the Spirit; not to the first person, the Father, lest it should be thought that he is only the Father of him, as man; nor to the second person, the Son, since it is to him that the human nature is personally united; but to the third person, the Spirit, who is the sanctifier; and who separated, and sanctified it, the first moment of its conception, and preserved it from the taint of original sin. His coming upon the virgin must be understood in consistence with his omnipresence, and immensity; and cannot design any local motion, but an effectual operation in forming the human nature of her flesh and substance; and not in the ordinary manner in which he is concerned in the formation of all men, (^{<RB330>}Job 33:4) but in an extraordinary way, not to be conceived of, and explained. The phrase most plainly answers to **I [ab**, in frequent use with the Jews^{f70}, as expressive of coition.

And the power of the Highest shall overshadow thee. By “the power of the Highest” is not meant the Lord Jesus Christ, who is sometimes called the power of God; but rather the Holy Ghost, as before, who is styled the finger of God, and power from on high, (^{<Q123>}Luke 11:20, 24:49) unless it should be thought that the perfection of divine power common to all the three persons is intended: and so points out the means by which the wondrous thing should be performed, even by the power of God; and which should not only be employed in forming the human nature of Christ, but in protecting the virgin from any suspicion and charge of sin, and defending her innocence and virtue, by moving upon Joseph to take her to wife. In the word, “overshadow”, some think there is an allusion to the Spirit of God moving upon the face of the waters, in (^{<OK02>}Genesis 1:2) when, **tpj rm**, he brooded upon them, as the word may be rendered; and which is the sense of it, according to the Jewish writers^{f71} as a hen, or any other bird broods on its eggs to exclude its young: and others have thought the allusion may be to **μynty tpwh**,^{f72} “the nuptial covering”: which was a veil, or canopy, like a tent, supported on four staves, under which the bridegroom and bride were betrothed; or, as Dr. Lightfoot thinks, it is a modest phrase alluding to the conjugal embraces, signified by a man's spreading the skirt of his garment over the woman, which Ruth desired of Boaz, (^{<RB9>}Ruth 3:9) though the Jewish writers say^{f73}, that phrase is **ˆyawcyn ˆwçl** expressive of the act of marriage, or taking to wife. The

phrase of being *hawbn j wrb ʔl l j m* “overshadowed”, or “covered with the spirit of prophecy”, as the virgin also was, is used by the Targumist, on (~~105~~ 1 Chronicles 2:55)

therefore also that holy thing which shall be born of thee shall be called the Son of God. The human nature of Christ is here called a “thing”; for it was not a person; it never subsisted of itself, but was taken at once into union with the person of the Son of God, otherwise there would be two persons in Christ, whereas he is God, and man, in one person; and it is said to be “holy”, being free from that original pollution and sin, in which all that descend from Adam, by ordinary generation, are conceived, and brought forth; and is, moreover, said to be born of a virgin, “of thee”, or “out of thee”. Christ's flesh was formed out of the Virgin's; he took flesh of her; his body did not descend from heaven, or pass through her, as water through a pipe, as some heretics of old said: nor did his human nature, either as to soul or body, pre-exist his incarnation; but in the fulness of time he was made of a woman, and took a true body of her, and a reasonable soul, into union with his divine person; and “therefore should be called the Son of God”: not that he was now to become the “the Son of God”; he was so before his incarnation, and even from all eternity; but he was now to be manifested as such in human nature: nor does the angel predict, that he should, for this reason, be called the Son of God; for he never was, on this account, so called, either by himself, or others: nor is the particle, “therefore”, causal, but consequential: the angel is not giving a reason why Christ should be the Son of God, but why he should be owned, and acknowledged, as such by his people: who would infer, and conclude from his wonderful conception and birth, that he is the “Emmanuel”, God with us, the child that was to be born, and the Son given, whose name should be Wonderful, Counsellor, the mighty God, etc. (~~2374~~ Isaiah 7:14, 9:6). Moreover, the word, “also”, is not to be overlooked; and the sense is, that seeing that human nature, which should be born of the virgin, would be united to the Son of God, it likewise should bear the same name, being in personal union with him, who was so from all eternity.

Ver. 36. *And behold thy cousin Elisabeth*, etc.] For though Elisabeth was of the daughters of Aaron, or of the tribe of Levi by her father's side, yet might be of the tribe of Judah by her mother's side, and so akin to Mary. The Persic version calls her “aunt by the mother's side”: intermarriages between the two tribes of Levi and Judah were frequent; nor were they at all contrary to the intention of that law, that forbid the tribes to intermarry,

which was to preserve the inheritance in each tribe, since the tribe of Levi had none at all. Though she might be called her cousin in a more general sense; it being usual with the Jews to call all of their own nation their kinsmen and kinswomen, according to the flesh: but the former sense seems more agreeable; and so Mary is directed to her own family, and to her own relations, and known friends, for a sign, by which her faith might be confirmed, in what the angel had said unto her; for if she found the one to be true, she might conclude the other was also; which is as follows:

she hath also conceived a son in her old age: though Mary asked no sign, yet one is given her, whereby she might know the truth of what was spoken: for if it should appear that Elisabeth had received strength to conceive, as was declared by the angel; and that a son, too, which he could not have known without a divine revelation; and that in her old age, which, was extraordinary and supernatural, she might assure herself, that the message brought to her was from God; and that she likewise, though a virgin, might conceive, and bear a son: the angel adds, as a further testimony of the truth of things;

and this is the sixth month with her who was called barren. Elisabeth, was generally known to be barren, and was, by way of reproach, usually called so, but was now six months gone with child; so that it was a plain case, and out of question; the signs of her pregnancy were very apparent.

Ver. 37. *For with God nothing shall be impossible.*] That is consistent with his nature and perfections, with his counsels, purposes, and promises: every thing that he has said, purposed, or promised, he is able to do, and will; every word that he has spoken, every thing predicted by his prophets, or declared by his angels, and particularly this of a virgin's conceiving and bearing a Son: so that the angel not only answers her question, how this should be, but confirms her faith in it; partly by the instance of her cousin Elisabeth, and partly by observing the infinite omnipotence of God.

Ver. 38. *And Mary said, behold the handmaid of the Lord,* etc.] In which words she expresses her obedience of faith; she owns herself to be the handmaid of the Lord, and desires to obey him, and be submissive to him as such; and tacitly acknowledges her meanness, and great unworthiness:

be it unto me according to thy word; she assented to what the angel said should be unto her; she earnestly desired it might be, and firmly believed it would be; she set her "Amen" to the angel's message:

and the angel departed from her; to the heavenly regions from whence he came; to his great Lord and master, that sent him; having dispatched the business he came about, and which he was accountable to him for.

Ver. 39. *And Mary arose in those days*, etc.] The Ethiopic version renders it, “in that day”; directly, immediately, as soon as the angel was gone from her; partly to know the truth of things, and to make use of the sign which had been given her, for the further confirmation of her faith, which was very right and proper for her to do; and partly to converse with Elisabeth about the great things which God had done for each of them, and to praise his name together: “and went into the hill country with haste”; the same which is called the country of the hills, and the hills, and the mountains, in (~~6100~~Joshua 10:40 11:2,16 16:1 18:13 ~~4030~~2 Chronicles 26:10) where the Septuagint use the same word as here: the land of Judea was divided into three parts, *rh*, “the mountain”, or hill country, the champaign country, and the valley ^{f74}: from Betboron to Emmaus is *rh*, “the hill country”; from Emmaus to Lud, or Lydda, is the champaign country; and from Lydda to the sea, the valley ^{f75}. This place is frequently called, in the Jewish writings ^{f76}, the king's mountain, or the royal mountain, and is said to be very full of cities: ten thousand cities, they say ^{f77}, were in the king's mountain, and a thousand of them belonged to R. Eleazer ben Harsum: yea, they say ^{f78}, that king Jannai had sixty myriads of cities in the mountain of the king. The Syriac, Arabic, and Persic versions render it, “went to the mountain”, to this mountain, and which is called the mountain, or, as we read it, the hill country of Judah, (~~6211~~Joshua 21:11) on which Hebron was situated; and seems to be the city next mentioned: into a city of Judah; for that was given to the children of Aaron and so may reasonably be thought to be the city where Zacharias dwelt, and not Jerusalem, which was in the tribe of Benjamin. Hebron was a city peculiar to the priests; whereas Jerusalem was not; and it was in the hill country of Judea; it was remarkable for the goodness of its stones. It is said ^{f79}

“you have no stones in all the land of Israel harder than at Hebron; hence they buried the dead there.”

Ver. 40. *And entered into the house of Zacharias*, etc.] Which was in the above city, and might be well known to her: and saluted Elisabeth; not Zacharias; either because he was not at home; or because he was deaf and dumb, and could neither hear her salutation, nor return it; or because it was not usual for women to salute men, nor men to salute women; (see Gill on

“^{<Q129>}Luke 1:29”), yet one woman might salute another; and especially Mary saluted Elisabeth, because she came to pay the visit to her, and it was with her she was principally concerned.

Ver. 41. *And it came to pass that when Elisabeth heard the salutation of Mary*, etc.] Which might be before she saw her, and at some little distance from her:

the babe leaped in her womb: which motion was not natural, but supernatural; being made at hearing the voice of Mary, who had now conceived the Messiah, whose forerunner this babe, John the Baptist, was to be; and who, by this motion, gave the first notice of his conception, which his mother Elisabeth took from hence; as he afterwards pointed him out by his finger, and by his baptism made him manifest to Israel:

and Elisabeth was filled with the Holy Ghost not with the ordinary graces of the Spirit, for these she had been filled with before, but with extraordinary gifts, with a spirit of prophecy; by which she knew that the Messiah was conceived, and that Mary was the mother of her Lord; that many things had been told her; that she had believed them; and there would be a performance of them; and perhaps it was at this time that John the Baptist was filled with the Holy Ghost also; see (^{<Q115>}Luke 1:15).

Ver. 42. *And she spake out with a loud voice*, etc.] So as that all in the house might hear; she spake with great vehemency of soul, and strength of affection, being under a very powerful impression of the Spirit of God: and said,

blessed art thou among women; the same words that the angel had said to her before, (^{<Q128>}Luke 1:28)

and blessed is the fruit of thy womb: this is a reason why she is called blessed, because her child was blessed; being in union with a divine person, who is God over all, blessed for ever; and who has all spiritual blessings in him, and is that seed, in which all nations of the earth were to be blessed; and so is both blessed in himself, and the source of all blessedness to others. The Jews say ^{f80}, that the six measures of barley, Boaz gave to Ruth, (^{<Q115>}Ruth 3:15) signified, that six righteous men should spring from her, and among, them the Messiah; who should be blessed with six blessings, and they are these; the spirit of wisdom and understanding, of counsel and of might, the spirit of knowledge, and of the fear of the Lord; (see ^{<Q110>}Isaiah 11:2).

Ver. 43. *And whence is this to me*, etc.]. How comes it to pass, that such notice is taken of me, such an honour is done me; that besides being favoured with a child, who shall be great,

that the mother of my Lord should come to me? Elisabeth was far from envying the superior honour conferred on her kinswoman, who was both meaner and younger than she; that she esteems it a wonderful favour, that she should be indulged with a visit from her, who had already conceived the Messiah: and in due time would be the mother of him, as man; who, in his divine nature, is Lord of all angels, and men, and every creature; and in an especial manner was her Lord, and the Lord of all the saints; by his Father's gift from eternity, by his own purchase in time, and by the power of his grace on each of their souls. Thus the virgin is said to be the mother of our Lord, and so may be called the mother of God; because she was parent of that child, which was in union with him, who is truly Lord and God: Just in such sense as the Lord of life and glory is said to be crucified, and God is said to purchase the church with his own blood, (~~40B~~1 Corinthians 2:8, ~~40B~~Acts 20:28)

Ver. 44. *For lo, as soon as the voice of thy salutation sounded in mine ears*, etc.] This she mentions, as the signal by which she knew that she was the mother of her Lord; namely, from that unusual and extraordinary motion of the child, she felt within her:

the babe leaped in my womb for joy; that the mother of her Lord, and his, was come thither: the Jews ought not to object to this, who affirm, that the embryos, or infants in their mother's womb, sung the song at the Red Sea, and praised God. ^{f81}

Ver. 45. *And blessed is she that believed*. etc.] Meaning Mary, a woman, a very young woman, and who had had things very incredible to nature and reason told her; and yet she believed, without objecting thereto, or requiring a sign; tacitly referring to the unbelief of Zacharias, who was a man, a man in years, a priest by office; and yet had been very incredulous, in a thing that was much more possible; because there had been instances of it before, in Sarah, Hannah, and Manoah's wife; than what was related to the virgin, of which there had been none; and which to reason, and with men, was impossible: and happy indeed is every one, that has true faith in any degree; for faith is the faith of God's elect, and is both a fruit and evidence of electing grace, which is the source of all blessings; it is the gift of God, and the operation of his Spirit, and can never be lost: many are the

blessings such as believe are in the possession of, and openly entitled to; as the justification of their persons, the remission of their sins, their adoption into the household of God, liberty at the throne of grace, and a right to the eternal inheritance; they enjoy much solid peace, joy, and comfort in their own souls; bring much glory to God, and shall be saved in the Lord, with an everlasting salvation:

for there shall be a performance of those things which were told her from the Lord: these words may be considered, either as the subject matter of her faith, and be rendered in connection with the former, thus, “blessed is she that believed, that there shall be a performance, etc.”, being fully persuaded, that what the angel had told her, concerning the conception and birth of a son, concerning his name, and the greatness of his person, and the nature, extent, and duration of his kingdom, should be certainly and punctually fulfilled; or as a reason of her happiness, because there should be a sure accomplishment of them. Whatever God has spoken to any of his people, whether it be with respect to things temporal, spiritual, or eternal, shall be performed; as may be strongly concluded from the veracity of God, who cannot lie; and from his power, who is able to do all things; and from his faithfulness, which he will never suffer to fail; and from instances, and matters of fact; from the experience of the saints in all ages, who know, and are conscious to themselves, that not one of the good things the Lord God has spoken to them, has ever failed, but that all have come to pass; (see ¹⁶²³⁴Joshua 23:14).

Ver. 46. *And Mary said, my soul doth magnify the Lord.*] Either Jehovah, the Father, or the Son; who, as he was David's Lord, according to his divine nature, though his son after the flesh, was, in the same sense, Mary's Lord, as well as her son: and by “magnifying” him is meant, not making him great, for he cannot be made greater than he is; but ascribing greatness to him, even all the perfections of the Deity, and praising him on account of them; and also declaring and speaking well of his many and mighty works of power, goodness, grace, and mercy, and giving him the glory of them: this Mary did, not in lip and word only, but with her whole heart and, soul, and with all the powers and faculties of it; being filled with the Holy Ghost, and under a more than ordinary influence of his, as her cousin Elisabeth was: and it is to be observed, that she all along speaks in the prophetic style, of things, as if they were done, which were doing, or would shortly be done.

Ver. 47. *And my spirit hath rejoiced in God my Saviour.*] Which also, may be understood, either of God the Father, who was her Saviour, both as the God of nature and providence; so the Persic version renders it, “in God that gives me life”; and who had supported, maintained, and preserved her life; and as the God of grace, who has contrived the scheme of salvation, fixed upon, and appointed Christ to be the Saviour; and who saves by him, and therefore is sometimes said to be our Saviour. (~~Scripture~~ Titus 3:4,6) or of Christ, the Son of God, who being truly and properly God, was fit to be a Saviour; and is a very suitable, able, and willing one; and which is the great encouragement to sensible sinners, to look up to him, and be saved; and lays a solid foundation for rejoicing in him, since what he did as man, had hereby an infinite virtue and efficacy put into it, as was put into his blood, sacrifice, and righteousness; whereby the purposes designed were answered by them; and since he must be able to keep their immortal souls, which they commit unto him, and must have an interest with his Father, as their advocate, and a fulness, to supply all their wants: the consideration of Christ, by Mary, as God her Saviour, as having an interest in him, as a Saviour, and this her Saviour, God, gave her greater joy, than being the mother of him as man; and this her joy was not carnal, nor merely external, but inward and spiritual: it was a joy in her own spirit, and was excited there by the holy Spirit of God.

Ver. 48. *For he hath regarded the low estate of his handmaiden,* etc.] Meaning, either her outward temporal estate, which was very low and mean: David's family was now very much reduced, it had its seat not at Jerusalem, but at Nazareth, in Galilee: Mary, of that house, was a poor virgin, and Joseph, of the same, to whom she was betrothed, was a poor carpenter; and yet God passed by the rich and noble families of Jewish people, and pitched upon this poor virgin to be the mother of the Messiah: or her estate, in a spiritual sense, which, as that of every son and daughter of Adam, was very low by the fall; for sin has run all mankind into debt, and they have nothing to pay: it has stripped them of original righteousness, and clothed them with rags; it has filled them with diseases, from the crown of the head to the sole of the feet; it has exposed them to a prison, into which being cast, they must lie, till they have paid the uttermost farthing; and has left them hopeless and helpless, poor and miserable, and blind and naked: but God has remembered his elect, in this their low estate, and has provided a Saviour for them, and sent him to

deliver them out of it; because his mercy endures forever; and this Mary was sensible, and there rejoiced in God her Saviour:

for behold, from henceforth all generations; not Jews only, but Gentiles also,

shall call me blessed; both on account of her son she had now conceived, and was bearing; because she was the mother of our Lord, who had reason so to conclude, from the nature of the thing, and from the words of the angel, and of Elisabeth, (~~Q123~~ Luke 1:28,42) and much more than Leah had, who said something like this, at the birth of her second son, (~~Q123~~ Genesis 30:13) and also on account of her interest in Christ, as God her Saviour: in whom she was blessed, with all spiritual blessings; so that she was truly blessed, and might well be called so.

Ver. 49. *For he that is mighty hath done to me great things,* etc.] With respect to the incarnation of Christ, a new, a great, and unheard of thing; in causing her, though a virgin, to conceive; and also to bear such a Son, who should be called Jesus, a Saviour, Immanuel, God with us; and who was no other than the mighty God, the everlasting Father, and Prince of Peace: wherefore she describes God the author of it, by a proper periphrasis of him, “he that is mighty”; since this was a work of almighty power, and very justly adds,

and holy is his name: seeing this was brought about without any impurity, through the overshadowing influence of the Holy Ghost; whereby the human nature was preserved from the infection of sin, was sanctified, and fit to be united to the Son of God, and to be a sacrifice for the sins of his people. This may also have regard to the great things God had done for her in a spiritual sense; in the choice of her to eternal life, in the redemption of her by the Messiah, and in her regeneration and sanctification; wherein God had displayed his sovereign grace and goodness, and his almighty power, in a way consistent with his justice and holiness.

Ver. 50. *And his mercy is on them that fear him,* etc.] Not with slavish fear of hell and damnation, but with reverence and godly fear; with a filial fear, with a reverential love of God, and affection for him; with that fear which springs from the goodness of God, which has that for its object, and is encouraged by it: and though this fear is not the cause and reason of the mercy of God, yet is descriptive of the persons towards whom it is exercised in various ways, and to whom it is openly shown; they hereby

appearing to be the vessels of mercy, afore prepared to glory; and in whose redemption, mercy and truth have met together, and who, according to the abundant mercy of God the Father, have been begotten again; whose unrighteousnesses he has been merciful to, and whose sins he will remember no more: and it may have a particular regard to the incarnation of Christ, which in this chapter is said to be in remembrance of mercy; to be the mercy promised, and to come through the tender mercy of our God, (⁴⁰⁵⁴Luke 1:54,72,78). And which was a mercy Mary considered, not as peculiar to herself, but as extended to all that fear the Lord; not in that age only, but from

generation to generation; to the end of the world, to God's elect in all times and places, who should all be partakers of it, and sharers in it.

Ver. 51. *He hath showed strength with his arm*, etc.] Of almighty power, in the business of the incarnation, and in working out salvation for his people; which is done by his own arm, he being mighty to save, and travelling in the greatness of his strength; (see ²³¹¹Isaiah 63:1,5).

He hath scattered the proud in the imagination of their hearts; whom he always resists, and both in providence and grace, takes such methods, as tend to humble and confound them: here particularly, it may regard the proud and haughty Jews; who imagined nothing less, than that the Messiah would be born of one of the rich and noble families in Judea; that he would appear as a temporal prince, and set up a temporal kingdom in great state and splendour, and make them a free and flourishing people: when instead of this, he was to be born of a poor virgin, of whom they disdainfully say, is not his mother called Mary? who was of Nazareth in Galilee, of which it is said, shall Christ come out of Galilee? or any good thing out of Nazareth? A virgin betrothed to a carpenter, and her son of that business also, with which both were flouted; and because of this meanness, the Messiah was rejected by them; and thus were they scattered and confounded in their imaginations.

Ver. 52. *He hath put down the mighty from their seats*, etc.] As mighty kings and emperors from their thrones, as he often does, in the course of his providence; setting up one, and putting down another: or the mighty angels, from their seats of bliss and happiness in heaven; who rebelling against God, opposing the incarnation of Christ, taking it ill, that the human nature should be advanced above theirs, were cast down to hell; and are reserved in chains of darkness, to the judgment of the great day: or this

may have respect to the putting down the monarchies and kingdoms of this world, by the kingdom of the Messiah to be set up; which, though at first was mean and despicable, like a stone cut out of a mountain, will increase, spread, and break in pieces, and destroy all other kingdoms:

and exalted them of low degree; as David to the throne of Israel, from the sheepfold, and following the ewes great with young; and now his house and family, which were sunk very low, by raising of his seed, of a poor virgin in his family, unto Israel, a Saviour Jesus; in whose days the poor had the Gospel preached, and received it: these were chosen and called: the great things of the Gospel were revealed to babes, and hid from the wise and prudent; and beggars were raised from the dunghill, to sit among princes, and to inherit the throne of glory: a method, which God in his infinite wisdom and grace has been pleased to take, more or less, in all ages of time; for not many mighty and noble are called by grace; but usually the foolish, the weak, and the base things of the world.

Ver. 53. *He hath filled the hungry with good things*, etc.] Such as earnestly desired and longed after the coming of the Messiah, as good old Simeon, and Anna the prophetess; and those that looked for redemption in Israel, to whom she spake: and all such persons as heartily desire salvation by Christ, and breathe after the forgiveness of their sins through his blood, and thirst after his righteousness, and long for communion with him, and a greater knowledge of him, and more conformity to him, and pant after his word and ordinances; these are filled, sooner or later, with a sense of their interest in Christ, and his salvation; with a view of the full and free forgiveness of their sins, and with his righteousness they hunger after; and with every good thing they stand in need of, with joy and peace, with food and gladness, even to satisfaction; so that they can say with Jacob, they have enough, yea, all things; seeing Christ is theirs, and all things with him:

and the rich he hath sent empty away: not the rich in this world's goods, though such who trust in their wealth, and boast of their riches, or do not make a proper use of them, God, in his providence, sometimes strips them of all, and turns them into the world naked and empty; much less the rich in grace, who are often the poor of the world; and who, though they seem to have nothing, yet possess all things, and are full: but such who are rich in their opinion, and in their own works; and trust in their righteousness, and despise others; these, as they come full of themselves to the throne of grace, as the Pharisee, are sent empty away; without any token of the love

and favour of God, or any blessing from him: and as they come to ordinances in their own strength, and trust in the performance of them, they go away empty, as they came; these are dry breasts unto them, whilst they are full breasts of consolation to the poor in spirit, and to all meek and humble souls: and what is still worst of all, notwithstanding all their good works they boast of, and trust in, they will be sent away at the last judgment from the presence of Christ, as not known by him, and as workers of iniquity.

Ver. 54. *He hath holpen his servant Israel*, etc.] Meaning, not the natural posterity of Jacob, or Israel in general, but the elect of God among them; for all were not Israel, who were of Israel; and not them only, but also the chosen ones among the Gentiles; who, with the former, make up the whole Israel of God, in a spiritual and mystical sense: these are the Israel, God has chosen, redeemed, and calls by his grace, and are here styled his “servant”, as Israel is frequently called, (²⁴⁰⁸Isaiah 41:8, 44:21). The word signifies a “child”, as well as a “servant”: and may design, either the weak and helpless condition God’s elect are in by nature, which calls for, and requires divine help and assistance; or the relation they stand in to him, being his adopted children, and which is the reason of his helping them: and which signifies to take them by the hand, and lift them up, and support and uphold them; and supposes them to have been fallen down, and unable to raise themselves up; but God having laid help for them on one that is mighty, sent him to take upon him their nature; and by obeying, suffering, and dying for them, to help them out of their state of sin and misery; and to uphold them with the right hand of his righteousness, and bring them safe to glory; and all this,

in remembrance of his mercy; which he had in his heart towards them, and had promised in his covenant to them: the mercy of God, is the spring and source of redemption; mercy provided a Redeemer, and a ransom; and it is owing to it, that the Redeemer came; and he, in his love and pity, performed the work: and therefore salvation is to be ascribed, not to works of righteousness done by men, but to the abundant mercy of God our Saviour.

Ver. 55. *As he spake to our fathers*, etc.] To David, of whose family Mary was; and to Jacob, or Israel, of whose stock she was; and to Isaac, in whom the seed was to be, called; and particularly,

to Abraham and to his seed for ever: not his natural, but his spiritual seed; both among Jews and Gentiles, to the end of the world; to these God promised this mercy of a Saviour and Redeemer, and to these he performs it, and will to all generations.

Ver. 56. *And Mary abode with her about three months*, etc.] That is, she continued with Elisabeth, as the Syriac and Persic versions express, about the space of three months; in which time, she had full satisfaction of the truth of the sign the angel had given her; namely, of Elisabeth's conception and pregnancy, for by this time she was ready to give birth; and she must now be fully assured, that she was with child herself: this space of three months is a term of time fixed by the Jewish doctors, to know whether a woman is with child or not, as in case of divorce or death: the rule runs thus ^{f82};

“every woman that is divorced, or becomes a widow, lo! she may not marry, nor be betrothed, until she waits, מַנְיָ מַנְיָ [צַט, ninety days (i.e. three months), exclusive of the day in which she is divorced, or her husband dies, and of the day in which she is betrothed; that so it may be known whether she is with child or not, in order to distinguish between the seed of the former, and the seed of the second husband.”

And so in the case of marrying the wife of a brother, that died without issue ^{f83}, and of newly married couples mistaking their spouses ^{f84}:

and returned to her own house; at Nazareth, in Galilee; and now it was, that Joseph, to whom she was betrothed, perceived she was with child; and suspecting evil, had a mind to put her away privately; but was informed by an angel of God, in a dream, of the whole matter; and was advised and encouraged to take her to wife, which he accordingly did; (see ~~4018~~ Matthew 1:18-20).

Ver. 57. *Now Elisabeth's full time came*, etc.] The nine months, which is the full time of a woman's going with child, were now complete; for in the sixth month of Elisabeth's pregnancy, or when she had been gone six months with child, the angel acquainted Mary with it, and she had stayed about three months with her; but now had left her, to shun the company which would be at the delivery of her; though some think, she stayed till that time was over, which is not so probable; and so her reckoning being out, and the time come,

that she should be delivered; and she brought forth a son, according to the angel's prediction both to Zacharias and Mary, (^{<0113>}Luke 1:13,36).

Ver. 58. *And her neighbours, and her cousins*, etc.] That lived in Hebron, and the parts adjacent, whether of the house of Aaron, or of the tribe of Judah; to both which she was related, and who dwelt near her, the priests in the city of Hebron, and the children of Judah in the places about it:

heard how the Lord had showed great mercy upon her; or “had magnified his mercy with her”; (see ^{<0199>}Genesis 19:19) in removing her barrenness, and so taking away her reproach from among men; in giving her strength to conceive, and bring forth a son, that was to be so great, as the prophet of the Highest; and more than a prophet, and greater than any born of women:

and they rejoiced with her: as the angel had foretold they should, (^{<0114>}Luke 1:14) The Persic version reads, “with him, Zacharias”; having rendered the other clause thus, though wrongly, “hearing that God had poured out his mercy on the house of Zacharias”; (see ^{<5125>}Romans 12:15).

Ver. 59. *And it came to pass that on the eighth day*, etc.] The precise time fixed in the normal restitution of the ordinance of circumcision, (^{<0172>}Genesis 17:12) though this was not always attended to, but circumcision was sometimes deferred to another time; yet keeping the exact time was judged most commendable and praiseworthy; (See Gill on ^{<5085>}Philippians 3:5”)

they came to circumcise the child; that is, the neighbours and cousins of Elisabeth, who were at the time of her delivery; eight days after they came again to be at the circumcision of the child: who was the operator is not known; nor was there any particular person appointed for this service; but any one might do it, whether ecclesiastic or laic, men or women, father or mother, or any other friend; for the rule is ^{f85},

“all are fit to circumcise; even an uncircumcised person, and a woman, and a minor, may circumcise in a place where there is no man; but a Gentile may not circumcise at all.”

The circumcision of John seems to be performed in Zacharias's house, and by one of those that came; for Zacharias, being dumb, could not say the blessing which the circumciser was obliged to say: nor indeed could he say

that, which, as the father of the child, belonged to him; concerning which, take the following account ^{f86}:

“the circumciser blesses before he circumcises, “saying”, blessed is he that hath sanctified us by his precepts, and hath commanded us concerning circumcision: if he circumcises the son of his friend, or if he circumcises his own son, he blesses him with “this blessing”; and hath commanded us to circumcise a son: and the father of the son blesses with another blessing; blessed art thou, O Lord our God, the King of the world, who hath sanctified us by his precepts, and hath commanded us to enter him into the covenant of Abraham our father. — — If his father is not there, they do not say this other blessing. — — And if there are any standing there, they say, as he hath brought him into the covenant, so bring him to the law, and to matrimony, and to good works; and after that the father of the child, or the circumciser, or one of those that stand by, bless, “saying”, blessed art thou, O Lord our God, the King of the world, who sanctified the beloved (Isaac) from the womb, etc.”

How many of Elisabeth's neighbours and relations were present at this ceremony, is not related; but the Jews require ten persons as witnesses of it; for they say ^{f87}, that

“testimonies worthy of belief, in Israel, are ten, the witnesses of the covenant of circumcision are ten, the witnesses of a dead person ten, etc.”

and at this time also it was usual to give the child a name, which was not by divine appointment, but was a custom that prevailed among them; which took its rise from Abraham, having his name changed at the time when circumcision was enjoined him, (^{<0170>}Genesis 17:5,10) and from the naming and circumcision of Isaac, mentioned together, (^{<0203>}Genesis 21:3,4)

and they called him Zacharias, after the name of his father: as the neighbours of Naomi gave a name to the son of Boaz and Ruth, calling him Obed, (^{<0807>}Ruth 4:17). This they took upon them to do, because that Zacharias was deaf and dumb; but why they should call him by his name, cannot well be accounted for, it not being usual to call the father, and the son, by the same name; unless they were desirous of continuing the same name in the family, which had been famous in Israel for a prophet, and a

priest: to call children by Gentile names was not lawful. In the Targum on (~~<30B>~~ Amos 6:1) it is said,

“woe to them that name their children after the names of the Gentiles.”

Ver. 60. *And his mother answered and said*, etc.] That is, Elisabeth:

not so, but he shall be called John; knowing that this was the name wherewith the angel said he should be called; either by divine revelation, she being filled with the Holy Ghost, (~~<40H>~~ Luke 1:41) or by information of her husband, who, doubtless, in writing, gave her an account of all that the angel had said unto him.

Ver. 61. *And they said unto her*, etc.] Her neighbours and relations, there is none of thy kindred that is called by this name; from whence it appears, that it was usual to give names to children after their ancestors, relations, and friends. The Persic version renders it, “in thine Israel there is not any one of this name”: but this could not be true; for the name of Jochanan, or John, was a name very common among the Israelites, though not in Elisabeth's family, or her husband's.

Ver. 62. *And they made signs to his father*, etc.] Who was deaf, as well as dumb; otherwise there would have been no occasion to have signs made to him: and so the word used, in (~~<40K>~~ Luke 1:20) signifies both deaf and dumb. These signs were made by hands or head; for such used to be made to a dumb man. According to the canon ^{f88}, a dumb man nods, and זמגןnw “and is nodded”, or “beckoned to”: and which beckoning one of the commentators ^{f89} says, is a sign which is expressed either by the hands or head. Such a method as these took with Zacharias, about the name of his son, is directed to in case of a father's deafness, in relation to knowing who is his firstborn; ^{f90}

“father that is dumb, they search or examine him in the way they search for divorces; if he makes signs, or writes, that this is his firstborn, lo! this takes the double portion.”

How he would have him called; by what name, Zacharias or John; and they were right in applying to him, to whom it most properly belonged, to give a name to his child.

Ver. 63. *And he asked for a writing table*, etc.] That is, he made signs for one, for as yet he could not speak. The Persic version renders it “ink”, and the Ethiopic, a book, and the Vulgate Latin, a notebook. The word signifies “a little table”, such as they used to write not only “upon”, but “in”; and was sometimes of brass^{f91}, sometimes of wood, and sometimes of wax^{f92}, on which they wrote with a style or pen;

and wrote, saying, his name is John: not that he must be, or shall be, so called; but this is his name, and no other; being what the angel had given him before his conception, and Zacharias now confirms:

and they marvelled all; they were astonished, not so much at the new name brought into the family, as at the agreement between Elisabeth and Zacharias in this point, when the latter was both deaf and dumb; they knowing nothing, as yet, of the angel's message to him.

Ver. 64. *And his mouth was opened immediately*, etc.] As soon as ever the child was named, and so all things accomplished which the angel had foretold;

and his tongue loosed; the impediments of speech were removed, and the use of his tongue and lips was restored unto him:

and he spake and praised God; for the safe delivery of his wife; for the birth of his son, the forerunner of Christ; for the conception of the Messiah; for God's gracious regards to his church and people, in these instances; and for the restoration of speech and hearing to himself, of which he had been some time deprived for his unbelief.

Ver. 65. *And fear came on all that dwelt round about them*, etc.] That is, the fear of God, an awful reverence of the divine majesty; they perceived the hand of God was in these things, and that these were effects of divine power; and which made very serious impressions upon their minds, and they thought, and spoke of them with great solemnity; (see ~~4HB~~ Acts 2:43 5:11).

and all these sayings were noised abroad throughout all the hill country of Judea: the several things relating to the appearance of the angel to Zacharias in the temple; his message to him; the striking him deaf and dumb; the conception of Elisabeth, who had been barren; the birth of her son; the unusual name given him; and the more unusual manner in which it was given; and the opening of Zacharias's mouth, and the loosening of his

tongue upon this, were reported, and commonly talked of by all people to that part of Judea, where the parents of John dwelt.

Ver. 66. *And all they that heard them*, etc.] The above things, laid them up in their hearts; treasured them up in their memories, and often thought of them in their minds, what should be the meaning, and what would be the issue of them:

saying, what manner of child shall this be? what will he be, or come to? and what is it that he shall do? surely he must be designed in providence to be put into some high station, and some eminent work and service; since so many, and such great things, have gone before, and attended his birth:

and the hand of the Lord was with him; which may intend the special care, and peculiar providence of God in preserving his life, giving him health, causing him to grow strong and robust, and in stature of body, and in endowments of mind; and also the communications of grace unto him, and the gracious presence of God with him, so soon as he was capable of enjoying them; as likewise a spirit of prophecy, which is sometimes signified by the hand of the Lord; and the extraordinary gifts of the Spirit, which, in process of time, appeared in him, qualifying him for his high office and work: the hand of the Lord, with the Jews, is the Holy Ghost: thus they interpret (^{<1338>}1 Chronicles 28:19) “all in writing”, this is the “Masora”; “from the hand of the Lord”, *çdwqh j wr wz*, “this is the Holy Ghost”.^{f93}

Ver. 67. *And his father Zacharias was filled with the Holy Ghost*, etc.] With a spirit of prophecy, as his wife Elisabeth had been before, (^{<114>}Luke 1:41)

and prophesied saying; the following things, relating to the Messiah, his incarnation and redemption by him; to the accomplishing of the covenant, oath, promise and mercy of God to his people; and to his son, the forerunner of Christ; and to his work and office, in the various parts and branches of it, which he should perform. Whence it appears, that the following song is of divine inspiration; and that Zacharias spake it as he was moved by the Holy Ghost, as the prophets of old did.

Ver. 68. *Blessed be the Lord God of Israel*, etc.] This was a form of blessing of long standing, (^{<197218>}Psalm 72:18) and very likely was in use, more or less, ever since Israel was distinguished from other nations,

became a body politic, and were settled in the land of Canaan, in the enjoyment of peculiar privileges, both civil and religious; see other forms before it in (~~000B~~Genesis 9:26 24:27 ~~010B~~Exodus 18:10) and now, this was very near being antiquated, and out of date; for upon the birth of Christ, the Son of God manifest in the flesh, the New Testament form of blessing runs, as in (~~000B~~2 Corinthians 1:3 Ep 1:3 ~~010B~~1 Peter 1:3) The reason of its being now made use of might be, because the Messiah, the principal subject of this song, was peculiarly promised unto Israel, was raised up for them, and sent unto them. To bless God, is not to invoke a blessing on him; for there is none greater than he to ask one of; nor does he stand in need of any, being the Creator, who is blessed for ever in himself, and is the fountain of blessedness to his creatures: and therefore, also, cannot signify to confer a blessing on him, but to praise and glorify him, on account of the perfections of his nature, and the works of his hands; and to give thanks unto him for all mercies, spiritual and temporal; and especially for Jesus Christ, his mission, incarnation, and salvation by him, which are the things the God of Israel is blessed for in this song:

for he hath visited, and redeemed his people; as he did Israel of old, (~~010B~~Exodus 3:16,17) when the Lord looked upon them, and delivered them out of the bondage of Egypt, and which was a type and resemblance of redemption by Christ; and to which reference here seems to be had. The “people” here said to be visited, and redeemed, design all the elect of God, not only among the Jews, but Gentiles also; all those whom God has chosen to be his people, and has in his covenant taken and declared to be such; whom he has given to Christ, as his people and portion; for whose sins he was stricken, and made reconciliation, and whom he saves from their sins. The act of “visiting” them, as previous to redemption, may include God's look of love upon them from everlasting; his choice of them in Christ unto salvation; the appointment and provision of a Saviour for them; the covenant of grace made with them in Christ, the foundation and security of their salvation; and particularly the mission of Christ in human nature, in consequence of the council, covenant, and promise of God: or it designs his incarnation, for he was now actually conceived in the womb of the virgin: so that God had visited, and looked upon his people, and remembered his love and mercy, his covenant and promise to them: and the “redemption” of them, which was now said to be made, or done, because Christ was now sent to do it, and because it was as sure, as if it was done, intends the spiritual and eternal redemption of them by the price of his

blood, from the slavery of sin, the bondage of the law, and curse of it, and the captivity of Satan, and a deliverance out of the hands of every enemy; a redemption which reaches both to soul and body, and secures from all condemnation and wrath to come; and includes every blessing in it, as justification, forgiveness of sins, adoption, sanctification, and eternal life; and is a plenteous, full, complete, and everlasting one.

Ver. 69. *And hath raised up an horn of salvation for us*, etc.] Meaning the Messiah, whom God had now raised up:

in the house of his servant David; in David's family, he being now conceived by a virgin of his house; and who, in a little time, would be born in Bethlehem, the city of David. He is called “an horn of salvation”, because he is a powerful Saviour. “Horn” denotes power; it being that to a beast, as the arm is to a man, by which it defends itself, and pushes down its enemies; and “salvation” is the work Christ came to effect, and for which he was raised up, and sent: and a Saviour he is, and a mighty one, as appears from his doing and suffering what he has; as bearing all the sins of his people, and making reconciliation for them; obeying all the precepts of the law, and undergoing the penalty of it; being made a curse, and becoming obedient to death, even the death of the cross: as also, from his delivering them from sin, Satan, and the law, which no other could have done; and from his grappling with, conquering, spoiling, and destroying all his, and our enemies. Moreover, the word “horn” signifies regal power, honour, and dignity; (see ^{<2024>}Daniel 7:24) and so may not only denote the work of Christ as a Saviour, but his office also as a King, who in the discharge of that is likewise a Saviour; for he not only rules, and governs, but protects, defends, and preserves his, people, by his power; (see ^{<0120>}1 Samuel 2:10 ^{<1927>}Psalms 132:17).

Ver. 70. *As he spake, by the mouth of his holy prophets*, etc.] Which shows not only the veracity and faithfulness of God in his promises, but the early intimations that were given by him concerning the Messiah: for it follows,

which have been since world began; or from the beginning of the world; ever since the first hint of the Messiah, as the seed of the woman, that should bruise the serpent's head, was given, he was more or less spoken of. Adam, the first prophet, seems to have respect to him, when he calls his wife Eve, which signifies life; and because she should be the mother of all living. Enoch, the seventh from Adam, prophesied of him, of his second

coming, which supposes his first; and Lamech may be thought to have some regard to him, when he named his son Noah, and said what he did concerning him: Christ was spoken of to Abraham, as his seed, in whom all nations of the earth should be blessed; and God spake of him by the patriarch Jacob, under the name of Shiloh, as who should spring from the tribe of Judah, before the sceptre and lawgiver were departed from it. Moses foretold that there should arise a prophet from the midst of his brethren like unto him, to whom the Israelites were to hearken. David, the prophet, often speaks of him, particularly of his death, his resurrection from the dead, his ascension to heaven, and session at God's right hand; and the evangelical prophet Isaiah predicts his birth of a virgin, and testified beforehand of the sufferings of Christ, and the glory that should follow. Micah points out the very place of his birth; and Zechariah describes the manner of his entrance into Jerusalem, as riding on an ass: to say nothing of what Jeremiah, Ezekiel, Daniel, and others, have prophesied of him, It is a common saying of the Jews^{f94}, that

“all the prophets, all of them prophesied not, *j yçmh twmyl al a*
“but of the days of the Messiah.””

The men, by whom God spoke of the Messiah, of the mission of him, and of raising up this horn of salvation, for his people, were “prophets”; men endued with a spirit of prophecy; “holy”, men, who were sanctified by the Holy Ghost, and spake, as they were moved by him; and these all spake as if it were with one “mouth”; they all agree in their accounts concerning Christ, though they lived in different periods of time, from the beginning of the world.

Ver. 71. *That we should be saved from our enemies*, etc.] This, and the two following verses, either contain and express the sum and substance of what God spake by the prophets; or point out the end or ends of his raising up an horn of salvation, or a Saviour for his people; namely, that they should be saved by him from their enemies: from sin, which wars against the soul, and threatens the destruction of it; from Satan, the avowed and implacable adversary of mankind; from the world, the seed of the serpent, which has always bore an enmity to the seed of the woman; from the law, the killing letter; and from death, the last enemy that is to be destroyed;

and from the hand of all that hate us: which is only an illustration of the former sentence, or a repetition of it in other words; and designs the same as before.

Ver. 72. *To perform the mercy promised to our fathers,* etc.] By “mercy” is meant salvation by Christ, which springs from the mercy of God; the promise of which was an instance of mercy to the Jewish fathers under the Old Testament, and also the performance of it; for they were saved by the grace of our Lord Jesus, even as we: his blood was shed for the remission of sins that were past, and for the redemption of transgressions under the first Testament:

and to remember his holy covenant; which was made between him, and his Son from all eternity; and was, at various times, dispensed and manifested to the patriarchs, and eminent saints, as Adam, Noah, Abraham, etc. This is called an “holy” one; not only because it was made by, and between holy persons, and provided for the holiness of the people of God, both here, and hereafter; but because in the article of redemption and salvation by Christ, which is here more particularly regarded, care was taken to secure the glory of God's holiness and justice, as well as to display his grace and mercy. Now raising up, and sending Jesus a Saviour, showed, that God was mindful of this covenant, and therefore sent redemption to his people.

Ver. 73. *The oath which he swore to our father Abraham.*] When he swore by himself, because he could swear by no greater, that in blessing he would bless him; that his seed should possess the gates of his enemies, and in it all the nations of the earth should be blessed: all which have been fulfilled in Jesus the Messiah; (see ^{<0226>}Genesis 22:16-18, ^{<0163>}Hebrews 6:13,14).

Ver. 74. *That he would grant unto us,* etc.] What is said in this and the following verse, is the substance of the promised mercy, covenant, and oath:

that we being delivered out of the hands of our enemies, as before, in (^{<0171>}Luke 1:71)

might serve him without fear. One principal end of deliverance from spiritual enemies by Christ, is the service of God; and nothing lays a greater obligation on men to serve the Lord, and glorify him, than redemption by Christ; nor is there any thing that makes men more zealous of good works: spiritual and evangelical service, in distinction from the legal service, and worship of God, is here meant; since it is said to be “without fear”, which

the threatenings and curses of the law filled men with; but being delivered from it, they become free from that spirit of bondage unto fear, it genders to; as being delivered also from sin and Satan, they are without fear of hell and damnation; and from the world, they are without fear of men; and from death, they are without fear of that, through which many under the legal dispensation, were all their lifetime subject to bondage. It is a saying of the Jews^{f95}, that:

“greater is he that serves from love, than he that serves from fear.”

But such sort of service is not of a man's self, or performed by his own power and strength, but is a “grant” from God, and owing to the influence of his Spirit and grace.

Ver. 75. *In holiness and righteousness*, etc.], Not in mere outward rites and legal ceremonies but as the saints serve, from principles of righteousness and true holiness; in which the new man is created, and of which the kingdom of God, or spiritual and internal religion consists; so in acts of piety and devotion towards God, and justice among men, which is the substance of the perfect and acceptable will of God:

before him; it is one thing to serve the Lord with an outward appearance of holiness and righteousness before men, and another thing to be righteous before God, and to walk in all his commandments and ordinances, as in his sight: all the days of our life; which denotes the constancy and continuance of this service; it is not for a day or two, or only on festivals and sabbath days, such as were under the Jewish dispensation, but every day we live. In the Vulgate Latin, Syriac, Persic, and Ethiopic versions, and in two copies of Beza's, and two of Stephens's, and in the Alexandrian copy, it is only read, “all our days”; but the Arabic version reads, as the generality of copies, and as we render it.

Ver. 76. *And thou, child, shalt be called the Prophet of the Highest*, etc.] Here Zacharias turns himself to his son John, though an infant, and incapable of knowing what was said to him; and for the sake of those that were present, describes his office and work; and says, that he should be “called”, that is, that he should “be”, and be accounted a “prophet”: for he was not only a preacher of Christ and his Gospel, but he also foretold the coming of the Messiah; and the vengeance that should fall on the Jewish nation, for their unfruitfulness, impenitence, and unbelief: and the Prophet “of the Highest”; that is, of God; as the Persic version renders it, of the

most high God; and by whom is meant, the Lord Jesus Christ, whose prophet, harbinger, and forerunner John was; and so is a proof of Christ being the supreme, or most high God:

for thou shalt go before the face of the Lord, to prepare his ways; as the angel had suggested in (~~GRK~~ Luke 1:17) and as was prophesied of him in (~~GRK~~ Isaiah 11:3, ~~GRK~~ Malachi 3:1). (See Gill on "~~GRK~~ Matthew 3:3").

Ver. 77. *To give knowledge of salvation*, etc.] This is still said of John, and belongs to his work and office; though the Syriac and Arabic versions read, "that he may give"; as if it was spoken of the Lord, before whose face John was to go, and whose ways he was to prepare: by "salvation" is meant, not a temporal salvation, or a deliverance from the Roman yoke, the Jews were expecting, for John gave no intimation of any such salvation; but of a spiritual and eternal salvation, and of Christ himself, the author of it; who is often called Salvation, because he was appointed to this business, was fitted for it, and has effected it; and there is salvation in him, and in no other, the "knowledge" of this is not merely, notional and speculative, but experimental, approbative, fiducial, appropriating, sure, and certain; and is more excellent, than any other kind of knowledge whatever: and this is a "gift"; it is not what is attained unto, and acquired by application, diligence, and industry, as other sort of knowledge; but is a gift of God, though in the use of means, and through the ministry of the word: and so John is said to give it ministerially, he being an instrument in the hand of God, whereby souls came to the knowledge of salvation by Christ, and believed in him: it was communicated by God through his ministry,

unto his people: meaning not the people of John the Baptist, the Jews, though it was true of God's elect among them; but the people of Christ, and that not all mankind, who are his by creation; but a special people, whom the Father has given him, and he has purchased by his blood; whom he conquers by his grace, and makes a willing people, in the day of his power: to these, and only these, is the knowledge of salvation by Christ given; for none else are appointed to it, and for no other is it wrought out. It follows,

by the remission of their sins; the sense of which is, either that salvation is by the forgiveness of sin, and lies in it, that being a principal part of it; (see ~~GRK~~ Ephesians 1:7). Sins are debts; forgiving them is a remitting these debts, a loosing them, or the obligation to payment, which is done freely and fully, for Christ's sake, and through his blood; and herein lies the

blessedness and salvation of men; see (^{<6006>}Romans 4:6,7). Or else that the knowledge of salvation was conveyed through the ministry of John, not by preaching the works of the law, but the doctrine of remission of sins, by Christ; (^{<4004>}Mark 1:4, ^{<6029>}John 1:29) and which is the sum and substance of the Gospel, as it was ordered to be preached by Christ, and was preached by his apostles. The Alexandrian copy reads, “our sins”.

Ver. 78. *Through the tender mercy of our God*, etc.] or “bowels of mercy”, to which the forgiveness of sin is owing; the source and spring of pardon, is the free grace and abundant mercy of God; it takes its rise from thence, though it is channelled in the blood and sacrifice of Christ; and which no way derogates from, but rather heightens the riches of God's grace and mercy: for it was mercy that moved God to enter into a covenant with his Son, in which forgiveness of sin is promised; and it was mercy to set forth his Son, in his eternal purposes and decrees; and to send him forth in the fulness of time, to shed his blood for the remission of sins; it was the mercy of God to us, that provided a lamb for a burnt offering, and then accepted of the sacrifice and satisfaction of his Son, in our room and stead, and forgave all our sins, for his sake; and whatever the pardon of our sins cost God and Christ, it is all free grace and mercy to us: it is owing not to the absolute mercy of God, or to the mercy of God as an absolute God, but to the mercy of “our” God; our God in Christ, our covenant God and Father, whose bowels yearned towards us, and whose pity is that of a tender parent: whereby

the day spring from on high hath visited us: the word *ανατολη*, here used, and is translated “the day spring”, is the same which the Septuagint use, in (^{<235>}Jeremiah 23:5, ^{<388>}Zechariah 3:8, 6:12) where the Messiah is spoken of, under the name of the “branch”: and undoubtedly the Messiah Jesus, is intended here, who is the man, that branch, that has grown up out of his place; not from below, but from above; and who is the phosphorus, or bringer of light, that bright and morning star, that sun of righteousness, who has light in himself, and communicates light to others; even light natural, spiritual, and eternal; and with his rays and beams of light, life, and love, refreshes, exhilarates, and warms, the hearts of his people: and by the “visit” he has made in our “horizon”, is meant his assumption of human nature; which, like a friendly visit, proceeded from pure love to the children of God; and was a drawing near unto them, for it was a taking on him their nature, in which he represented their persons; and was done through much difficulty and great condescension, since he was in the form of God, and

thought it no robbery to be equal with him; and his stay on earth in this nature, was but for a little while; so that on all accounts, it may be truly called a “visit”: and which, as the remission of sin is wholly owing to the tender mercy of our God, who put him upon it, called him to it, sent him forth made of a woman, and in the likeness of sinful flesh, to obtain eternal redemption, in which mercy and truth met together: the end and design of this visit, are signified in the next verse; for the following words belong to the day spring from on high, and not to John the Prophet of the Highest.

Ver. 79. *To give light to them that sit in darkness*, etc.] God's elect among the Jews, who were not only in a state of unregeneracy, which is a state of darkness, ignorance, and unbelief; but in the darkness of the legal dispensation, and at this time under more than ordinary darkness and ignorance; having lost the knowledge of the righteousness of God, and of the spirituality of his law, the true sense of the Scriptures, and right notions of the Messiah; being led by blind guides, the Scribes and Pharisees;

and, were as it were also,

in the shadow of death; in a state seemingly irrecoverable, when Christ, the great light arose, and shone upon them; and communicated spiritual light, life, and heat unto them; (see ^{<2312>}Isaiah 9:2) compared with (^{<4043>}Matthew 4:13-16) though Christ is also a light, to lighten his chosen ones among the Gentiles, (^{<4172>}Luke 2:32) but the Jews seem chiefly to be intended here:

to guide our feet into the way of peace; which we knew not: not that he came to teach us how to make our peace with God, but to make peace for us, by the blood of his cross; and so by his Spirit and word, lead us into the true way of enjoying spiritual peace here, and eternal peace hereafter.

Ver. 80. *And the child grew, and waxed strong in spirit*, etc.] That is, John, the son of Zacharias and Elisabeth, grew in stature of body, and increased in wisdom and knowledge, and fortitude in his soul:

and was in the deserts; or “desert”, as the Syriac, Persic, and Ethiopic versions read; not in the wilderness of Judea, where he came preaching, but either of Ziph or Maon, which were near to Hebron; (see ^{<4234>}1 Samuel 23:14,24,25, ^{<4154>}Joshua 15:54,55) he was not brought up in the schools of the prophets, nor in the academies of the Jews, or at the feet of any of their Rabbins and doctors; that it might appear he was not taught and sent of men, but of God: nor did he dwell in any of the cities, or larger towns, but in deserts; partly that he might be fitted for that gravity and austerity of life,

he was to appear in; and that it might be clear he had no knowledge of, nor correspondence with Jesus, whose forerunner he was, and of whom he was to bear testimony, till such time he did it; and in this solitude he remained,

till the day of his showing unto Israel; either till the time came that he was to appear before, and be examined by the sanhedrim, that judged of persons fitness and qualifications for the priesthood, in order to be admitted to it; which should have been when he was thirty years of age, but that he was designed for other service; or rather therefore till he appeared in his prophetic office, and showed himself to the people of Israel; to whom he came preaching the doctrine of repentance and remission of sins, administering the ordinance of baptism, giving notice of the near approach of the Messiah, and pointing him out unto the people.

CHAPTER 2

INTRODUCTION TO LUKE 2

Ver. 1. *And it came to pass in those days*, etc.] When John the Baptist was born, and Christ was conceived, and his mother pregnant with him, and the time of his birth drew on. The Ethiopic version reads, “in that day”; as if it was the same day in which John was circumcised, and Zacharias delivered the above song of praise: that there went out a decree from Caesar Augustus; second emperor of Rome; the name Caesar was common to all the emperors, as Pharaoh to the Egyptians, and afterwards Ptolemy. His name Augustus, was not his original surname, but Thurinus; and was given him, after he became Caesar, to express his grandeur, majesty, and reverence; and that by the advice of Munatius Plancus, when others would have had him called Romulus, as if he was the founder of the city of Rome ^{f96}: by him a decree was made and published,

that all the world should be taxed; or “registered”, or “enrolled”; for this was not levying a tax, or imposing tribute upon them, but a taking an account of the names of persons, and of their estates; and which might be, in order to lay a tax upon them, as afterwards was: for the payment of a tax, there was no need of the appearance of women and children; and so the Arabic version renders it, “that the names the whole habitable world might be described, or written down”: such an enrolment had been determined on by Augustus, when at Tarracon in Spain, twenty seven years before; but he was diverted from it by some disturbances in the empire, so that it was deferred to this time, in which there was a remarkable interposition of divine providence; for had this enrolment been made then, in all likelihood it had not been done now, and Joseph and Mary would not have had occasion to have come to Bethlehem: but so it must be; and thus were things ordered by an infinite, and all wise providence to effect it: nor did this enrolment reach to all the parts of the known world, but only to the Roman empire; which, because it was so very large as it was, and in the boasting language of the Romans was so called, as, Ptolemy Evergetes ^{f97} calls his kingdom, **κοσμος**, “the world”. Though some think only the land of Judea is meant, which is called the earth, in (☞ Luke 21:26) and “all the

world”, in (^{<4112>}Acts 11:28) but the other sense seems more agreeable; and so the Syriac version renders it, “that all the people of his empire might be enrolled”: and the Persic version, “that they should enrol all the subjects of his kingdom”; and is justified by the use of the phrase for the Roman empire, in several passages of Scripture, (^{<6008>}Romans 1:8 10:18 ^{<6180>}Revelation 3:10 13:3). Now at the time of this enrolment, and under this august emperor, and when the whole world was in a profound peace, was the Messiah born, the King of kings, and the only potentate; the Shiloh, the peaceable and prosperous, the Prince of Peace, and Lord of life and glory; and that, in order to redeem men from that worse subjection and bondage they were in to sin, Satan, the law, and death, than they were to the Roman emperor. The Jews say ^{f98}, the son of David shall not come, until the kingdom (of Edom, or Rome, as some copies read, in others it is erased) shall be extended over all Israel, nine months, according to (^{<3183>}Micah 5:3). The gloss on it is, that is, “all the world”, in which the Israelites are scattered.

Ver. 2. *And this taxing was first made*, etc.] Or “this was the first enrolment, or taxing” in the Jewish nation; for there was another afterwards, when Judas the Galilean arose, and drew many after him, (^{<4158>}Acts 5:38).

When Cyrenius was governor of Syria; or “of Cyrenius” “governor of Syria”; that is, it was the first that he was, concerned in; who not now, but afterwards was governor of Syria; and because he had been so before Luke wrote this history, and this being a title of honour, and what might distinguish him from others of that name, it is given him; for as Tertullian says ^{f99}, Sentius Saturninus was now governor of Syria, when Cyrenius was sent into Judea, to make this register, or taxing; and which is manifestly distinguished from that, which was made during his being governor of Syria, when Archelaus was banished from Judea, ten or eleven years after Herod's death; which Josephus ^{f100} gives an account of, and Luke refers to, in (^{<4157>}Acts 5:37). Moreover, the words will bear to be rendered thus, “and this tax, or enrolment, was made before Cyrenius was governor of Syria”; **πρωτη**, being used for **προτερα**, as in (^{<4015>}John 1:15,30). This Cyrenius is the same whom the Romans call Quirinius, and Quirinus; a governor of Syria had great power in Judea, to which it was annexed, when Cyrenius was governor there. It is reported of R. Gamaliel, that he went to take a licence, **ayrwsb ^wmghm**, “from a governor of Syria” ^{f101}; i.e. to intercalate

the year: and Syria was in many things like to the land of Judea, particularly as to tithes, and the keeping of the seventh year^{f102}.

Ver. 3. *And all went to be taxed*, etc.] Throughout Judea, Galilee, and Syria; men, women, and children;

every one into his own city; where he was born, and had any estate, and to which he belonged.

Ver. 4. *And Joseph also went up from Galilee*, etc.] Where he now lived, and worked at the trade of a carpenter; having for some reasons, and by one providence or another, removed hither from his native place:

out of the city of Nazareth; which was in Galilee, where he and Mary lived; and where he had espoused her, and she had conceived of the Holy Ghost:

into Judea; which lay higher than Galilee, and therefore he is said to go up to it:

unto the city of David; not what was built by him, but where he was born and lived; (see ^{<0972>}1 Samuel 17:12).

which is called Bethlehem: the place where, according to (^{<330D>}Micah 5:2) the Messiah was to be born, and was born; and which signifies “the house of bread”: a very fit place for Christ, the bread which came down from heaven, and gives life to the world, to appear first in. This place was, as a Jewish chronologer says^{f103}, a “parsa” and half, or six miles from Jerusalem; though another of their writers, an historian and traveller^{f104}, says, it was two “parsas”, or eight miles; but Justin Martyr^{f105} says, it was but thirty five furlongs distant from it, which is not five miles; hither Joseph came from Galilee,

because he was of the house and lineage of David; he was of his family, and lineally descended from him, though he was so poor and mean; and this is the reason of his coming to Bethlehem, David's city.

Ver. 5. *To be taxed with Mary his espoused wife*, etc.] Whom also he had married, though he had not known her in a carnal way; she came along with him to be taxed and enrolled also, because she was of the same family of David, and belonged to the same city:

being great with child; very near her time, and yet, though in such circumstances, was obliged by this edict, to come to Bethlehem; and the

providence in it was, that she might give birth there, and so the prophecy in (^{<3RD>}Micah 5:2) have its accomplishment: this was an instance, and an example, of obedience to civil magistrates.

Ver. 6. *And so it was, that while they were there*, etc.] At Bethlehem, waiting to be called and enrolled in their turn;

the days were accomplished that she should be delivered; her reckoning was up, the nine months of her going with child were ended, and her full time to bring forth was come.

Ver. 7. *And she brought forth her firstborn son*, etc.] At Bethlehem, as was predicted; and the Jews themselves own, that the Messiah is already born, and born at Bethlehem. They have a tradition, that an Arabian should say to a Jew ^{f106}

“Lo! the king Messiah is born; he said to him, what is his name? Menachem: he asked him, what is his father's name? he replied to him, Hezekiah; he said unto him, from whence is he? he answered, from the palace of the king of Bethlehem.”

Which is elsewhere ^{f107} reported, with some little variation; the Arabian said to the Jew,

“the Redeemer of the Jews is born; he said unto him, what is his name? he replied, Menachem is his name: and what is his father's name? he answered, Hezekiah: he said unto him, and where do they dwell? he replied, in Birath Arba, in Bethlehem.”

And the Jewish chronologer affirms ^{f108}, that

“Jesus the Nazarene, was born at Bethlehem Judah, a “parsa” and a half from Jerusalem.”

And even the author of the blasphemous book of the life of Christ owns ^{f109}, that

“Bethlehem Judah was the place of his nativity.”

Jesus is called Mary's firstborn, because she had none before him; though she might not have any after him; for the first that opened the matrix, was called the firstborn, though none followed after, and was holy to the Lord, (^{<3RD>}Exodus 13:2). Christ, as to his human nature; was Mary's firstborn; and as to his divine nature, God's firstborn:

and wrapped him in swaddling clothes; which shows, that he was in all things made like unto us, sin only excepted. This is one of the first things done to a new born infant, after that it is washed, and its navel cut; (see ^{<3104>}Ezekiel 16:4) and which Mary did herself, having neither midwife nor nurse with her; from whence it has been concluded, that the birth of Jesus was easy, and that she brought him forth without pain, and not in that sorrow women usually do;

and laid him in a manger. The Persic version serves for a comment; “she put him into the middle of the manger, in the place in which they gave food to beasts; because in the place whither they came, they had no cradle”: this shows the meanness of our Lord's birth, and into what a low estate he came; and that now, as afterwards, though Lord of all, yet had not where to lay his head in a proper place; and expresses his amazing grace, in that he was rich, yet for our sakes became poor: and the reason of his being here laid was,

because there was no room for them in the inn. It seems that Joseph had no house of his own to go into, nor any relation and friend to receive him: and it may be, both his own father and Mary's father were dead, and therefore were obliged to put up at an inn; and in this there was no room for them, because of the multitude that were come thither to be enrolled: and this shows their poverty and meanness, and the little account that was made of them; for had they been rich, and made any considerable figure, they would have been regarded, and room made for them; especially since Mary was in the circumstances she was; and it was brutish in them to turn them into a stable, when such was her case.

Ver. 8. *And there were in the same country shepherds,* etc.] For Bethlehem was a place of pasture: near to Ephrata, the same with Bethlehem, were the fields of the wood, (^{<4326>}Psalm 132:6) and the tower of Edar or the tower of the flock, (^{<0152>}Genesis 35:21, ^{<3048>}Micah 4:8) and here David kept his father's sheep, (^{<0975>}1 Samuel 17:15) so that we need not wonder to hear of shepherds here,

abiding in the field, watching over their flock by night: from whence it appears, that Christ was born in the night; and the ^{f110}Jews say, that the future redemption shall be in the night; and Jerom says ^{f111}, it is a tradition of the Jews, that Christ will come in the middle of the night, as was the passover in Egypt: it is not likely that he was born, as is commonly received, at the latter end of December, in the depth of winter; since at this

time, shepherds were out in the fields, where they lodged all night, watching their flocks: they were diligent men, that looked well to their flocks, and watched them by night, as well as by day, to preserve them from beasts of prey; they were, as it is in the Greek text, “keeping the watches of the night over their flock.” The night was divided into four watches, the even, midnight, cock crowing, and morning; and these kept them, as the Arabic version adds, alternately, some kept the flock one watch, and some another, while the rest slept in the tent, or tower, that was built in the fields for that purpose. There were two sorts of cattle with the Jews; there was one sort which they called **twyrbdm**, “the cattle of the wilderness”, that lay in the fields; and another sort which they called **twtyyb**, “the cattle of the house”, that were brought up at home: concerning both which, they have this rule ^{f112};

“they do not water nor slay the cattle of the wilderness, but they water and slay the cattle of the house: these are the cattle of the house, that lie in the city; the cattle of the wilderness, are they that lie in the pastures.”

On which, one of their commentators ^{f113} observes,

“these lie in the pastures, which are in the villages, all the days of cold and heat, and do not go into the cities, until the rains descend.”

The first rain is in the month Marchesvan, which answers to the latter part of our October, and the former part of November; and of this sort, seem to be the flocks those shepherds were keeping by night, the time not being yet come, of their being brought into the city: from whence it appears, that Christ must be born before the middle of October, since the first rain was not yet come; concerning this, the Gemara ^{f114} is more large;

“the Rabbins teach, that these are they of the wilderness, or fields, and these are they of the house; they of the field are they that go out on the passover, and feed in the pastures, and come in at the first rain; and these are they of the house, all that go out and feed without the border, and come and lie within the border (fixed for a sabbath day's journey): Rabbi says, those, and those are of the house; but these are they that are of the field, all they that go out and feed in the pastures, and do not come in to remain, neither in the days of the sun, nor in the days of the rains.”

To the shepherds, the first notice of Christ's birth was given; not to the princes and chief priests, and learned men at Jerusalem, but to weak, mean, and illiterate men; whom God is pleased to choose and call, and reveal his secrets to; when he hides them from the wise and prudent, to their confusion, and the glory of his grace: and this was a presage of what the kingdom of Christ would be, and by, and to whom, the Gospel would be preached.

Ver. 9. *And lo, the angel of the Lord,* etc.] It may be Gabriel, who had brought the tidings of the conception of the Messiah to the virgin, and now the birth of him to the shepherds:

came upon them; on a sudden, unexpectedly, at once, and stood by them, as some versions read; or rather, stood over them, over their heads, just above them; so that he was easily and perfectly seen by them;

and the glory of the Lord shone round about them; or a very glorious and extraordinary light shone with surprising lustre and brightness all around them; by which light, they could discern the illustrious form of the angel that was over them:

and they were sore afraid; at the sight of such a personage, and at such unusual light and glory about them: they were not used to such appearances, and were awed with the majesty of God, of which these were symbols, and were conscious to themselves of their own sinfulness and frailty.

Ver. 10. *And the angel said unto them; fear not,* etc.] For he was not a messenger of bad, but of good tidings:

for behold, I bring you good tidings; tidings, that were both wonderful and amazing, and therefore a “behold” is prefixed to them, as well as to excite to attention; and which were good news, and glad tidings, for such the birth of Christ of a virgin is: in which the good will and amazing love of God to man are displayed, and the promises, and prophecies relating to him fulfilled; and the work of man's salvation, his peace, pardon, righteousness, etc. about to be accomplished, and so matter

of great joy: not carnal, but spiritual; not feigned, but real; not temporary, but lasting; even such as cannot be taken away, nor intermeddled with; and not small, but great, even joy unspeakable, and full of glory:

which shall be to all people; not to every individual of mankind; not to Herod and his courtiers, who were troubled at it; nor to the greater part of the Jewish nation, who when he came to them, received him not, but rejected him as the Messiah; particularly not to the chief priests, Scribes, and Pharisees, who when they saw him, said, this is the heir, let's kill him, and seize on the inheritance; but to all that were waiting for him, and were looking for redemption in Israel; to all sensible sinners who rejoice at his birth, and in his salvation; (see ^{<2308>}Isaiah 9:3,6) to all the chosen people of God, whether Jews or Gentiles, whom God has taken to be his covenant people, and has given to his Son, as such, to redeem and save; to these the incarnation of Christ, with all the benefits resulting from it, is the cause of great joy, when they are made a willing people in the day of Christ's power.

Ver. 11. *For unto you is born this day*, etc.] Day is here put for a natural day, consisting both of night and day; for it was night when Christ was born, and the angels brought the tidings of it to the shepherds. The particular day, and it may be, month and year, in which Christ was born, cannot be certainly known; but this we may be sure of, it was in the fulness of time, and at the exact, season fixed upon between God and Christ in the council and covenant of peace; and that he was born, not unto, or for the good of angels; for the good angels stand in no need of his incarnation, sufferings, and death, having never fell; and as for the evil angels, a Saviour was never designed and provided for them; nor did Christ take on him their nature, nor suffer in their stead: wherefore the angel does not say, “unto us”, but “unto you”, unto you men; for he means not merely, and only the shepherds, or the Jews only, but the Gentiles also; all the children, all the spiritual seed of Abraham, all elect men; for their sakes, and on their account, and for their good, he assumed human nature; see (^{<2306>}Isaiah 9:6 ^{<3024>}Hebrews 2:14,16)

in the city of David; that is, Bethlehem, as in (^{<4004>}Luke 2:4) where the Messiah was to be born, as being, according to the flesh, of the seed of David, his son and offspring; as he is, according to his divine nature, his Lord and root. The characters of this new born child follow, and which prove the tidings of his birth to be good, and matter of joy:

a Saviour; whom God had provided and appointed from all eternity; and had been long promised and much expected as such in time, even from the beginning of the world; and is a great one, being God as well as man, and so able to work out a great salvation for great sinners, which he has done;

and he is as willing to save as he is able, and is a complete Saviour, and an only, and an everlasting one: hence his name is called Jesus, because he saves from sin, from Satan, from the law, from the world, from death, and hell, and wrath to come, and from every enemy.

Which is Christ the Lord; the Messiah spoken of by the prophets; the anointed of the Lord, with the Holy Ghost without measure, to be a prophet, priest, and king in his church; and who is the true Jehovah, the Lord our righteousness, the Lord of all creatures, the Lord of angels, good and bad, the Lord of all men, as Creator, the Prince of the kings of the earth, the Lord of lords, and King of kings; and who is particularly the Lord of saints by his Father's gift, his own purchase, the espousal of them to himself, and by the power of his grace upon them: and the birth of such a person must needs be joyful, and is to be accounted good news, and glad tidings.

Ver. 12. *And this shall be a sign unto you,* etc.] When they should come to Bethlehem, and to the inn where Joseph and Mary were:

ye shall find the babe wrapped in swaddling clothes, lying in a manger; for though there might be many other children, in the inn, yet none else in swaddling clothes, at least lying in a manger: this sign would distinguish the new born Saviour from all others; had not the angel given them this direction, they would never have thought to have looked for, and found: him in such a place: and moreover, it might have been a stumbling to them, and an objection with them against his being Christ, the Lord, had they not been told beforehand where he was; but by this means this objection was prevented, and this stumbling block was removed out of the way, and they were prepared to see him, embrace, and believe in him, in this mean condition.

Ver. 13. *And suddenly there was with the angel,* etc.] That brought the tidings of Christ's birth to the shepherds: a multitude of the heavenly host: who being caused to fly swiftly, were at once with him, by his side, and about him; and which was a further confirmation of the truth of his message to them: these were angels who were called an host, or army, the militia of heaven, the ministers of God, that wait upon him, and do his pleasure; and are sent forth to minister to his people, and encamp about them, preserve, and defend them; (see ^{OLD}Genesis 32:1,2) These are styled an heavenly host, because they dwell in heaven; and to distinguish them from hosts and armies on earth; and said to be

a multitude, for the angels are innumerable; there are thousands, ten thousands, and ten thousand times ten thousand of them: it may be rendered “the multitude”, and may intend the whole company of angels, who were all of them together to sing the praises of God, and glorify him at the birth of the incarnate Saviour, as well as to adore him; since it is said, “when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him”, (^{<3006>}Hebrews 1:6), and these were

praising God; on account of the birth of Christ, and the redemption that was to be obtained by him, for elect men; which shows their friendly disposition to them, and how much they rejoice at their spiritual and eternal welfare; (see ^{<4250>}Luke 15:10); And thus, as at the laying of the foundation of the earth, these “morning stars sang together, and all these sons of God shouted for joy”, (^{<4807>}Job 38:7) they did the same when the foundation of man's salvation was laid in the incarnation of the Son of God;

and saying, as follows.

Ver. 14. *Glory to God in the highest*, etc.] Which with the following words, are not to be considered as a wish, that so it might be, but as an affirmation, that so it was; for the glory of God is great in the salvation, peace, and reconciliation of his people by Jesus Christ, even the glory of all his perfections; of his wisdom and prudence in forming such a scheme; of his love, grace, and mercy, the glory of which is his main view, and is hereby answered; and of his holiness, which is hereby honoured; and of his justice, which is fully satisfied; and of his power in the accomplishment of it; and of his truth and faithfulness in fulfilling his covenant and oath, and all the promises and prophecies relating to it. Great glory from hence arises to God; who is in the highest heavens, and is given him by angels and saints that dwell there, and that in the highest strains; and by saints on earth too in, their measure, and as they are able: the ground and foundation of which is what follows:

and on earth peace: by which is meant, not external peace, though, at this time there was peace on earth all the world over; nor internal peace, as distinguished from that eternal peace which the saints enjoy in heaven; nor even peace made by Christ; for this, as yet, was not done on earth, but was to be made by the blood of his cross: rather Christ himself is here intended, who is called “the man, the peace” (^{<3165>}Micah 5:5) and “our peace”, (^{<4124>}Ephesians 2:14) and was now on earth, being just born, in order to make peace with God, and reconciliation for the sins of the people: and he

is so called, because he is the author of peace between Jew and Gentile, which were at enmity with each other; by abrogating the ceremonial law, the cause of that enmity; by sending the Gospel to them, and converting some of each; and by granting the like privileges to them both; (see ~~404~~Ephesians 2:14-20) and because he is the author of peace between God and elect sinners, who, through the fall, are at enmity against, God, and enemies in their minds by wicked works unto him; nor can they make their peace with God; they know not the way of it; nor are they disposed to it; nor can they approach to God to treat with him about terms of peace; nor can they do those things that will make their peace with God, as satisfying his justice, and fulfilling his law: Christ only is their peace maker; he only is fit for it, being God and man in one person, and so a daysman that can lay his hands on both, and has a concern in each, in things pertaining to God, and to make reconciliation for the sins of the people: he only is able to do it, and he has done it by the blood of his cross; and a very excellent peace it is he has made: it is made upon the most honourable terms, to the satisfaction of justice, and the magnifying of the law of God; and is therefore a lasting one, and attended with many blessings, such as freedom of access to God, and a right to all the privileges of his house; and the news of it are glad tidings of good things: and those angels that first brought the tidings of it, may be truly called, as some of the angels are by the Jews ^{f115}, **μwl ç ykal m** “angels of peace”. Moreover, Christ may be said to be “peace”, because he is the donor of all true solid peace and real prosperity, both external, which his people have in the world, and with each other; and internal, which they have in their own breasts, through believing in him, and attending on his ordinances; and eternal, which they shall have for ever with him in the world to come. And now Christ being the peace on earth, is owing to

good will towards men; that is, to the free favour, good will, and pleasure of God towards chosen men in Christ Jesus: that Christ was on earth as the peacemaker, or giver, was owing to God's good will; not to angels, for good angels needed him not as such; and the angels that sinned were not spared, nor was a Saviour provided for them; but to men, and not to all men; for though all men share in the providential goodness of God, yet not in his special good will, free grace, and favour: but to elect men, to whom a child was born, and a Son given, even the Prince of Peace: it was from God's good will to these persons, whom he loved with an everlasting love in Christ, laid up goodness for them in him, blessed them with all spiritual

blessings in him, and made a covenant with him for them; that he provided and appointed his son to be the Saviour and peace maker; that he sent him into this world to be the propitiation for sin; and that he spared him not, but delivered him up into the hands of men, justice, and death, in order to make peace for them. The Vulgate Latin version, and some copies, as the Alexandrian, and Beza's most ancient one, read, "peace on earth to men of good will"; and which must be understood, not of men that have a good will of themselves, for there are no such men: no man has a will to that which is good, till God works in him both to will, and to do of his, good pleasure; wherefore peace, reconciliation, and salvation, are not of him that willeth, nor of him that runneth, but of God that showeth mercy: but of such who are the objects of God's good will, and pleasure, whom he loves, because he will love, and has mercy and compassion on them, and is gracious to them, because he will be so; and therefore chooses, redeems, and regenerates them of his own will, and because it seems good in his sight. The Syriac and Persic versions read, "good hope to men"; as there is a foundation laid in Christ the peace, of a good hope of reconciliation, righteousness, pardon, life, and salvation for sinful men. The Arabic version renders it, "cheerfulness in men"; as there is a great deal of reason for it, on account of the birth of the Saviour and peace maker, the salvation that comes by him to men, and the glory brought thereby to God.

Ver. 15. *And it came to pass, as the angels,* etc.] The Persic version reads in the singular number, "the angel: were gone away from them into heaven", from whence they came, and which was the place of their abode and residence; and therefore they are called the angels of heaven, where they always behold the face of God, hearken to the voice of his commandment, and go and come at his orders; and these having finished their embassy, delivered their message to the shepherds, and done all the work they came about,

departed from them: and, as the Ethiopic version adds, "and ascended up into heaven"; and as soon as they were gone, immediately,

the shepherds said one to another, let us now go even to Bethlehem the place where the angel said the Saviour was born,

and see this thing which hath come to pass, which the Lord hath made known to us: from whence it appears, that it was not from diffidence of the matter, as questioning the truth of what the angel said, that they moved one another to go to Bethlehem; for they firmly believed the thing was

come to pass, which the angel had told them of, and that what he said was from the Lord; nor did they act any criminal part, or indulge a vain curiosity, in going to Bethlehem to see what was done; for it seems to be the will of God that they should go, and for which they had a direction from the angel, and a sign given them by which they might know the new born Saviour from any other infant, (<AMP>Luke 2:12) and which would also be a further confirmation of their faith, and by which they would be qualified not only as ear, but as eyewitnesses of the truth of this fact, to report it with greater certainty.

Ver. 16. *And they came with haste*, etc.] In the night, leaving their flocks, to see their incarnate Lord, as Zacchaeus hastened down from the tree to receive the Saviour. The wonderfulness of the vision, the importance of the thing related, the eagerness of their spirits to see the thing that was told them, put them on making quick dispatch, and hastening to the city with all speed:

and found Mary and Joseph; as they had been directed by the angel, in the city of Bethlehem, in an inn there, and in a stable in the inn:

and the babe lying in a manger: where Mary had put it as soon as born, and had wrapped it in swaddling clothes; because there was no room in the inn, and as the angel had told them they should find it, (<AMP>Luke 2:12)

Ver. 17. *And when they had seen it*, etc.] Or “him”, as the Arabic version reads, the child Jesus, or “them”, Joseph, Mary, and the child; or this whole affair, as had been related to them:

they made known abroad; not only in the inn, and among all the people there but throughout the city of Bethlehem,

the saying which was told them concerning this child: both what the angel had told them concerning his birth, and what he was, and where he lay; and what Mary had told them concerning the notice she had from an angel of the conception of him, and the manner of it, and of what he should be; and likewise what Joseph had told them, how an angel had appeared to him, and had acquainted him, after the conception of him, that it was of the Holy Ghost; and was bid to call his name Jesus: as Mary also was, because he was to be the Saviour of his people from their sins: for, no doubt, but they had a conversation with Joseph and Mary about him; and as they could not fail of relating to them, what they had seen and heard that night in the fields, it is reasonable to suppose, that Joseph and Mary would give

them some account of the above things; which all make up the saying, or report, they spread abroad: the Persic version reads, “what they had heard of the angel”; but there is no reason to confine it to that.

Ver. 18. *And all they that heard it*, etc.] What the shepherds related of what they had heard from the angel, and from Joseph and Mary, and what they had seen themselves;

wondered at those things that were told them by the shepherds: for though they expected the Messiah, and that he would be born at Bethlehem, yet they did not imagine that he would be born of such mean parents, and appear in such mean circumstances, and in so contemptible a place; and that shepherds, and not the princes of Israel, should have the first notice of it; and yet the account which these shepherd, who were plain hearted men, and could never be thought to invent such a story, and spread it, and impose on men, without any interest in it, was very surprising; so that they knew not what to say to it, neither to deny, nor believe it; accordingly, the Persic version renders the whole thus, “and whoever heard, wondering, stuck at it”; hesitated about it, and yet astonished at the particulars of it; just as Christ's hearers were in (~~and~~ Luke 4:22) who wondered at his ministry, and the manner of it, and yet objected the meanness of his parentage and education.

Ver. 19. *But Mary kept all these things*, etc.] Which the shepherds had related to her:

and pondered [them] in her heart; or compared them in her mind, with what had been said to herself by the angel, and also by her husband, as well as what was said by Elisabeth at the time she made her a visit; but she said nothing of them to others, lest she should be thought an enthusiast, or a vain boaster; and therefore left things, till time should make a discovery of them in a proper way, and in the best season.

Ver. 20. *And the shepherds returned*, etc.] From Bethlehem, to the fields, and to their flock there;

glorifying and praising God for all the things that they had heard; from Joseph and Mary:

and seen; as the babe lying in the manger:

as it was told unto them; by the angel: they glorified God on account of the birth of the Messiah; and praised him, wondering at his grace, and the high honour put upon them, that they should be acquainted with it; and that there was such an exact agreement between the things they had seen, and the angel's account of them.

Ver. 21. *And when eight days were accomplished for the circumcising of the child*, etc.] According to the original institution of circumcision, (^{<0172>}Genesis 17:12) and which was strictly observed by religious persons, as by the parents of our Lord here, and by those of John the Baptist, (^{<0159>}Luke 1:59) Hence the Apostle Paul reckons this among his privileges, that he could have boasted of as well as other Jews, (see Gill on ^{<0185>}Philippians 3:5"). But it may be asked, why was Christ circumcised, since he had no impurity of nature, which circumcision supposed; nor needed any circumcision of the heart, which that was a symbol of? To which it may be replied, though he needed it not himself, it was the duty of his parents to do it, since all the male seed of Abraham were obliged it, and that law, or ordinance, was now in force; and besides, it was necessary that he might appear in the likeness of sinful flesh, who was to bear, and atone for the sins of his people; as also, that it might be manifest that he assumed true and real flesh, and was a partaker of the same flesh and blood with us; and that he was a son of Abraham, and of his seed, as it promised he should; and that he was made under the law, and came to fulfil it, and was obliged to it, as every one that is circumcised is; as well as to show a regard to all divine, positive institutions that are in being, and to set an example, that we should tread in his steps; and likewise to cut off all excuse from the Jews, that they might not have this to say, that he was an uncircumcised person, and so not a son of Abraham, nor the Messiah.

His name was called Jesus, which was so named of the angel before he was conceived in the womb, (^{<0131>}Luke 1:31) It appears from hence, and from the instance of John the Baptist, that at circumcision it was usual to give names to children; (see Gill on ^{<0157>}Luke 1:57"). The Jews observe ^{f116} that

“six persons were called by their names before they were born: and these are Isaac, Ishmael, Moses, Solomon, Josiah, and the King Messiah:”

the latter they prove from (^{<0217>}Psalms 72:17) which they render, “before the sun his name was Yinnon”, or the son: that is, the Son of God.

Ver. 22. *And when the days of purification*, etc.] Of the Virgin Mary, the mother of our Lord; though most copies read, “of their purification”; and so read the Syriac, Persic, and Ethiopic versions, including both Mary and Jesus: and now, though Mary was not polluted by the conception, bearing, and bringing forth of Jesus, that holy thing born of her; yet inasmuch as she was in the account of the law clean; and though Jesus had no impurity in his nature, yet seeing he was made sin for his people, both came under this law of purification, which was for the sake of the son or daughter, as well as for the mother; though our reading, and which is according to the Complutensian edition, best agrees with the Hebrew phrase, **hrj j ymy**, the days of her purifying or purification, in (^{<OR14>}Leviticus 12:4,6)

according to the law of Moses, in (^{<OR14>}Leviticus 12:1-8).

were accomplished; which for a son were forty days: the seven first days after she gave birth she was unclean; and then she continued three and thirty days in the blood of her purifying, which made forty; (see ^{<OR14>}Leviticus 12:2,4) but though the time of her purifying was upon the fortieth day, yet it was not till the day following that she came to the temple with her offering: for so runs the Jewish canon ^{f117};

“a new mother does not bring her offering on the fortieth day for a male, nor on the eightieth day for a female, but after her sun is set: and she brings her offering on the morrow, which is the forty first for a male, and the eighty first for a female: and this is the day of which it is said, (^{<OR16>}Leviticus 12:6) and “when the days of her purifying are fulfilled for a son, or for a daughter, she shall bring”, etc.”

And this was the time when they, Joseph and Mary, brought him, the child Jesus, to Jerusalem, and to the temple there, to present him to the Lord, to the priest his representative; and which was done in the eastern gate, called the gate of Nicanor: ^{f118} for here,

“they made women, suspected of adultery, to drink, and purified new mothers, and cleansed the lepers.”

And here Mary appeared with her firstborn son, the true Messiah; and this was the first time of his coming into his temple, as was foretold, (^{<OR16>}Malachi 3:1)

Ver. 23. *As it is written in the law of the Lord,* etc.] In (^{<OR2>}Exodus 13:2 ^{<OR3>}Numbers 3:13)

every male that openeth the womb, shall be called holy to the Lord; that is, devoted and consecrated to him, and so to be redeemed. The reason of this law was this, when God smote all the firstborn of Egypt, he saved the firstborn of Israel; and therefore claimed a right to them, and obliged their parents, excepting the Levites, to redeem them at the price of five shekels, which were about twelve shillings and six pence of our money, and which was given to the Levites: (see ^{<OR2>}Exodus 13:12-15 ^{<OR2>}Numbers 3:12,13,46,47) (^{<OR5>}Numbers 18:15,16) And this law our Lord came under as Mary's firstborn, and as one holy to the Lord; and such a sum of money was now paid for his redemption, who was the great Redeemer of his people: he being made under the law, and in all things subject to it, that he might redeem them from the bondage, curse, and condemnation of it. Now as the tribe of Levi was excepted from this law, it is a clear case, that Mary, though allied to Elisabeth, was not of the tribe of Levi, otherwise her firstborn would not have been subject to it ^{f119}.

“An Israelite that comes from a priestess, or from a she Levite, is free, (i.e. from the redemption of the firstborn;) for the thing does not depend on the father, but on the mother, as it is said, that openeth the womb in Israel.”

Ver. 24. *And to offer a sacrifice,* etc.] That is, when the time of purification came, the parents of our Lord brought him from Bethlehem to Jerusalem, to present him in the temple to the Lord as his, and to redeem him; and not only so, but to offer the sacrifice required of child-bed women:

according to that which is said in the law of the Lord, (^{<OR8>}Leviticus 12:8)

a pair of turtle doves, or two young pigeons: if the person was able, she was to bring a lamb of the first year for a burnt offering; and a young pigeon, or a turtle dove, for a sin offering; but in case of poverty, then the above sufficed, and one of them was for a burnt offering, and the other for a sin offering; which shows not only that the virgin offered for herself a sin offering, being ceremonially unclean, but also her mean estate and poverty, in that she offered the offering of the poorer sort; (see ^{<OR26>}Leviticus 12:6,8).

Ver. 25. *And behold there was a man in Jerusalem*, etc.] Not in Nazareth, or Bethlehem, but in Jerusalem, the metropolis of the nation: one that lived there, was an inhabitant of that city, and a person of fame and note. So Joseph ben Jochanan is called ^{f120} *מל צורג צא* a man of Jerusalem, an inhabitant of that place:

whose name was Simeon; not Simeon, *qydxh* “the just”, the last of the men of the great synagogue, of whom the Jews often make mention ^{f121}; though this Simeon bears the same character, yet could not be he; because he was not only an high priest, which, if this man had been, would doubtless have been mentioned; but also lived some years before this time. Many have thought, that this was Rabban Simeon, the son of Hillel, who was president of the sanhedrim forty years; and in which office this his son succeeded him; and which Simeon was the father of Gamaliel, the master of the Apostle Paul, of whom the Jewish chronologer thus writes ^{f122}:

“Rabban Simeon, the son of Hillel the old, received from his father, and was appointed president after his father; but the time of the beginning of his presidentship I do not find in any authors:”

and a little after,

“Rabban Simeon, the son of Hillel, is the first that is called by the name of Rabban.”

There are some things which seem to agree with, and favour this thought; for certain it is, that Christ was born in his time, whilst he was living: so the above writer says ^{f123}, after he had observed, that

“Jesus of Nazareth was born at Bethlehem Judah, a parsa and a half from Jerusalem, in the year 3761 of the creation, and in the 42nd year of Caesar Augustus; that, according to this computation, his birth was in the days of Rabban Simeon, the son of Hillel.”

And it is worthy of notice also, what another genealogical writer of theirs says ^{f124}, that

“Rabban Simeon, the son of old Hillel, the prince, or president of Israel, as his father was, as it is in Sabbat, c. 1. is not “mentioned in the Misna.””

Which looks as if he was not a favourer of the traditions of the elders, nor in great esteem with the Jews, that they ascribe none of them to him; yea, it

may be observed, that he is entirely left out in the account of the succession of the fathers of tradition, in the tract called Pirke Abot; which is somewhat extraordinary, when he was the son of one, and the father of another of so much note among them. One would be tempted to think, that such a neglect of him, should spring from ill will to him, on account of his professing Jesus of Nazareth to be the Messiah. But there are other things which do not so well accord, as that this Simeon lived some years after the birth of Christ; whereas our Simeon seems to be in the decline of life, and just ready to depart: as also, that he was prince of Israel, or president of the sanhedrim, after this; which it is not likely he should, after such a confession of Jesus being the Messiah: likewise, seeing that his son Gamaliel was brought up a Pharisee: to which last Dr. Lightfoot replies, that holy fathers have some times wicked children; and that it was thirty years from Simeon's acknowledging Christ, to Gamaliel's education of Paul, or little less; and so much time might wear out the notice of his father's action, if he had taken any notice of it, especially his father dying shortly after he had made so glorious a confession; but his last observation is an objection to him. Upon the whole, it must be left uncertain and undetermined who he was:

and the same man was just and devout; he was a holy good man in his life and conversation; he was one that feared God, and avoided evil; he was righteous before men, and devout towards God, and exercised a conscience void, of offence to both:

waiting for the consolation of Israel; that is, the Messiah; for this was one of his names with the Jews, who sometimes style him, $\mu\text{j nm}$, “the comforter”: for so they report^{f125} that

“there are some that say his name is Menachen the comforter; as it is said, “because the comforter that should relieve my soul is far from me”. (~~2016~~Lamentations 1:16)”

And again^{f126}, It is observed, that

“the name of the Messiah is Menachem, the comforter; and Menachem, by “gematry”, or numerically, is the same with Tzemach, the branch, (~~3088~~Zechariah 3:8).”

And so they often call him by the name of the “consolation”: $hmj gb$ *hara*, which Dr. Lightfoot renders, “so let me see the consolation”, but

should be rendered, “may I never see the consolation”, was a common form of swearing among them; and used much by R. Simeon ben Shetach, who lived before the times of Christ, of which there are several instances ^{f127}:

“says R. Juda ben Tabai, **hmj nb hara** “may I never see the consolation”, if I have not slain a false witness. Says R. Simeon ben Shetach, to him, “may I never see the consolation”, if thou hast not shed innocent blood.”

The gloss ^{f128} on it is,

“it is a light word, (the form) of an oath, in short language; as if it was said, may I never see the consolations of Zion, if he has not done this.”

Again ^{f129},

“says R. Simeon Ben Shetach, **hmj nb hara** “may I never see the consolation”, if I did not see one run after his companion, into a desolate place, etc.”

Now they might easily collect this name of the Messiah, from several passages of Scripture, which speak of God's comforting his people, at the time of redemption by the Messiah; and particularly, from its being part of his work and office, to comfort them that mourn, for which he was anointed by the Spirit of the Lord, (^{<260>}Isaiah 61:1-3). And when he is called here, “the consolation of Israel”, it is not to be understood of the whole Jewish nation; for he was so far from being a comfort to them, as such, that through their corruption and wickedness, he came not to send peace, but a sword; and to set at variance the nearest relations and friends among themselves; and through their unbelief and rejection of him, wrath came upon them to the uttermost: but of the true and spiritual Israel of God, whom he has chosen, redeemed, and calls, whether of Jews or Gentiles; his own special and peculiar people, the heirs of promise; and who are often mourners in Zion, and being frequently disconsolate on account of sin, the temptations of Satan, and the hidings of God's face, stand in need of consolation from him: and in him there is what is always matter and ground of consolation; as in his person, he being the mighty God, and so able to save to the uttermost; in his blood, which speaks peace and pardon, and cleanses from all sin; in his righteousness, which is pure

and perfect, and justifies from all iniquity, in his sacrifice, which expiates all the transgressions of his people; in his fulness, which is sufficient to supply all their wants; and in his power, by which he is able to keep them from falling, and to present them faultless before God. And he does often comfort them by his Spirit, by his word, and ordinances, by the promises of his Gospel, by the discoveries of pardoning grace, through his blood, and by his gracious presence: nor are his consolations small, but large and abundant, strong, solid, and everlasting. Now for the Messiah under this character, Simeon was waiting, hoping in a little time to see him; since he knew, both by the prophecies of the Old Testament, particularly by Daniel's weeks, and, by divine revelation, that the time was just at hand for his coming;

and the Holy Ghost was upon him; not in a common and ordinary way, as he is upon all that are called by grace, as a Spirit of regeneration and sanctification: and as he was upon many others, who at this time were waiting and looking for the Messiah, as well as he; but in an extraordinary way, as a spirit of prophecy: for though prophecy had ceased among the Jews, from the times of Malachi, yet upon the conception and birth of Christ, it now returned; as to Zacharias, Elisabeth, and the virgin Mary, and here to Simeon, as is clear from what follows.

Ver. 26. *And it was revealed unto him by the Holy Ghost,* etc.] Not in a dream, as the wise men were warned, nor by an angel, as Joseph, nor by a voice from heaven, which the Jews call “Bath Kol”, but by the inspiration of the Holy Ghost, enlightening his understanding, and impressing on his mind:

that he should not see death; an Hebraism, see it in (^{<B98>}Psalm 89:48) the same with the phrase, “to taste death”, elsewhere used; and the sense is, as the Ethiopic version renders it, “that he should not die”; or as the Persic version, “that his death should not be”; as yet: he should live some time longer; nor should that messenger be sent to remove him, though a man in years, out of time into eternity,

before he had seen the Lord's Christ: with his bodily eyes: for he had seen him with an eye of faith already, and in the promise, as Abraham had; and in the types and sacrifices of the law, as the rest of believers under the Old Testament. The Messiah is called the Lord's Christ, referring to (^{<B12>}Psalm 2:2) because he was anointed by Jehovah, the Father, and with Jehovah, the Spirit; with the Holy Ghost, the oil of gladness, to be prophet, priest,

and king, in the Lord's house. So the Messiah is by the Targumist called, the Messiah of Jehovah, or Jehovah's Messiah; that is as here, the Lord's Christ: thus in the Targum on (^{<2302>}Isaiah 4:2) it is said.

“in that time, *yjd aj yçm*, “Jehovah's Messiah”, shall be for joy and for glory.”

And on (^{<2305>}Isaiah 28:5) the paraphrase is,

“at that time, *yjd aj yçm*, “the Messiah of the Lord” of hosts shall be for a crown of joy, and for a diadem of praise to the rest of his people.”

Compare these paraphrases with what is said of Christ, in (^{<4123>}Luke 2:32). “The glory of thy people Israel”; Simeon's language exactly agrees with the Targumist. The Persic version adds, “and with this hope he passed his time, or age, and became very old and decrepit.”

Ver. 27. *And he came by the Spirit into the temple*, etc.] By the same Spirit of God, that revealed the above to him. The Ethiopic version renders it, “the Spirit brought him into the temple”: but Simeon was not brought thither, as this version seems to suggest, in such manner as Ezekiel was brought by the Spirit to Jerusalem. (^{<2303>}*Ezekiel 8:3* or as Christ was brought by Satan to the holy city and set upon the pinnacle of the temple; but the Spirit of God, who knows and searches all things, even the deep things of God, and could testify beforehand the sufferings of Christ, and the glory that should follow, knew the exact time when Jesus would be brought into the temple; and suggested to Simeon, and moved upon him, and influenced and directed him, to go thither at that very time. The Persic version renders the whole verse thus, “when he heard that they brought Christ into the temple, that they might fulfil the law, Simeon went in”; which version spoils the glory of the text, making Simeon's coming into the temple, to be upon a report heard, and not the motion of the Holy Ghost.

And when the parents brought in the child Jesus; when Joseph and Mary brought Christ into the temple. The Vulgate Latin, Arabic, and Ethiopic versions read, “his parents”, Mary was his real parent, Joseph is called so, as he is his father in (^{<4124>}Luke 2:48) because he was supposed, and generally thought to be so, (^{<4123>}Luke 3:23).

To do for him after the custom of the law; as was used to be done in such a case, according to the appointment of the law: or as the Syriac version

renders it, “as is commanded in the law”; namely, to present him to the Lord, and to pay the redemption money for him.

Ver. 28. *Then took he him up in his arms*, etc.] That same Spirit that had revealed unto him that he should not die till he saw the Messiah with his bodily eyes; and who by a secret impulse had moved him to go to the temple just at this time made known unto him that that child which Joseph and Mary then brought into the temple to present to the Lord, was the Messiah; wherefore, in a rapture of joy, he took him out of their arms into his own, embracing him with all affection and respect imaginable: though, some think he was a priest, and it being his office to present the firstborn to the Lord, he took him in his arms, and did it; but the former account seems more agreeable:

and blessed God; praised him, and gave glory to him, for his great goodness, in sending the promised Messiah, and long wished for Saviour; for his grace and favour, in indulging him with a sight of him; and for his truth and faithfulness in making good his promise to him:

and said; as follows.

Ver. 29. *Lord, now lettest thou thy servant*, etc.] He acknowledges him as his Lord, and to have a despotic power over him with respect to life and death; and himself as his servant, which he was, both by creation and grace: and though it expresses humiliation, and a sense of distance and unworthiness, yet to be a servant of the most high God, is a very high and honourable character: what he requests of the Lord is that he might

depart in peace; signifying his hearty desire to die, and with what cheerfulness he should meet death, having obtained all that he could wish for and desire, in seeing and embracing the Saviour: he expresses his death, by a departure out of the world, as in (^{<B30>}John 13:1) (^{<S02>}Philippians 1:21) agreeably to the way of speaking of it among the Jews. (See Gill on ^{<S02>}Philippians 1:21”) and by a word, which signifies a loosing of bonds; death being a dissolving the bond of union, between soul and body, and a deliverance, as from prison and bondage; the body being, as it were, a prison to the soul in the present state of things: and he also intimates, that whereas, though he had the strongest assurances of the Messiah's coming, and of his coming before his death, by the revelation of the Holy Ghost, and so most firmly believed it, without fluctuation, and hesitation of mind; yet as hope deferred makes the heart sick, he was anxious and restless in

his desire, till it was accomplished; but now being come, he could take his leave of the world, and his entrance into eternity, with the greatest calmness and tranquillity of mind, having nothing to disturb him, nor more to desire: he adds,

according to thy word; for he seems to have understood by the revelation made to him, that as he should not die before he saw the Messiah, so, when he had seen him, that he should immediately, or in a very short time after, be removed by death; and which he greatly desired, and in which, he sinned not, because his request was according to the word of God: whereas often, desires of death are not only without the word of God, and due resignation to his will, and any regard to his glory, but to be rid of some trouble, or gratify some lust, as pride, revenge, etc.

Ver. 30. *For mine eyes have seen thy salvation*, etc.] The Messiah, who is often so called; (see ^{<04918>}Genesis 49:18 ^{<23016>}Isaiah 49:6 52:10). He goes by the name of “salvation”, because the salvation of God's elect is put into his hands, and he has undertook it; and because he is the author of it, he has fulfilled his engagements, and has accomplished what he promised to do; and because salvation is in him, it is to be had in him; and in him the true Israel of God are saved, with an everlasting salvation: and he is called “God's salvation” because he is a Saviour of his choosing, calling, and constituting; whom he promised under the Old Testament dispensation and in the fulness of time sent; and who now appeared in human nature, and whom good old Simeon now saw, with his bodily eyes; a sight which many kings and prophets had desired, but were not favoured with; and also with the eyes of his understanding, with the spiritual eye of faith, as his Saviour and Redeemer; for without this, the former would not have been sufficient to have given such peace and tranquillity of mind, in a departure out of this world: for many saw him in the days of his flesh, who never saw his glory, as the Son of God, and Saviour of sinners; but such a sight those have, who have their understandings enlightened, and Christ, as God's salvation, set before them: they see him in the glory of his person, the fulness of his grace, the suitableness and excellency of his righteousness, the efficacy of his blood, and the perfection of his sacrifice; and as an able, willing, complete, and only Saviour: and such a sight of him, puts them out of conceit with themselves, and their own works of righteousness, as saviours; makes the creature, and all it has and does, look mean and empty; fills the soul with love to Christ, and a high esteem of him, and with joy unspeakable, and full of glory; it transforms a soul, and makes it like to

Christ; gives it inexpressible pleasure and satisfaction; and makes it desirous, as it did this good man, to depart and be with Christ, which is far better than to live in this (in some sense) state of absence from him.

Ver. 31. *Which thou hast prepared*, etc.] In his eternal purposes and decrees, having chosen and foreordained Christ, and appointed him to be his salvation, to the ends of the earth; in his counsel and covenant of grace wherein it was agreed, determined, and concluded on, that he should be the Saviour of his people; and in the promises and prophecies of the Old Testament, and in all the types, shadows, and sacrifices, of that dispensation; in which he was exhibited, and held forth as the Saviour to the saints and believers of those times; and now had sent him in human nature, to work out that salvation he had chosen and called him to, and he had undertook:

before the face of all people; meaning not the congregation of Israel, that looked for redemption in Jerusalem, and who were now together with Simeon and Anna, when the child Jesus was presented in the temple; nor the body of the Jewish nation only, to whom he was made manifest, had they not wilfully shut their eyes, by John's ministry and baptism; and more so, by the miracles, wonders, and signs, which God did by Christ, in the midst of them; but both Jews and Gentiles: for, as he was provided and sent as a Saviour, and a great one, he was to be lifted up on the cross, as the serpent was lifted up by Moses, in the wilderness, to draw all his elect to him, of every nation; and to be set up as an ensign to the people, in the public ministry of the word; to be the object of faith and hope, to look unto, for life and salvation.

Ver. 32. *A light to lighten the Gentiles*, etc.] Or for the revelation of the Gentiles; to reveal the love, grace, and mercy of God, an everlasting righteousness, and the way of life and salvation to them. Reference seems to be had to (²³⁰⁶Isaiah 42:6 49:6). "Light", is one of the names of the Messiah in the Old Testament, as in (¹⁹⁸⁸Psalms 43:3) (²⁰²²Daniel 2:22), which passages are by the Jews ^{f130} themselves interpreted of Christ; and is a name often used of him in the New Testament: it is true of him as God, he is light itself, and in him is no darkness at all; and as the Creator of mankind, he is that light which lightens every man with the light of nature and reason; and as the Messiah, he is come a light into the world: the light of the Gospel, in the clear shine of it, is from him; the light of grace in his people, who were in darkness itself, he is the author and donor of; as he is

also of the light of glory and happiness, in the world to come: and particularly, the Gentiles enjoy this benefit of light by him; who were, and as this supposes they were, in darkness, as they had been some hundreds of years before the Messiah's coming: they were in the dark about the being and perfections of God, about the unity of God, and the Trinity of persons in the Godhead, and about God in Christ; about his worship, the rule and nature of it; and the manner of atonement, and reconciliation for sin; the person, righteousness, and sacrifice of Christ; the Spirit of God, and his operations on the souls of men; the Scriptures of truth, and both law and Gospel; the resurrection of the dead, and a future state: now, though Christ in his personal ministry, was sent only to the Jews, yet after his resurrection, he gave his disciples a commission to go into all the world, to preach the Gospel to the Gentiles, in order to turn them from darkness to light; and hereby multitudes were called out of darkness into marvellous light: and this Simeon had knowledge of, and a few more besides him; otherwise, the generality of the Jewish nation were of opinion, that when the Messiah came, the nations of the world would receive no benefit by him, no light, nor comfort, nor peace, or prosperity: but all the reverse would befall them, as darkness, calamity, and misery: and so they express themselves in a certain place; ^{f131} the Israelites look, or wait for

“redemption; for the day of the Lord shall be “light to them”; but; the nations, why do they wait for him? for he shall be “to them darkness, and not light”.”

But the contrary, Simeon, under divine inspiration, declares, and, blessed be God, it has proved true: he adds,

and the glory of thy people Israel; which is true of Israel in a literal sense, inasmuch as the Messiah was born of the Jews, and among them; and was first sent and came to them, and lived and dwelled with them; taught in their streets, and wrought his miracles in the midst of them; though this was an aggravation of their ingratitude and unbelief, in rejecting him: the Gospel was first preached to them, even after the commission was enlarged to carry it among the Gentiles; and many of them were converted, and the first Gospel church was planted among them; and an additional glory was made to them, by the calling of the Gentiles, and joining them to them, through the ministry of the apostles, who were all Jews; who went forth from Zion, and carried the word of the Lord from Jerusalem, to the several parts of the world: and this also is more especially true, of the mystical, or

spiritual Israel of God, whose glory Christ is; being made of God unto them, wisdom, righteousness, sanctification, and redemption; they having such an head, husband, Saviour, and Redeemer, as he; and they being clothed with his righteousness, and washed in his blood, sanctified by his grace, and made meet for eternal glory; to which they have a right and claim, through the grace of God, and merits of Christ; and therefore glory not in themselves, but in Christ, who is their all in all.

Ver. 33. *And Joseph and his mother*, etc.] The Vulgate Latin reads, “and his father and mother”. The Ethiopic version retains both his name and his relation, and reads, “and Joseph his father, and his mother”; but all the ancient copies read only “Joseph”, without the addition, his father; and so the Syriac, Arabic, and Persic versions: they

marvelled at those things which were spoken of him; the child Jesus: not that those things which Simeon said, were new and strange to them; for they not only knew that the same things were predicted of the Messiah, but they had heard and known, and believed the same concerning this child; but they wondered, that a stranger to them and the child, coming into the temple at this instant, should have such a revelation made to him, and be able to say the things he did. Moreover, there is no need to confine this passage to what were said by Simeon, but it may reach to, and include every thing; that as yet had been spoken concerning Jesus; either before, or since his birth; as by the angel to them both, to the one before his conception, to the other after; and by Zacharias and Elisabeth, and by the angel to the shepherds, who had reported the same to Joseph and Mary, and now by Simeon; and they were astonished, at the exact agreement there was between them.

Ver. 34. *And Simeon blessed them*, etc.] Pronounced them blessed persons, on account of their relation to Christ as man; and more especially, because of their interest in him, as the, Saviour and Redeemer of them; and wished them all happiness and prosperity inward and outward, temporal, spiritual, and eternal; and so the Arabic version renders it, confining it to Joseph and Mary; “and Simeon blessed them both”; though this blessing of his may take in also the young child Jesus; whom he might pronounce blessed, as Elizabeth before had done, (~~and~~ Luke 1:42) since he was the promised seed, in whom all nations of the earth should be blessed; and to whom, and to whose undertakings, interest, and kingdom, he might wish all prosperous success. The Persic version reads, “old Simeon: and said

unto Mary his mother”: he directed his discourse to her, because she was the only real parent of this child he had in his arms, and had said so much of, and was about to say more; and because part of what follows, personally concerned her:

behold, this child is set for the fall and rising again of many in Israel. The word “child”, is not in the original text; where it is only, “this is set, etc.” Simeon seeming to be, as it were, at a loss, what name to call this great and illustrious person by, and therefore it is left to be supplied. The Persic version supplies it thus, behold, “this Holy One is set, etc.” The sense is, that this child, who is the stone of Israel, is set, or put, or lies, both as a stone of stumbling, and rock of offence, for many of the Jews to stumble at, and fail and perish; and as a precious corner and foundation stone, for the erection and elevation of others of them, to the highest honour and dignity, that shall believe on him: for these words are not to be understood of the same, but of different persons among the Jews; though it may be true, that some, who first stumbled at him, might be raised up again, and brought to believe in him; and that many, who for his sake, and the Gospel, fell under great disgrace and reproach, and into great afflictions and persecutions, were raised up to the enjoyment of great comfort and honour: but they are not the same persons that Christ is set for the fall of, that he is set for the rising of; nor the same he is set for the rising of, he is set for the fall of; the one designs the elect of God among the Jews, who became true believers in Christ; and the other, the reprobate, who died in impenitence and unbelief: the words, so far as they concern Christ, “being set for the fall of many of the Jews”; have a manifest reference to (~~2084~~ Isaiah 8:14,15) where the Messiah is spoken of as a stone, and as a stone of stumbling, and rock of offence; at which, many of the Jews should stumble, and fail, and be broken. And so the text is applied in the Talmud ^{f132}, where it is said, that

“the son of David will not come, until both houses of the fathers, fail out of Israel; and they are these, the head of the captivity in Babylon, and the prince in the land of Israel; as it is said, (~~2084~~ Isaiah 8:14) “he shall be for a sanctuary; but for a stone of stumbling and rock of offence”, to both the houses of Israel.”

Accordingly the Jews did stumble at his birth, parentage, and education; at the meanness of his person, and the obscurity of his kingdom; at the company he kept, and the audience that attended him; at his doctrine and

miracles, and at his sufferings and death: they fell, through their unbelief and rejection of him, as the Messiah; and not only from their outward privileges, civil, and religious; the Gospel was taken away from them, the national covenant between God and them was broken, and they ceased to be his people, their temple and city were destroyed, and wrath came upon their nation to the uttermost; but they also fell into everlasting perdition, dying in their sins, through their disbelief of Jesus as the Messiah: this indeed was not the case of all of them; there was a seed, a remnant, according to the election of grace but it was the case of many, and of the far greater part but then this same stone that was laid in Zion, was also

set for the rising again of many of them; meaning not for their resurrection in a literal sense, though this is a truth: for as all God's elect, whether Jews or Gentiles, rose in him representatively, when he rose from the dead; so many of them rose personally after his resurrection, and all of them, at the last day, will rise again, in consequence of their union to him: and indeed, all the wicked will be raised again, by virtue of his power; but not this, but their resurrection in a spiritual sense, is here meant; and it supposes the persons raised to have been in a low estate, as all God's elect by nature are: they are in a hopeless and helpless condition in themselves: they are in a state of thralldom and bondage, to sin, Satan, and the law; they are filled with diseases, nauseous, mortal, and incurable; they are clothed in rags, and are beggars on the dunghill; they are deep in debt, and have nothing to pay; and are dead in trespasses and sins. Christ is now provided and appointed, for the raising them up out of their low estate, and he does do it; he is the resurrection and the life unto them; he raises from the death of sin, to a life of grace and holiness from him, to a life of faith on him, and communion with him here, and to eternal life hereafter: he pays all their debts clothes them with his righteousness, heals all their diseases, redeems them from the slavery of sin, the captivity of Satan, and the bondage and curse of the law; brings them into a hopeful and comfortable condition; raises them to the possession of a large estate, an eternal inheritance; and gives them both a right unto it, and ineptness for it; sets them among princes, makes them kings, places them on a throne of glory, yea, on his own throne, and sets a crown of righteousness, life, and glory, on their heads; and will cause them to reign with him, first on earth, for a thousand years, and then in heaven to all eternity: and this was to be the case of many in Israel, though not of all; for all did not obey the Gospel, some did, three thousand under one sermon; and more will in the latter day, when all

Israel shall be saved. This privilege of rising again, in this sense, by Christ, though it is here spoken of with respect to many of the Jews, yet not to the exclusion of the Gentiles; for this honour have all the saints, be they of what nation they will. Now when Christ is said to be “set” for these different things, the meaning is, that he was foreappointed, preordained, and set forth in God's counsel, purposes, and decrees, as a stone at which some should stumble, through their own wickedness and unbelief, and fall and perish, and be eternally lost; and as a foundation stone for others, to build their faith and hope upon, which should be given them, and so rise up to everlasting life; and that he was set forth in the prophecies of the Old Testament, as in that here referred to, for the same ends; and that he was now exhibited in human nature with the same views, and should be held forth in the everlasting Gospel, for the like purposes; and which eventually is the savour of life unto life to some, and the savour of death unto death to others: to all this, a behold is prefixed, as expressing what is wonderful and surprising, and not to be accounted for, but to be resolved into the secret and sovereign will of God: it is added, that he is also set

for a sign which shall be spoken against: referring to (^{<21818>}Isaiah 8:18). Christ is the sign of God's everlasting love to his people, the great proof, evidence, and demonstration of it; and in this respect, is spoken against by many: and he is set up in the Gospel, as an ensign of the people to look at, and gather to, for comfort, peace, righteousness, salvation, and eternal life; but is by many contradicted, opposed, and treated with contempt and abhorrence; so that he appears rather to be set as a mark and butt to shoot at: he was spoken against by the Scribes and Pharisees, and the greater part of the people of the Jews, and contradicted, as the Messiah, because of his mean appearance among them; his proper deity was denied, his divine sonship was gainsayed; he was contemned in all his offices, kingly, priestly, and prophetic; his works of mercy, both to the bodies and souls of men, his miracles, and the whole series of his life and actions, were traduced as sinful and criminal: this was the contradiction of sinners against himself, which he endured, (^{<8123>}Hebrews 12:3) and for which he was set and appointed; and still the contradiction continues, and will, as long as the Gospel is preached.

Ver. 35. *Yea, a sword shall pierce through thy own soul also,* etc.]

Meaning either the sword, “or spear of scandal”, as the Arabic version renders it; so the calumny, and reproach of the tongues of men, is compared to a sharp sword, (^{<4574>}Psalms 57:4) and such the virgin might

meet with on account of her conception in art unmarried state, which might greatly wound her soul; or else the sorrows she met with on account of her son: as he was a man of sorrows, so was she a woman of sorrows, from his cradle to his cross; and his sorrows, like so many darts, or javelins, rebounded from him to her, and pierced her soul through; as when Herod sought his life, (^{<4123>}Matthew 2:13,14) when she had lost him for a whole day, (^{<4128>}Luke 2:48) and when he was frequently exposed to danger among the spiteful and malicious Jews; but never more than when she stood at his cross, and saw him, in his agonies, extended on the tree, bleeding, gasping, and dying, (^{<4325>}John 19:25). Some think this refers to martyrdom, which she was to suffer by the sword, of which the Scripture is silent, Epiphanius, an ancient writer, seems to hint at it ^{f133}.

That the thoughts of many hearts may be revealed; that is, all this offence was to be taken at Christ, and he to be spoken against; and all these afflictions, reproaches, and persecutions, he and his were to endure for this end; that the secret thoughts of men might be discovered, and they be known to be what they were, whether hypocrites, or good men, foes or friends of Christ: so on the one hand, what were the Scribes and Pharisees, who talked of a Messiah, and pretended to righteousness and holiness, and yet when the Messiah came, rejected him, and so all such who followed Christ with worldly views, and expected a temporal kingdom, but left him when they found it otherwise, and Judas, one of his disciples; and, on the other hand, who were sincere and hearty? as the rest of his disciples, Joseph of Arimathea, and others, who abode by him, notwithstanding the cross; and the same use have all persecutions, errors, and heresies, the opposition and contradiction of men in every shape now, and the same end is answered; wicked men, and hypocrites, are known to be what they are; and good men are made manifest; and what each think of Christ and his Gospel, is discovered hereby; (see ^{<4119>}1 Corinthians 11:19).

Ver. 36. *And there was one Anna*, etc.] The name is the same with Hannah: so Hannah, the mother of Samuel, is by the Septuagint called Anna, in (^{<4102>}1 Samuel 1:2,5,9,15,19,22,25) and it signifies “grace”; or “gracious”: and as was her name, so was she, a gracious woman; One that had the grace of God herself, and was a publisher of the glad tidings of grace and redemption by Christ, to others; and she was

a prophetess: for though prophecy had ceased among the Jews for some hundreds of years, it now revived upon the coming of the Messiah; and

though instances of women prophets were rare, yet some there were, both before, and after the coming of Christ; as Miriam, the sister of Moses and Aaron, Deborah, the wife of Lapidoth, and Huldah, the wife of Shallum; and this Anna, at the time of Christ's birth, and afterwards four daughters of Philip the Evangelist, who were virgins. This woman was

the daughter of Phanuel; it is the same name with Penuel; and which, by the Septuagint, in (^{<B304>}1 Chronicles 4:4 8:25) is called Phanuel, as here. This man might be a person of some note, or he may be mentioned for the sake of his name, which signifies the face of God, and is the name Jacob gave to a certain place where he had seen God face to face, (^{<B323>}Genesis 32:30,31). And now Phanuel's daughter both saw and gave the light of the knowledge of God, in the face of Jesus Christ, and now beheld his face in the flesh, who is God over all, blessed for ever.

Of the tribe of Aser; the same with Asher; for so Asher is called, as here, by the Septuagint, in (^{<B313>}Genesis 30:13 49:20) and elsewhere: and though this tribe was carried captive with the rest of the ten tribes; yet there were some of the ten tribes that returned along with Judah and Benjamin, and were dispersed among them. This tribe had its seat in Galilee; so that though the Jews denied that any prophet came from thence, yet it seems a prophetess did.

She was of a great age: the phrase is the same with that in (^{<B307>}Luke 1:7) there rendered, "stricken in years"; (See Gill on "^{<B307>}Luke 1:7"). Her age will appear to be great, if it be observed, that she was seven years a married woman, and fourscore and four years a widow, which make ninety one; and if she was married at twelve years and a half, at which time the Jews ^{f134} reckoned females marriageable, she must be an hundred and three years old; and perhaps her age might be eight or ten years more:

and had lived with her husband seven years from her virginity: this is mentioned to observe her chastity, that she was in her virginity, or a chaste virgin, when she became a wife; such an one as the high priest was obliged to have, (^{<B213>}Leviticus 21:13) and that the tokens of her virginity were brought, which the Jewish laws obliged to, (^{<B215>}Deuteronomy 22:15,17,20) and that she lived honestly, and honourably, with her husband, during the term of her marriage state.

Ver. 37. *And she was a widow of about fourscore and four years*, etc.] Which is not the date of her whole age, as some have thought, but of her

widowhood state, as distinct from her marriage state, and the time of her virginity. And this sense all the versions favour.

Which departed not from the temple that is, she was constant in her devotion there, at the time of divine service, whether by night or day; not that she was in it, for she had been out of it now; otherwise it could not with propriety be said of her, that

she coming in that instant, as in the next verse; but that she always was there when there was any worship performed, in which women might be concerned, and which is pointed out in the next clause:

but served God with fastings and prayers, night and day: she attended to the usual fasts of twice a week, and to such as were enjoined the whole congregation, and to the several set times of prayer, and to every act of devotion, private or public, by night or day. In (~~Ex~~Exodus 38:8) we read of women that assembled at the door of the tabernacle of the congregation: both the Targums of Onkelos and Ben Uzziel render it, “who came to pray”; and the Septuagint version, “that fasted”: Anna did both.

Ver. 38. *And she coming in that instant*, etc.] That the parents of Christ brought him into the temple; just as Simeon was embracing him in his arms, and blessing God for him, and saying the things concerning him he had done; and who also came at that juncture, as he did, under the impulse, and by the direction of the Spirit of God;

gave thanks likewise unto the Lord: praised him, as he had done, that he had sent the promised, and long looked for Messiah and Saviour; and that she had lived to see his blessed face, and this happy day; and that she should be directed to come in at this instant, and be favoured with this singular mercy of seeing the new born Saviour, and his honoured parents:

and spake of him to all them that looked for redemption in Jerusalem; this she either did at this time; they in Jerusalem that looked, and diligently waited for, and earnestly desired the Messiah, and spiritual redemption and salvation by him, being now assembled together in the temple; or afterwards, as she had opportunity of conversing with them, when she acquainted them with what she had heard and seen. By “the redemption” they were looking for, is meant, the Redeemer; as by salvation, the Saviour, in (~~Luk~~Luke 2:30). Some versions, as the Syriac, Arabic, and Ethiopic read, “the redemption of Jerusalem”; not literally, but spiritually, understood, even the redemption of the church of Christ, which is often so

called: and others, as the Persic version, “the redemption of Israel”; that is, of spiritual Israel: some read “in Israel”; so one copy of Stephens's.

Ver. 39. *And when they had performed all things*, etc.] Relating to the purification of Mary, and the presentation and redemption of her firstborn, and the sacrifices and ceremonies belonging thereunto:

according to the law of the Lord; which that directed to, and enjoined:

they returned into Galilee: not that they came from thence to Jerusalem, but from Bethlehem, where Mary gave birth, and her time for purification was now just expired: nor did they go now directly to Galilee; or, if they did, they soon came back again to Bethlehem, since here the wise men found them two years after; when by a divine warning, they went into Egypt, where they remained till Herod's death, and after came into the land of Israel, into the parts of Galilee, and dwelt at Nazareth; for which reason it is here called their own city;

to their own city Nazareth: Bethlehem was their native city, the place of their birth, at least of their family; and Nazareth was the city of their habitation.

Ver. 40. *And the child grew*, etc.] In body, in strength, and in stature; which shows that it was a true body Christ assumed, and like ours, which did not come to its maturity at once, but by degrees:

and waxed strong in spirit, or in his soul; for as he had a true body, he had also a reasonable soul; the faculties of which were far from being weak, they were exceeding strong, and appeared stronger and stronger every day; his understanding was clear, his judgment solid, and his memory strong and retentive, his will, and the desires of it, were to that which is good, and his affections cleaved unto it. The Persic and Ethiopic versions read, “was strengthened in”, or “by the Holy Spirit”; with the grace and gifts of it; but the former sense is best.

Filled with wisdom; and knowledge as man; for this is to be understood, not of his essential wisdom as God, nor of those treasures of wisdom and knowledge, which were hid in him as mediator, to be dispensed to his church; but of his created and natural wisdom, as man; in which he increased gradually, as his body grew, and the faculties of his soul opened under the influences of his deity, and the power of his Spirit;

and the grace of God was upon him; which designs not the fulness of grace that was in him, as mediator, for the supply of his people: but either that internal grace which was bestowed on his human nature, even the various graces of the Spirit of God, and which flowed from the grace of union of the two natures in him; or rather the love and favour of God, which in various instances was in a very singular manner manifested to him.

Ver. 41. *Now his parents went to Jerusalem every year*, etc.] Joseph was obliged to go three times a year, as were all the males in Israel, at the feasts of the passover, pentecost, and tabernacles, (^{f134}Deuteronomy 16:16). The first of these is expressed here, at the feast of the passover; but the women were not obliged to go up: for so it is said by the Jews ^{f135}, תּוֹצֵר מִיָּצֵר לְצִדְקָתָא, “the passover of women is voluntary”, or in their own power; they might go up to the feast, or not, as they pleased. It is indeed said of Hillel, who was now alive, that he obliged the women to the first, but not to a second passover: to which the Karaites object; the account they give is as follows ^{f136};

“truly the women were obliged, by the school of Hillel, to the offering of the passover; but if they were hindered from the first passover, the second was in their power; that is, the thing depended upon their will and pleasure, whether they would offer or not, which may be justly wondered at; for why should they be obliged to the, first, and not the second? for behold, as to the obligation of the passover, there is no difference between the first passover, and the second, The sum of the matter is, our wise men, on whom be peace, have determined and say, that there is no obligation but to males, who are arrived to maturity.”

So that this was a voluntary thing in Mary; which discovers her piety and religion, and her great regard to the ordinances and appointments of God.

Ver. 42. *And when he was twelve years old*, etc.] Not that he was now, חֲנֻכָּה רַב, “a son of the commandment”, ^{f137} to use the Jewish phrase; or now came under the yoke of the law; or was obliged to the duties of adult church membership, as is asserted by some; nor particularly to go to Jerusalem to make his appearance at the feast of the passover, or any other feast: for according to the maxims of the Jews, persons were not obliged to the duties of the law, or subject to the penalties of it in case of non-performance, until they were, a female, at the age of twelve years, and one

day, and a male, at the age of thirteen years, and one day; but then they used to train up their children, and inure them to religious exercises before: as for instance, though they were not obliged to fast on the day of atonement, until they were at the age before mentioned; yet, they used them to it two or three year's before, as they were able to endure it: a son of nine, or ten years old, they train him up by hours; they make him fast so many hours; and one of eleven, or “twelve years old”, they make him fast a whole day: but then this was not law, but custom; and which they observed, that they might be used to the commandments^{f138}, and be expert in them, and ready to perform them when required. It is said,^{f139} that

“there was a good custom in Jerusalem to make their little sons and daughters fast on a fast day; the son of a year, till the very day he is “twelve years old”, when he fasts the whole day; and after that they carry him, and bring him before every ancient man, that he may bless him, and confirm him, and pray over him, that he may be worthy in the law, and in good works; and: every one that is greater than he in the city, he stands up from his place, and goes before him, and bows to him, to pray for him: and this is to learn him, that they are beautiful, and their works beautiful and acceptable to God; and they did not use to leave their little children behind them, but brought them to the synagogues, *twxmb μrzi ydk*, “that they might be ready in the commandments”.”

That they might be inured to them, and expert in them, when they were under obligation to them; for they were not properly under the law, until they were arrived to the age above mentioned; nor were they reckoned adult church members till then, nor then neither, unless worthy persons: for so it is said^{f140},

“he that is worthy, at thirteen years of age, is called *ykl ʿb*, “a son of the congregation of Israel”.”

that is, a member of the church. When therefore Joseph and Mary took Jesus along with them, at this age,

when they went up to Jerusalem, after the custom of the feast of the passover, it shows their religious regard to him; and may be an instruction to parents, to bring up their children in the nurture and admonition of the Lord, after their example.

Ver. 43. *And when they had fulfilled the days*, etc.] The seven days of the fear of unleavened bread, for so many days that feast was observed; and though it was not absolutely necessary, and obligatory upon them to stay all that time at Jerusalem, yet Mary and Joseph seem so to have done, as did the more religious and devout persons:

as they returned; at the time when they were going from Jerusalem home again:

the child Jesus tarried behind in Jerusalem; being desirous of hearing the discourses of the doctors about the sense of the Scriptures, the meaning of the laws, and the traditions of the elders, and of conversing with them:

and Joseph, and his mother, knew not of it; of his intention to tarry longer, nor of his design in so doing; he did not ask leave of them, since his stay was about an affair of his heavenly Father's; and therefore this action of Christ is not to be drawn into an example, or precedent for children, to act without consulting, or asking leave of their parents. They had no notion at all of his staying behind them, nor any suspicion of it; nor did they miss him for a considerable time; which might be owing to the large numbers that went in company together, so that they could not tell but that he was in the crowd, though they did not see him; or to the men and women travelling in separate companies, as is thought; so that Joseph might think he was with Mary, and Mary might conclude he was with Joseph, till they came to the end of their first day's journey, when they came together, and then missed him.

Ver. 44. *But they supposing him to have been in the company*, etc.] That travelled together into the same parts, having been, as they, at Jerusalem to keep the feast:

went a day's journey; either before they missed him; or if they missed him sooner, yet they went on inquiring for him in the company, until they were come a day's journey before they thought, or, at least, determined on going back to Jerusalem. The bounds of a day's journey from Jerusalem are said to be ^{f141} Elath on the south, and Akrabba on the north; elsewhere ^{f142} it is, Elathon the north, and Akrabbaon the south, Lud, or Lydda, on the west, and Jordan on the east; wherefore, as Galilee lay north of Jerusalem, the bound of this day's journey must be, according to the Misna, Akrabba, and, according to the Talmud, Elath. Nazareth was three days journey from Jerusalem ^{f143}: according to the Jewish writers ^{f144}, a day's journey was ten

“parsas”, or large miles, Which were forty lesser miles; and which, they say, is a middling man's walk, on a middling day, as in the months of Tisri, or Nisan, when days and nights were alike: and it was in the latter of those months, on the twenty second day of it, that Joseph and Mary set out on their journey; (see ⁴¹²⁸Exodus 12:18) but it cannot be thought that women and children should be able to travel so many miles a day, and therefore this day's journey, very likely, was shorter:

and they sought him among their kinsfolks and acquaintance; when they came to the end of their day's journey, where they took up their lodging for that night: and as the company was large, they doubtless lay at different houses; wherefore they inquired in every house, where their relations and acquaintance lay, after their child Jesus, where they might most reasonably expect he would be: and so, in a spiritual sense, when souls have lost sight of Christ, of whom should they inquire concerning him? and where should they expect to hear of him, but among their spiritual kindred and friends, and who also are related to Christ? (see ⁴²⁸⁹Song of Solomon 5:9).

Ver. 45. *And when they found him not*, etc.] In the company that came from Jerusalem with them, nor among any of their relations and friends, with whom they supposed he was:

they turned back again to Jerusalem, that is, the next morning, for it can hardly be thought they would set out that night, after they had travelled all day, without taking some repose:

seeking him; at Jerusalem, in the streets and broad places of it; a figure of the church and ordinances, where souls look for, and inquire after their beloved, when they have lost him, (⁴³⁸¹Song of Solomon 3:1-3).

Ver. 46. *And it came to pass, that after three days*, etc.] From their first setting out from Jerusalem, when Jesus tarried behind; or on the third day, which may be reckoned thus; the first day was spent in journeying, and the second in coming back the same journey, and the third day they sought all Jerusalem for him, when

they found him in the temple; his Father's house, the house of God, a figure of a Gospel church, where the word and ordinances are duly administered, and where Christ is to be found. What part of the temple Christ was in, is not easy to say; it was not in the holy of holies, for none but the high priest went into that, and that only on the day of atonement; nor in the court of the priests, for he was not among them, but the doctors; nor in the court of

the Israelites, where the common people worshipped: it may be best judged of, by observing where their several consistories, or courts of judicature were ^{f145}; the grand sanhedrim sat in the sanctuary, in the room Gazith; the lesser sanhedrim, which consisted of twenty three persons, and the bench of three; the one sat in the gate of the court (of the Israelites); and the other in the gate of the mountain of the house (or court of the Gentiles); it seems most likely, that he was in the room Gazith, where the grand sanhedrim sat; for here was the largest number of doctors; and it was the more amazing to his parents, to find him here; unless it should be rather thought, that he was in the synagogue in the temple, for such an one there ^{f146} was there; where, after service was over, he might be admitted to a conversation with the learned doctors that belonged to it: it follows,

sitting in the midst of the doctors: the principal doctors in being at this time, were Hillell and Shammai, the one the president, and the other vice president of the council; and Rabban Simeon, the son of Hillell, who succeeded him in his office; and R. Judah, and R. Joshua, the sons of Bethira; Jonathan ben Uzziel, the author of the Chaldee paraphrase; and R. Jochanan ben Zaccai. The sanhedrim sat in a semicircular form, like the half of a round corn floor; so that they could see one another, and the prince, and the father of the court, could see them all; and before them sat three rows of the disciples of the wise men, or scholars; and in each row there were three and twenty men: the first row was next to the sanhedrim, and the second row below that, and the third row below that; and in every row they sat according to their superiority in wisdom ^{f147}: on a seat, in one of these rows, I think, Christ sat among the scholars; and this may be called sitting among the doctors, because these seats were just before them, and were in a semicircular form; at least he might be here at first; when upon the questions he put, and the answers he made, he was taken particular notice of by the doctors, who might call him up, and place him between them; for this, in some cases, was done to scholars. Thus, it is said ^{f148},

“if one of the disciples, or scholars, say, I have something to say in favour of him, (one that is on his trial,) they bring him up, and “cause him to sit in the midst of them”; and he does not go down from thence all the whole day.”

Both hearing them: their debates and decisions about points in the law of Moses:

and asking them questions; upon those points. Had this been a “Midrash”, or school, there would be no difficulty of producing instances of putting questions to the doctors there; but there was no such place in the temple, or synagogue, where teachers were interrogated by their hearers; for which reason I think the passages, produced by Dr. Lightfoot, are not so pertinent, since they refer to such a place: it is very likely, since there were such a number of scholars admitted to sit before the sanhedrim to hear their controversies, and determinations, and were allowed, in some cases, to speak; so they might be suffered to put questions, in order to gain knowledge.

Ver. 47. *And all that heard him were astonished*, etc.] All in the sanhedrim, both the doctors, and their disciples, were amazed,

at his understanding; in the knowledge of the law, and of the Scriptures:

and his answers; which he returned to the questions the doctor's put to him, which were made with so much wisdom and judgment, that it was surprising in one of his years.

Ver. 48. *And when they saw him they were amazed*, etc.] That is, when Joseph and Mary saw him amidst the doctors, they were astonished that he was admitted among them, and had in such esteem by them:

and his mother said unto him; she being his own, and only parent, and not Joseph; and therefore he said nothing, but left it to her; who upon sight of him, at least as soon as she had a proper opportunity after he had left the doctors, began to chide, or rather to expostulate with him after this manner:

son, why hast thou thus dealt with us? which was said with great tenderness of affection, and in much mildness; and may be a pattern to parents, who should not provoke their children to anger, but deal gently and tenderly with them:

behold, thy father and I have sought thee sorrowing; with great grief, anxiety, and solicitude, fearing lest some evil had befallen him. Mary calls Joseph his father, though she knew he was not, in a proper sense; but because he was supposed to be so, and was his father by the law of marriage; and especially, she might call him so because of his paternal care of him in his education, and bringing him up: for it is a maxim with the Jews^{f149}, that

“not he that begets, but he that brings up, is the father.”

Ver. 49. *And he said unto them, how is it that ye sought me?* etc.] That is, with so much uneasiness and distress of mind, not trusting in the power and providence of God, to take care of him; and in other places, besides the temple, where they had been inquiring for him:

wist ye not that I must be about my Father's business? or “in my Father's house”, as the Syriac and Persic versions render it; where, as soon as you missed me, you might, at once, have concluded I was, and not have put yourselves to so much trouble and pains in seeking for me. Christ seems to tax them with ignorance, or, at least, forgetfulness of his having a Father in heaven, whose business he came to do on earth; and which they should have thought in their own minds he was now about, and so have made themselves easy. The business that Christ came about was to preach the Gospel, and which he afterwards performed with great clearness and fulness, with much power, majesty, and authority, with great constancy and diligence, with much concern for the souls of men, and with great awfulness; and in which he took great delight, though he went through many dangers and risks of life; as also to work miracles in proof of his deity and Messiahship, and for the good of the bodies of men, and in which he was very assiduous, going about every where doing good this way: but the main, and principal part of his business was, to work out salvation for his people, by fulfilling the law, making reconciliation and atonement for their sins, and obtaining eternal redemption: this was a business which neither angels nor men could do; was very toilsome and laborious, and yet he delighted in it; nor did he desist from it until it was accomplished: and this is called his Father's business, because he contrived and assigned it to him; he called him to it, and sent him to perform; he enjoined it to him as man and mediator, and the glory of his perfections was concerned in it, and secured by it: and it was a business that Christ must be about, be concerned in, and perform, because he engaged to do it from all eternity; and because it was the will of his Father, which must be done, and was necessary in order to show himself dutiful and obedient; and because it was foretold in prophecy again and again and promised that it should be done; and because it could not be done by another. Now our Lord's conversing with the doctors, and which was a branch of his prophetic office, and was, no doubt, with a view to the good of the souls of men, and nothing less than miraculous, was a show, a prelude of, and a sort of an entrance upon the business he came about.

Ver. 50. *And they understood not the saying,* etc.] What he meant by his Father's house, or his Father's business, and the necessity of his being there, and about that:

which he spake unto them; at that time, and as above related.

Ver. 51. *And he went down with them,* etc.] From the temple, and from Jerusalem, which were on high ground:

and came to Nazareth; where he, and his parents, had lived ever since their return from Egypt:

and was subject unto them; for though he thought fit to let them know, or, at least, put them in mind, that he had a Father in heaven, whose business he came about, and must do, and therefore did not judge it necessary to ask their leave to stay at Jerusalem on that account; yet, as man, and willing to set an example of filial subjection to parents, he went along with them, and showed all dutiful respect unto them, yielding a ready and cheerful obedience to their commands, living with them, and working under them, and for them: and so he continued till he was about thirty years of age:

but his mother kept all these sayings, or things; for this relates not only to the words of Christ, but to the whole history of his staying behind them at Jerusalem, of his sitting among the doctors, hearing them, and asking them questions, to the astonishment of all. These things she treasured up, and preserved,

in her heart; that is, in her memory; so the word is used in Jewish writings. It is reported of R. Meir^{f150}, that

“he went to intercalate the year in Asia, and there was no Megilla (the book of Esther) there, and he wrote it, *wbl m*, “out of his heart”, (i.e. out of his memory,) and read it.”

Ver. 52. *And Jesus increased in wisdom,* etc.] As man; for neither his divine wisdom, nor the treasures of wisdom and knowledge in him, as mediator, could admit of any increase; but as he grew in body, the faculties of his soul opened, and received gradually large measures of wisdom and knowledge, in things natural and spiritual, through the in dwelling of his divine nature in him, and the Holy Spirit that was, without measure, on him:

and stature: the word signifies age also; and so the Vulgate Latin has rendered it: but that is not the meaning of it here, since it would have been entirely unnecessary to have observed, that he increased in age, which must be unavoidable: but the sense is, that as he increased in the wisdom and knowledge of his human soul, so he likewise increased in the stature of his body: and in favour with God and man: he appeared by the grace that was in him, and the gifts bestowed on him, to be high in the love and favour of God; and had a large share in the esteem and affections of all good men, who had the honour and happiness of knowing him, and of being acquainted with him.

CHAPTER 3

INTRODUCTION TO LUKE 3

Ver. 1. *Now in the fifteenth year of the reign of Tiberius Caesar*, etc.] Emperor of Rome, and the third of the Caesars; Julius was the first, and Augustus the second, in whose time Christ was born, and this Tiberius the third; he was the son of Livia, the wife of Augustus, but not by him; but was adopted by him, into the empire: his name was Claudius Tiberius Nero, and for his intemperance was called, Caldius Biberius Mero; the whole of his reign was upwards of twenty two years, for he died in the twenty third year of his reign^{f151}; and in the fifteenth of it, John began to preach, Christ was baptized, and began to preach also; so that this year may be truly called, “the acceptable year of the Lord”.

Pontius Pilate being governor of Judea; under the Emperor Tiberius, in whose reign the Jewish chronologer^{f152} places him, and the historian^{f153} also, and make mention of him as sent by him to Jerusalem: he was not the first governor of Judea for the Romans; there were before him Coponius, Marcus Ambivius, Annins Rufus, and Valerius Gratus:

and Herod being tetrarch of Galilee; this was Herod Antipas, the son of Herod the great, and brother of Archelaus; the above chronologer^{f154} calls him also a tetrarch, and places him under Tiberius Caesar: he is sometimes called a king, and so he is by the Ethiopic version here called “king of Galilee”; and in the Arabic version, “prince over the fourth part of Galilee”; besides Galilee, he had also Peraea, or the country beyond Jordan, as Josephus^{f155} says, and which seems here to be included in Galilee; (see Gill on “~~40~~ Matthew 14:1”).

And his brother Philip tetrarch of Iturea, and of the region of Trachonitis: Pliny^{f156} makes mention of the nation of the Itureans, as belonging to Coele Syria; perhaps Iturea is the same with Batanea, or Auranitis, or both; since these with Trachon, the same with Trachonitis here, are allotted to Philip by Josephus^{f157}: it seems to take its name from Jetur, one of the sons of Ishmael, (⁰²⁵Genesis 25:15) Trachonitis is mentioned by Pliny^{f158}, as near to Decapolis, and as a region and tetrarchy, as here: Ptolemy^{f159}

speaks of the Trachonite Arabians, on the east of Batanea, or Bashan: the region of Trachona, or Trachonitis, with the Targumists ^{f160}, answers to the country of Argob. This Philip, who as before by Josephus, so by Egesippus ^{f161}, is said, in agreement with Luke, to be tetrarch of Trachonitis, was brother to Herod Antipas, by the father's, but not by the mother's side. Philip was born of Cleopatra, of Jerusalem, and Herod of Malthace, a Samaritan ^{f162}: he died in the twentieth year of Tiberius ^{f163}, five years after this:

and Lysanias the tetrarch of Abilene: mention is made of Abila by Pliny ^{f164}, as in Coele Syria, from whence this tetrarchy might have its name; and by Ptolemy ^{f165}, it is called Abila of Lysanias, from this, or some other governor of it, of that name; and the phrase, “from Abilene to Jerusalem”, is to be met with in the Talmud ^{f166}, which doubtless designs this same place: who this Lysanias was, is not certain; he was not the son of Herod the great, as Eusebius suggests ^{f167}, nor that Lysanias, the son of Ptolemy Minnaeus, whom Josephus ^{f168} speaks of, though very probably he might be a descendant of his: however, when Tiberius Caesar reigned at Rome, and Pontius Pilate governed in Judea, and Herod Antipas in Galilee, and Philip his brother in Iturea and Trachonitis, and Lysanias in Abilene, John the Baptist began to preach and baptize; to fix the area of whose ministry and baptism, all this is said.

Ver. 2. *Annas and Caiaphas being the high priests*, etc.] Some difficulty here arises, how these two could be both high priests; when according to the law of God, and the usages of the Jewish nation, there was to be, and was but one high priest at a time: many things are observed by writers, to solve this difficulty: some go this way; that though according to the divine institution, and the practice of former times, there was but one high priest at a time; yet now, through the corruption of the present age, there were two high priests; or at least, which officiated alternately in the same year: but of such a corruption, no instance can be given, even in those corrupt times; and as Maimonides says ^{f169}, there can be but “one high priest” $\mu\lambda\ \omega[h\ \iota\ kb$, “in all the world”; and besides, is contrary to their canons, which were then in being, and still remain; one ^{f170} of which runs thus, $tj\ ak\ \mu\lambda\ \omega dg\ \mu\ ynhk\ ync\ \hat{y}nmm\ \hat{y}a$ “they do not appoint two high priests at once”. Others suppose, that these two annually performed the office of high priests by turns; that Caiaphas was high priest one year, and

Annas another: it is true indeed, that through the corruption of those times, this office became venal, hence it is said in the Talmud^{f171},

“because they gave money for the priesthood, they changed it every twelve months.” And which is more largely expressed by one of their commentators^{f172}, “because the high priests, who were under the second temple, after Simeon the just, gave money to minister in the high priest's office, and because they were wicked, they did not fill up their years, therefore they changed every year.”

But though it is certain, that there were frequent, and sometimes annual changes in the priesthood, hence it is said of Caiaphas, (~~314~~John 11:49, 18:13) that he was “high priest the same year”, yet it does not appear that he and Annas took it yearly by turns: for Caiaphas continued in that office some years, even till after the death of Christ: and besides, had this been the case, as one of them could be but high priest for the year being, both in one year as here, could not with propriety be said to be high priests. Others take another method, and suppose Caiaphas to be properly the high priest, as he certainly was; and Annas so called, because he had been one formerly, the same with Ananus, the son of Seth; who was put into the priesthood by Quirinius, in the room of Joazar, and was deposed by Valerius Gratus, and Ishmael ben Phabi was put into his room: but though there may be instances of persons being called high priests, who had been in that office, after they were removed from it, yet no reason can be given, why Annas should be peculiarly called so, when there were in all probability several alive, who had been in that office as well as he; as Joazar his predecessor, and Ishmael ben Phabi, who succeeded Joazar, and after him Eleazar, the son of Annas, and then Simeon ben Camhith; nor why he should be put in the annals of the high priests, in a year in which he was not one. It seems most likely therefore, that he was the “Sagan” of the priests, of which office mention is frequently made, in the Jewish writings^{f173}; yea, we often read of Chanina, or Chananiah, or Ananias, perhaps the same with this Annas, who is called, פּוּנְחֵק גַּס, “the Sagan of the priests”^{f174}. This officer was not a deputy high priest, or one that was substituted to officiate occasionally, in the room of the high priest, when any thing hindered him, or rendered him unfit for his office; as on the day of atonement, if the high priest contracted any pollution, they substituted another to minister^{f175}; which was not the “Sagan”, but another priest; and even such an one was called an high priest, as appears from the following story^{f176}.

“It happened to Simeon ben Camhith (a predecessor of Caiaphas), that he went out to speak with the king, on the evening of the day of atonement, and the spittle was scattered from his mouth, upon his garments, and he was unclean; and his brother Judah went in, and ministered in his stead in the high priesthood; and their mother saw her “two sons”, *dj a μwyb μyl wdg μynhk ynç* “high priests in one day”.”

But the “Sagan” was not an officer pro tempore, or so much under the high priest, and one in his stead, as a ruler and governor over other priests. Maimonides says of him thus ^{f177};

“they appoint one priest, who is to the high priest as a second to the king, and he is called “Sagan”; and he is called a ruler: and he stands at the right hand of the high priest continually; and this is an honour to him, and all the priests are under the hand of the Sagan.”

The account given of him in the Talmud ^{f178} is this;

“in five things the “Sagan” ministers; the “Sagan” says to him, my lord, high priest, lift up thy right hand (i.e. when he took the lots out of the vessel for the goats, on the day of atonement ^{f179}; which should be slain); the “Sagan” is on his right hand, and the father of the sanhedrim on his left (i.e. when he went to the east of the court and the north of the altar ^{f180}, where were the two goats, and the vessel in which were the lots); the “Sagan” waved with the veils, or linen clothes; the “Sagan” held him by his right hand, and caused him to ascend (by the steps to the altar); and no man was appointed an high priest, before he was a “Sagan.””

Now these might be as Serojab and Zephaniah, the one chief priest, and the other second priest, (²⁵²⁴Jeremiah 52:24) where the Targum and Jarchi interpret the text, the “Sagan” of the priests. And this being an office of such dignity and authority, supposing Annas in it, though he was not “the” high priest, yet being the head of the other priests, he might be called one, and be joined with Caiaphas, and set before him; not only because he had been an high priest, but because he was his father-in-law:

the word of God came to John the son of Zachariah: a priest of the order of “Abia”; and of Elisabeth, a daughter of Aaron, and cousin of Mary, the mother of Jesus; as it had come formerly to the prophets, and particularly

to Jeremiah, who was sanctified from the womb, as the Baptist was: he was blessed with a prophetic spirit, and with the extraordinary gifts of the Holy Ghost, and with a wonderful revelation of the Messiah, and of the Gospel dispensation; and was abundantly qualified for the work he was called to, and sent to perform: and this befell him

in the wilderness; that is, of Judea; where he had been brought up and lived, and from whence and where he came, preaching: he had lived a solitary life, and had not learnt his doctrine from men, but had his mission, ministry, and baptism, from heaven.

Ver. 3. *And he came into all the country about Jordan*, etc.] He came out of the wilderness of Judea, where he first began his ministry, to some parts of the country that bordered on Jordan, and was near unto it, on either side the river; sometimes he was at Bethabara, and sometimes at Aenon, near Salim; for he did not take a tour round about all, the country that encompassed Jordan, but being at it, or in places adjacent to it, all the country round about came to him; (see ^{<3015>}Matthew 3:5).

Preaching the baptism of repentance for the remission of sins: this was the work and office of John, as signified by Elias, in (^{<3015>}Malachi 4:5,6) the Jews say ^{f181},

“the Israelites will not repent, till Elias comes; as it is said, (^{<3015>}Malachi 4:5,6) in the land of Israel repentance delights.”

John came into this land, preaching this doctrine; (See Gill on “^{<4004>}Mark 1:4”).

Ver. 4. *As it is written in the book of the words of Esaias the prophet*, etc.] (^{<2303>}Isaiah 40:3)

saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord make his paths straight; (See Gill on “^{<4003>}Matthew 3:3”).

Ver. 5. *Every valley shall be filled*, etc.] Luke cites more out of the same prophecy, as relating to the times of John the Baptist, and the Messiah, than the other Evangelists Matthew and Mark do: in the prophet it is, “every valley shall be exalted”; which is done, by filling it up; the metaphor is persisted in, of preparing and clearing the way, for the coming of the Messiah, done by the ministry of John; under which, such souls as were lowly and humble, and depressed with the sense of sin, should be raised

and directed to believe in Christ, and be filled with divine consolation from him. These words are owned by the Jews^{f182} to belong to the world to come; that is, the times of the Messiah; though they understand them, of making way for the return of the Israelites from captivity, by the Messiah: just as they suppose such things were done by the miraculous cloud, for the children of Israel, as they passed through the wilderness; of which they say^{f183},

“that it went before them, smote the serpents and scorpions, and fiery serpents, and the rock; and if there was any low place, it raised it up; or high place, it made it low, and caused them to be plain; as it is said, (^{240B}Isaiah 40:3) “And every valley shall be exalted”, etc.”

But what they say of this cloud literally, as preparing the way for the Israelites, is in a spiritual sense true, of the ministry of John; whereby many of the children of Israel, had the way prepared for them, for the reception of the Messiah; when as every humble soul had its expectation raised, and its faith encouraged, and its heart filled with spiritual joy; so such as were proud and haughty, were humbled:

and every mountain and hill shall be brought low; all such as are elated with their own abilities, and boast of their righteousness, trust in themselves, and look with disdain and contempt on others, their loftiness shall be bowed down, and their haughtiness made low; and the Messiah alone, in his person, grace, and righteousness, be exalted:

and the crooked shall be made straight: such as are of a crooked spirit, and walk in crooked ways, with the workers of iniquity, shall have new spirits given them, and be directed to right ways, and be led in the paths of righteousness and truth:

and the rough ways shall be made smooth; and men of rough tempers, comparable to lions and bears, shall become quiet and peaceable, smooth and easy; and moreover, whatever difficulties were in the minds of men concerning the Messiah, the end of his coming, and the nature of his kingdom; and whatever impediments were in the way of embracing him when come, should now be removed at least from many persons: R. David Kimchi, a very noted Jewish commentator^{f184}, acknowledges that the whole of this passage is to be understood, *l'çm Ård*, “by way of parable”, in a mystical and figurative sense.

Ver. 6. *And all flesh shall see the salvation of God.*] “By the salvation of God” is meant, the Messiah, the Lord Jesus Christ, the Saviour of God's appointing and sending; and who is the author of that salvation which God resolved on, contrived, and approved of; and is his ordinance for salvation, unto the ends of the earth, for all his elect; (^{<4020>}Luke 2:30) whom a great number among the Jews should, and did see, with their bodily eyes; and whom not only God's elect among them, but also all of them among the Gentiles, should behold with an eye of faith, for themselves, as their Saviour and Redeemer. It is matter of question, what passage is here referred to; whether (^{<2415>}Isaiah 40:5) or (^{<2380>}Isaiah 3:10) the latter comes nearest to the words, and the former stands closely connected with the expressions before cited; though it is usual with the New Testament writers, to join together passages, which stand in different places of the same prophet, and even which are in different books; (^{<4033>}Romans 9:33) compared with (^{<2384>}Isaiah 8:14, 28:16) and (^{<4015>}Matthew 21:5) compared with (^{<2421>}Isaiah 62:11, ^{<3809>}Zechariah 9:9) and that agreeably to the method used by Jewish writers ^{f185}.

Ver. 7. *Then said he to the multitude,* etc.] That is, John, as the Ethiopic version reads; and the multitude to whom he spake the following words, were many of the Pharisees and Sadducees, as appears from (^{<4037>}Matthew 3:7)

That came forth to be baptized of him; who came out of their houses, towns, and cities, round about, to the place where John was; and hearing and seeing what he was about, desired to be admitted to his baptism: not that they “were baptised of him”; as the Arabic version renders it; but they came with a view of being baptized, were it thought fit and proper they should: but John refused them, saying to them,

O generation of vipers, who hath warned you to flee from the wrath to come? (See Gill on “^{<4037>}Matthew 3:7”).

Ver. 8. *Bring forth therefore fruits worthy of repentance,* etc.] Or “meet” for it, such as will show it to be true and genuine: “and begin not to say within yourselves”: in one of Beza's copies, and in another of Stephens's, it was read, “think not”, as in (^{<4039>}Matthew 3:9). the sense is the same. The Vulgate Latin and Ethiopic versions, leave out the phrase, “within yourselves”: what they are forbid to say follows,

we have Abraham to our father, for I say unto you, God is able of these stones to raise up children unto Abraham; which need not be thought strange, when the creation of Adam out of the earth, and the production of such a numerous offspring, as the Israelites were, from Abraham and Sarah, when past all hope of children, and are signified by the rock and pit in (²⁵¹⁰Isaiah 51:1,2) are considered; (See Gill on "⁴¹⁰Matthew 3:9").

Ver. 9. *And now also the axe is laid unto the root of the trees,* etc.] Not only to Jesse's family, which as a root in a dry ground, and to Jerusalem, the metropolis of the nation; but to the root of the vain boasting of every Jew; their descent from Abraham, the covenant made with him, their ecclesiastical state and civil polity, all which would quickly be at an end: the Romans were now among them, the axe in God's hand; by means of whom, utter ruin and destruction would be brought upon their nation, city, and temple:

every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire; (See Gill on "⁴¹⁰Matthew 3:10").

Ver. 10. *And the people asked him,* etc.] Not the same as in (⁴¹⁰Luke 3:7) the Sadducees and Pharisees, for they seemed not to be at all affected with, and wrought upon, by the ministry of John; but rather were displeased with him, and turned their backs on him, and rejected him and his baptism; but the common people, that stood by; who hearing John speak of wrath to come, and of repentance, and fruits worthy of it, were filled with concern about these things, and inquire,

saying, what shall we do? either to escape the wrath and vengeance coming on the nation, and also eternal ruin and destruction; and Beza says, that in two of his copies, and one of them his most ancient one it is added, "to be saved", and so in two of Stephens's; which confirms the above sense, and makes their inquiry to be the same with the jailor's, (⁴¹⁰Acts 16:30) or else their meaning is, what are the things we are to do, or the fruits we are to bring forth, the duties we are to perform, in order to testify the truth and genuineness of our repentance? which latter seems most agreeable.

Ver. 11. *He answereth and saith unto them,* etc.] By telling them what they should do; and he does not put them upon ceremonial observances, nor severe exercises of religion, nor even the duties of the first table of the law, and others of the second, though necessary to be done; but upon acts

of beneficence and kindness, to fellow creatures in distress; and are what may be called love of our neighbour, and which involves the love of God, and so the whole law; for the one cannot be rightly exercised without the other:

he that hath two coats, let him impart to him that hath none; not both of them, but one of them: a man is not obliged to go naked himself, in order to clothe another; and so the Persic and Ethiopic versions read, “let him give one to him that has not”; that has not a garment to wear. This is not to be understood strictly and literally, that a man is obliged to give one of his coats, if he has more than one, to a person in want of clothing; it will be sufficient to answer the intent of this exhortation, if he supplies his want another way, by furnishing him with money to buy one: the meaning is, that persons according to their abilities, and of what they can spare, should communicate to those that are in distress: much less is it to be concluded from hence, that it is not lawful for a man to have more coats than one:

and he that hath meat, or meats, *let him do likewise;* that is, he that has a sufficiency of food, and more than enough for himself and family, let him give it freely and cheerfully to the poor and needy, for with such sacrifices God is well pleased: and when such acts of kindness are done in faith, from a principle of love, and with a view to the glory of God, they are the fruits of grace, and such as are meet for repentance, and show it to be genuine. John instances in these two articles, food and raiment, as containing the necessaries of human life, and including every thing, by which one may be serviceable to another.

Ver. 12. *Then came also publicans to be baptized,* etc.] Being convinced under John's ministry of the evils of their past life, and desirous of being admitted to baptism, to which they understood repentance, and fruits meet for the same, were pre-requisite: these came nearer to John,

and said unto him, master, what shall we do? we have been very wicked persons, what shall we do to escape divine vengeance? or what are the particular duties we are to perform? or the fruits meet for repentance, we are to bring forth; that so we may be admitted to the ordinance of baptism, which requires, as previous to it, a true and hearty repentance? of these men,

(See Gill on “⁴¹⁵⁶Matthew 5:46”) (See Gill on “⁴¹⁹⁹Matthew 9:9-11”)

Ver. 13. *And he said unto them*, etc.] Not by advising them to quit their employments, as if it was a thing unlawful to impose pay, and collect taxes, but by directing them to perform their office aright:

exact no more than that which is appointed you; by the government: there were two sorts of publicans; there were some that exacted more than what they were ordered, and settled the tax at their own pleasure, and collected what they would themselves; and these were very odious to the people, and were reckoned with the worst of sinners, as thieves and robbers; but there were others, who behaved according to the orders of the government, and these were submitted to, as appears from the Jewish canons:

“says^{f186} Samuel, the judgment a kingdom, is judgment (i.e. the orders of a government ought to be regarded); R. Chanina bar Cahana says, that Samuel says it of a publican, **hbxyq wl `yaç** “who has nothing appointed for him”: the house of R. Jannai say, of a publican that stands of himself.”

The gloss is,

““the judgment of a kingdom is judgment”; this is he that receives from a king, a tax (to gather) in a thing, **bwxc**, “that is fixed”, so and so for the year, and he is no robber: “who has nothing appointed for him”, but takes according to his whole will and pleasure.”

Maimonides expresses this in plainer language^{f187}

“in what things is it said that a publican is as thieves? when a Gentile publican, or a Gentile that stands of himself, or a publican that stands for the king, and hath nothing fixed for him, but he takes what he pleases, and leaves what he pleases: but a publican with whom the king agrees, and orders that he should take a third or a fourth, or, **bwxc rbd** “any thing that is appointed”; and he constitutes an Israelitish publican to collect that part for the king, and it is known that the man is faithful, and does not add any thing to what the king has decreed; he is not in the class of robbers, for the judgment of a king is judgment. — And so a king that lays a tax upon citizens, or upon every man and man, “a thing fixed”; or decrees, that whoever transgresses this thing, they shall take all his goods into the king's house; or that whatever shall be found in the

field in the time of the barn (i.e. when it should be there) should pay tribute for it, whether he is the owner of the field or not: and so with respect to any thing else of this kind, it is not a robbery; and an Israelite that collects them for the king, is not in the number of robbers; for lo! he is right, and he does not add nor alter, nor take any thing to himself.”

Now such publicans as these, were received and submitted to, but others were rejected; so Moses Kotsensis says^{f188}, that

“publicans that take, םהל בִּמְצֻקֵּי רְבֻדֵּי מִלְּוִי “more than what is appointed for them”, are rejected.”

From all which we may learn what publicans these were that came to John's baptism, and put the above question to him; that they were Jewish publicans, and not Gentiles; and therefore John says nothing to them, but what concerned their employment, which he doubtless would have done, if they had been ignorant Gentiles: and also we see the reason of his expressing himself in this manner, since publicans were very apt to go beyond their orders, and require more than was fixed for them to collect; and likewise that John, in this advice, spoke the sense of the Jews themselves; who did not refuse to pay tribute, excepting some few, provided no more was exacted, than the government appointed; and as temptations to such evils were very great, and it lay in the power of these men to impose on the people, and extort from them, to abstain from such practices was an argument of the fear of God, of the truth of grace, and of the sincerity of repentance.

Ver. 14. *And the soldiers likewise demanded of him*, etc.] Or “asked him”: why our translators have rendered it, “demanded of him”, I know not, unless they thought that such language best suited persons of a military character. Some think these were Gentile soldiers, since it does not look so likely that the Romans would employ Jews as soldiers in their own country; though it is more probable that they were Jews, in the pay of the Romans, who belonged to Herod, tetrarch of Galilee, or to Philip of Ituraea, whose dominions lay near the place where John was: since it is certain, that there were many of the Jews that betook themselves to a military life; and seeing John instructed them in no part of natural or revealed religion, but what was suitable to their character and employment: for upon these men saying,

what shall we do? to avoid the threatened ruin, and to prove the truth of our repentance, that so we may be admitted to the holy ordinance of baptism; John replied,

do violence to no man; or “shake” him, or put him, into bodily fear, by threatening, hectoring, and bullying him, and drawing the sword upon him, which is usual, upon the least offence, for such persons to do;

neither accuse any falsely, or play the sycophant; who, in order to flatter some, bring malicious accusations against others; and which was a vice that too much prevailed among the Jewish soldiery; who either to curry favour with the Roman officers and governors, would wrongfully accuse their fellow soldiers, or country men, to them; or in order to extort sums of money from them, that they might live in a more luxurious manner than their common pay would admit of: wherefore, it follows,

and be content with your wages; allowed by the government, and do not seek to increase them by any unlawful methods, as by mutiny and sedition, by rebelling against your officers, or by ill usage of the people. The Jewish Rabbins have adopted this word, *aynsa*, into their language in the Misnic and Talmudic writings^{f189}: and their gloss explains it by the money, for the soldiers, and the hire of soldiers, as here; and it includes every thing which by the Romans were given to their soldiers for pay, and which was food as well as money.

Ver. 15. *And as the people were in expectation, of the coming of the Messiah*; Daniel's seventy weeks being now accomplished, the sceptre being departed from Judah, and the Romans having the government in their hands, from whom they hoped for a deliverance by Christ;

and all men mused in their hearts of John; whether he were the Christ, or no; about which they had many reasonings and debates: some doubting of it, others ready to believe it, from his extraordinary birth, the singular holiness of his life, the power and efficacy of his doctrine, the new ordinance he administered, the restoration of religion by him, the freedom he took in reproving the vices of men, and the apt answers he gave to the questions now put to him. And that the Messiah was born, though he was not, as yet, made manifest, they might conclude, not only from the fulfilment of several prophecies, but from the song of Zacharias, the declaration of Simeon and Anna in the temple, and of the wise men that came from the east; and John appearing in such an unusual manner, they

were ready to hope that he was the person; though they did not consider that he was of the tribe of Levi, and not of Judah; from which latter the Messiah was to spring; but this might be unattended to by them, and Satan might have an hand in it to hide the true Messiah from them.

Ver. 16. *John answered, saying unto them all*, etc.] For some of them might not only so think in their hearts, but express with their mouths the apprehension they had of him; and might put the question to him, as the priests and Levites from Jerusalem afterwards did; or he might know the secret thoughts of their hearts by divine revelation; or be apprized by his disciples of the private sentiments of the people concerning him: and therefore, to put them out of doubt, and that he might not have an honour conferred on him, which did not belong to him, he addressed himself, in a very public manner, to the whole multitude, in the hearing of them all: though the word “all” is left out in the Syriac and Persic versions, but rightly retained in others, being in all copies, and having a considerable emphasis on it: and said the following words.

I indeed baptize you with water; Matthew adds “unto repentance”; upon the profession of repentance:

but one mightier than I cometh; that is, *after me*; as Matthew records it:

the latchet of whose shoes I am not worthy to unloose; neither to bear his shoes after him, as Matthew says, nor to untie his shoe string, or unbuckle his shoe, both which were menial actions with the Jews: he shall baptize you with the Holy Ghost, and with fire; as he did some of their nation, his own disciples, on the day of pentecost; (See Gill on “~~AB1~~ Matthew 3:11”)

Ver. 17. *Whose fan is in his hand*, etc.] (See Gill on “~~AB2~~ Matthew 3:12”)

Ver. 18. *And many other thing's*, etc.] Relating to the person and office of the Messiah, to the nature of his kingdom, the Gospel dispensation, and to faith in him; for he pointed him out to the people, and exhorted them to believe in him, and expressed much joy and pleasure on the hearing of his success and increase; and these, with others beside, in his “exhortation”, or whilst he was

exhorting, or “comforting”, *preached he unto the people*: publishing the Gospel, the good news, and glad tidings of the Messiah's being come, and of life, righteousness, and salvation by him.

Ver. 19. *But Herod the tetrarch being reproved by him*, etc.] By John, as the Syriac, Arabic, and Persic versions add:

for Herodias his brother Philip's wife; for taking her to wife, whilst his brother Philip was living. The account, which the Jewish chronologer^{f190} gives, of this Herod, and of this fact of his, and John's reproving him for it, and the consequence of it, perfectly agrees with this of the evangelist.

“Herod Antipater, and there are some that call him, *yqꝛj yj* “the tetrarch”, was a son of Herod the first, and brother of Archelaus'; and he was the third king of the family of Herod; and he was very wicked, and a destroying man: many of the wise men of Israel he slew with the sword; and he took the wife of his brother Philip, whilst he was alive, to himself for wife; and John, the high priest, because *wj ykwh*, “he reproved him” for this, he slew him with the sword, with many of the wise men of Israel.”

And John reproved him not only for this sin, but others:

and for all the evils which Herod had done; his revellings, debaucheries, murders, etc. all which John, in great faithfulness, and with much freedom, told him and rebuked him for: for Herod had had a particular respect for him, and often had him with him, and heard him gladly, when John had an opportunity of speaking personally to him.

Ver. 20. *Added yet this above all*, etc.] This sin to all other sins, and which was of a more flagitious nature; and attended with more aggravating circumstances, especially in the issue of it:

that he shut up John in prison; in the castle of Machaerus, by the instigation of Herodias; (See Gill on “~~414B~~ Matthew 14:3”).

Ver. 21. *Now when all the people were baptized*, etc.] That came from several parts to John for this purpose, even as many as he judged to be proper subjects of that ordinance, as many of the common people, publicans, soldiers, etc.

it came to pass that Jesus also being baptized; of John in Jordan, he coming from Galilee thither on that account:

and praying; after he was baptized, for the coming down of the Spirit upon him, as man, to anoint, and qualify him for his office he was now about to

enter on publicly: and for success in it, and for a testimony from heaven, that he was the Son of God, and true Messiah:

the heaven was opened; (see Gill on “^{<41B6>}Matthew 3:16”).

Ver. 22. *And the Holy Ghost descended in a bodily shape*, etc.] In a corporeal form, in a visible manner, and was seen with bodily eyes, at least by John the administrator; to whom this was a signal of his being the Messiah, and a fresh confirmation of it:

like a dove upon him; either in the form of a dove, or this corporeal form, whatever it was, descended and hovered on him as a dove does:

and a voice came from heaven; at the same time the Holy Ghost came down upon him; which said,

thou art my beloved Son, in thee I am well pleased: and was the voice of the Father; and the whole of this was an answer of Christ's prayer; (See Gill on “^{<41B6>}Matthew 3:16-17”) (See Gill on “^{<4011>}Mark 1:11”).

Ver. 23. *And Jesus himself began to be about thirty years of age*, etc.] Or Jesus, when he was baptized and began his public ministry, was about thirty years of age: an age at which the priests, under the law, who were typical of Christ, entered on their work, (^{<0023>}Numbers 4:23 ^{<R2B>}1 Chronicles 23:3) The word, “began”, is left out in the Syriac and Persic versions: and is often indeed redundant, as in (^{<41B3>}Luke 3:8) and frequently in Mark's Gospel. The Arabic version renders it, “Jesus began to enter into the thirtieth year”, which carries the sense the same with our translation:

being, as was supposed, the son of Joseph; who had espoused Mary before she was with child of the Holy Ghost, and afterwards took her to wife, and brought up her son; so that it was not known but that he was the son of Joseph. Whether or no the Jewish notion of the Messiah, the son of Joseph ^{f191} may not take its rise from hence, may be considered: however, Joseph might very rightly be called, as he was supposed to be, the father of Jesus, by a rule which obtains with the Jews ^{f192} that he

“that brings up, and not he that begets, is called the father,”

or parent; of which they give various instances ^{f193} in Joseph, in Michal, and in Pharaoh's daughter.

Which was the son of Eli; meaning, not that Joseph was the son of Eli; for he was the son of Jacob, according to (^{f116}Matthew 1:16), but Jesus was the son of Eli; and which must be understood, and carried through the whole genealogy, as thus; Jesus the son of Matthat, Jesus the son of Levi, Jesus the son of Melchi, etc. till you come to Jesus the son of Adam, and Jesus the Son of God; though it is true indeed that Joseph was the son of Eli, having married his daughter; Mary was the daughter of Eli: and so the Jews speak of one Mary, the daughter of Eli, by whom they seem to design the mother of our Lord: for they tell ^{f194} us of one,

“that saw, *yl [tb pyrm*, “Mary the daughter of Eli” in the shades, hanging by the fibres of her breasts; and there are that say, the gate, or, as elsewhere ^{f195}, the bar of the gate of hell is fixed to her ear.”

By the horrible malice, in the words, you may know who is meant: however, this we gain by it, that by their own confession, Mary is the daughter of Eli; which accords with this genealogy of the evangelist, who traces it from Mary, under her husband Joseph; though she is not mentioned, because of a rule with the Jews ^{f196}, that

“the family of the mother is not called a family.”

Ver. 24. *Which was the son of Matthat, which was the son of Levi*, etc.]

These two, Grotius says, are omitted in the ancient exemplars; and he thinks they ought to be left out; and for which he mentions the authorities of Irenaeus, Africanus, Eusebius, Nazianzen, Jerom, and Augustin: but not only the Vulgate Latin, but all the Oriental versions, retain them:

which was the son of Melchi: and who, he thinks, was the immediate father of Eli:

which was the son of Janna: frequent mention is made, in the Jewish writings ^{f197} of *akl m yany*, “king Jannai”, who is said to be the same with king Jochanan, or John, the son of Simeon, the son of Mattithiah, that was called Hyrcanus; and his son Alexander, that reigned after him, was also called Jannai ^{f198}; but whether either of these is the same with this Janna, is not certain: but this may be observed, that they were both before the times of Herod, and the birth of Jesus, some years. And Jannai is called; in the chronicle of Jedidiah of Alexandria, or Philo the Jew ^{f199}, Hyrcanus the second, who reigned sixteen years:

which was the son of Joseph. This Joseph, according to the same chronicle, is called Joseph the second, and surnamed Arsis, and was greatly honoured by Ptolemy, and governed sixty years; and accordingly we shall meet with another Joseph anon.

Ver. 25. *Which was the son of Mattathias,* etc.] Surnamed Siloah, by the same Philo, who governed ten years:

which was the son of Amos; whose surname, according to the same author, was Sirag; or, as some, Syrach, or Shyrach, who governed fourteen years:

which was the son of Naum; who was called Mesalut, or Maslot, who governed seven years:

which was the son of Esli; or Eli, surnamed Haggai, who governed eight years;

which was the son of Nagge: with Philo he is called Nagid Artasat, or Artaxat, and said to govern ten years.

Ver. 26. *Which was the son of Maath,* etc.] Surnamed Aser, who governed nine years:

which was the son of Mattathias; called Eli Matathias, who governed twelve years:

which was the son of Semei; and named Abner Semei, who governed eleven years:

which was the son of Joseph; called Joseph the first, who governed seven years:

which was the son of Juda; who, according to the same writer, must be Judas, surnamed Hyrcanus the first, who governed fourteen years.

Ver. 27. *Which was the son of Joanna,* etc.] Johannes, or John, the son of Rhesa Mesullam, who governed fifty three years:

which was the son of Rhesa, called, by the above writer, Rhesa Mesullam; (¹³⁸⁹1 Chronicles 3:19) and said, by him, to govern sixty six years:

which was the son of Zorobabel who governed fifty eight years:

which was the son of Salathiel; the same with Shealthiel; (See Gill on ⁴⁰¹²Matthew 1:12")

which was the son of Neri; the same with Jechonias, according to the Alexandrian, chronicle; (See Gill on “^{<4012>}Matthew 1:12”)

Ver. 28. *Which was the son of Melchi*, etc.] This, with the following, “Addi, Cosam, Elmodam, Er, Jose, Eliezer, Jorim, Matthat, Levi, Simeon, Juda, Joseph, Jonan, Eliakim, Melea, Menan, and Mattatha”, all lived before the captivity, and were of the house of David, in the line of Nathan; for it follows,

which was the son of Nathan: of which persons no mention is made in the Old Testament, nor even of Mattatha, the son of Nathan: his sons that are mentioned are Azariah, Zabud, and Ahishar, (^{<1045>}1 Kings 4:5,6) which last is thought to be the same with Mattatha: that Nathan was the son of David, as the order of things here directs,

which was the son of David, is clear from (^{<1054>}2 Samuel 5:14 ^{<1305>}1 Chronicles 3:5, 14:4).

Ver. 32. *Which was the son of Jesse*, etc.] The order of the persons from Jesse to Abraham, as Obed, Boaz, Salmon, Naasson, Aminadab, Aram, or Ram, Esrom, (for Joram, which the Arabic version here inserts, is to be rejected,) Phares, Judah, Jacob, Isaac, Abraham, perfectly agrees with the genealogy of Matthew, and the accounts of the Old Testament:

which was the son of Thara; the same with Terah, (^{<0125>}Genesis 11:26,27) called by the Septuagint, Tharra:

which was the son of Nachor;, the same with Nahor, (^{<0124>}Genesis 11:24,25) called there, by the Septuagint, as here.

Ver. 35. *Which was the son of Saruch*, etc.] The Septuagint call him Serouch, the same with Serug, (^{<0122>}Genesis 11:22,23)

which was the son of Ragau; so the Septuagint, the same with Reu, (^{<0410>}Genesis 40:20,21)

which was the son of Phaleg; the same with Peleg, (^{<0118>}Genesis 11:18,19) the Septuagint reads as here: “which was the son of Heber”, or Eber, (^{<0116>}Genesis 11:16,17)

which was the son of Sala, or Salah, (^{<0114>}Genesis 11:14,15) the Septuagint there call him Sala.

Ver. 36. *Which was the son of Cainan*, etc.] This Cainan is not mentioned by Moses in (^{<01112>}Genesis 11:12) nor has he ever appeared in any Hebrew copy of the Old Testament, nor in the Samaritan version, nor in the Targum; nor is he mentioned by Josephus, nor in (^{<13124>}1 Chronicles 1:24) where the genealogy is repeated; nor is it in Beza's most ancient Greek copy of Luke: it indeed stands in the present copies of the Septuagint, but was not originally there; and therefore could not be taken by Luke from thence, but seems to be owing to some early negligent transcriber of Luke's Gospel, and since put into the Septuagint to give it authority: I say "early", because it is in many Greek copies, and in the Vulgate Latin, and all the Oriental versions, even in the Syriac, the oldest of them; but ought not to stand neither in the text, nor in any version: for certain it is, there never was such a Cainan, the son of Arphaxad, for Salah was his son; and with him the next words should be connected,

which was the son of Arphaxad; (^{<01112>}Genesis 11:12,13)

which was the son of Sem, or Shem, (^{<01110>}Genesis 11:10,11)

which was the son of Noe, or Noah, (^{<01632>}Genesis 5:32)

which was the son of Lamech, (^{<01638>}Genesis 5:28,29)

Ver. 37. *Which was the son of Mathusala*, etc.] The same with Methuselah; and so he is called by the Septuagint in (^{<01635>}Genesis 5:25-27)

which was the son of Enoch, (^{<01621>}Genesis 5:21,22)

which was the son of Jared (^{<01638>}Genesis 5:18,19),

which was the son of Maleleel; the same with Mahalaleel; who is also so called by the seventy interpreters, in (^{<01635>}Genesis 5:15,16) as here; which was the son of Cainan, (^{<01632>}Genesis 5:12,13).

Ver. 38. *Which was the son of Enos*, etc.] (^{<01639>}Genesis 5:9,10)

which was the son of Seth, (^{<01636>}Genesis 5:6,7)

which was the son of Adam (^{<01638>}Genesis 5:3,4)

which was the son of God: not begotten, as all the rest were, by their immediate parents, but created by God, in a supernatural manner, out of the dust of the earth, and quickened with the breath of God: so Adam is, by the Jews ^{f200} called, **pyhl a ^b**, "the son of God": though this may be

understood of Jesus; the son of Joseph, of Heli, etc. and so on to this clause, “the son of God”; being so as a divine person, to whom the human nature was united, and on that account so called; (see ~~4015~~ Luke 1:35) Thus, as Matthew gives us the regal line of Christ, showing him to be heir to the throne of his father David, Luke gives the natural line of Christ; and as Matthew traces his genealogy down from Abraham, in a descending line, to Joseph, the husband of Mary, the mother of Jesus, Luke traces it upwards, in an ascending line, from Mary by Joseph, even up to Adam; to whom the Messiah was first promised, and who was a type of the second Adam, from whom he descended, though not by ordinary generation; nay, even to God himself: Christ, according to his divine nature, was the only begotten of the Father; and as to his human nature, had a body prepared by him, and in the fulness of time was God manifest in the flesh.

CHAPTER 4

INTRODUCTION TO LUKE 4

Ver. 1. *And Jesus being full of the Holy Ghost*, etc.] The Spirit of God having descended on him at his baptism, and afresh anointed, and filled his human nature with his gifts, whereby, as man, he was abundantly furnished for the great work of the public ministry, he was just about to enter upon; yet must first go through a series of temptations, and which, through the fulness of the Holy Spirit in him, he was sufficiently fortified against.

Returned from Jordan; where he came, and had been with John, and was baptized by him; which, when over, he went back from the same side of Jordan, to which he came:

and was led by the Spirit; the same Spirit, or Holy Ghost he was full of; (see Gill on “⁴⁰⁰⁶Matthew 4:1”)

into the wilderness; of Judea, which lay near Jordan, and where John had been preaching and baptizing, namely, in the habitable: part of it: but this was that part, which was uninhabited by men, and was infested with wild beasts, and where Christ could neither have the comfort and benefit of human society, nor any thing for the sustenance of life, and where he was exposed to the utmost danger; and so in circumstances very opportune and favourable for Satan to ply him with his temptations, for which purpose he was led thither.

Ver. 2. *Being forty days tempted of the devil*, etc.] The Vulgate Latin, Syriac, Persic, and Ethiopic versions read the phrase, “forty days”, in connection with the latter part of the preceding verse; according to which the sense is, that Jesus was led by the Spirit forty days in the wilderness, before he was tempted by Satan, and in order to it: but our reading is confirmed by (⁴⁰¹³Mark 1:13) who affirms, as here, that he was so long tempted by Satan; as he might be invisibly, and, by internal suggestions, before he appeared visibly, and attacked him openly, with the following temptations. The Ethiopic version adds, “and forty nights”: and such were these days in which Christ was in the wilderness, and fasted, and was

tempted there: they, were such as included nights, as well as days; (see ^{<1012>}Matthew 4:2)

and in those days he did eat nothing not any sort of food whatever; he tasted of no kind of eatables or drinkables, during the whole space of forty days; nor in the nights neither, in which the Jews allowed persons to eat in times of fasting; (See Gill on “^{<1012>}Matthew 4:2”). And this entire abstinence, as it shows the power of Christ in the supporting of his human nature, without food, for such a time, and the disadvantages under which, as man, combated with Satan; so, that this fast was never designed as an example to his followers, and to be imitated by them:

and when they were ended; the forty days, and forty nights:

he afterward hungered; which he did not before; and which shows the truth of his human nature; and is mentioned to observe the occasion of the following temptation, and the advantage on the tempter's side.

Ver. 3. *And the devil said unto him*, etc.] Who now visibly appeared, and spoke unto him with an articulate voice:

if thou be the Son of God; as has been just now declared by a voice from heaven; or seeing thou art in such a relation to God, and so equal to him, and possessed of all divine perfections, and among the rest, of almighty power; wherefore, since thou art hungry, and in a wilderness, where no food is to be had,

command this stone that it be made bread; say but the word, and this stone, which he held out to him, or pointed at, as lying before them, or any one of the stones, which were in sight, for Matthew speaks of them in the plural number, will immediately be converted into bread, if he was what he was said to be: this he suggests might easily be effected by him, and he had no need to continue hungry.

Ver. 4. *And Jesus answered him, saying, it is written*, etc.] In (^{<1013>}Deuteronomy 8:3)

that man shall not live by bread alone, but by every word of God; suggesting hereby, that when it is the will of God, human nature may be maintained by the influence of divine power, without the use of ordinary means; and that bread itself, without a divine blessing, would not support life; and so not this stone, or stones, if turned into it: wherefore, it became

him, as man, to depend upon God, submit to his will, and wait the issue of providence, who had brought him thither, and not take any such steps to remove his hunger; and especially at his solicitations, who had no other end, but to have him, if he could, at his beck and will. By “every word of God”, is not meant all Scripture, and every part of it, which is given by inspiration of God, and may be said to proceed out of his mouth; neither the law, and the precepts of it, as the Jews interpret it, by obedience to which the Israelites lived in the land Canaan; nor the Gospel, and the truths of it, which are the wholesome words of Christ, and the words of faith and good doctrine, with which believers are nourished, and are that to the soul, as bread, or any other wholesome food, is to the body; for of spiritual living, and the means of that, the text is not to be understood; but either of the word of God's power, by which he upholds and sustains all things in being, which he has created; and with which he could, if he would, support the bodies of men without the use of any sort of food; as the bodies of Moses and Elijah, and now the body of Christ, were for many days; and as the bodies of the saints will be after the resurrection, to all eternity: or else the blessing of God, which he commands on bread, and other food, and the virtue and strength which he puts into them, and conveys by them, are meant, without which not, any sort of food is nourishing; or rather every thing which God declares and orders to be eaten, even every creature of his which is good, and not to be refused, but received, with thanksgiving, being sanctified by the word of God, and prayer, as well as bread; so manna, which is mentioned in the text in Deuteronomy; and likewise any other food, as pulse: and water, he is pleased to direct to. Some little difference there is between Matthew and Luke, in citing this passage; in the latter it is, “by every word of God”; and in the former it is nearer the Hebrew text in (~~CHR~~ Deuteronomy 8:3) “by, every word that proceedeth out of the mouth of God”; and so some copies read here, as do also the Arabic and Ethiopic versions: but neither of them have the words exactly as in the original text, where it is added, “doth man live”; which, doubtless, were not produced by our Lord, as being unnecessary, and therefore not mentioned by any of the evangelists.

Ver. 5. *And the devil taking him up into an high mountain, etc.*]

Somewhere near Jerusalem, but what mountain is not certain. The Evangelist Luke makes this to be the second temptation, which, with Matthew, is the third and last; and whose order seems to be more proper and natural than this, and to be the true and genuine one, which Luke

neglects, though he does not contradict it: he relates matters of fact, without attending to the strict order of them; whereas Matthew strictly regards it, observing, that after the first temptation, “then the devil taketh him, etc.” and that being finished, says, “again the devil taketh him, etc.” and upon those words, “get thee hence”, with what follows, remarks, that then the devil leaveth him: all which show, that his order is the most accurate, and to be followed. But to go on with the account; the devil having taken him from the pinnacle of the temple, and carried him to some high mountain, as Lebanon, or Pisgah, or some other near Jerusalem, showed unto him all the kingdoms of the world; not of the Roman empire only, though that consisted of many kingdoms, and is called the whole world, (~~and~~ Luke 2:1) where the same word is used, as here; but of the whole universe, every kingdom that was under the heavens; which he represented to Christ, not in a map, since the glory of them could not be described in that way: for

he showed him all the glory of them, as Matthew adds; and for this a mountain was no more a proper place, than any other; nor was, it any real object he presented to his bodily sight, or any real prospect he gave him of the kingdoms of the world, which are not to be seen from any one place, no not one of them, not even from the highest mountain in the world, and still less to be seen together at once in a moment: but this was a mere phantasm, a deception of the sight, with which he endeavoured to impose on Christ, but could not; nor did Christ; who is the maker of the world, and the governor among the nations, need any representation of the kingdoms of the world from him, (see Gill on “~~and~~ Matthew 4:8”) and this he did in a moment of time; in the twinkling of an eye, not by succession, and in process of time, as one kingdom after another, but all at once, and in an instant: what a moment of time is, (see Gill on “~~and~~ Matthew 4:8”).

Ver. 6. *And the devil said unto him, all this power will I give thee*, etc.]. That is, all the kingdoms of the world, and all the government and jurisdiction over them:

and the glory of them; the riches, honours, and grandeur belonging to them:

for that is delivered unto me: so far he spoke modestly, in that he owned an original, superior governor of them, by whom he pretended they were transferred to him; but lied, in that he suggested they were put into his hands by him, who had the supreme power over them; and that he acted by

his constitution and appointment, as a deputy under him; when what power he had, as the God of the world, was by usurpation, and not by designation of God; and at most only by permission: and least of all was it true what follows;

and to whomsoever I will I give it; or “these”, as the Vulgate Latin reads; that is, these kingdoms of the world, and the glory of them; when so to do is the peculiar and sole prerogative of God: nor can Satan dispose of the goods of a single man, nor of a herd of swine, nor enter into them without leave from God.

Ver. 7. *If thou therefore wilt worship me,* etc.] Or “before me”; that is, fall down before him, and give him divine worship and homage. A wide difference there is between a good angel and a fallen angel; a good angel will not suffer himself to be worshipped by men, but directs to the worship of God only, (⁶⁶⁹⁰Revelation 19:10, 22:9) but a fallen angel not only seeks to be worshipped by men, but by the Son of God himself, even by him whom all the holy angels worship, (³⁰⁰⁶Hebrews 1:6) This was what Satan at first aspired after, and by which he fell: he affected deity, and sought to have divine worship given him; and in this sin he still persisted, and grew worse and worse, more daring and insolent, desiring worship of him who is God over all, blessed for ever.

All shall be thine: he promises to give him a title to all the kingdoms of the world, and the glory of them, on condition of homage done him, by which he should hold the tenure of them under him; these being delivered up solely to him, by the author of them; and he having them in his power, to dispose of them at pleasure. O horrid impudence, arrogance, and insolence!

Ver. 8. *Jesus answered and said unto him,* etc.] The following words, with indignation at him, and detestation of his proposals:

get thee behind me, Satan; which are omitted in the Vulgate Latin, Syriac, Persic, and Ethiopic versions, and in three ancient copies of Beza's, and in his most ancient one; but stand in other copies, and in the Arabic version.

For it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. This passage stands in (⁸¹⁶³Deuteronomy 6:13) where the words are, “thou shalt fear the Lord thy God, and serve him, and thou shalt swear by his name”: the last clause is not cited by Christ at all, swearing being only a species, or part of religious worship; and the other two clauses are somewhat different from the original text, as here cited, and may be

accounted for: instead of “fear the Lord”, it is “worship the Lord”; and the one well explains the other; the fear of God being often, in Scripture, put for the whole worship of God, both internal and external: and in the next clause, the word “only” is added by Christ, as expressing the true sense of it, and agreeably to other places of Scripture, particularly (^{<400B>}1 Samuel 7:3), (see Gill on ^{<4040>}Matthew 4:10”).

Ver. 9. *And he brought him to Jerusalem*, etc.] The holy city, as Matthew calls it, from the wilderness thither; where he found him, and first attacked him, and perhaps he brought him through the air: and set him on a pinnacle of the temple; which was in Jerusalem; (See Gill on ^{<4045>}Matthew 4:6”).

And said unto him, if thou be the Son of God, cast thyself down from hence; from the pinnacle of the temple, on which he was set; (See Gill on ^{<4045>}Matthew 4:6”).

Ver. 10. *For it is written*, etc.] In (^{<4911>}Psalm 91:11,12) “He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” It is an observation made long ago by Jerom, on (^{<4911>}Psalm 91:11,12) that Satan, in citing this text, has left out the middle clause,

to keep thee in all thy ways, which he knew was against him, and has only taken that which made for him; and on (^{<4045>}Matthew 4:6) he observes, that this prophecy is not concerning Christ, but any holy man; therefore the devil wrongly interpreted Scripture; and that had he certainly known, that this is written concerning the Saviour, he ought to have cited what follows, “thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet”: and in these observations, he has been followed by many interpreters; but Surenhusius ^{f201} is not satisfied with them, especially with what respects the manner of citation, leaving out some words, and not mentioning others that follow; since such a way of citing perfectly agrees with the method of the Jewish doctors; who reckon one word of a passage being cited all that follows, if it makes to the purpose, all one as if it was cited, and to be so accounted; and since, if such a method is blame worthy, Christ, the evangelists, and apostles, must be blamed also, seeing they frequently use the same, which can never be allowed of: besides, supposing the clause omitted was added, he asks of what advantage it would be? since the two verses being connected together as they are, the sense with respect to God's providence and preservation, is clear enough and complete: and I must confess, though I have pursued the

above observation, in the note on (see Gill on “~~4006~~ Matthew 4:6”) yet by comparing the evangelists together, it is not a clear case to me, what Satan did leave out, or whether any thing at all; but it seems rather, that the words are put, as the evangelists themselves thought fit to transcribe them, in which they are not exactly alike; more is left out by one, than by another; Matthew leaves out the whole clause, “to keep thee in all thy ways”; but Luke only omits these words, “in all thy ways”: but I am still of opinion, that the passage is applicable to Christ, as to any holy good man, yet it appears that Satan failed not, neither in the manner of citing it, nor in the application of it to Christ; but by wresting it to a wicked purpose, to countenance an action unwarrantable and criminal, being a tempting God; when the text only regards the preservation of good men in the way of duty, trusting in the Lord; and which is confirmed by the answer of Christ, who takes no notice of any faulty citation of the passage, or misapplication of it, as to his person; only suggests, by opposing another Scripture to him, that what he had produced, was to a wrong and wicked purpose; and to take it in his sense, would be to tempt God, (See Gill on “~~4006~~ Matthew 4:6”).

Ver. 11. (See Gill on “~~4010~~ Luke 4:10”)

Ver. 12. *And Jesus answering said unto him, it is said,* etc.] In (~~4016~~ Deuteronomy 6:16)

Thou shalt not tempt the Lord thy God: in the text in Deuteronomy the words are, “ye shall not tempt the Lord your God.” The second person plural, is here changed into the second person singular, to accommodate the words to Satan; whom Christ singly addresses, and makes answer to, and who was under this same general law as other rational creatures: and Jehovah may be called the Lord his God, as he is his creator and governor; by whom he is upheld in his being, and to whom he is subject, whether he will or not; though not his covenant God: and even if our Lord Jesus Christ is intended by the Lord God, as some think; he is God over all; over all principalities and powers, good and bad, by whom all are created, and in whom all consist; and whose power and authority over Satan and his angels, have abundantly appeared, in dispossessing devils out of men, sending them where he pleased, and in spoiling the powers of darkness, and in destroying him that had the power of death, the devil; and great insolence and wickedness it must be in a creature, to tempt the Lord his God, in any way, or form whatever; (See Gill on “~~4007~~ Matthew 4:7”)

Ver. 13. *And when the devil had ended all the temptation*, etc.] Or “all his temptations”, as the Syriac version reads; not only the last mentioned, but all the rest, whether inward or outward, in a visible or in an invisible manner; whether during his forty days fast, or after he was an hungered, when he had tried every way, and all sorts of temptations with him; and when he had done this, “in”, or “with all his power”, as the Ethiopic version reads; “when he had done his utmost”, and his best; and as the Persic version adds, “and profited nothing”; could not succeed, or get any advantage over him:

he departed from him for a season; till another opportunity should offer, or till that time should come, when would be the hour and power of darkness; and by means of one of his disciples, he should bruise his heel, and bring him to an accursed death; (^{<4140>}John 14:30 ^{<4253>}Luke 22:53).

Ver. 14. *And Jesus returned in the power of the Spirit*, etc.] Of which he was full, and by which he was led into the wilderness, and had combated with Satan, and had got the victory over him; and by virtue of which, he entered on his public ministry, wrought miracles, and taught with authority. A like way of speaking is used by the Targumist, on (^{<308>}Micah 3:8). I am filled, *hawbn j wr Pwqtb*, “with the power of the spirit of prophecy”, from before the Lord. Moreover, this phrase is used, to show that his return

into Galilee, where he had been brought up, and from whence he came to John at Jordan, did not arise from a natural love to his country, and a fond desire of being there again; but was owing to the powerful impulse of the Holy Spirit, which was in him, and moved him to return thither; where he was to begin his ministry, and work his miracles, and so fulfil a prophecy of him, in (Is 9:1,2) (see ^{<4012>}Matthew 4:12-16).

And there went out a fame of him through all the region round about: throughout all Galilee and Syria, Decapolis and Judea; (see ^{<4023>}Matthew 4:23-25), the report of his doctrines and miracles, was spread far and near; and on account of them, he became the subject of the common talk of people every where, who highly applauded and commended him for them.

Ver. 15. *And he taught in their synagogues*, etc.] In the public places of worship used by the Galilaeans, where they met on sabbath days and weekdays, to read and pray, and hear the Scriptures expounded; and Christ

engaging here as a public teacher, was the reason of his fame being spread around the country:

being glorified of all; that heard him: they were astonished at his doctrine; they wondered at his gracious words; they praised him as a preacher; and glorified him, and God for him, because of the mighty works which were done by him.

Ver. 16. *And he came to Nazareth,* etc.] After some length of time, when he had gone through all Galilee, and had acquired great credit and reputation by his ministry and miracles; he came to the place,

where he had been brought up: where he was conceived, though not born; and where he had his education, and wrought at a trade, and was well known to the inhabitants; and therefore it was proper that he should first exercise his ministry, and obtain a character in other places, which would prepare him a reception among his townsmen, who otherwise, in all likelihood, would have treated him at once with neglect and contempt:

and as his custom was, he went into the synagogue on the sabbath day. This was either his custom from his youth, when he dwelt at Nazareth, while a private person, and before he was engaged in public service, whither he had used to repair as an inhabitant of the city, and a member of the congregation, to attend synagogue worship, as he now did; or it refers to his custom, since he became a public preacher, who at Capernaum, or any other city of Galilee, where there was a synagogue, used to frequent it, whether on sabbath days, or any other, and so he did here:

and stood up for to read: by rising and standing up, and perhaps by some other gesture he signified his inclination to read a portion of Scripture, if liberty was given, and a book delivered him, for, as yet, he had no book to read in; nor might any read in public, unless he had an order from the congregation, or the chief of it; for so runs the Jewish canon ^{f202}:

“a reader may not read until the chief of the congregation bids him read; yea, even a minister of the congregation, or a ruler of the synagogue, may not read of himself, until the congregation, or the chief among them, bids him read.”

This custom of reading the Scriptures publicly, was an appointment of Moses, according to the account of the Jews; who say ^{f203}

“Moses our master, ordered the Israelites to read in the law publicly, on the sabbath, and on the second and fifth days of the week, in the morning; so that they might not be three days without hearing the law and Ezra ordered, that they should read so at the evening sacrifice, every sabbath, on account of those that sit in the corners of streets; and also he ordered, that three men should read on the second and fifth days of the week, and that they should not read less than twenty verses.”

It was also the custom to stand at reading the law and the prophets: with regard to the book of Esther, the rule is ^{f204} this;

“he that reads the “Megilia”, or book of “Esther”, stands or sits.”

That is, as their commentators ^{f205} explain it, if he will he may stand, and if he will he may sit, he may do as he pleases; but so he might not in reading the law: hence it is asked ^{f206},

“why is it not so in the law? R. Abhu replies, because the Scripture says, (^{<RB>}Deuteronomy 5:3) “Stand thou here by me.””

Wherefore they say ^{f207}, the law must be read standing, and it is even forbidden to lean on any thing. Christ conformed to these rules; he went into the synagogue to read on the sabbath day, and stood up when he read, and waited for order, and a book to be given him to read: it may be asked, how he came to be admitted to read publicly in the synagogue, when he was not of the tribe of Levi, nor was he brought up in the schools and academies of the Jews, and was known to be a mechanic? It may be observed, that common Israelites, as well as priests and Levites, were allowed to read the Scriptures publicly; every sabbath day, seven persons read, a priest, a Levite, and five Israelites: the order was this; the priest read first, and after him the Levite, and after him an Israelite: and it is said to be a known custom to this day, that even an unlearned priest read before the greatest wise man in Israel; and he that was greater than his companion in wisdom, read first ^{f208}. Now Christ, on account of the great fame he was in for his wisdom and mighty works, was admitted to this public service, though he was no Levite, and known by the inhabitants of this place, to have been brought up to a trade.

Ver. 17. *And there was delivered unto him*, etc.] By the “Chazan”, or minister, to whom he gave it again, (^{<RB>}Luke 4:20), for the “Chazan” of

the synagogue, was, **צמץ**, “the minister”^{f209}; one part of whose business was, to deliver the book of the law to, and take it from him that read: when an high priest read, the method taken was this^{f210};

“the “Chazan”, or minister of the synagogue, took the book of the law, and gave it to the ruler of the synagogue, and the ruler of the synagogue gave it to the “Sagan”, and the “Sagan” gave it to the high priest, and the high priest stood and received, and read standing.”

The same method was observed, when a king read in the book of the law^{f211}; but when a common priest, or an inferior person read, so much ceremony was not used, as to hand the book from one to another: the manner in their synagogues and schools, was this^{f212};

“the “Chazan” brought out the book of the law, and the priest read, and after him a Levite; then the “Chazan” of the synagogue brought the book of the law down, to the head of the captivity, and all the people stood; and he took the book of the law into his hands, and “stood and read” in it; and the heads of the schools stood with him, and the head of the university of Sofa interpreted it; and returned the book of the law to the “Chazan”, and he returned it to the chest.”

That part of the sacred volume which was delivered unto Jesus at this time, was

the book of the prophet Esaias; it is very likely, that the lesson out of the prophets for that day, was to be read out of the prophecy of Isaiah; and it seems probable, that it was the single book of Isaiah, or that prophecy rolled up by itself, in one volume, that was delivered to Christ; as the law was divided, into five parts, each fifth part was sometimes in a book, or volume by itself: hence a fifth part of the law, is by the Jews interpreted^{f213}, **rps**, “a book” of the law, in which there is but one fifth part; so might the prophets be in separate and distinct books, and it as if they sometimes were, by the following account^{f214} a man may

“join together the law, the prophets, and the holy writings, as one, the words of R. Meir. R. Juda says, the law by itself, the prophets by themselves, and the holy writings by themselves; and the wise men say, each by themselves (i.e. each book by itself;) and says R.

Judah, it happened to Baithus ben Zunin, that he had eight prophets joined together as one; and there are that say, that he had not, but, **wmx[ynjb dj a dj a**, “every one by itself.””

And when he had opened the book; or unrolled it, for books formerly were written in rolls of paper and parchment; and in this form, is the book of the law with the Jews, in their synagogues, to this day:

“all books, they say ^{f215}, are rolled from the beginning to the end of them, but the book of the law is rolled to the middle of it, and a pillar, or column, is made for it here and there; says R. Eliezer with R. Zadok, so the writers of books in Jerusalem made their books: the Rabbins teach, that they do not make the book of the law its length, more than its circumference, nor its circumference more than its length.”

Such a roll, or volume, of the prophet Isaiah, Christ unrolled, till he came to the place he intended to read: it is a rule with the Jews ^{f216} that

“they do not unroll the book of the law in the congregation, because of the glory of the congregation.”

It may therefore be asked, whether Christ did not break this rule, since he unrolled the book that was given him, publicly in the synagogue? To which it may be replied, that it was lawful to unroll the book of the prophets, which was what Christ did, but not the law; for so runs another of their rules, ^{f217}

“they skip in the prophets, but not in the law, because, **pybrb aybn ^yl l wgç**, “that they unroll a prophet publicly”, but they do not unroll the law publicly.”

Christ having thus unrolled the volume of the prophet Isaiah, which was put into his hands by the “Chazan”, or minister,

he found the place where it was written; as is expressed in the following verse, and which is to be seen in (^{<2600>}Isaiah 61:1), and which was either the lesson of the day, or what Christ particularly sought for, and looked out; or was providentially directed to, as what was pertinent to himself, and proper to read and insist on at this time; for it was not by chance that he hit on this place, and read it, but it was according to purpose, and with design. Before

the reading of the prophets, a blessing used to be said, which was in this form^{f218};

“blessed art thou, O Lord our God, the king of the world, Who hath chosen the good prophets, and art well pleased with their words, which are said in truth; blessed art thou, O Lord, who hast chosen the law, Moses his servant, and Israel his people, and the prophets of truth and righteousness.”

Whether this was delivered by Christ, is not certain; however, he read the following passage.

Ver. 18. *The Spirit of the Lord is upon me*, etc.] By whom is meant, the third person in the Trinity; so called, to distinguish him from all other spirits; and who was given to Christ as man, without measure, whereby he was qualified for his great work: and intends the Spirit of Jehovah, with all his gifts and graces, who was, and abode on Christ, as a Spirit of wisdom and of understanding, of counsel and of might, of knowledge, and of the fear of the Lord; he was upon him, and in him, the first moment of his conception, which was by his power; and he visibly descended on him at his baptism; and the phrase denotes the permanency and continuance of him with him:

because he hath anointed me; or “that he might anoint me”: the Ethiopic version renders it, “by whom he hath anointed me”; for it was with the Holy Ghost he was anointed, as to be king and priest, so likewise to be a prophet: hence he has the name Messiah, which signifies anointed: and this unction he had, in order

to preach the Gospel to the poor: in Isaiah it is, “to the meek”; which design the same persons, and mean such as are poor in spirit, and are sensible of their spiritual poverty; have low and humble thoughts of themselves, and of their own righteousness; and seek to Christ for durable riches and true righteousness, and frankly acknowledge that all they have and are, is owing to the grace of God: and generally speaking, these are the poor of this world, and poor in their intellectuals, who have but a small degree of natural wisdom and knowledge: to these the Gospel, or glad tidings of the love, grace, and mercy of God in Christ, of peace, pardon, righteousness, life and salvation by Christ, were preached by him; and that in so clear a manner, and with such power and authority, as never was

before, or since; and for this purpose was he anointed with the oil of gladness above his fellows:

he hath sent me to heal the broken hearted; whose hearts are broken, and made contrite by the word of God, under the influence of the Spirit of God, and with a sense of sin; and are wounded with it, and are humbled for it; and are in great pain and distress, and even inconsolable, and ready to faint and die; for a wounded spirit who can bear? now Christ was sent to heal such persons by his own stripes, by binding up their wounds, by the application of his blood to them, which is a sovereign balm for every wound; by the discoveries of pardoning grace to their souls, and by opening and applying the comfortable promises of the Gospel, by his Spirit, to them:

to preach deliverance to the captives; who are captives to sin, Satan, and the law; from which, there is only deliverance by him; who saves his people from their sins, redeems them from the law, and leads captivity captive; and which liberty and deliverance are preached and published in the Gospel, and by Christ the author of them:

and recovering of sight to the blind; which in the prophet is, “and the opening of the prison to them that are bound”; and which the Septuagint render, as here in Luke, and the Chaldee paraphrase in part agrees with it, interpreting it thus, “to the prisoners”, *rwhnl wl gta*, “be ye revealed to the light” now because persons in prison are in darkness, and see no light, therefore they are represented as blind; and both are the case of sinners, they are in the prison of sin and of the law, and are blind, ignorant, and insensible of their state; until Christ both opens the prison, and sets them free, and opens their eyes, and gives them spiritual sight; when he says to the prisoners go forth, to them that are in darkness show yourselves, (²³⁴⁹Isaiah 49:9)

To set at liberty them that are bruised: these words are not in (²³⁰¹Isaiah 61:1) but in the Septuagint version of (²³⁸¹⁶Isaiah 58:6) from whence they seem to be taken, or else from (²³⁴⁷Isaiah 42:7) it being allowable for a reader in the prophets, to skip from place to place, which our Lord here did, in order to explain this passage more fully.

Ver. 19. *To preach the acceptable year of the Lord.*] The time which he willed and fixed for the redemption of his people, and in which he showed his goodwill and pleasure unto sinful men, in the gift of his Son to them,

and for them; and which, as the Arabic and Syriac versions render it, was a time “acceptable to the Lord”: the sufferings of Christ were according to his will; his sacrifice was of a sweet smelling savour to him; his righteousness he was well pleased with; and the satisfaction and atonement for sin he made was a plenary and complete one: all Christ did, and suffered, were grateful to God, because hereby his perfections were glorified, his purposes, counsel, and covenant were accomplished, and his people saved. The Persic version renders it, “to preach the law acceptable to God”, neither agreeable to the original text, nor its sense; for Christ was sent to preach the Gospel, and not the law. In the Vulgate Latin, and Arabic versions is added, “and the day of vengeance”, out of the prophecy in (^{230D}Isaiah 61:2) but is not in any of the copies, or other versions. Our Lord did not read through all the three verses in the prophet, as it might be thought he would, and which was agreeable to the Jewish canon ^{f219}:

“he that reads in the law may not read less than three verses, and he may not read to an interpreter more than one verse, and in a prophet three; and if those three are three sections, they read everyone; they skip in a prophet, but they do not skip in the law.”

This last our Lord did, though he did not strictly attend to the former. Indeed, their rule, as elsewhere ^{f220} given, obliged to read one and twenty verses; but this was not always observed; for

“if on a sabbath day there was an interpreter, or a preacher, they read in a prophet three verses, or five, or seven, and were not solicitous about twenty and one ^{f221},”

Ver. 20. *And he closed the book*, etc.] “Or rolled it up”; and so the high priest did, after he read in the book of the law, on the day of atonement, all that was necessary to be read, *hrwt rps l l wg*, “he rolled the book of the law”, and put it in his bosom ^{f222}:

and he gave it again to the minister; the Chazan ^{f223}, who was the minister, or servant of the congregation, who had the affairs of it upon him, to let in, and bring out, and to order all things; and particularly to take care of the book of the law, and the chest, or ark in which it was. If the same rule was observed giving and taking the book of any prophet, as the book of the law; then Christ gave it to the minister, and he received it with his right hand: for so it is said ^{f224},

“he that gives the book of the law to his friend, may not give it but with the right hand; and he that receives it may not receive it but with the right hand; for so was the giving of it on Mount Sinai, according to (^{f224}Deuteronomy 33:2).”

And sat down; as was the manner of the Jews, when they taught, or preached; (see Gill on “^{f225}Matthew 5:1”).

and the eyes of all them that were in the synagogue were fastened on him: they looked very wistly at him, and were very attentive to what he should say, upon such a passage of Scripture, which they knew referred to the Messiah; and the rather, as they had known him formerly, and had heard that he was said to be the Messiah.

Ver. 21. *And he began to say unto them*, etc.] To preach from those words; the explanation of which he gave, though not here recorded, and applied them to himself, to whom they belonged, saying:

this day is this Scripture fulfilled in your ears; which is as if he should say, I am the person here spoken of; and at this present time the Spirit of God is upon me; I am anointed with the Holy Ghost, and now preach glad tidings to you, and all the good things here mentioned, and for the several ends proposed; and this Scripture has its full accomplishment which has been read unto you, and you have heard this day. So the Syriac version renders it, ^{f226}wkyndabd, “which is in your ears”; that is, which you have now heard. The Jews themselves acknowledge, that these words are spoken of the Messiah. One of their writers ^{f225} says,

“these are the words of the prophet with respect to the Messiah; for the Messiah shall say so, “because the Lord hath anointed me”, etc.”

And so said the true Messiah Jesus. Another of them expresses himself thus ^{f226}:

“these are the words of the prophet with respect to the Messiah; for the Messiah shall say thus, “because the Lord hath anointed me”, etc. or they are the words of the prophet concerning himself.”

And elsewhere it is said by them ^{f227},

“the holy, blessed God, will send his Messiah to us, and he shall be worthy of this, (i.e. the character of a meek person) as it is said,

(²³⁰⁰Isaiah 61:1) “he hath sent me to preach glad tidings to the meek.””

Ver. 22. *And all bare him witness*, etc.] That he was right in applying the words to the Messiah; but not that he himself was the Messiah, and that he was right in applying them to himself; for they did not believe in him, as appears from what follows

and wondered at the gracious words which proceeded out of his mouth; not so much at the matter, the sum, and substance of them, as expressive of the love, grace, and favour of God shown in the mission and unction of the Messiah, and in that liberty, deliverance, and salvation he was sent to effect and proclaim; as at the graceful manner in which he delivered himself, and the aptness of his words, the propriety of his diction, and the majesty, power, and authority, with which his expressions were clothed; and they were more amazed at all this, since they knew his parentage and education, and in what manner he had been brought up among them; and therefore it was astonishing to them, where he had his learning, knowledge, and wisdom:

and they said, is not this Joseph's son? the carpenter, and who was brought up, by him, to his trade, and never learned letters; from whom had he this doctrine? of whom has he learned this way of address, and to speak with so much eloquence and propriety, since his education was mean, and he has never been at the feet of any of the doctors, or has been brought up in any of the academies and schools of learning?

Ver. 23. *And he said unto them, ye will surely say unto me this proverb*, etc.] Or “parable”; for any pithy sentence, or proverbial expression, was, by the Jews, called a parable:

physician heal thyself; and which was a proverb in use with the Jews; and which is sometimes expressed thus, $\text{\AA}\epsilon\text{\char"00c0}\text{\char"0077}\text{\char"0020}\text{\char"0079}\text{\char"0073}\text{\char"0020}\text{\char"0069}\text{\char"0073}\text{\char"0079}\text{\char"0073}$, “go heal thyself”^{f228}; and sometimes in this form, $\text{\AA}\epsilon\text{\char"0074}\text{\char"0072}\text{\char"0067}\text{\char"0020}\text{\char"0079}\text{\char"0073}\text{\char"0020}\text{\char"0061}\text{\char"0079}\text{\char"0073}\text{\char"0061}$, “physician, heal thy lameness”^{f229}: the meaning of which is, that a man ought to look at home, and take care of himself, and of those that belonged to him; and Christ was aware that his townsmen would object this to him, that if he was the person he was said to be, and could do the miracles and cures which were ascribed to him, he ought to do something of this kind at home, among them, who were his townsmen, neighbours, relations, and acquaintance; that is, heal

their sick, lame, blind, leprous, deaf, and dumb: and that this is the sense of it, is manifest from what follows,

whatsoever we have heard done in Capernaum: a place where Christ often was, and where he cured the centurion's servant of the palsy, and Peter's wife's mother of a fever, and another man sick of a palsy, and the woman of her bloody issue, and a man that had a withered hand, and where he raised Jairus's daughter from the dead:

do also here in thy country; or city, as the Syriac, Arabic, Persic, and Ethiopic versions render it: hence it appears, that this was not the first of our Lord's ministry; he had preached elsewhere, and wrought miracles before he came to Nazareth, and of which his townsmen had heard; and therefore were desirous that he would do the like among them, if he was able, for they seem to be very incredulous, and to question the reports of him, and his ability to perform such things; however, if he could, they thought they had as good a right to his favours and benefits, as any, this being his native place.

Ver. 24. *And he said, verily I say unto you*, etc.] Another proverb in use among them, the meaning of which was well known to them, and was very appropriate to the present case:

no prophet is accepted in his own country; (See Gill on “~~4185~~ Matthew 13:57”)

Ver. 25. *But I tell you of a truth*, etc.] Or in truth: it answers to **tmab**, a phrase often used by the Jewish writers ^{f230}; and, which, they say ^{f231}, wherever, and of whatsoever it is spoken, it signifies a tradition of Moses from Mount Sinai, and so that which is most true, sure, and firm, and to be depended on; and such is what our Lord hereafter delivers; yea, the word, **atwnmyh**, “truth”, or “of a truth”, and which is the same as “in truth”, is used by the Jews ^{f232}, as **h[wbc̄ ṽwçl**, “the form of an oath”: so that these words of Christ are a strong asseveration, and amount to a solemn oath with respect to what follows:

many widows were in Israel in the days of Elias; or Elijah, the prophet; that is, there were many that were not only widows, but poor widows, and in very famishing circumstances in the land of Israel, when Elijah was the prophet of the Lord to that people:

and when the heaven was shut up three years and six months; so that no rain descended all that time: the same is observed by (^{³¹⁶⁷James 5:17) and though the space of time, in which there was no rain, is not so clear from the history of it in the book of Kings; yet, as this is fixed by Christ, and his apostle, and there is nothing in the history that contradicts it, it is to be received without scruple:}

when great famine was throughout all the land of Israel; and which so long a drought must needs bring.

Ver. 26. *But unto none of them was Elias sent*, etc.] That is, to none of the poor widows in the land of Israel was the prophet sent, to supply them with food, and relieve them in their famishing circumstances, as might most reasonably have been expected:

save unto Sarepta, a city of Sidon; which in (^{³¹⁷⁰1 Kings 17:10) is called “Zarephath”; and by the Septuagint there, “Sarepta of Sidon”, as here. Pliny ^{f233} speaks of it by the same name, and reckons it to Sidon:}

unto a woman that was a widow: she is said by the Jews ^{f234}, to be the mother of Jonah the prophet. Our Lord meant to observe, by this instance, as by the following, that God bestows his favours on persons in a sovereign way, and sometimes upon the most unlikely; as in a time of famine, he overlooked the poor widows in Israel, his peculiar people, and sent his prophet to a Gentile woman in one of the cities of Sidon; and therefore they should cease to wonder if he wrought his miracles in other places, and not in his own country; since this was agreeable to the divine procedure in other cases, especially since they were a cavilling and unbelieving people. The Jews say ^{f235}, that in all that generation there was not found any one that was worthy, as this woman.

Ver. 27. *And many lepers were in Israel*, etc.] The leprosy was a disease very common among the Jews; hence those laws concerning it in (^{³¹⁸³Leviticus 13:1-14:57) and it seems by this account, that it was very prevalent,}

in the time of Eliseus the prophet; that is, the prophet Elisha; who, by the Septuagint, in (^{³¹⁹⁶1 Kings 19:16) and, in other places, is called “Elisaie”: and none of them was cleansed; from their leprosy, by any direction of the prophet,}

saving Naaman, the Syrian: or but Naaman, who was not an Israelite, but a Syrian: he was cleansed and cured of his leprosy, being ordered by Elisha to dip himself seven times in Jordan, which he did, and was healed, (^{<1154>}2 Kings 5:14).

Ver. 28. *And all they in the synagogue,* etc.] The ruler and minister, and the whole multitude of the common people that were met together there for worship; and who before were amazed at his eloquence, and the gracefulness of his delivery; and could not but approve of his ministry, though they could not account for it, how he should come by his qualifications for it:

when they heard these things; these two instances of Elijah and Elisha, the one supplying the wants of a Sidonian woman, and the other healing a Syrian leper, when no notice were taken by them of poor widows and lepers in Israel:

were filled with wrath; for by these instances they perceived, that they were compared to the Israelites in the times of wicked Ahab and Jezebel; and that no miracles were to be wrought among them, or benefits conferred on them, though they were his townsmen; yea, that the Gentiles were preferred unto them: and indeed the calling of the Gentiles was here plainly intimated, which was always ungrateful and provoking to the Jews; and it was suggested, that the favours of God, and grace of the Messiah, are dispensed in a sovereign and discriminating way, than which nothing is more offensive to carnal minds.

Ver. 29. *And rose up,* etc.] In great wrath, and, in a noisy and tumultuous manner, before the service was well over, and without being regularly dismissed:

and thrust him out of the city; first out of the synagogue, and then out of their city, as unworthy to be in it, though an inhabitant of it; and as if he had done something deserving of death; and therefore to be punished as a malefactor without the city:

and led him unto the brow of the hill; the edge of it, where it run out, and hung over the precipice:

whereon their city was built; so that it was a city upon an hill, and very visible, to which Christ may allude in (^{<1154>}Matthew 5:14). That they might cast him down headlong; and break him to pieces: in this manner ten

thousand Edomites were destroyed by the Jews, in the times of Amaziah, (^{<42512>}2 Chronicles 25:12) though this was not an usual way with the Jews of putting persons to death, as with some other nations ^{f236}; their four capital punishments were stoning, strangling, burning, and killing with the sword ^{f237}; nor did the inhabitants of Nazareth proceed in any judicial manner with Christ, but hurried him away, in order to destroy him, without any formal process, in the manner the zealots did; though to put any man to death, or to inflict any punishment on a person on the sabbath day, as this was, was contrary to their own canon, which runs thus ^{f238};

“they do not inflict punishment on the sabbath day, even though it is the punishment of an affirmative precept; they do not beat one that is guilty, nor put to death, as it is said, (^{<42513>}Exodus 35:3) “ye shall kindle no fire throughout your habitations upon the sabbath day”: this is a caution to the sanhedrim, that they do not burn on the sabbath day he that is condemned to burning; and this is the law with respect to any one that is liable to the other punishments.”

But these men, without any regard to the place where they were, and the worship they were concerned in, and the day of the sabbath which then was, rise up in great wrath and fury, and without any show of justice, and in the most brutish and barbarous manner attempt to take away the life of Christ.

Ver. 30. *But he passing through the midst of them*, etc.] Either in so strong and powerful a manner, and with so much swiftness, that being once out of their hands, they could not lay hold on him again; or else he put on another form, or made himself invisible to them; or he held their eyes that they could not see him, or know him, as in (^{<42416>}Luke 24:16) however it was, he made use of, and showed his divine power; and which he did, because his time to die was not yet come, nor was he to die such a death: and this also shows, that when he did die, he laid down his life freely and voluntarily, since he could then have exerted his power, and delivered himself out of the hands of his enemies, as now: and

went his way; from Nazareth elsewhere; nor do we read of his returning there any more.

Ver. 31. *And came down to Capernaum*, etc.] Which was, as Dr. Lightfoot thinks, sixteen miles or more from Nazareth; and Christ may be said to

“come down” to it, because of the situation of Nazareth, which was upon an hill:

a city of Galilee: of lower Galilee, near the sea of Galilee:

and taught them on the sabbath days: that is, he went into the synagogue at Capernaum, on the sabbath days, whenever he was there, and taught the inhabitants, explained some passage or other in the Old Testament, as he had done at Nazareth and instructed them in the doctrines of the Gospel.

Ver. 32. *And they were astonished at his doctrine*, etc.] At the matter of it, as well as the manner in which it was delivered, it being so different from the Scribes and Pharisees, they had been used to:

for his word was with power: he spake with great fervency, majesty, and authority, and not with coldness and indifference, and dependence on the sense and authority of others, as their teachers did; and besides, such power went along with the word, that it reached their hearts; and as the Persic version renders it, “he penetrated them with it”; and he also confirmed it by powerful operations, by miraculous works, such as casting out devils, and healing diseases, of which an account follows.

Ver. 33. *And in the synagogue there was a man*, etc.] That is, in the synagogue at Capernaum, as Christ was there teaching, on one of the sabbath days before mentioned; there was a certain man,

which had a spirit of an unclean devil: who was possessed with the devil, who is by nature and practice unclean; and was filled with the spirit of the devil, with a spirit of divination, and was acted by him, to impose upon the people; he influenced his mind as an enthusiast, as well as possessed his body: and this was on the sabbath day; whereas the Jews say^{f239}, that

“Satan and the evil demon flee on the sabbath day to the mountains of darkness, and do not appear all the sabbath day, because that day is holy, and they are “unclean”; but in the evening of the sabbath they prepare themselves, and meet the children of men, and hurt them.”

And cried out with a loud voice; (See Gill on “~~4023~~Mark 1:23”).

Ver. 34. *Saying, let us alone*, etc.] Not that there were more spirits in him than one, as the whole account shows; but he includes the rest of the devils in that country; (See Gill on “~~4024~~Mark 1:24”).

Ver. 35. *And Jesus rebuked him*, etc.] Not the man, but the unclean spirit: or “that demon”, as the Persic version reads it:

saying, hold thy peace, or “be thou muzzled”, as the word signifies, *and come out of him*; (See Gill on “^{<4025>}Matthew 1:25”).

and when the devil had thrown him in the midst; in the “midst of them”, as the Arabic version adds; that is, in the midst of the people that were in the synagogue; or, as the Ethiopic version reads, “in the midst of the synagogue”, where he threw him into convulsive fits, and left him:

he came out of him, and hurt him not; though he sadly convulsed him, and put him to great pain, yet he did not wound him in any part of his body, or take away the use of any of his limbs; and much less hurt his soul so as to destroy it; all which was desired and intended by him, but was hindered by Christ; (See Gill on “^{<4026>}Mark 1:26”).

Ver. 36. *And they were all amazed*, etc.] The people in the synagogue; they were astonished at his doctrine before, and now at his miracles:

and spake among themselves; as they were in the synagogue,

what a word is this? meaning, either what sort of doctrine is this which is attended with such power and miracles; or what a word of command is this, “hold thy peace, and come out of him?” and so the Ethiopic version renders it, “what is this mandatory”, or “commanding word?” to which agrees the Syriac version, rendering it with the following clause thus; “what is this word”, that “with authority and power it commands the unclean spirits, and they come out?” (See Gill on “^{<4027>}Mark 1:27”).

Ver. 37. *And the fame of him went out*, etc.] From hence on account of his dispossessing this unclean spirit, which seems to be the first instance of this kind:

into every place in the country round about; into every city, town, and village in Galilee, and even into all places round about Galilee; (^{<4028>}Mark 1:28).

Ver. 38. *And he arose out of the synagogue*, etc.] That is, when he had dispossessed the unclean spirit, he rose up, and went out of the synagogue:

and entered into Simon's house; the house of Simon Peter, and which was also Andrew's; and in Beza's ancient copy, and in one of Stephens's, it is

added, “and of Andrew”; who, though they were both natives of Bethsaida, yet, it seems, had an house at Capernaum, whither Christ went of his own accord, or by an invitation given him:

and Simons wife's mother was taken with a great fever. The Vulgate Latin version reads, “with great fevers”. The fever is

“a disease, or rather a class of diseases, whose characteristic is a preternatural heat felt through the whole body, or, at least, the principal parts thereof, attended with other symptoms — — “One” defines a fever, a strenuous endeavour, or effort of nature to throw off some morbid matter, that greatly incommodes the body. — — “Another”, an augmented velocity of the blood; others, a fermentation of the blood; accompanied with a quick pulse and excessive heat. — — The causes of fevers are innumerable, and the disease even often arises in the soundest bodies, where there was no previous morbid apparatus, as cachochymia, plethora, etc. but merely from a change of air, food, or other alteration in the non-naturals. A fever, “one” observes, is an inseparable companion of an inflammation. The symptoms are many: every fever, arising from any internal cause, is attended with a quick pulse, and unusual heat at different times, and in different degrees. Where these are intense, the fever is acute, where remiss, slow. The disease begins almost always with a sense of; chillness, and in its progress is chiefly distinguished by the velocity of the pulse: so that a too quick contraction of the heart, with an increased resistance, or impulse against the capillaries, furnishes the proper idea of a fever ^{f240}.”

The fever Peter's wife's mother lay ill of, is said to be a “great one”; which circumstance is the rather mentioned, to illustrate the miraculous cure of it by Christ; (See Gill on “~~4184~~ Matthew 8:14”).

And they besought him for her; either his disciples Peter, Andrew, James, and John, who were all present, or the other relations and friends of the sick person, which were in the house; who having heard of his casting out the unclean spirit in the synagogue, believed that he had power to heal this disease; and therefore intreat him, for her sake, and upon her account, that he would restore her health.

Ver. 39. *And he stood over her*, etc.] “At her head”, as the Persic version reads: he inclined himself towards her, to see how she did, and to take her by the hand, and lift her up;

and rebuked the fever. The Syriac and Persic versions read, “her fever”, that which was upon her;

and it left her, as Mark says, “immediately”; as soon as ever he had touched her hand, and rebuked the fever, and bid it be gone:

and immediately she arose, and ministered unto them; (See Gill on “⁴⁰⁸⁵Matthew 8:15”).

Ver. 40. *Now when the sun was setting*, etc.] And so the sabbath was over; (See Gill on “⁴⁰⁸⁶Matthew 8:16”).

all they that had any sick, with divers diseases, brought them unto him; that is, as many of the inhabitants of Capernaum as had sick persons in their houses, let their diseases be what they would, brought them to Christ in Simon's house; which, sabbath being over, they might do consistent with their laws, and the traditions of the elders, and without any just offence to the Scribes and Pharisees, who were tenacious of them; and they were encouraged to do so, partly through the dispossessing the unclean spirit in their synagogue that day, which many of them had been witnesses of; and partly through the cure of Peter's wife's mother, which they had heard of:

and he laid his hands on every one of them, and healed them; without the use of medicine, by the mere imposition of his hands; which was accompanied with such power and virtue from him, as to remove, at once, every disease; nor did he refuse any person, how unworthy soever they might be in themselves, and how obstinate their disease might be.

Ver. 41. *And devils also came out of many*, etc.] Not willingly, nor of themselves, but at the word and command of Christ, who ordered them to depart,

crying out and saying; as they left the bodies, of men, and not with any goodwill to Christ:

thou art Christ; the true Messiah, that was of old promised and prophesied of, and has been long expected to come:

the Son of God; the only begotten Son of God, possessed of the same perfections with God his Father; and particularly of almighty power, of which they were convinced by his dispossessing them;

and he rebuking them, suffered them not to speak; for he needed not their testimony, nor did he choose to be made known by them:

for they knew that he was Christ, or “that they knew that he was Christ”; so the Syriac version: they certainly did know that he was the Messiah, partly by the voice from heaven at his baptism, and partly by his power over them: but Christ would not suffer them to say that he was the Messiah, or that they knew him to be so; either because the time was not come for such a declaration to be made, or they were not the proper persons to make it; and lest such a publication, by them, should be made a handle of by the Scribes and Pharisees, to say that he had society with devils, and by them cast them out.

Ver. 42. *And when it was day*, etc.] The “day after”, as the Persic version renders it;

at the dawning, or “break of day”, as the Syriac. He rose a great while before it was day, as Mark says, (^{<4015>}Mark 1:35) but did not go out till it was day, or till day was coming on, when

he departed from Peter's house, and from Capernaum:

and went into a desert place; for the sake of solitude, that he might be retired from company, and have an opportunity of privately praying to God:

and the people sought, and came unto him: they first went to Simon's house, and not finding him there, sought for him elsewhere: and when they understood where he was, they came to him,

and stayed him that he should not depart from them; they laid hold on him, and held him, and did all they could to persuade him, to abide with them constantly, and not think of removing from them: though perhaps this was not so much from love to Christ's person and presence, or any regard to his ministry, and the good and welfare of their immortal souls, as on account of the miracles he wrought, and the corporal benefits he bestowed on them.

Ver. 43. *And he said unto them*, etc.] In answer to their importunate requests:

I must preach the kingdom of God to other cities also; as well as to Capernaum; and though they did not express their desire of his continuance with them, in order to preach the Gospel to them; yet Christ signifies, that a principal part of his work lay in preaching the things concerning the kingdom of God, the Gospel dispensation on earth, the doctrines and ordinances of it, as well as the things which relate to the kingdom of glory; as what is the saints meetness for it, their regeneration, and their right unto it, which lies in his righteousness: and that as he had preached these things at Capernaum, there was a necessity upon him to preach them in other cities of Galilee and Judea: for therefore am I sent; as he was by his heavenly Father, and had himself also undertook and engaged to do it.

Ver. 44. *And he preached in the synagogues of Galilee.*] In the several synagogues that were in different cities and towns throughout all Galilee.

CHAPTER 5

INTRODUCTION TO LUKE 5

Ver. 1. *And it came to pass, that as the people pressed upon him,* etc.] As Christ went through Galilee, and preached in the synagogues there, great crowds of people attended on him, and they followed him wherever he went; and so large were their numbers, and so very eager were they to see him, and hear him, that they were even troublesome to him, and bore hard upon him, and were ready to press him down, though they had no ill design upon him, but only

to hear the word of God; the scriptures of the Old Testament explained, and the doctrines of the Gospel preached; and which were preached by him, as never were before or since, and in such a manner as were not by the Scribes and Pharisees; and both the matter and manner of his ministry drew a vast concourse of people after him:

he stood by the lake of Genesaret; the same with the sea of Chinnereth, (^{<0B41>}Numbers 34:11, ^{<012B>}Joshua 12:3, 13:27) where the Targums of Onkelos, Jonathan, and the Jerusalem, call it, **rswngd amy**, “the sea of Geausar” or “Genesaret”: and so it is elsewhere called ^{f241}, and is the same which is called the sea of Galilee, and of Tiberias, (^{<0101>}John 6:1, 21:1) and is, by other writers ^{f242}, as here, called the lake of Genesaret, and said to be sixteen miles long, and six broad. Josephus says ^{f243}, it is forty furlongs broad, and an hundred long. The Jews say ^{f244}, that

“the holy, blessed God created seven seas, but chose none of them all, but the sea of Genesaret.”

And indeed, it was a place chosen by Christ, and honoured, and made famous by him, by his preaching at it, his miracles upon it, and showing himself there after his resurrection.

Ver. 2. *And saw two ships standing by the lake,* etc.] Or two fishing boats; which were, as the Arabic version renders it, “detained by anchors at the shore of the lake”; the one belonging to Peter and Andrew, and the other to Zebedee, and his two sons, James and John:

but the fishermen were gone out of them; that is, either the above persons, or their servants:

and were washing their nets; on shore; they having gathered a great deal of soil and filthiness, but had caught no fish; and therefore were cleansing their nets, in order to lay them up, finding it to be in vain to make any further attempts with them at present; and which considered, makes the following miracle the more illustrious.

Ver. 3. *And he entered into one of the ships, which was Simon's*, etc.] Simon Peter's, and Andrew his brother's, who were both together at this time, though the last is not here mentioned:

and prayed him that he would thrust out a little from the land: as Simon was the owner of the vessel, Christ desired him; he asked the favour of him to put off a little way from shore; though the Arabic and Ethiopic versions render it, "he commanded him", being his Lord and master: To which the Syriac and Persic versions agree; only they make the orders to be given not to Simon singly, but to others, to all in the boat; the former rendering it, and he said, or ordered, that they should carry him a little way from the dry land to the waters; and the latter thus, and said, carry ye the ship from dry land a little into the sea. And which adds, agreeable to the sense enough, though it is not in the text, "when they had executed his command": had done as he entreated, or ordered, and put off the vessel a little way from the shore:

he sat down and taught the people out of the ship; for the boat was not carried neither out of sight, nor beyond the hearing of the people: this method Christ took at another time, and that for conveniency, as now; (see ~~<13>~~Matthew 13:1-3) and whereas he sat while he taught, this was according to the then custom of the times with the Jews; (See Gill on ~~<13>~~Matthew 5:1").

Ver. 4. *Now when he had left speaking*, etc.] Teaching the people, and preaching the word of God unto them out of the ship, as they stood on the shore before him.

He said unto Simon, launch out into the deep; he spoke to Simon Peter, being the master of the vessel, to thrust it out, or put it off further into deep water, more convenient for fishing;

and let down your nets for a draught; of fishes: his meaning is, that he would give orders to his servants, to put out the vessel to sea, to take their nets and cast them into the sea, in order to take and draw up a quantity of fish, which was their business.

Ver. 5. *And Simon answering said unto him, master*, etc.] Or Rabbi, as the Syriac version renders it: he knew him to be the Messiah, the king of Israel, and a teacher sent from God:

we have toiled all the night, and have taken nothing; which carries in it an objection to what Christ advised and directed to: they had been fishing that “night”, which was the best time for catching fish; and they had been at it all the night, and had “laboured” hard; and were even “fatigued”, and quite wearied out; and what was most discouraging of all, their labour was in vain; they had caught “nothing”:

nevertheless at thy word I will let down the net; which showed faith in Christ, and obedience to him: thus the faithful preachers of the Gospel, sometimes labour and toil in the ministry of the word a great while, with little or no success; and are discouraged from going on, and would be tempted to leave off, were it not for the commission and word of command they have received from Christ, which they dare not be disobedient to; and for the word of promise he has given them, to be with them, on which they depend.

Ver. 6. *And when they had done this*, etc.] Had put the ship out further to sea, and had let down their net:

they enclosed a great multitude of fish; in their net, which by the secret divine power of Christ, were gathered together just in that place, where by his order they cast the net:

and their net brake; with the weight and number, of the fishes, yet not so as to let the fish out; the Arabic version reads, “it was within a little that their nets were broke”: they were just upon breaking, the draught was so numerous, the struggling so great, and the weight so heavy.

Ver. 7. *And they beckoned unto their partners*, etc.] Zebedee, and his two sons, James and John; (☞ Luke 5:10) who were at some distance from them, probably lay at anchor near the shore, not having put out to sea when the other vessel did, and so were not within call; but they were

obliged to make signs to them, and beckon with their hands to come to them:

which were in the other ship; mentioned in (<418D>Luke 5:2) which lay by the shore:

that they should come and help them; take up the net, and take the fish out of it:

and they came and filled both the ships; with the fishes they took out of the net, as full as they could hold, and which they were not well able to carry:

so that they began to sink; or “were almost immersed”, as Beza's ancient copy, and another manuscript, with the Syriac, Arabic, and Persic versions read; the vessels were so heavy laden, with the vast quantity of fish that was taken, that they were just ready to sink with their burden.

Ver. 8. *When Simon Peter saw it*, etc.] The multitude of fish that was taken, and both vessels filled with them, and the danger they were in of sinking,

he fell down at Jesus' knees. The Arabic and Persic versions read, “at” his “feet”: he fell on his knees before him, and threw himself prostrate at his feet, as a worshipper of him, and a supplicant unto him:

saying, depart from me, for I am a sinful man, O Lord; this he said, not as though the presence of Christ was burdensome, or disagreeable to him; but as one amazed at the greatness of the miracle wrought, and struck with the sense of the power of Christ, put forth therein; and with the greatness of his majesty so near him; and as conscious to himself of his own vileness and unworthiness to be in his presence; and so the Persic version adds, and which may serve as a comment, “and am not worthy that thou shouldst be with me”: he had much the same sense of things as the centurion had, (<418B>Matthew 8:8) and when it is considered how gracious persons have been struck with awe and fear, and a consciousness of sin, weakness, and unworthiness, at the appearance of an angel, as Zacharias, (<411D>Luke 1:12) and the shepherds, (<411D>Luke 2:9) yea, at the presence of an holy man of God, as the widow of Sarepta at Elijah, saying much the same as Peter does here, (<417B>1 Kings 17:18) it need not be wondered at, that Peter should so express himself, in these circumstances.

Ver. 9. *Far he was astonished, and all that were with him,* etc.] His brother Andrew, and the servants they had with them to manage the vessel, and cast the nets:

at the draught of the fishes they had taken; being so large and numerous, as the like was never seen, nor known by them before.

Ver. 10. *And so was also James and John, the sons of Zebedee,* etc.] Who were in the other ship, and had been beckoned to them to come and help them, and did come, and were witnesses of the miracle:

which were partners with Simon; were sharers with him in loss and gain in the fishing trade; these were equally astonished at the miracle, as Simon and his brother, and the men that were in the boat with them, where Jesus was:

and Jesus said unto Simon; who was at his knees, and expressed his dread of his majesty, and the consternation of mind he was in particularly:

fear not; do not be afraid of me, I shall do thee no harm, nor shall the boats sink, or any damage come to any person, or to the vessels, nor be so much amazed and affrighted, at the multitude of the fish taken:

from henceforth thou shalt catch men; alive, as the word signifies, or “unto life”, as the Syriac and Persic versions render it; thou shalt cast the net of the Gospel, and be the happy instrument of drawing many persons out of the depths of sin and misery, in which they are plunged, into the way of life and salvation; and which was greatly verified, in the conversion of three thousand at one cast, under one sermon of his, (~~40B~~ Acts 2:41)

Ver. 11. *And when they had brought their ships to land,* etc.] Both Simon Peter's, and the other in which his partners were, and which were laden with fish:

they forsook all; even all their fish, which they doubtless might have made much money of, and their nets, and their ships, and their servants, and their relations, and friends:

and followed him; Christ; and became his disciples, even all four of them, Peter, Andrew, James, and John.

Ver. 12. *And it came to pass, when he was in a certain city,* etc.] Or near it, hard by it, very probably Capernaum; (~~40B~~ Matthew 8:1,2,5) Behold a

man full of leprosy; a disease to which the Jews were very incident, and concerning which, many laws and rules are given, in (~~CHAP.~~ Leviticus 13:1-14:57). The symptoms of the ancient “lepra”, as laid down by Galen, Aretaeus, Pontanus, Aegineta, Cardan, Varanda, Gordon, Pharaeus, and others, are as follow. The patient's voice is hoarse, and comes rather through the nose than the mouth; the blood full of little white shining bodies, like groins of millet, which upon filtration, separate themselves from it; the serum is scabious, and destitute of its natural humidity, insomuch that salt applied to it, does not dissolve; it is so dry, that vinegar poured on it boils; and is so strongly bound together by little imperceptible threads, that calcined lead thrown into it swims. The face resembles a coal half extinct, unctuous, shining, and bloated, with frequent hard knobs, green at bottom, and white at top. The hair is short, stiff, and brinded; and not to be torn off, without bringing away, some of the rotten flesh, to which it adheres; if it grows again, either on the head or chin, it is always white: athwart the forehead, run large wrinkles or furrows, from one temple to the other; the eyes red and inflamed, and shine like those of a cat; the ears swollen and red, eaten with ulcers towards the bottom, and encompassed with little glands; the nose sunk, because of the rotting of the cartilage; the tongue dry and black, swollen, ulcerated, divided with furrows, and spotted with grains of white; the skin covered with ulcers, that die and revive on each other, or with white spots, or scales like a fish; it is rough and insensible, and when cut, instead of blood, yields a sanious liquor: it arrives in time to such a degree of insensibility, that the wrist, feet, or even the large tendon, may be pierced with a needle, without the patient's feeling any pain; at last the nose, fingers, toes, and even privy members, fall off entire; and by a death peculiar to each of them, anticipate that of the patient: it is added, that the body is so hot, that a fresh apple held in the hand an hour, will be dried and wrinkled, as if exposed to the sun for a week^{f245}. Think now what a miserable deplorable object this man was, said to be full of it. Between this disease and sin, there is a very great likeness. This disease is a very filthy one, and of a defiling nature, by the ceremonial law; under which it was considered rather as an uncleanness, than as a disease; the person attended with it was pronounced unclean by the priest, and was put out of the camp, and out of the cities and walled towns, that he might not defile others; and was obliged to put a covering on his upper lip, and cry Unclean, Unclean, to acknowledge his pollution, and that others might shun him: all mankind, by reason of sin, are by the Lord pronounced filthy; and by their evil actions, not only defile

themselves, but others; evil communications corrupt good manners; and when they are made sensible, freely own that their righteousnesses are as filthy rags, and they themselves as an unclean thing: it is a very nauseous and loathsome disease, as is sin; it is abominable to God, and renders men abominable in his sight; it causes the sinner himself, when convinced of it, to loath and abhor himself: David calls his sin a loathsome disease, (~~1987~~ Psalm 38:7) it is of a spreading nature: this was a sign of it, if it did not spread, it was only a scab; if it spread, it was a leprosy, (~~6835~~ Leviticus 13:5-8). Sin has spread itself over all mankind, and over all the powers and faculties of the soul, and members of the body; there is no place free of it: and as the leprosy is of consuming nature, it eats and wastes the flesh, (see ~~4120~~ Numbers 12:10) (~~1250~~ 2 Kings 5:10) so sin eats like a canker, and brings ruin and destruction upon men, both soul and body. This disease was incurable by medicine; persons that had it were never sent to a physician, but to a priest; and what he did was only this, he looked upon it, and if it was a clear case, he declared the person unclean; and if it was doubtful, shut him up for seven days, and then inspected him again; and after all he could not cure him; this was the work of God, (~~1787~~ 2 Kings 5:7). All which shows the nature and use of the law, which shuts men up, concludes them under sin, and by which they have knowledge of it, but no healing: the law heals none, it is the killing letter, the ministration of condemnation and death; Christ only, by his blood and stripes, heals the disease of sin, and cleanses from it. There is one thing in the law of the leprosy very surprising, and that is, that if there was any quick raw flesh, or any sound flesh in the place where the leprosy was, the man was pronounced unclean; but if the leprosy covered his skin, and all his flesh, then he was pronounced clean: this intimates, that he that thinks he has some good thing in him, and fancies himself sound and well, and trusts to his own works of righteousness, he is not justified in the sight of God; but if a man acknowledges that there is no soundness in his flesh, that in him, that is, in his flesh, dwells no good thing, but that his salvation is alone, by the grace and mercy of God, such a man is justified by faith in Christ Jesus: the parable of the Pharisee and publican will illustrate this, (~~2180~~ Luke 18:10-14). “Who, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean”; (See Gill on “~~4182~~ Matthew 8:2”). Christ could cure lepers, and did; and which was a proof of his Messiahship, and is given among the signs of it, to John's disciples, (~~4115~~ Matthew 11:5) and as there is a likeness between the leprosy and sin, so between the cleansing of a leper under the law, and the healing of a

sinner by Christ: for the cleansing of a leper, two birds were to be taken clean and alive, which were both typical of Christ, and pointed at the meekness of his human nature, his innocence, harmlessness, and purity, and that he had a life to lay down; one of these was to be killed, in an earthen vessel over running water, showing that Christ must be killed, his blood must be shed for the cleansing of leprous sinners; the earthen vessel denoted his human nature, his flesh, in which he was put to death; and the running water signified the purifying nature of his blood, and the continued virtue of it, to cleanse from all sin; and the blood and the water being mixed together, may put us in mind of the blood and water which flowed from the side of Christ, when pierced with the spear; which was an emblem of our justification and sanctification being both from him, on account of which, he is said to come both by water and by blood, (~~Gen~~1 John 5:6). The other bird, after it was dipped with the cedar wood, scarlet and hyssop in the blood of the slain bird, was let go alive; which typified the resurrection of Christ, who was put to death in the flesh, and quickened in the Spirit; and who rose again, for the justification of his people from all sin: the cedar wood, scarlet, and hyssop, which were used in the cleansing of the leper, may either relate to the sufferings, and death, and blood of Christ; the scarlet wool may denote the bloody sufferings of Christ, through which he was red in his apparel; the cedar wood may signify the incorruptibleness and preciousness of the blood of Christ, and the hyssop the purging virtue of it; or else these three may have regard to the three principal graces of the Spirit of God, which have to do with, and are influenced by the sin cleansing blood of Christ: the cedar wood may signify the incorruptible and precious grace of faith; the green hyssop, the lively grace of hope; and the scarlet, the flaming grace of love, when it is in its full exercise: or else the grace of faith, by which dealing with the blood of Christ, the heart is purified, is only meant; signified by cedar wood, for its permanency; by scarlet, for its concern with the crimson blood of Christ; by which sins, though as scarlet, are made white as wool; and by hyssop, for its being an humble and lowly grace: now the cedar stick, with the scarlet wool, and bunch of hyssop bound unto it, was used to sprinkle the blood of the bird upon the leper seven times, when he was pronounced clean; and expresses the instrumentality of faith, in the application of the blood of Christ for cleansing: though after this, the leper was to shave off all his hair, and wash himself and clothes in water; suggesting to us, that holiness of life and conversation which should follow, upon cleansing through faith in the blood of Christ.

Ver. 13. *And he put forth his hand and touched him*, etc.] Having compassion on him, and commiserating his sad case:

saying, I will, be thou clean; and immediately the leprosy departed from him; (See Gill on “^{<408B>}Matthew 8:3”).

Ver. 14. *And he charged him to tell no man*, etc.] Of his cure, and by whom he received it;

but go show thyself to the priest. The Syriac and Persic versions read, “to the priests: and offer for thy cleansing, according as Moses has commanded, for a testimony unto them”; (See Gill on “^{<408B>}Matthew 8:4”).

Ver. 15. *But so much the more went there a fame abroad of him*, etc.] For the more he charged the man to keep silence, the more he blazed it abroad, being elated with the cure he received, and filled with gratitude to his benefactor; (^{<4005>}Mark 1:45).

And great multitudes came together to hear: him, or from him, as the Syriac, Arabic, Persic, and Ethiopic versions add; to hear the doctrines of the Gospel preached by him: “and to be healed by him of their infirmities”; their bodily weaknesses and disorders.

Ver. 16. *And he withdrew himself into the wilderness*, etc.] Into a desert place, that he might have rest from the fatigues of preaching and healing diseases; and being alone, and free from company, might have an opportunity for private prayer to God, for so it lows:

and prayed; this is to be understood of Christ, as man: as God, he is the object of prayer, and petitions are often addressed unto him; and as mediator, he offers up the prayers of all saints, and presents them to his Father; which are acceptable to him, through the incense of his mediation; and as man, he prayed himself: what he now prayed for, is not known; sometimes he prayed for his disciples, and for all that should believe; for their conversion, sanctification, union, perseverance, and glorification; and sometimes for himself, that the cup might pass from him, and he be saved from death; but always with submission to the will of his Father.

Ver. 17. *And it came to pass on a certain day*, etc.] When he was at Capernaum, as appears from (^{<4001>}Mark 2:1)

As he was teaching: in the house where such numbers were gathered together, to hear the word of God preached by him, that there was not

room for them, neither within the house, nor about the door, (~~ⲁⲓⲓⲉ~~Mark 2:2)

That there were Pharisees and doctors of the law sitting by; who were sometimes called Scribes, and sometimes lawyers, and were generally of the sect of the Pharisees:

which were come out of every town of Galilee, and Judea, and Jerusalem: having heard much of his doctrine and miracles, they came from all parts to watch and observe him, and to take all opportunities and advantages against him, that they might expose him to the people:

and the power of the Lord was present to heal them; not the Pharisees and doctors of the law, who did not come to be healed by him, either in body or mind; but the multitude, some of whom came to hear his doctrine, and others to be healed of their infirmities, (~~ⲁⲓⲓⲉ~~Luke 5:15). The Persic version reads the words thus, “and from all the villages of Galilee, and from Judea, and from Jerusalem, multitudes came, and the power of God was present to heal them.”

Ver. 18. *And behold, men brought in a bed a man which was taken with a palsy*, etc.] Four men brought him, as Mark says, (~~ⲁⲓⲓⲉ~~Mark 2:3) and which the Ethiopic version expresses here: “and they sought means to bring him in”: into the house where Jesus was:

and to lay him before him; at his feet, in hope of moving his compassion, and to obtain a cure of him: of the nature of this disease, and of the sort which this man's seems to be, (See Gill on “~~ⲁⲓⲓⲉ~~Mark 2:3”).

Ver. 19. *And when they could not find by what way*, etc.] As by the door, or in at a window of the house:

they might bring him in; to Jesus, in the house:

because of the multitude; which was about the door, and all the fore part of the house:

they went upon the housetop; by a ladder, or pair of stairs, which usually were on the outside of houses; (See Gill on “~~ⲁⲓⲓⲉ~~Matthew 24:17”) the houses of the Jews being flat roofed:

and let him down through the tiling with his couch, into the midst before Jesus; that is, they untiled the roof, or took away the tiles which were

about the trap door, or passage, into the inside of the house; and so making it wider, let down the man upon his couch, or bed, into the middle of the room and of the people, just before Jesus, where he was sitting; (See Gill on “~~400B~~Mark 2:4”).

Ver. 20. *And when he saw their faith*, etc.] That is, Jesus, as the Syriac and Persic versions express it; when he saw the faith both of the paralytic man, and of the men that brought him, which was shown in the pains they took, and trouble they were at, in getting him to him;

he said unto him. The Vulgate Latin only reads, “he said”; but the Syriac, Arabic, and Persic versions, still more fully express the sense, rendering it, “he said to the paralytic man”; and the Ethiopic version, “he said to the infirm man”; as follows:

man, thy sins are forgiven thee. The other evangelists say, he said “son”; perhaps he used both words: however, all agree that he pronounced the forgiveness of sins, which were the cause of his disease; and which being removed, the effect must cease; so that he had healing both for soul and body; (See Gill on “~~400B~~Matthew 9:2”).

Ver. 21. *And the Scribes and the Pharisees began to reason*, etc.] To think and say within themselves, and it may be to one another, in a private manner:

saying, who is this which speaketh blasphemies? what vain boaster, and blaspheming creature is this, who assumes that to himself, which is the prerogative of God?

Who can forgive sins but God alone? against whom they are committed, whose law is transgressed, and his will disobeyed, and his justice injured and affronted. Certain it is, that none can forgive sins but God; not any of the angels in heaven, or men on earth; not holy good men, nor ministers of the Gospel; and if Christ had been a mere man, though ever so good a man, even a sinless one, or ever so great a prophet, he could not have forgiven sin; but he is truly and properly God, as his being a discerner of the thoughts of these men, and his healing the paralytic man in the manner he did, are sufficient proofs. The Scribes and Pharisees therefore, though they rightly ascribe forgiveness of sin to God alone, yet grievously sinned, in imputing blasphemy to Christ: they had wrong notions of Christ, concluding him to be but a mere man, against the light and evidence of his works and miracles; and also of his office as a Redeemer, who came to

save his people from their sins; and seem to restrain the power of forgiving sin to God the Father, whereas the Son of God, being equal with him, had the same power, and that even on earth, to forgive sin; (See Gill on “^{<400>}Mark 2:7”).

Ver. 22. *But when Jesus perceived their thoughts*, etc.] Being God omniscient;

he answering said unto them, what reason ye in your hearts? This he said, not as being ignorant what their reasonings were, for it is before said he perceived their thoughts, but to expose the wickedness of them; in one exemplar of Beza's it is added, “evil things”, as in (^{<400>}Matthew 9:4). (See Gill on “^{<400>}Matthew 9:4”).

Ver. 23. *Whether is it easier to say*, etc.] Mark adds, “to the sick of the palsy”; to whom Christ had said that his sins were forgiven him, which had given offence to the Scribes and Pharisees, imagining that he had assumed too much to himself: wherefore he proposes the following case to them, which they thought was most easy for man, or more proper and peculiar to God to say,

thy sins be forgiven thee, or to say, rise up and walk? Neither of them could be said by a mere man, with effect, so as that sins would be really remitted on so saying; or that a man sick of a palsy, by such a word speaking, would be able to stand upon his feet and walk; but both of them were equally easy to him, that is truly God; and he that could say the one effectually, could also say the other: or in other words, he that could cure a man of a palsy with a word speaking, ought not to be charged with blasphemy, for taking upon him to forgive sin: our Lord meant, by putting this question, and acting upon it, to prove himself to be God, and to remove the imputation of blasphemy from him; (See Gill on “^{<400>}Matthew 9:5”). (See Gill on “^{<400>}Mark 2:9”).

Ver. 24. *But that ye may know, that the son of man*, etc.] Whom the Scribes and Pharisees took for a mere man, in which they were mistaken; for though he was really a man, and the son of man, yet he was God as well as man; he was God manifest in the flesh:

hath power upon earth to forgive sins; even in the days of his flesh, whilst he was in his humble form on earth; for he did not cease to be God by becoming man, nor lose any branch of his power, not this of forgiving sin, by appearing in the form of a servant; and, that it might be manifest,

he said unto the sick of the palsy: these are the words of the evangelist, signifying, that Christ turned himself from the Scribes and Pharisees to the paralytic man, and thus addressed him:

I say unto thee, arise, and take up thy couch, and go into thine house.

Ver. 25. *And immediately he rose up before them,* etc.] As soon as ever these words were spoken by Christ, the man, before sick of the palsy, finding himself perfectly well, got off of his couch, and stood up on his feet before the Scribes and Pharisees, and all the people:

and took up that whereon he lay; his couch, or bed: and departed to his own house; with it upon his back: “and went to his business”, as the Persic version renders it:

glorifying God; both for the healing of his body, and for the pardon of his sins; each of which he knew none but God could do. This circumstance is only mentioned by Luke, and shows the sense the man had of the great favours bestowed upon him: he glorified God, by ascribing them to his goodness and power; by offering the sacrifice of praise, or giving thanks unto him for them; by publishing them among his neighbours, to the honour of his name; and by living a holy life and conversation, to his glory, under a grateful sense of his kindness: yea, he glorified Jesus Christ as God, who he knew must be God, by forgiving his sins, and curing his disease; he proclaimed his divine power, and ascribed greatness to him; he confessed him as the Messiah, and owned him as his Saviour, and became subject to him as his Lord.

Ver. 26. *And they were all amazed, and they glorified God,* etc.] Not the Pharisees, and doctors of the law, but the common people:

and were filled with fear; of the Divine Being, whose presence and power they were sensible must be in this case:

saying, we have seen strange things today; paradoxes, things wonderful, unthought of, unexpected, and incredible by carnal reason, and what were never seen, nor known before; as that a man, who was so enfeebled by the palsy, that he was obliged to be carried on a bed by four men, yet, on a sudden, by a word speaking, rose up, and carried his bed, on his back, home.

Ver. 27. *And after these things he went forth*, etc.] After his discourse with the Scribes and Pharisees, and his healing of the man, sick with the palsy, he went forth from the city of Capernaum, to the sea side; not only for retirement and recreation, after the work of the day hitherto, but in order to meet with, and call one that was to be a disciple of his:

and saw a publican named Levi who is said to be the son of Alphaeus, (~~4024~~Mark 2:14) and so it is said to be in Beza's ancient copy here; and who was also called Matthew, (see ~~4009~~Matthew 9:9)

sitting at the receipt of custom; at the place where custom was received, and toll taken, near the sea side, of such that went over. The Syriac and Persic versions read, “sitting among publicans”, of which business he himself was; and these might be his servants under him, or partners with him; (See Gill on “~~4024~~Mark 2:14”)

and he said unto him, follow me: of all the publicans that were there, he singled out Levi, or Matthew, and directed his discourse to him, and called him to be a follower of him: an instance of powerful, special, and distinguishing grace this; (See Gill on “~~4009~~Matthew 9:9”).

Ver. 28. *And he left all*, etc.] His company, his business, and all the profits of it:

rose up; directly; such power went along with the words of Christ, that he could not withstand it:

and followed him; not only in a literal, but in a spiritual sense, and became a disciple of his.

Ver. 29. *And Levi made him a great feast in his own house*, etc.] At Capernaum, which, very likely, was made some time after his call, though recorded here; for it is not reasonable to think there could be time enough that day to get ready so great a feast, as this is said to be Levi, it should seem, was a rich man, and in gratitude to Christ for his special grace and honour bestowed on him, made this entertainment for him; and he seems to have had also another view in it, to bring him into the company of his fellow publicans, hoping he might be useful to them, as he had been to him; for of this nature is true grace, to wish for, and desire the salvation of the souls of others, as well as a man's own:

and there was a great company of publicans, and of others: $\mu\text{rj a}$, which word is sometimes used in Talmudic writings for Gentiles; so $\mu\text{rj a t}\check{\text{c}}\text{a}$, “the wife of others”, is interpreted the wife of the Cuthites, or Samantans ^{f246}: and thus the Jews explain the text in (^{<6344>}Deuteronomy 24:14) “thou shalt not oppress an hired servant, that is poor and needy”, whether he be “of thy brethren”, on which they make this remark, $\mu\text{rj al j rp}$, “this excepts others”; that, is, as the gloss interprets it, it excepts the nations of the world, or the Gentiles: they go on to expound the text, “or of thy strangers that are in thy land”; these are the proselytes of righteousness: “within thy gates”; these are they that eat things that are torn ^{f247}: so that the “others” are distinguished from the Jews, and from both the proselytes of righteousness, and of the gate; and it is easy to observe, that publicans and Heathens are sometimes mentioned together: here it means sinners, as appears from (^{<4090>}Matthew 9:10, ^{<4025>}Mark 2:15) such the Gentiles were reckoned:

that sat down with them; being invited by Matthew.

Ver. 30. *But their Scribes and Pharisees,* etc.] Not the Scribes of the publicans and sinners that sat down, but the Scribes of the people in general; the Scribes of the Jewish nation: all the eastern versions leave out the word “their”:

murmured against his disciples, saying; or, “murmured, and said unto his disciples”, as the Syriac and Persic versions render it: that is, they either murmured at the publicans and sinners sitting down at meat; or “against him”, as the Ethiopic version reads: either against Matthew for inviting them; or rather against Christ for sitting down with them: and not caring to speak to him, address themselves to his disciples in these words,

why do ye eat and drink with publicans and sinners? The other evangelists represent these as saying, why does he, or your master, eat with such? doubtless, they included both Christ, and his disciples; though they chiefly designed him, and to bring an accusation against him, and fix a charge upon him, in order to render him odious to the people.

Ver. 31. *And Jesus answering, said unto them,* etc.] Knowing that they aimed at him; though, according to this evangelist, they only mentioned his disciples, however, he takes up the cause, and vindicates both himself and them, by observing to them the following proverb;

they that are whole need not a physician, but they that are sick: suggesting hereby, that as such who are in good health, who are free from all diseases, wounds, bruises, and putrefying sores, stand in no need of the advice and assistance of a physician, or surgeon, but such who have either distempers or sores on their bodies; so they, the Scribes and Pharisees, who, in their own opinion, were free from the disease of sin, original and actual, and touching the righteousness of the law, were blameless, stood not in any need of him, the physician, who came to cure the maladies of the souls, as well as of the bodies of men; but such persons, who not only are sick with sin, but sick of it, who are sensible of it, and desire healing: and therefore this was the reason of his conduct, why he conversed with sinners, and not with the Scribes and Pharisees; his business, as a physician, lying among the one, and not the other; (See Gill on “^{<4092>}Matthew 9:12”). (See Gill on “^{<4017>}Mark 2:17”).

Ver. 32. *I came not to call the righteous,* etc.] Such as the Scribes and Pharisees were in their own apprehension, and in the esteem of others, who trusted in themselves, that they were righteous, and submitted not to the righteousness of Christ: these Christ came not to call by his grace, and therefore did not associate himself with them: but sinners to repentance; such as the publicans, and others, with them, were; and therefore he was chiefly with such, and chose to be among them: these he not only called to repentance by the outward ministry of the word, but brought them to it; he having power to bestow the grace of repentance, as well as to call to the duty of it; (See Gill on “^{<4093>}Matthew 9:13”). (See Gill on “^{<4017>}Mark 2:17”).

Ver. 33. *And they say unto him,* etc.] The Scribes and Pharisees, or the disciples of John; (see ^{<4094>}Matthew 9:14)

why do the disciples of John fast often, and make prayers? set times apart frequently for fasting and prayer. The Ethiopic version reads, “why do the disciples of John baptize frequently, fast, and make prayers?” in which the former clause is added; and as without any authority, so without judgment, since it must suppose that the Pharisees did so likewise, whereas they rejected the baptism of John; for it follows, and “likewise” the disciples of “the Pharisees”; who fasted often, at least twice in the week, and made frequent prayers in the synagogues, and corners of the streets, and in widows' houses.

But thine eat and drink? instead of fasting and praying; (See Gill on “^{<4094>}Matthew 9:14”).

Ver. 34. *And he said unto them,* etc.] The disciples of John, or the Scribes and Pharisees:

can ye make the children of the bride chamber fast, while the bridegroom is with them? signifying, that he was the bridegroom, and his disciples the children of the bride chamber; and that as it is unreasonable to expect, and morally impossible, that persons, attending the festivals of a nuptial solemnity, should be engaged in severe fastings; so it was not to be thought, that whilst Christ was corporeally present with his disciples, that they should be prevailed upon to live such an austere and mortified life.

Ver. 35. *But the days will come,* etc.] And that in a very little time, as they did:

when the bridegroom shall be taken away from them: as their master, John, was taken away from them, and now in prison, and therefore it was no wonder they mourned and fasted; signifying, that in a short time he, the bridegroom of his church and people, should be taken away by death:

and then they shall fast in those days; mourn, and be humbled, of which fasting was, a sign, for the death of their Lord, and on account of the many afflictions and persecutions they should endure for his sake; (See Gill on ⁴⁰⁵Matthew 9:15”).

Ver. 36. *And he spake also a parable unto them,* etc.] The Scribes and Pharisees; illustrating what he had just now said:

no man putteth a piece of a new garment upon an old; by “a piece of a new garment” meaning the new and upstart notions and traditions of the elders, which were so in comparison of the law of Moses; and by the “old”, the robe of their own righteousness, wrought out in obedience to the moral and ceremonial law: and Christ suggests, that to join these together, in order to patch up a garment of righteousness, to appear in before God, was equally as weak and ridiculous, as to put a piece of new and undressed cloth into a garment that was old, and wore threadbare.

If otherwise, then both the new, maketh the rent; that is, much worse than it was, as it is expressed both in Matthew and Mark; the old and new cloth being unsuitable, and not of equal strength to hold together: by this Christ intimates, that the Jews, by being directed to the observance of the traditions of the elders, were drawn off from a regard to the

commandments of God; so that instead of having a better righteousness, they had one much the worse, a ragged, and a rent one.

And the piece that was taken out of the new, agreeth not with the old; and so the statutes of men, and the ordinances of God, or the traditions of the elders, and the commands of God, are no more like one another, than the piece of a new and an old garment, and as unlike is obedience to the one, and to the other;

(See Gill on “⁴¹⁹⁶Matthew 9:16-17”). (See Gill on “⁴¹²¹Mark 2:21-22”) where this, and the following parable, are more largely explained.

Ver. 37. *And no man putteth new wine into old bottles,* etc.] To which the Scribes and Pharisees are here compared, into whose hearts the new wine of Gospel grace was not put; or to whom was not made known the love of God Comparable to new wine; nor the blessings of the new covenant of grace, now exhibited; nor the truths of the Gospel now more clearly and newly revealed.

Else the new wine will burst the bottles, and be spilled; they not being able to receive and bear these things, no, not the relation of them: these were hard sayings to them, of which they said, who can hear them? they could not hear them with patience, much less receive them in the love of them; but were at once filled with wrath and indignation, and rejected them.

And the bottles shall perish; their condemnation shall be the greater.

Ver. 38. *But new wine must be put into new bottles,* etc.] Such as the disciples of Christ were, and sinners called to repentance are, who are renewed by the Spirit and grace of God: and these are filled with spiritual joy and comfort, as with new wine, arising from discoveries of the love of God, a view of interest in the blessings of the covenant, and an application of Gospel truths and promises.

And both are preserved; both these renewed ones, who are preserved unto the kingdom and glory of Christ; and the grace that is put into them, which is a well of living water, springing up to everlasting life; as well as the Gospel, and its blessings.

Ver. 39. *No man also having drunk old wine,* etc.] “Wine”, though not in the text, is rightly supplied by our translators, as it is by the Syriac and Persic versions:

straightway desireth new; new wine: *for he saith, the old is better*; old wine is more grateful, more generous, and more reviving to the spirits, than new wine is. This is a proverbial expression, and which Luke only records; which may be applied to natural men, who having drunk the old wine of their carnal lusts and pleasures, do not desire the new wine of the Gospel, and of the grace of God, and of spiritual things, but prefer their old sins and lusts unto them: carnal lusts may be signified by old wine, both for the antiquity of them, being as old as men themselves, and therefore called the old man, and for the gratefulness of them to them; and who may be said to drink of them, as they do drink iniquity like water; which is expressive of their great desire and thirst after it, and delight in it: now whilst they are such, they cannot desire the new wine of the Gospel, which is insipid and ungrateful to them; nor the grace of God, to which their carnal minds are enmity; nor any thing that is evangelical and spiritual, at least, not straightway, or immediately; not until they are regenerated by the Spirit of God, and their taste is changed, but will prefer their old lusts and former course of life unto them: or it may be accommodated to legalists, and men of a "pharisaical spirit", to whom spiritual and evangelical things are very disagreeable: Scribes and Pharisees, who have drank of the old wine of the law, and the traditions of the elders, do not desire the new wine of the Gospel, but prefer the former to it: the ceremonial law may be expressed by old wine, being originally instituted of God, and acceptable to him; and one part of which lay in libations of wine, and was of long standing, but now waxen old, and ready to vanish away; and likewise the traditions of the elders, which were highly pleasing to the Pharisees, and which pretended to great antiquity: and of these they might be said to drink, being inured to them from their youth, and therefore could not like the new dispensation of the Gospel, neither its doctrines, nor its ordinances; but preferred their old laws and traditions to them: or rather this proverb, as used by Christ here, may be considered as intimating the reason why the disciples did not give into the practices of the Pharisees, because they had drank of the old wine of the Gospel; which, as upon some account it may be called new, because of the new dispensation, fresh discovery and clearer revelation of it; in other respects it may be said to be old, being what was prepared and ordained before the world began; and what Adam drank of, in the first hint and promise of the Messiah; and after him Noah, the preacher of righteousness; and Abraham, Isaac, and Jacob, to whom the Gospel was preached before; and even Moses, who wrote and testified of Christ; and David, and Solomon, and Isaiah, and all the prophets of the

former dispensation: and now the disciples having more largely drank of it, under the ministry of Christ, could not easily desire the new wine of the fastings and prayers of the Pharisees, and John's disciples; for the old wine of the Gospel was much better in their esteem, more grateful to the taste, more refreshing to their spirits, and more salutary and healthful, being the wholesome words of our Lord Jesus Christ. Old wine, with the Jews ^{f248} was wine of three years old, and was always by them preferred to new: so they descant on those words in (^{f1516}Deuteronomy 15:16) “because he is well with thee ^{f249}, (i.e. the servant,)”

“with thee in food, with thee in drink; for thou shalt not eat bread of fine flour, and he eat bread of bran; or thou drink, *^çy ^yy*, “old wine”, and he drink, *çdh ^yy*, “new wine”.”

And sometimes they use this distinction of old and new wine proverbially and parabolically, as here ^{f250}.

“Rabbi Jose bar Juda, a man of a village in Babylon, used to say, he that learns of young men, to what is he like? to him that eateth unripe grapes, and drinks wine out of the fat: but he; that learns of old men, to what is he like? to him that eats ripe grapes, and drinks, *^çy ^yy*, “old wine””

signifying, that the knowledge of old men is more solid, and mature, and unmixed, and free from dregs of ignorance, than that of young men: though it follows, that

“Ribbi had used to say, do not look upon the tankard, but on what is in it; for sometimes there is a new tankard full of old wine, and an old one in which there is not so much as new in it:”

signifying, that sometimes young men are full of wisdom and knowledge, when old men are entirely devoid of them.

CHAPTER 6

INTRODUCTION TO LUKE 6

Ver. 1. *And it came to pass on the second sabbath day after the first,* etc.] Or “second first sabbath”, concerning which interpreters are greatly divided. Some think, that it was either the seventh day of the feast of unleavened bread, or the eighth day of the feast of tabernacles. Others, that it was the sabbath which fell that year on the day of Pentecost; and that as there were three grand festivals among the Jews, the feasts of passover, Pentecost, and tabernacles; so when the sabbath day fell on the feast of the passover, it was called the first prime sabbath, when on the feast of Pentecost, it was called the second prime sabbath, and when on the feast of tabernacles, the third prime sabbath. Others have been of opinion, that as the Jews had two beginnings of their year, the one on civil accounts in Tisri, the other on ecclesiastical accounts in Nisan; so the first sabbath in Tisri was called the first first sabbath, and that in Nisan, which was this, the second first sabbath: but what seems most likely is, that this sabbath was, as it may be rendered, “the first sabbath after the second”; that is, the first sabbath after the second day of the passover, when the sheaf of the firstfruits was offered, and harvest might be begun; which suits well with ears of corn being ripe at this time, which the disciples rubbed. So the Jews reckoned the seven weeks from thence to Pentecost by sabbaths; the first after the second day they called the second first, or the first after the second day; the second they called the second second; and the third was named the second third; and so on, the second fourth, the second fifth, the second sixth, and second seventh, which brought on Pentecost, when the harvest was ended. So in the Jewish liturgies, there are collects for the first sabbath after the passover, and for the second sabbath after the passover, and so on to the sabbath before Pentecost. The eastern versions, Syriac, Arabic, Persic, and Ethiopic, not knowing what should be meant by it, have only rendered it, “on the sabbath day”, as in Mt. 12:1. (See Gill on “~~Mat~~ Matthew 12:1”).

That he went through the corn fields; that is, Jesus, as the Syriac, Persic, and Ethiopic versions:

and his disciples plucked the ears of corn, and did eat, rubbing them in their hands: after they had plucked them they rubbed them in their hands to get clean off the husk or beard, that were on them, and then ate the grains. And as plucking of the ears of corn was forbidden on a sabbath day, (see Gill on “~~402~~ Matthew 12:2”), so was rubbing them; though if they were rubbed before, the chaff might be blown off from them in the hand, and eat on the sabbath day: the rule is this ^{f251};

“he that rubs ears of corn on the evening of the sabbath, (i.e. on the sixth day,) may blow them from hand to hand on the morrow, and eat”

But the disciples both plucked them, and rubbed them, and blew away the chaff from them on the sabbath day, and therefore were complained of by the Pharisees.

Ver. 2. *And certain of the Pharisees said unto them,* etc.] Unto the disciples. The Evangelists Matthew and Mark say, that they said this to Jesus: no doubt but they said it to both, first to one, and then to the other; probably last of all to Christ, who returned an answer to it:

why do ye that which is not lawful on the sabbath day? as to pluck ears of corn, and rub them, and eat them; (See Gill on “~~402~~ Matthew 12:2”)

Ver. 3. *And Jesus answering them, said,* etc.] For they brought the charge against the disciples to him, being desirous to know what he would say, and that they might have something to accuse him of; and who, at once, took up the cause of his disciples, and vindicated them, by observing what David did, when he, and his men were an hungry; how that he went into the tabernacle, and took the showbread, and ate of it, and gave it to his men, who also ate of it; which, according to the law, was only allowed to priests; and by taking notice of another instance, which this evangelist does not relate; namely, how on the sabbath days the priests, by doing various servile works, profaned the sabbath day, and yet were not charged with any blame; (See Gill on “~~402~~ Matthew 12:3-5”).

Ver. 5. *And he said unto them,* etc.] He adds this at the close of the instances he gave, at the end of his vindication of his disciples, and discourse with the Pharisees, as a full answer to their cavils;

that the son of man is Lord also of the sabbath; and may do what he will, and suffer his disciples to do whatever he pleases on that day; (See Gill on “^{<4118>}Matthew 12:8”).

Ver. 6. *And it came to pass also on another sabbath*, etc.] Whether the following sabbath, or some time after, is not certain,

that he entered into the synagogue. The Arabic version reads, “into their synagogue”, as in (^{<4119>}Matthew 12:9) the synagogue of the Jews; in what place, whether at Capernaum, or some other city of Galilee, is not so clear:

and taught; explained the Scriptures to the people, and instructed them in the doctrines of the Gospel:

and there was a man whose right hand was withered; who was in the synagogue, and one of his hearers; (See Gill on “^{<4120>}Matthew 12:10”)

Ver. 7. *And the Scribes and Pharisees watched him*, etc.] (See Gill on “^{<4120>}Mark 3:2”)

whether he would heal on the sabbath day: there being such an object before him:

that they might find an accusation against him; as they had before against his disciples.

Ver. 8. *But he knew their thoughts*, etc.] Being the omniscient God; though they had said nothing of their intentions, he knew what they designed, should he heal the man with his withered hand, as they expected he would:

and said to the man which had the withered hand, rise up, and stand forth in the midst. The Syriac and Persic versions add, “of the synagogue”, and which is the true sense; (See Gill on “^{<4120>}Mark 3:3”)

and he arose and stood forth; he rose up from his seat, and stood up in the midst of the synagogue, and of the people, that he might be seen of all.

Ver. 9. *Then said Jesus unto them*, etc.] The Scribes and Pharisees, who were watching him, and whose thoughts, and the reasonings of their minds, purposes, and intentions, he full well knew:

I will ask you one thing; or question, as they had asked him one before; (^{<4120>}Matthew 12:10)

is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? (See Gill on “⁴⁰⁰⁴Mark 3:4”) to which may be added, that to save life on the sabbath day was agreeable to their own canons: there were many things which they allowed might be done on the sabbath day, when life was in danger, which otherwise were not lawful; (See Gill on “⁴⁰⁰⁸Matthew 12:8”).

Ver. 10. *And looking round about upon them all*, etc.] The Scribes and Pharisees, and the rest of the people in the synagogue; (See Gill on “⁴⁰⁰⁵Mark 3:5”).

he said to the man; who had the withered hand,

stretch forth thy hand, and he did so; he stretched it out, as the Syriac and Persic versions render it, which he was not able to do before:

and his hand was restored well as the other; the phrase, “well as the other”, is left out in one copy, and in the Vulgate Latin version; and so is the word “well” in the Syriac and Arabic versions; and the word “immediately” is added in the Ethiopic version. And certain it is, that his withered hand was restored sound and well as the other, directly.

Ver. 11. *And they were filed with madness*, etc.] Both at the cure, and because they could not answer him; nor properly fix a charge upon him, or accuse him before the people, without bringing their resentments on them:

and communed one with another what they might do with Jesus: this they did after they came out of the synagogue, and when with the Herodians, as in (see Gill on “⁴⁰⁰⁶Mark 3:6”).

Ver. 12. *And it came to pass in those days*, etc.] When Christ was teaching by the lake of Gennesaret, or in one or other of the cities of Galilee near that place:

that he went out; of the synagogue and city where he had been:

into a mountain to pray; for the sake of solitude, and which lay near the sea of Tiberias; (See Gill on “⁴⁰⁰³Matthew 14:23”).

and continued all night in prayer to God; or “with” God, as the Ethiopic version renders it; or “in the prayer of God” as the phrase may be literally rendered; not in a prayer of God's making; though the Jews ^{f252} sometimes speak of the prayer of God, and give us a form of it: but either this respects

the object of his prayer; it was made to God, as our translation suggests; or the nature, matter, and manner of it: it was a divine prayer, it regarded divine things, and was put up in a very fervent manner, and with great vehemence; so the coals of love or jealousy are said to be “coals of fire, which hath **hy t̄bhl ̄ç**, the flame of Jehovah”; that is as we render it, “a most vehement flame”, (²¹⁸⁶Song of Solomon 8:6) In like manner, “prayer of God” is a most vehement prayer; strong cries sent up to God with great eagerness and importunity, fervency, and devotion; and such was Christ’s prayer, and in which he continued all night: unless by the prayer of God should be meant, as is thought by many, an house of prayer to God, in which Christ lodged all night, and spent it in prayer to God in it. Certain it is, the Jews had their “proseuchre”, or prayer houses. Philo the Jew ^{f253} often speaks of them, and so does Josephus ^{f254}; and there seems to be mention made of them in the Talmudic writings: when R. Jochanan ben Zaccai came to Vespasian, in his camp before Jerusalem, Vespasian asked him, what he should give him? he replied ^{f255},

“I desire nothing of thee but this “Jabneh”, (a famous university,) that I may teach in it the disciples, and fix in it **hl pt**, “an oratory”, or “prayer house”, and do in it, all the commandments said in the law.”

And in another place ^{f256},

“R. Judah says, that Samuel said it is free for a man to make water within four cubits, **hl ypt l ̄ç**, which I should choose to render, “of the proseucha”, or “prayer house”.”

though the Gemarists afterwards, and so the gloss seem to explain it of the time after prayer, in which a man should wait before he evacuates, even as long as he might go the length of four cubits. Juvenal ^{f257} has reference to one of these oratories, when he says, “in qua te qucerō proseucha?” and in one of these, it is very likely, Christ was in prayer all night long; for by the sea side, and by the side of rivers, these oratories were used to be; (⁴¹⁶³Acts 16:13,16).

Ver. 13. *And when it was day*, etc.] Or morning; having spent the whole night in prayer to God, no doubt for his disciples, whom he was about to send forth as his apostles, to preach his Gospel, and work miracles, and for their success therein:

he called unto him his disciples; the whole company of them, as in (~~4067~~ Luke 6:17) all that were his followers, and professed to believe in him, or as many as he pleased; (see ~~4063~~ Mark 3:13).

And of them he chose twelve; and ordained them, and sent them out to preach, heal sicknesses, and cast out devils:

whom he also named apostles; or “messengers”, from their being sent by him on such important business; and their names are as follow.

Ver. 14. *Simon, whom he also named Peter*, etc.] Which signifies a rock, or stone, as Cephas also does, (see ~~4062~~ John 1:42) from his constancy, steadfastness, and solidity:

and Andrew his brother; who was called at the same time with him, and were brethren, both in nature and grace:

James and John: the two sons of Zebedee, who were called next:

Philip and Bartholomew; the latter of these is by some thought to be Nathanael.

Ver. 15. *Matthew and Thomas*, etc.] The first of these was a publican, and who also was called Levi; and the latter had besides the name of Didymus, and was he that was so unbelieving of Christ's resurrection:

James the son of Alphaeus; sometimes called James the less, and the brother of our Lord: and

Simon called Zelotes; or the Canaanite; (See Gill on “~~4006~~ Matthew 10:4”).

Ver. 16. *And Judas the brother of James*, etc.] Of that James, that was the son of Alphaeus; though the Syriac and Arabic versions call him “the son of James”, very wrongly: this Judas was also called Thaddaeus and Lebbaeus, and is the writer of the epistle that bears his name:

and Judas Iscariot, which also was the traitor; both his surname and his character are mentioned, to distinguish him from the other Judas: it is easy to observe, that these twelve are mentioned by pairs, or couples, and so they were sent out, two by two; (see ~~4067~~ Mark 6:7) as were also the seventy disciples afterwards; (see ~~4006~~ Luke 10:1) There seems to be an allusion to the pairs and couples of the Jewish fathers and doctors, who in their succession are thus paired: Jose ben Joezer, and Joseph ben Jochauan; Joshua ben Perachia, and Nathan the Arbelite; Simeon ben Shetach, and

Judah ben Tabai; Shemain and Abtalion; the two sons of Bethira, whose names were Judah and Joshua; Hillell and Shammai ^{f258}: all before Christ's time.

Ver. 17. *And he came down with them*, etc.] With the twelve apostles, from the top of the mountain, where he had been praying all night, and where he had been that morning, ordaining, and giving instructions to the twelve he had chosen:

and stood in the plain; in a lower part of the mountain, in a plain place on it; which was large, and capable of holding a great number of people; for it was still upon the mount, that Christ taught his disciples, and said many of the things hereafter mentioned in this chapter; (see ~~418~~ Matthew 5:1).

And the company of his disciples: not only the twelve, but the large number out of which he had chosen twelve;

and a great multitude of people; who were hearers of him, and attendants on him, and who had a great esteem for him, though they were not as yet of the number of his disciples; who came

out of all Judea, and Jerusalem, and from the sea coast of Tyre and Sidon: drawn from these several parts by the fame of him, some for one thing, and some another; some of

which came to hear him: to hear him preach, and that they might know what manner of doctrine he taught: and others of them,

to be healed of their diseases; their bodily diseases, and some came perhaps for both.

Ver. 18. *And they that were vexed with unclean spirits*, etc.] Were possessed with devils, and sadly tormented and afflicted by them:

and they were healed: both such that had bodily diseases, and were under diabolical possessions.

Ver. 19. *And the whole multitude sought to touch him*, etc.] That is, the multitude of those that were sick and possessed; for they were persuaded, and they found it true by experience, that if they could but touch any part of his body, or his garments, they should be cured of their diseases:

for there went virtue out of him; in great abundance, as water from a fountain; without his speaking a word, or using any gesture, such as laying his hands on them:

and they were healed; in this secret and private way, of whatsoever disease they were afflicted with.

Ver. 20. *And he lifted up his eyes on his disciples*, etc.] Either the whole company of them, or rather the twelve apostles, whom he saw coming to him, and fixing his eyes on them, he sat,

and said; what follows, with many other things recorded by Matthew:

blessed be ye poor; not only in the things of this world, having left all for Christ, but poor in Spirit, as in (^{<40RB>}Matthew 5:3), (See Gill on "^{<40RB>}Matthew 5:3"):

for yours is the kingdom of God; or heaven, so in (^{<40RB>}Matthew 5:3).

Ver. 21. *Blessed are ye that hunger now*, etc.] Not only suffer hunger and thirst in a literal sense, in this present life, but who have hunger and thirst in a spiritual sense, after righteousness and eternal life, as in (^{<40RB>}Matthew 5:6) where it is also said as here:

for ye shall be filled: with righteousness and life; (see Gill on "^{<40RB>}Matthew 5:6").

blessed are ye that weep now; under afflictions and pressures of life, and mourn for sin, their own, and others:

for ye shall laugh; be filled with spiritual joy and pleasure, and be comforted with the consolations of the Spirit; (see Gill on "^{<40RB>}Matthew 5:4").

Ver. 22. *Blessed are ye when men shall hate you*, etc.] For the sake of Christ, and his Gospel:

and when they shall separate you from their company; either from civil conversation with them, as if they were Gentiles and uncircumcised persons; or from their religious assemblies, and so may have respect to that sort of excommunication in use, among the Jews, called *ywcn* or "separation": by which persons were not only excluded from the congregation, but from all civil society and commerce: such a person might

not sit nearer to another than four cubits, and this continued for thirty days; and if not discharged then, he continued thirty more ^{f259}:

and shall reproach you: as heretics, apostates, and enemies to the law of Moses, as the Jews did reproach the Christians;

and cast out your name as evil; or “as of evil men”: as the Syriac and Arabic versions render it: this may have respect to the greater sorts of excommunication, used among them, called “Shammatha” and “Cherem”, by which a person was accursed, and devoted to destruction; so that our Lord's meaning is, that they should be esteemed and treated as the worst of men, and stigmatized in the vilest manner they were capable of:

for the son of man's sake; not for any immorality committed by them, but only for professing and, preaching that the Messiah was come in the flesh, and that Jesus of Nazareth was he; and that he who was the son of man, according to his human nature, was, the Son of God according to his divine nature.

Ver. 23. *Rejoice ye in that day*, etc.] When they should be hated, discarded, reproached, and anathematized: and leap for joy; as if the greatest honour and happiness imaginable had been conferred on them; and as persons do, when in the greatest rapture:

for behold, your reward is great in heaven, for in the like manner did their fathers unto the prophets; (See Gill on “⁴¹⁵²Matthew 5:12”).

Ver. 24. *But woe unto you that are rich*, etc.] Not in worldly riches and substance, for some of these have been, and are happy persons in a spiritual sense; and at most, it can only mean such, who trust in their riches, and place their, happiness in them; but it chiefly regards such, as are rich in their own opinion, and stand in need of nothing; who place their confidence in their own righteousness, and do not apply to Christ, in whom alone are durable riches and righteousness:

for ye have received your consolation; which they take from their own works, and a very unstable and short lived one it is; for while they are crying Peace, Peace, to themselves, from their own services, sudden destruction comes upon them, and all their comforts vanish away: for there is no true solid comfort but in Christ, and in his righteousness; that administers consolation now, and lays a foundation for everlasting comfort hereafter.

Ver. 25. *Woe unto you that are full*, etc.] Not so much with the plenty and affluence of the things of this life, as of themselves, and their own righteousness, and so with conceit, vanity, and pride, and have no appetite for spiritual things, nor do they hunger and thirst after Christ, and the grace that is in him:

for ye shall hunger; not that they shall truly and spiritually desire an interest in Christ, and his righteousness, or heaven and eternal life hereafter; but they shall be in starving and famishing circumstances; and whilst the saints are feeding upon the joys and glories of the other world, compared to a banquet, they shall be without, and have no share in these things; (²³⁶¹³ Isaiah 65:13,14).

Woe unto you that laugh now; at sin, rejoice in iniquity, make a mock at it, instead of mourning for it; or that glory in themselves, and in their righteousness, and rejoice in their boastings:

for ye shall mourn and weep; shall be cast into outer darkness, where are weeping, waiting, and gnashing of teeth; and for all the fire they have kindled, and sparks they have encompassed themselves with, and danced in and about, this they shall have at the hand of God, they shall lie down in sorrow, and ever continue in it.

Ver. 26. *Woe unto you when all men shall speak well of you!* etc.] The word “all”, is left out in the Vulgate Latin, Syriac, Arabic; Persic: and Ethiopic versions, and is wanting in many copies, though it is in the Alexandrian copy; and the meaning is, it looks ill in persons, when the men of the world, wicked men, all of them, or the greater part of them, applaud and commend them; for this can never be, if they are truly religious persons, and are faithful to their principles, and upright in their practices; and do not connive at, or comply with the errors and evil ways of wicked men; for it is no bad sign, to have the good word of good men, and therefore these must be excepted, and the passage must be limited to bad men;

for so did their fathers to the false prophets; they spoke well of them, and heaped favours, riches, and honours upon them, that they might prophesy unto them things; (¹²²¹⁶ 1 Kings 22:6,12,27 ²³¹⁰⁰ Isaiah 30:10), smooth things and deceit.

Ver. 27. *But I say unto you which hear*, etc.] The Ethiopic version adds “me”, and the generality of interpreters understand the passage of the

hearers of Christ, as distinct from the disciples, or together with them, and of the better sort of them; and of such as had ears to hear, and who heard with a desire of understanding, and of putting into practice what they heard; but I rather think it regards the hearers of the Scribes and Pharisees, then present, who had heard and received the traditions of the elders, to which the following rules of Christ are opposed; and to each of which, with others in Matthew, these words are prefixed;

ye have heard that it was said by them of old time — but I say unto you, etc.] (⁴¹⁵²Matthew 5:21,27,33,38,43) with which compare this phrase, and the sense will appear to be this; to you that hear day by day, the traditions of the elders urged upon you, and the false glosses the Scribes and Pharisees put upon the word of God; in opposition to them, I say to you what follows:

love your enemies; whereas you have heard them say, hate your enemies, keep enmity in your hearts to them, and revenge yourselves on them:

do good to them that hate you; whereas you have heard it said, that you should only do good to your friends, and should keep anger in your bosoms to such who hate you, and do you an injury; (See Gill on ⁴¹⁵³Matthew 5:43”) (See Gill on ⁴¹⁵⁴Matthew 5:44”)

Ver. 28. *Bless them that curse you*; etc.] In common discourse, or anathematize you in their synagogues:

and pray for them which despitefully use you: so Christ himself did; (See Gill on ⁴¹⁵⁴Matthew 5:44”).

Ver. 29. *And unto him that smiteth thee on the one cheek*, etc.] The right cheek,

offer also the other; the left cheek, by turning it to him, that he may smite that likewise, if he thinks fit: by which proverbial expression, Christ teaches patience in bearing injuries and affronts, and not to seek private revenge; but rather, suffer more, than indulge such a temper; and for the same purpose is what follows urged:

and him that taketh away thy cloak, forbid not to take thy coat also: the phrase is inverted in Matthew; (See Gill on ⁴¹⁵³Matthew 5:39. See Gill on ⁴¹⁵⁴Matthew 5:40.

Ver. 30. And give to every man that asketh, etc.] See Gill on “⁴¹⁵²Matthew 5:42”)

And of him that taketh away thy goods; not by force, but by consent, having either lent them, or sold them to him: for if they were taken away by force, the person so taking them was to be deemed a thief and a robber, and to be treated as such; but one that takes them by agreement, and is not able to make a return of them, or to give a valuable consideration for them, of such an one ask them not again: do not exact or demand them, but give him a release, as the law requires, in (⁴¹⁵³Deuteronomy 15:2) which seems to be respected here; and where the same word is used by the Septuagint, as here.

Ver. 31. *And as ye would that men should do to you,* etc.] In matters of justice and beneficence were they in your case, and you in theirs;

do ye also to them likewise: a golden rule this, agreeably to the light of nature, and divine revelation, and is the sum and substance of the law and prophets; (See Gill on “⁴¹⁷²Matthew 7:12”).

Ver. 32. *For if ye love them which love you, what thank have ye?* etc.] Or, “what grace have ye?” this is no fruit, nor evidence of grace, nor any exercise of the true grace of love; nor is it any favour conferred upon the object loved, which deserves the respect shown, nor can any reward be expected for such treatment: and thus it is expressed in Matthew, “what reward have ye?” and the Arabic version renders it so here:

for sinners also love those who love them: men that are destitute of the grace of God, profligate sinners, even the worst of them, such as publicans, do this; (See Gill on “⁴¹⁵⁶Matthew 5:46”).

Ver. 33. *And if ye do good to them which do good to you,* etc.] As one good turn deserves another:

what thank have ye? what grace or goodness is there in such an action? what glory or merit is there in it?

for sinners also do even the same: wherefore no man should conclude himself a righteous man, or better than sinners, on such an account: this is to be found among the worst of men, and is natural to them, unless they are brutes indeed, to be kind to such as are kind to them. And yet, this was

the whole of the doctrine of the Jews about doing good to men: for so they say^{r260},

“an Israelite is obliged to do good to an Israelite his companion, and to lend without usury: this is kindness and goodness, and a greater good it is than a gift; for many men are ashamed to take a gift, and are not ashamed to take a loan: but not so an Israelite to a Gentile; for he is not bound to do good, or show kindness to him, or to lend him his money freely; for many of them hate the Israelites; but it must be owned, that if a Gentile does a kindness, or good, to an Israelite; the Israelite is also bound to show kindness to him, and do him good.”

In direct opposition to such narrow sentiments does our Lord deliver himself in this, and the following verses.

Ver. 34. *And if ye lend to them of whom ye hope to receive*, etc.] The same again, as from their brethren the Jews; or usury, as from the Gentiles:

what thank have ye? and yet they looked upon this, in the first instance of it, as a very great kindness, and act of goodness, as appears from the above citation:

for sinners also lend to sinners, to receive as much again; or “what is equal”, and answerable to what they have lent them; that is, the same, or what is equivalent to it.

Ver. 35. *But love ye your enemies*, etc.] As before urged in (~~an7~~ Luke 6:27)

and do good and lend; not to your friends only, but to your enemies;

hoping for nothing again; either principal or interest, despairing of seeing either; lending to such persons, from whom, in all appearance, it is never to be expected again. The Persic version renders it, “that ye may not cause any to despair”: and the Syriac version, “that ye may not cut off”, or “cause to cease the hope of men”; and the Arabic version, “that ye do not deceive the hope of any” that is, by sending such away, without lending to them, who come big with expectations of succeeding:

and your reward shall be great: God will bless you in your worldly substance here, and will not forget your beneficence hereafter:

and ye shall be the children of the Highest: that is of God; one of whose names is ^{וַיְהִי} [“the Most High”]; (¹³¹⁶Psalm 82:6) the meaning is, that such who from principles of grace, and with right views do such acts of kindness and beneficence to their fellow creatures and Christians, shall be, made manifest, and declared to be the children of God; since they will appear to be born of him, and made partakers of the divine nature, and bear a resemblance to him, by their imitating him:

for he is kind to the unthankful and to the evil; by causing his sun to rise, and his rain to fall on them, as on the righteous and the good; for as Jews ^{f261} observe,

“there is no difference with him, whether on the right hand or the left; for he is gracious, and does good, even to the ungodly.”

And elsewhere they say ^{f262}, that

“he does good, and feeds the righteous and the ungodly.”

Ver. 36. *Be ye therefore merciful*, etc.] Tenderhearted, kind, beneficent to all men, friends and foes:

as your Father also is merciful; that is your Father which is in heaven; who is good to all, and his tender mercies are over all his works: nothing is more common in Zohar ^{f263}, and the Talmud ^{f264} than to express the Divine Being by no other name, than “the Merciful”; ^{רַמָּא אַנְמִי רַ}, “the Merciful said” so, and so; that is, God: and so the Arabians generally begin their books and chapters with these words, “in the name of God, exceeding merciful”, or “the merciful commiserator”: a saying much like to this in the text, is the Targum of Jonathan, on (¹²²⁸Leviticus 22:28).

“O my people, the children of “Israel, as your father”, ^{אֲמִי רַ}, “is merciful” in heaven, so be ye merciful on earth.”

Ver. 37. *Judge not, and ye shall not be judged*, etc.] (See Gill on ⁴⁰⁰¹Matthew 7:1”).

Condemn not, and ye shall not be condemned; censure not men's persons, and judge not their state, or adjudge them to condemnation, for every offence in practice, or because they differ in principle, lest you should be treated in like manner by others; and especially, lest you should fall under the righteous censure, judgment, and condemnation of God:

forgive; offences and trespasses committed against you, bear with, and pass by injuries and affronts:

and ye shall be forgiven; of God; (See Gill on “^{f264}Matthew 6:14”).

Ver. 38. *Give, and it shall be given unto you*, etc.] Give liberally of your worldly substance to indigent persons, as you have an opportunity, according to your ability, and as cases require: and it shall be returned again to great advantage; with great recompense, either in temporals or spirituals, or both:

good measure, pressed down, and shaken together, and running over, shall men give into your bosom. The allusion is to dry measure among the Jews, for to liquids, the terms used will not agree; and which, though right and full, which is here called good measure, they thrust and pressed to make it hold more; and shook it also for the same purpose, and then heaped it up as much as they could, till it fell over: of all these methods used in measuring, we have instances in their writings; which may serve to illustrate this passage: it is said of ^{f265} one, that

“he measured, **hçwtk hdmb**, “with measure pressed down”; and therefore they measured to him, with measure pressed down.”

Some of their measures they heaped, and some they did not: they say ^{f266};

“all the measures which were in the sanctuary, **twçwdgn** “were heaped”, except the high priest's, and his heap was contained in it.”

And elsewhere they observe ^{f267} that

“there were two decimaries (or tithing vessels) in the sanctuary, one was **çwdg**, “heaped”, and the other was **qwj m**, “stricken”: with that which was heaped they measured all the fine flour for the meat offerings, and with the stricken, that which was for the cakes of the high priest.”

With respect to this distinction of measures, they say it is a tradition of the Rabbins ^{f268}, that they do not “strike” in the place where they “heap”, nor heap in the place where, they strike.”

Between these two measures there was another, which was full measure and just, and right, without heaping or striking ^{f269}, R. Papa inquired, whether the handful

“(of sweet incense the high priest took on the day of atonement) which is spoken of (^{<18162>}Leviticus 16:12) was of “stricken” or “heaped” measure; R. Abba said to R. Ase, come, hear, the handful spoken of, is neither of stricken nor heaped measure, **twpwpj al a**, “but of equal measure”;

sufficiently full, and no more. Dr. Lightfoot reads it, **twpwxm**, “flowing over”; by what authority I cannot say; though the gloss says, the word signifies,

“flowing over, by reason of its height,”

But flowing or running over measure, was the same with that which was heaped, as appears from the following instance ^{f270}:

“all those that **hsg hdm b ^y[ypcmh** “cause to abound”, or run over with the great “measure”, it is lawful for them to sell that, of which it is doubted whether it has been tithed or not; and these are they, that “cause to run over”, or “heap” with the great measure, as corn factors and fruiterers.”

Who buy corn and fruits to sell again, and which they buy by the large measure, and fill it up, add unto it, and heap it up; and so get more than what is properly due unto them, as the commentators observe ^{f271}: would you know the quantity of the heap, or that which ran over, or the difference between even measure, and that which was heaped, learn, it from hence: in (^{<1025>}1 Kings 7:26) it is said, the molten sea held two thousand baths, and in (^{<1405>}2 Chronicles 4:5) three thousand baths; which difficulty the Jewish writers solve this way, by observing, that the former text is to be understood of liquid measure, and the latter of dry measure, which was heaped: hence says R. Abai, we learn that, **ywh atl t aqdwg**, “the heap is the third part” of the measure ^{f272}: now to this superabundant measure, Christ here refers; and signifies, that a large compensation should be made to such, who give liberally and generously to needy persons; that as they abounded in their acts of beneficence, so an overflowing plenty of good things should be returned to them: and when he says, that this should be “given into their bosom”, he alludes to the long and large garments the Jews wore, into which they were capable of receiving large lapfuls of good things: the words may be read impersonally, “shall be given into your bosom”; or if personally, they may be understood of God, angels, and men,

in different senses: the phrase “shaken together”, is not in the Syriac and Persic versions: “for with the same measure that ye mete withal, it shall be measured to you again”; a common proverb with the Jews: (See Gill on “^{<4000>}Matthew 7:2”).

Ver. 39. *And he spake a parable unto them*, etc.] The Vulgate Latin reads, “he spake also a parable unto them”; besides what he said; and the Arabic version renders it, “another similitude”, parable, or proverb, distinct from the comparisons, allusions, and proverbial expressions in the preceding verses. Though it should be observed, that these words were not spoken at the same time, nor on the mount, as the foregoing were; but this, and what follow, are a collection of various expressions of Christ at different times, some delivered on the mount, and others elsewhere; unless it should be rather thought, that these proverbs and sentences were repeated at different places and times, which is not improbable:

can the blind lead the blind? they may do so, as the blind Scribes and Pharisees led the blind people of the Jews, which is what our Lord intends; but if they do, as they did,

shall they not both fall into the ditch? yes, verily, what else can be expected? (See Gill on “^{<4004>}Matthew 15:14”).

Ver. 40. *The disciple is not above his master*, etc.] Or “more excellent”, as the Syriac, Arabic, and Persic versions render it; that is, in learning and knowledge; if the master is ignorant, the scholar will be so too; and thus it is with teachers, and their people under their care; if the leaders are blind and ignorant, those under their instructions will remain so likewise. These words are an illustration of the preceding parable, and are used to another purpose here than in (^{<4000>}Matthew 10:24). (See Gill on “^{<4000>}Matthew 10:24”)

but every one that is perfect shall be as his master. The Vulgate Latin reads it, “every one shall be perfect if he is as his master”; that is, if his master is a man of general learning, and a complete scholar, if he is like him, he will be so too: the Persic version renders it, “every disciple that desires perfection shall be as his master”: whoever is ambitious of being a thorough scholar, and is diligent and industrious, by all ways and means, to obtain such a character, shall be even as good an one as his master, under whom he learns, and better he cannot well expect to be; and this is

sufficient; and so the Ethiopic version renders it, “is it not enough that every one be as his master?” agreeably to (~~4015~~ Matthew 10:25)

Maimonides ^{f273} has an expression much like this:

“he that learns, shall not be greater than he of whom he learns, but shall be, **wtwmk**, “as he”.”

Christ, in this last clause, seems to design his own disciples, who, when perfect in knowledge, which is not to be expected in this state, unless in a comparative sense, will be like himself.

Ver. 41. *And why beholdest thou the mote that is in thy brother's eye*, etc.] A lesser sin in comparison of others; for all sins are not alike, as the Stoics asserted: and though none are to be countenanced and indulged, yet some are not so severely to be animadverted upon as others, the nature, occasions, circumstances, and aggravations considered; for no man is perfect, or wholly free from sin; nor are the words preceding to be understood of such a perfection; for which reason perhaps these words, with what follow, are mentioned:

but perceivest not the beam that is in thine own eye? meaning a greater sin, such are guilty of, who are inquisitive searchers into the faults of others, and severe animadvertisers on them; and yet are blind to their own iniquities, and take no notice of them. These proverbial expressions were delivered by Christ on the mount, and are the same with those in (~~4018~~ Matthew 7:3-5).

Ver. 42. *Either how canst thou say to thy brother*, etc.] Guilty of the lesser sin;

brother, let me pull out the mote that is in thine eye; that is, suffer me to reprove thee for thy sin: the word “brother” is omitted in the Cambridge copy of Beza's, and in the Persic version; nor is it in Matthew; but in the Syriac and Ethiopic versions it is read, “my brother”; pretending great affection and sincerity:

when thou thyself beholdest not the beam that is in thine own eye? that is, takest no notice of, and dost not refrain from a greater iniquity continued in:

thou hypocrite; as such an one must be, that bears hard upon his brother, and severely censures him for a small crime, when he indulges in himself a far more abominable sin:

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: the sense is, that a man should first reform himself, and then others.

Ver. 43. *For a good tree bringeth not forth corrupt fruit*, etc.] The particle, “for” is left out in the Syriac, Arabic, Persic, and Ethiopic versions; and so it is in Beza's ancient copy: nor do these words stand in close connection with the preceding in Matthew's Gospel, though they may be very well considered as an illustration of them; for as that cannot be called a good tree, which brings forth bad fruit; so such men cannot be accounted good men, let them make ever so large pretensions to such a character, who are very busy in espying, discovering, and censuring the faults of their brethren; when they take no notice of, nor refrain from, nor relinquish their own. These words, with what follow in this, and the next verse, and the similes in them, are used by our Lord in Matthew, on account of false prophets or teachers; where he suggests, that as good and faithful ministers of the Gospel cannot, and do, not bring forth, and publish corrupt notions, and false doctrines, usually and knowingly; even usual, nor can it be, that a good tree should bring forth corrupt fruit; so,

neither doth a corrupt tree bring forth good fruit; or men of corrupt minds deliver good and sound doctrine, or the wholesome words of our Lord Jesus Christ: but here they seem to be applicable to other persons, even true believers and hypocrites: the former are comparable to good trees, and are called trees of righteousness, which being planted by the river of the love of God, and rooted in Christ, and filled with the fruits of righteousness by him, do not bring forth the evil fruit of sin, as the common and constant course of their lives and conversations; for that they never commit sin, or are entirely without it, cannot be said; but sin is not their usual and common practice, or they do not live in sin: and the latter, hypocrites, who pretend to a great deal of religion, and have none that is true and real, these are comparable to corrupt trees; which, though they may make a fair show, yet do not bring forth good fruit, or perform works of righteousness which are truly such; what they do have only the appearance of good works, and are not properly so;

(See Gill on “~~4176~~ Matthew 7:16-18”).

Ver. 44. *For every tree is known by its own fruit*, etc.] Good and bad preachers are known by their doctrines, the one being agreeable, the other disagreeable to the word of God; and good and bad men are known by their lives and conversations: the grace of God revealed to good men, and wrought in them, teaches them to live soberly, righteously, and godly; a holy life is the fruit of grace, and an evidence of it; and the wickedness that is in the heart of unregenerate men, and even the hypocrisy of formal professors, will show themselves in the common and ordinary course of their conversations:

for of thorns men do not gather figs, nor of a bramble bush gather they grapes; nor can they be expected from them: and no more can an unregenerate man perform good works, or bring forth: fruits of righteousness acceptable unto God; for these require a knowledge of his will, obedience to it, a principle of grace, love to God, faith in Christ, and a view to the glory of God; all which are wanting in such a person.

Ver. 45. *A good man out of the good treasure of his heart*, etc.] This, because of its suitableness and agreement with what goes before, is placed by Luke here; though, according to Matthew, it was spoken at another time and place, unless it should be a repetition there; (See Gill on “⁴⁰²⁵Matthew 12:35”)

for of the abundance of the heart his mouth speaketh. The Vulgate Latin, Arabic, Ethiopic, Syriac, and Persic versions, leave out the word “his”; and the two latter read “lips”, instead of “mouth”; (See Gill on “⁴⁰²⁴Matthew 12:34”).

Ver. 46. *And why call ye me Lord, Lord*, etc.] Or, “my Lord, my Lord”, as the Syriac version renders it; acknowledging, in words, his government over them; claiming an interest in him, and making use of his name and authority:

and do not the things which I say; or “command”; and therefore such words in their mouths would be of no use to them, since they neither did his Father's will, which he taught them, nor observed his commands and ordinances which he enjoined them; and therefore should not enter into the kingdom of heaven, nor be owned by him another day, but should be bid to depart from him; (See Gill on “⁴⁰²³Matthew 7:21-23”).

Ver. 47. *Whosoever cometh to me*, etc.] To be a disciple and follower:

and heareth my sayings, and doth them; (See Gill on “^{<<40724>}Matthew 7:24”).

I will show you to whom he is like; or “to what thing he is like”; so the Syriac and Arabic versions; though what follows seems better to agree with person than thing.

Ver. 48. *He is like a man which built an house,* etc.] That is, intended to build one, having drawn the scheme of it in his mind, and provided materials, and fixed upon the spot of ground:

and digged deep, and laid the foundation on a rock; that is, he dug deep in the earth, till he came at a rock, and there, and then, he laid the foundation of his house; in which he acted the part of a wise man, as he is called in Matthew: so a sensible sinner, desirous of building his soul, and the salvation of it, on a sure bottom, digs deep into the Scriptures, diligently searches them, till he finds out the scheme of salvation by Christ; which lies deep in God's counsel and covenant, was ordained before the world began, and was hid in God till revealed in the Gospel: and finding Christ to be the rock of ages, in whom is everlasting strength, and the foundation which God has laid, nor is there another; he makes use of him as such, and builds the hope of his eternal salvation on him:

and when the flood arose; an inundation, a multitude of waters, the swelling of the sea; or rather “when it was tide”, as the word here used signifies ^{t274}:

the stream beat vehemently upon the house; or the river, up which the tide came, dashed and broke against it; by which may be signified the temptations of Satan, the persecutions of the world, the corruptions of men's hearts, and the errors and heresies of false teachers:

and could not shake it; as none of these can so shake as to move a soul, thus built on Christ, off of him the foundation:

for it was founded upon a rock; (See Gill on “^{<<40724>}Matthew 7:24-25”).

Ver. 49. *But he that heareth, and doth not,* etc.] Hears Christ's sayings externally, but does not obey his commands:

is like a man that without a foundation built upon the earth: that is, without digging for a foundation, built his house upon the surface of the earth; “upon the dust of it”, as the Syriac version renders it; or, “upon the sand”, as Matthew says: “against which the stream did beat vehemently,

and immediately it fell, and the ruin of that house was great"; (See Gill on "~~4076~~ Matthew 7:26-27")

CHAPTER 7

INTRODUCTION TO LUKE 7

Ver. 1. *Now when he had ended all his sayings*, etc.] That is, when Jesus, as the Persic version expresses it, had finished all the above sayings, doctrines, and instructions; not all that he had to say, for he said many things after this:

in the audience of the people; of the common people, the multitude besides the disciples; and that openly, and publicly, and with a loud and clear voice, that all might hear:

he entered into Capernaum; Jesus entered, as the Syriac version reads, into his own city, and where he had been before, and wrought miracles.

Ver. 2. *And a certain centurion's servant*, etc.] The same that Matthew makes mention of, (⁴⁰⁸⁵Matthew 8:5,6).

who was dear unto him; to the centurion, being an honest, upright, faithful, and obliging servant; as Tabi was to Rabban Gamaliel, of whom his master said ^{f275},

“Tabi my servant, is not as other servants, **hyh rçk**, “he is upright”.”

was sick: of a palsy; (see ⁴⁰⁸⁶Matthew 8:6),

and ready to die; in all appearance his case was desperate, and there was no help for him by any human means, which makes the following cure, the more remarkable.

Ver. 3. *And when he heard of Jesus*, etc.] That he was come, as the Ethiopic version adds, into the city of Capernaum; or of his miracles, which he had done there, and elsewhere:

he sent unto him the elders of the Jews: in whom he had an interest, judging himself, being a Gentile, very unworthy and unfit to go himself, and ask a favour of so great a person as Christ was, such was his modesty and humility. These elders he sent, were not the more ancient inhabitants of

the city, called *ḅah μ[ynqz*, “the elders of, or among the common people”, as distinguished from *hrwt ynqz*, “the elders of the law”, or those that were old in knowledge; of both which it is said by R. Simeon ben Achasia ^{f276}, that

“the elders of the common people, when they grow old, their knowledge fails in them, as it is said, (~~8121~~John 12:20) but so it is not with the “elders of the law”; but when they grow old, their knowledge rests in them, as it is said, (~~8122~~Job 12:12).”

But these were either some principal officers of the city, called the elders of the people elsewhere; particularly, who were members of the sanhedrim; for as elders, when they design the elders in Jerusalem, mean the great sanhedrim ^{f277} there; so elders, in other places, intend the sanhedrim, consisting of twenty one persons, or the bench of three; and such were these, the centurion sent to Christ:

beseeching him that he would come and heal his servant: he besought him most earnestly by these messengers, that he would come to his house, and cure his servant of the palsy, by laying his hands on him, or commanding the distemper off, by a word speaking; or in what way he should think fit, for he made no doubt that he was able to heal him.

Ver. 4. *And when they came to Jesus*, etc.] To that part of the city where he was; either at Peter's house, where he used to be when in this place; or rather it might be as he was passing along the streets, that they came up to him

they besought him instantly; or with great vehemence and importunity; very studiously and carefully they urged the case, and pressed him much to it:

saying, he was worthy for whom he should do this; or, “for whom thou shouldst do this”, as the Vulgate Latin, Syriac, Persic, and Ethiopic versions read, and some copies; and which reading connects the words best. This speech of theirs savours of their “pharisaic” tenet and notion of merit, and is very different from the sense the poor centurion had of himself.

Ver. 5. *For he loveth our nation*, etc.] The Jewish nation, which was Christ's nation, as well as theirs, he being a Jew; (see ~~8185~~John 18:35). This they mention as an argument to induce him to have a regard to the

centurion, though he was a Gentile; since he was a friend of the Jews, and well affected and disposed to them, which was very rare: it was not common for the Gentiles to love the Jews, any more than the Jews the Gentiles; there was an hatred, yea, an enmity between them; but this man, very likely, was a proselyte to their religion, as the following instance seems to show:

and he hath built us a synagogue; at his own private charge, and by the assistance of his soldiers under him, whom he might employ in this work: sometimes a single person built a synagogue at his own expense, and gave it to the citizens; of which the Jews say, ^{f278}

“if a man builds an house, and afterwards devotes it to a synagogue, it is as a synagogue.”

Ver. 6. *Then Jesus went with them*, etc.] The elders of the Jews, towards the centurion's house, after hearing their request, and their reasons for it; and that without any reluctancy, he at once complied, made no hesitation, or difficulty about it, but went with them very freely:

and when he was now not far from the house; of the centurion, where his servant lay sick; he having some notice of his coming, and of his being near his house, in his great humility, and being conscious to himself of his unworthiness to have such a person under his roof, sent messengers to prevent him:

the centurion sent friends to him, saying unto him, Lord, trouble not thyself; or do not fatigue thyself by coming to the house, stop, go no further;

for I am not worthy that thou shouldst enter under my roof: he might know full well the law of the Jews, that it was not lawful for a Jew to go into the house of an uncircumcised Gentile; and though he might be a proselyte of righteousness, and so his house was free of entrance; yet considering his own meanness, and the greatness of Christ, who was become so famous for his doctrines and miracles, he thought it too great a stoop for Christ to come into his house, and too high a favour for him to enjoy.

Ver. 7. *Wherefore neither thought I myself worthy to come unto thee*, etc.] In person; therefore he sent the elders of the Jews to him first, and now some of his friends, who delivered these words in his name:

but say in a word, and my servant shall be healed; speak but the word only, rebuke the distemper, command it off, and it will be gone; so great was his faith in the power of Christ.

Ver. 8. *For I also am a man set under authority*, etc.] Of the Roman senate; “or belonging to the emperor”, as the Arabic version renders it; and under the command of a tribune, as a centurion was: so that this is not an amplification, but a diminution of his office; and his sense is, that even he who was but an inferior officer, yet had such power as after related:

having under me soldiers; an hundred, or more:

and I say unto one, go, and he goeth, and to another, come, and he cometh, and to my servant, do this, and he doth it; as this his servant used to do, and whom he may intend, who now lay sick, and therefore was dear unto him. His meaning is, that Christ could as easily command, and call off a distemper, add it would obey him, as he could command obedience from his soldiers and servant, and have it, and more so.

Ver. 9. *When Jesus heard these things*, etc.] Which the friends of the centurion related from him, and in his name; or which he himself delivered, coming up to Christ after them:

he marvelled at him; at his great humility and modesty, and the strength of his faith, and his manner of reasoning:

and turned him about; from him, and his friends:

and said unto the people that followed him; from the mount to Capernaum, and as he was passing along the streets:

I say unto you, I have not found so great faith, no, not in Israel; or “among the Israelites”, as the Syriac; or “among the children of Israel”, as the Persic; or “in all Israel”, as the Arabic version reads, as he did in this single Gentile; (See Gill on ^{“~~also~~”} Matthew 8:10”).

Ver. 10. *And they that were sent*, etc.] Both the elders of the Jews, and the friends of the centurion:

returning to the house; of the centurion, where his servant lay, and from whence they came:

found the servant whole that had been sick; for he was healed directly, as soon as the centurion had expressed his faith, and Christ had declared that it should be according to it, (^{<4083>}Matthew 8:13).

Ver. 11. *And it came to pass the day after*, etc.] The Vulgate Latin reads “afterward”, not expressing any day, as in (^{<4080>}Luke 8:1), but the Syriac, Arabic, Persic, and Ethiopic versions, read to the same sense as we, the day after, the next day, on the morrow, after he had cured the centurion's servant in Capernaum, where he staid all night:

that he went into a city called Naim; which Jerom ^{f279} places near Mount Tabor, and the river Kison. The ^{f280} Jews speak of a Naim in, the tribe of Issachar, so called from its pleasantness, and which seems to be the same place with this. The Persic version reads it, “Nabetis”, or “Neapolis”, the same With Sychem in Samaria, but without reason:

and many of his disciples went with him; not only the twelve, but many others:

and much people; from Capernaum, and other parts, that followed him to see his miracles, or for one end or another, though, they did not believe in him; at least these were only hearers, and had, not entered themselves among the disciples,

Ver. 12. *Now when he came nigh to the gate of the city*, etc.] Of Naim:

behold: there was a dead man carried out; of the city; for they, used not to bury in cities, but in places without, and at some distance: the burying places of the Jews were not near, their cities ^{f281}; and they had different ways of carrying them out to be buried, according to their different ages: a child under a month old was carried out in the bosom of a person; if a full month old, in a little coffin, which they carried in their arms; one of a twelve month old was carried in a little coffin on the shoulder; and one of three years old on a bier or bed, ^{f282} and so upwards; and in this manner was this corpse carried out: who was

the only son of his mother; hence the sorrow and mourning were the greater; (see ^{<3820>}Zechariah 12:10)

and she was a widow; and if she had been supported by her son, her loss was very considerable; and having neither husband, nor son, to do for her, her case was very affecting:

and much people of the city was with her; according to the age of persons was the company that attended them to the grave: if it was an infant, not a month old, it was buried by one woman, and two men, but not by one man, and two women; if a month old, by men and women; and whoever was carried out on a bier or bed, many mourned for him; and whoever was known to many, many accompanied him ^{f283}; and which was the case this dead man: he seems to have been well known and respected by the company that attended him to his grave; of these some were bearers, and these had their deputies, and these again theirs; for as they carried their dead a great way, they were obliged often to change their bearers; and of the company, some went before the bier, and others went after it ^{f284}: besides, what served to increase company at a funeral was, that it was looked upon as an act of kindness and mercy to follow a corpse to the grave ^{f285}; to which may be added, and what must always tend to increase the number at such a time, that, according to the Jewish canons ^{f286}

“it was forbidden to do any work at the time a dead man was buried, even one of the common people.”

Ver. 13. *And when the Lord saw her, he had compassion on her*, etc.] Knowing her case, that she was a widow, and had lost her only son:

and said unto her, weep not; signifying, that he would help her, which he did without being asked to do it, as usual in other cases.

Ver. 14. *And he came and touched the bier*, etc.] Or “bed”, as the Syriac version renders it; and such was **h j m**, “the bier”, or bed, on which one of three years old, and upward, was carried as above mentioned: so that on which Herod was carried to his grave is called **κλινη** “a bed”, by Josephus ^{f287}. As for the bed, or bier, of what sort it was that they carried out their dead upon, take the following account: ^{f288}

“formerly the rich carried out (their dead) upon a bed called Dargash, (which is said ^{f289} to be a bed that was not platted with ropes, and is called a bed of fortune ^{f290}), and the poor carried out (their dead) upon one that was called Celicah, (or Celibah, as sometimes read; and this was made in the form of an iron horn, on which they bound the corpse, that it might not fall; and it was called so, because it was made like a coup of birds ^{f291} as the word is used in (⁻²⁴⁸⁷⁻Jeremiah 5:27)) and the poor, were made ashamed; and

therefore they ordered that all should carry out (their dead) on a Celicah, for the honour of the poor.”

To this Christ came near and touched: not that by his touching of that, the dead should be raised; but this he did as a signal, that the bearers should stop. The Jews ^{f292} say, one of the charges that Jacob gave to his sons before his death, was, to:

“take care (says he) that no uncircumcised person, *ytj mb [gy*, touch my bed, or “bier”, lest the Shekinah remove from me; but, according to this order, do unto me, carry me, three on the north, three on the south, three on the east, and three on the west, etc.”

From whence it should seem, that a circumcised person, as Christ was, might touch a bier without offence, or hurt, and without contracting any ceremonial pollution: to touch a dead body, or the bone of man, or a grave, was forbidden by the law, (⁽⁰⁴⁹¹⁶⁾ Numbers 19:16) and so, according to the traditions of the elders ^{f293}, the stone that was rolled at the mouth of the sepulchre, and the, side of the sepulchre, defiled by touching; but I do not find that touching a bier was ever forbidden.

And they that bare him stood still: these are they that are called *hj mh yaçwq* “the bearers of the bed”, or “bier”: and Maimonides ^{f294} says,

“they carry the dead upon their shoulders to the grave; and the bearers of the bier are forbidden to put on their sandals, lest the latchet of any one of them should fail, and should be found to hinder him doing his duty.”

And elsewhere it is said ^{f295},

“the bearers of the bed, or bier, and their deputies, and their deputies' deputies, both before the bier and after it, find whoever the bier stood in need of, were free;”

i.e. from reading the Shema, or, “hear, O Israel”, etc. and from prayer: the reason of their having so many bearers was, because they carried the dead a great way to be buried. King Herod was carried after this manner two hundred furlongs from Jerusalem, to the castle of Herodion ^{f296}:

and he said, young man, I say unto thee, arise. The Ethiopic version adds, “and he arose”: Christ spoke as one that had the keys of death and the

grave; and divine power went along with his words, which raised the dead man to life; and full proof this is of the true and proper deity of Christ.

Ver. 15. *And he that was dead*, etc.] That had been dead, (for he was now alive,) as it was a clear case to all his relations and friends, or they would never have brought him out to bury him:

sat up; upon the bed, or bier: and began to speak; both which, his sitting up and speaking, were plain proofs of his being brought to life:

and he delivered him to his mother; for whose sake he raised him from the dead, commiserating her case: wherefore, as Christ showed his power in raising the dead man, he discovered great humanity, kindness, and tenderness, in delivering him alive to his mother; which might be done after he came off of the bier, by taking him by the hand, and leading him to his mother, and giving him up into her arms: think what affecting scene this must be!

Ver. 16. *And there came a fear on all*, etc.] That were there present, and heard, and saw what was done. Not a fear of dread, and terror, and of punishment, as in devils and wicked men; but a fear and reverence of the divine majesty, whose power and presence they were sensible must be there at that time:

and they glorified God; they praised him, and gave thanks to him, ascribing this amazing action to divine power, and gave God the glory of it; and blessed him for the Messiah, who was sent unto them, as they concluded Jesus to be, from this wonderful instance:

saying, that a great prophet is risen up among us; even that great prophet Moses wrote of, and said should be raised up from among the children of Israel, (⁴⁵¹⁸⁵Deuteronomy 18:15,18) and that God hath visited his people. The Arabic version adds, “for good”. For God sometimes visits for evil, in a wave of wrath and sore displeasure; but this was a visitation for good: they concluded that God had looked upon them with a look of love, and had a gracious regard to them, and had sent them the Messiah, who, they hoped, would deliver them from the Roman yoke; as he had formerly looked upon, and visited their fathers, and sent a redeemer to them, to deliver them from Egyptian bondage. The Ethiopic version renders it, “and God hath mercy on his people”; and the Persic version, “God hath looked upon his people, and hath taken care of them.”

Ver. 17. *And this rumour of him*, etc.] Or the report of this surprising miracle in raising a dead man to life, that was carrying to his grave,

went forth throughout all Judea, and throughout all the region round about; not only Judea, and the several cities, towns, and villages in it, but all the country round about it, especially Galilee. The Persic version reads, “all countries which are round about Jordan”; see (^{<40B>}Matthew 3:5).

Ver. 18. *And the disciples of John showed him of all these things.*] The miracles that were wrought by Christ; particularly the healing of the centurion's servant, and the raising from the dead the widow of Naim's son, and what fame and reputation Christ got every where by his doctrine, and mighty works. John was now in prison, when these his disciples came and related these things to him; (see ^{<40B>}Matthew 11:2) and they spoke of them, not as commending Christ for them; but as envying, grieving, and complaining, that he carried away all the honour and glory from John their master, for whom they had the greatest regard.

Ver. 19. *And John calling unto him two of his disciples*, etc.] Which were a sufficient number to be sent on an errand, to ask a question, and report the answer, or bear witness to any fact they should see, or hear done.

Sent them unto Jesus, saying, art thou he that should come, or look we for another? not that he doubted that Jesus was the Messiah; nor was it for his own satisfaction so much that he sent these disciples of his with this question, but for theirs; and to remove all doubt and hesitation from them about Christ.

Ver. 20. *When the men were come to him*, etc.] To Jesus; “those two men”, as the Arabic version reads; “the disciples”, as the Persic version; the same that John sent from the castle of Machaerus, where he was now a prisoner, to Christ, who was teaching in some city or town of Galilee:

they said, John the Baptist; so well known by his being the administrator of the ordinance of baptism:

hath sent us unto thee, saying, art thou he that should come, or look we for another? (See Gill on “^{<40B>}Matthew 11:3”).

Ver. 21. *And in that same hour*, etc.] Or at that same time, for a precise hour is not intended: one exemplar reads, “in that day”, in which these men came to Christ,

he, Jesus, as the Persic version expresses it,

cured many of their infirmities; bodily weaknesses and disorders: and plagues; which were inflicted on them as scourges and corrections for sin, very severe diseases, as epilepsies, leprosies, palsies, etc. and of evil spirits; or devils, which he dispossessed and commanded out of the bodies of men; though sometimes evil spirits, with the Jews, signify some kinds of bodily diseases: as when it is said ^{f297}

“whoever puts out a lamp because he is afraid of Gentiles, or of thieves, or of **h[r]jwr**, “an evil spirit”, or because of a sick man that is asleep, he is free.”

Upon which Maimonides observes,

“an evil spirit they call all kinds of diseases, which, in the Arabic language, go by the name of “melancholy”; for it is one kind of the diseases mentioned, which makes a sick man to fly, and separate himself from mankind, as if he was afraid of the light, or of coming into the company of men:”

and unto many that were blind he gave sight; freely, as an act of grace and kindness, as the word signifies, without any merit, or motive, in them.

Ver. 22. *Then Jesus answering said unto them*, etc.] “To the disciples”, as the Persic; to both, as the Arabic: when he had wrought these cures, he turned himself to the disciples of John, and made answer to their question. The Vulgate Latin leaves out the word “Jesus”, rendering it, “and he answering”; in the following words:

go your way, and tell John what things ye have seen and heard. They had just seen many cured of infirmities, plagues, and evil spirits, and they had heard the doctrines of the Gospel preached by him; and the former were in confirmation of the latter, and both were proofs of his being the Messiah: the particulars of which follow,

how that the blind see; that is, they that had been blind, and some that were born blind received their sight, which was what was never heard of before, from the beginning of the world; and which, as it is an instance of Christ's almighty power, showing him to be God; so it was a fulfilment of a prophecy concerning him as the Messiah, who, when he came, was to open the eyes of the blind, (^{238B} Isaiah 35:5) and this was true, not only in a

corporeal, but in a spiritual sense: and generally so it was, that when the blind received their bodily sight, they also received their spiritual sight; and both were evidences of the true Messiahship of our Lord Jesus.

The lame walk; these were among those who were cured of their infirmities; and this also was prophesied of the Messiah, and was now accomplished by Jesus, that “the lame man” should “leap as an hart”, (²³⁸¹⁶Isaiah 35:6) and so was to be considered by John, and his disciples, as another proof of his being the true Messiah:

the lepers are cleansed; of this sort were they who were cured of their plagues: the leprosy was called a plague; hence the treatise of leprosy, in the Misna, is, by the Jews, called Negaim, or “plagues”.

The deaf hear; so in the above prophecy in Isaiah, it is predicted, that “the ears of the deaf should be unstopped” in the days of the Messiah; and which therefore must be considered as a further confirmation of Jesus being he that was to come, and that another was not to be looked for.

The dead are raised: whether there were any raised at this time, or no, is not certain; but certain it is, that there had been one raised from the dead, if not in the presence of these disciples, yet just before they came to Christ, of which John had been informed by some of his disciples, if not these; and of which an account is given before in this chapter, and which is what none but the mighty God can do.

To the poor the Gospel is preached: it was preached both by the poor, the disciples of Christ, and to the poor, mean, base, and illiterate among the Jews; and also to the poor, meek, and lowly in heart, as was prophesied should be, by the Messiah, (²³⁶⁰¹Isaiah 61:1) so that put all together, here were undoubted proofs, and a full demonstration, that Jesus was the Messiah; (See Gill on “⁴⁰¹⁰⁴Matthew 11:4”). (See Gill on “⁴⁰¹⁰⁵Matthew 11:5”).

Ver. 23. *And blessed is he, whosoever shall not be offended in me.*] The Arabic version renders it, “blessed is he that doubts not of me”. The Persic and Ethiopic versions both add to the text, the former rendering the words thus, “blessed is he that is not brought into offence and doubt concerning me”; and the latter thus, “blessed are they who do not deny me, and are not offended in me”: particular regard is had to the disciples of John, who both doubted of Christ as the Messiah, and were offended at his popularity and success; (See Gill on “⁴⁰¹⁰⁶Matthew 11:6”).

Ver. 24. *And when the messengers of John were departed*, etc.] The Syriac and Persic versions read, “the disciples of John”; and the Arabic version, “the two disciples of John”; the two that he sent, when they were gone back with the answer of Christ;

he, “Jesus”, as the Persic version expresses it,

began to speak unto the people concerning John; not caring to say any thing about him to the messengers, or whilst they were present, lest he should be charged with flattery; (See Gill on “~~4000~~ Matthew 11:7”)

What went ye into the wilderness for to see? a reed shaken with the wind? an inconsistent, wavering, and unstable man? if so, they were greatly mistaken; or the motions and gesture of the man? (See Gill on “~~4000~~ Matthew 11:7”).

Ver. 25. *But what went you out for to see?* etc.] If not his air and action, what was it? was it his apparel and dress? was it to see

a man clothed in soft raiment? If this was the case, their labour was in vain, and they had their walk for nothing; for John was clothed with camels' hair, rough and undressed, and was girt with a leathern girdle; there was nothing in his person, mien, and garb, that was attractive:

they which are gorgeously, apparelled; or richly clothed, as John was not: *and live delicately*; in the most elegant manner, and on the richest dainties, as John did not, his food being locusts and wild honey:

are in kings' courts; and not in a wilderness, where John; came preaching.

Ver. 26. *But what went ye out for to see?* etc.] What led your curiosity to go into the wilderness after him, since it could not be any of the above things? was it to see

a prophet? which was the case; for John was a prophet, and was known to be one; and the fame of him, as such, drew vast numbers to see and hear him, there not having been a prophet among the Jews, for some hundreds of years:

yea, I say unto you, and much more than a prophet; not that he was the prophet Moses did say should come; nor was he the priest that should arise with the “Urim” and “Thummim”, that the “Tirshatha”, Nehemiah spoke of; nor was he the king Messiah; but he was his forerunner, he saw him and

baptized him, and so was greater than any of the prophets that went before him.

Ver. 27. *This is he of whom it is written*, etc.] In (^{300B}Malachi 3:1). (See Gill on "^{400B}Matthew 11:10"). (See Gill on "^{400B}Mark 1:2").

Ver. 28. *For I say unto you — here is not a greater prophet*, etc.] The word "prophet" is left out in the Arabic and Ethiopic versions, as in (^{400B}Matthew 11:11). (See Gill on "^{400B}Matthew 11:11").

Ver. 29. *And all the people that heard him*, etc.] Either Christ saying these things in commendation of John, and gave their assent to them, and showed their approbation of them, having been baptized by him; or rather, the people that had heard John preach the doctrines of repentance and faith, and of baptism; for these words seem rather to be the words of Christ, relating the success of John's ministry among different persons:

and the publicans justified God; even those wicked men, who were before profligate and abandoned sinners, when they came under John's ministry, were so wrought upon by the power and grace of God through it, that they approved of, and applauded the wisdom, goodness, and grace of God, in sending such a prophet as John; in qualifying him in the manner he did, and giving in him a commission to preach such doctrines, and administer such an ordinance as he did: and this their approbation of the divine conduct, and their thankfulness for the same, they testified by their

being baptized with the baptism of John; they expressed their sentiments by their obedience; they declared it was right in God to institute such an ordinance, and for John to administer it; and that it became them to submit to it, as a part of righteousness to be fulfilled; they hereby signified, that they thought that it was agreeable to the nature of God, who is holy, just, and good, suitable to the Gospel dispensation, and very fit and proper for them.

Ver. 30. *But the Pharisees and lawyers*, etc.] Or Scribes, as the Syriac and Persic versions read; for the Scribes and lawyers were the same sort of persons. The Ethiopic version calls them, "the Scribes of the city": these "rejected the counsel of God against themselves"; against their own advantage, to their hurt and detriment; since by their impenitence and unbelief, and through their rejection of Christ and his forerunner, and the Gospel and the ordinances of it, they brought ruin and destruction, both temporal and eternal, upon themselves: or "towards themselves", or "unto

them”; that is, they “rejected the command of God unto them”, as the Arabic version renders it: for by “the counsel of God” here, is not meant his purpose, intention, and design, with respect to these persons, which was not, nor never is frustrated; but the precept of God, and so the Ethiopic version renders it,

they despised the command of God: that is, the ordinance of baptism, which was of God, and the produce of his counsel and wisdom, as the whole scheme, and all the ordinances of the Gospel are, and not the invention of men: or they rejected this “in themselves”, as it may be rendered, and is by the Syriac and Persic versions; not openly and publicly, for they were afraid of the people, but inwardly and privately, and which their actions and conduct declared:

being not baptized of him; of John: by their neglect of this ordinance, they testified their aversion to it, and rejection of it.

Ver. 31. *And the Lord said*, etc.] This clause is not in the Syriac, Arabic, Persic, and Ethiopic versions, nor in some copies, nor in Beza's most ancient copy; and being omitted, more clearly shows, that the two former verses are the words of Christ, and not an observation the evangelist makes, on the different behaviour of Christ's hearers, upon the commendation he had given of John:

whereunto then shall I liken the men of this generation; or “to what men shall I liken them”, as the Persic version: the phrase “men of this generation”, is Rabbinical; so *yçwa awhh ard*, the men of that “generation”, are more beautiful in work than these, says the Targumist on (²⁰⁷¹Ecclesiastes 7:11). “And to what are they like?” To that which follows.

Ver. 32. *They are like to children*, etc.] The Pharisees and lawyers, who rejected the counsel of God, and the baptism of John, were like to “children”; not for innocence, simplicity, meekness, and humility; their characters were the reverse; but rather, for their ignorance, and want of understanding, their folly and weakness; nor are they here compared to the children that piped and mourned, but to those surly and ill natured ones, who made no answer to those that did. They, together with Christ, and John the Baptist, are in general likened to children,

sitting in the market place; where children were wont to be, there being a variety of persons and things to be seen; and which may design the temple,

or the synagogues, or any place of concourse, where the Pharisees met, with John, Christ, and their disciples:

and calling one to another, and saying; they that were good natured, and more disposed to mirth and innocent diversions:

we have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept: they imitated the pipers at weddings, expecting their companions would have danced, as was usually done by the others, when the pipe was played upon; and they mimicked the mourning women at funerals, expecting their fellows would have made as though they had wept; whereas they would do neither, showing a dislike both to the one and to the other. The children that imitated the pipers, represent Christ and his disciples, who delivered the joyful sound of the Gospel; and the children that acted the part of the mourners, signify John the Baptist, and his disciples, who preached the doctrine of repentance; and the children that would not join with, nor make any answer to the one, or the other, intend the Scribes and Pharisees, who were not pleased with either of them, as the following words show; (See Gill on ⁴⁰¹¹⁶Matthew 11:16"). (See Gill on ⁴⁰¹¹⁷Matthew 11:17").

Ver. 33. *For John the Baptist*, etc.] Who is designed by the children that mourned in the above simile, with whom his character and conduct agree; he preached very mournful doctrine, delivered it in a very solemn and awful manner, and lived a very austere life, and fasted much, as did also his disciples. The word "Baptist" is here added by Luke, which Matthew has not, to distinguish him from others; and it may be, because he had just spoke of his baptism. The Persic version only reads, "the Baptist"; of him our Lord says, that he

came neither eating bread, nor drinking wine; which were the common food and drink of men, but his diet were locusts and wild honey, and from this he often abstained; nor would he attend festivals and entertainments, or be free and sociable with men: "bread" and "wine" are here mentioned, which are not in Matthew:

and ye say, he hath a devil; is mad, or melancholy; for madness and melancholy, or the hypochondriac disorder, was by them sometimes imputed to a diabolical possession, and influence, as the cause of it; and though these men pretended to great austerity of life, and frequent fastings,

yet John was too abstemious for them, and they could not agree with his doctrine nor method of living; (See Gill on “~~4128~~ Matthew 12:18”).

Ver. 34. *The son of man is come eating and drinking*, etc.] That is, eating bread and drinking wine, as other people do; and shuns no man's company, goes to a wedding, dines with a Pharisee, and eats with publicans and sinners, and carries it freely and courteously to all men:

and ye say, behold a gluttonous man and a wine bibber; an epicurian, a drunkard, a mere sot, one that gives up himself to sensual pleasures:

a friend of publicans and sinners; a good fellow, a boon companion, that sits with them, and encourages them in their revellings and drunkenness: such an ill use did the Jews make of our Lord's free, harmless, and innocent conversation with men; and in such a horrid manner did they traduce and vilify him, who was holy in his nature, harmless in his life, separate from sinners, knew no sin, nor ever committed any.

Ver. 35. *But wisdom is justified of all her children.*] That is, Christ, who is the wisdom of God, and who acted the wise part, in behaving in such a free manner with all sorts of men, and even with publicans and sinners, whereby he became useful to their souls, called them to repentance, converted and saved them: and these are his children, which were given him by the Father; for whose sake he partook of flesh and blood, and whom he redeemed, that they might receive the adoption of children; and to whom, believing in him, he gives power to become the children of God: and these justify him from all such scandalous imputations, and by their lives and conversations show, that the doctrine of Christ is not a licentious one, or leads to libertinism, and indulges men in their carnal sensual lusts and pleasures; but, on the contrary, teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly: the word “all”, is inserted by Luke, which is not in Matthew; signifying, that this is the universal sense and practice of all the real offspring of Christ, the sons of wisdom, who are wise to do good.

Ver. 36. *And one of the Pharisees*, etc.] Whose name was Simon, (~~4174~~ Luke 7:40,43,44)

Desired that he would eat with him; take a meal with him, either a dinner or a supper: this he did under a disguise of respect, and show of affection to him; though very likely with a design upon him to ensnare him, or take some advantage against him if he could; for it is certain, that he did not

treat him with those civilities and ceremonies commonly used to guests; (see ^{<4074>}Luke 7:44-46).

And he went into the Pharisee's house, and sat down to meat: he made no hesitation about it, but at once accepted of his invitation, though he knew both the man and his intentions; having nothing to fear from him, and being willing to carry it courteously to all men, and give proof of what he had just now said of himself, (^{<4073>}Luke 7:34).

Ver. 37. *And behold, a woman in the city,* etc.] Not Mary Magdalene, spoken of in (^{<4082>}Luke 8:2) under another character; and is a different person, who had not been taken notice of by the evangelist before; nor Mary the sister of Lazarus, who is said to anoint the feet of Christ, and wipe them with her hair, (^{<4073>}John 12:3). The character given of this woman, does not seem so well to agree with her; at least, the fact here recorded, cannot be the same with that; for this was in Galilee, and that in Bethany; this in the house of Simon the Pharisee, that in the house of Lazarus; this was some time before Christ's death, and after this he went a circuit through every city and village, that was but six days before his death, and after which he never went from those parts; nor is this account the same with the history, recorded in (^{<4086>}Matthew 26:6,7) (^{<4143>}Mark 14:3) for that fact was done in Bethany also, this in Galilee; that in the house of Simon: the leper, this in the house of Simon the Pharisee; that was but two days before the death of Christ, this a considerable time before; the ointment that woman poured, was poured upon his head, this upon his feet: who this woman was, is not certain, nor in what city she dwelt; it seems to be the same in which the Pharisee's house was; and was no doubt one of the cities of Galilee, as Naim, Capernaum, or some other at no great distance from these:

which was a sinner; a notorious sinner, one that was known by all to have been a person of a wicked, life and conversation; a lewd woman, a vile prostitute, an harlot, commonly reputed so: the Arabic word here used, signifies both a sinner and a whore ^{f298}; and so the word, sinners, seems to be used elsewhere by Luke; (see ^{<4150>}Luke 15:1,2) compared with (^{<4213>}Matthew 21:31,32). Some think she was a Gentile, Gentiles being reckoned by the Jews sinners, and the worst of sinners; but this does not appear:

when she knew that Jesus sat at meat in the Pharisee's house; having observed it herself, that he was invited by him, and went with him, or being informed of it by others,

brought an alabaster box of ointment: ointment was used to be put in vessels made of “alabaster”, which kept it pure and incorrupt; and this stone was found about Damascus,^{f299} so that there might be plenty of it in Judea; at least it might be easily had, and such boxes might be common; and as this woman appears to have been a lewd person, she might have this box of ointment by her to anoint herself with, that she might recommend herself to her gallants. The historian^{f300} reports, that

“Venus gave to Phaon an alabaster box with ointment, with which Phaon, being anointed, became the most beautiful of men, and the women of Mitylene were taken with the love of him.”

If this box had been provided with such a view; it was now used to another and different purpose.

Ver. 38. *And stood at his feet behind him*, etc.] Christ lay upon a bed, or couch, as was the custom of the ancients, both Jews and others, at meals, with his feet put out behind; and between the couches and the walls of the room, there was a space for servants to wait and serve, and such are therefore said to “stand at the feet”; and the phrase is used, as descriptive of servants in waiting^{f301}; and in such a situation this woman put herself, as being also ashamed and afraid to come before Christ, and look him in the face; and here she stood weeping for her sins, and melted down with the love of Christ to her soul, and at his discourse:

and began to wash his feet with tears: which fell from her eyes in such abundance upon his feet, as she stood by him that they were like a shower of rain, as the word signifies, with which his feet were as it were bathed and washed; his shoes or sandals being off, as was the custom at eating so to do, lest they should daub the couch or bed, on which they lay^{f302}. Her tears she used instead of water; for it was the custom first to wash the feet before they were anointed with oil, which she intended to do; and for which purpose she had brought with her an alabaster box of ointment: it is said^{f303} of one,

“when he came home, that his maid brought him a pot of hot water, and he washed his hands and his feet in it; then she brought him a golden basin full of oil, and he dipped his hands and his feet in it, to

fulfil what is said, (^{f304}Deuteronomy 33:24) and after they had eaten and drank, he measured out oil, etc.”

And it is: a general rule with the Jews ^{f304},

“that whoever anoints his feet, is obliged to washing or dipping.”

And did wipe them with the hairs of her head; which were long, and hung loose about her shoulders, it being usual and comely for women to wear long hair, (^{f305}1 Corinthians 11:15). That which was her ornament and pride, and which she took great care of to nourish and put in proper form, to, render her desirable, she uses instead of a towel to wipe her Lord's feet, and her tears off of them. A like phrase is used of one by Apuleius,

“his verbis & amplexibus mollibus decantatus maritus,
lachrymasque ejus suis crinibus detergens, etc. ^{f305}.”

“and kissed his feet”. This was no unusual practice with the Jews; we often read of it ^{f306}:

“R. Jonathan and R. Jannai were sitting together, there came a certain man, *ywl gr qçnw*, “and kissed the feet” of R. Jonathan.”

Again ^{f307}

“R. Meir stood up, and Bar Chama, *hy[rka hyqçn*, “kissed his knees”, or “feet”.”

This custom was also used by the Greeks and Romans among their civilities, and in their salutations ^{f308}:

and anointed them with the ointment; which she brought with her.

Ver. 39. *Now when the Pharisee, which had bidden him, saw it*, etc.] Simon, who had invited Christ to eat with him, when he saw what was done by the woman, how she stood at his feet, and washed them with her tears, and wiped them with her hairs, and then kissed and anointed them:

he spoke within himself; not openly and publicly, being in good manners, though not in real respect to Christ, unwilling to affront his guest; but turned these things over in his mind, and reasoned upon them within himself:

saying, this man, if he were a prophet; as he was said, and believed to be by many, but questioned by this Pharisee:

would have known who and what manner of woman this is, that toucheth him; he took it for granted that Christ did not know this woman personally, that she was one of the city; nor her character, or “what” was “her fame”, as the Syriac version renders it, which was very ill; or “her condition”, as the Arabic version, she being not a religious person, but a notorious lewd one: this he concluded, from his admitting her to such nearness to him, and familiarity with him; and from hence argues within himself, that he could not be a prophet; since, according to his notion of a prophet, he must know persons and their characters; though this was not always requisite in a prophet, nor did the prophetic gift at all times show itself in this way: however, this man reasoned upon the commonly received notions of the Pharisees, both of the Messiah, the prophet that Moses said should come, and of their own conduct, and of all religious men: their notion with respect to the Messiah was, that he should be of so quick an understanding, or smell, as in (^{231B}Isaiah 11:3) that he should know at once who was a wicked person, and who not.

“Bar Coziba (they say ^{f309}) reigned two years and a half; he said to, the Rabbans, I am the Messiah; they replied to him, it is written of the Messiah, (^{231B}Isaiah 11:3) that he smells, or is of quick understanding and judges (the gloss on it is, he smells on a man, and judges and knows, *byyh ym*, “who is a wicked man”): let us see whether he smells and judges; and when they saw that he did not smell and judge, they killed him.”

But Jesus, the true Messiah, could do so; he knew who were sinners, he knew this woman to be one, as the following account shows: and their notion with respect to the conduct of religious persons towards the common people, and those of a bad character, and which the Pharisee here suggests, was, that the touch of such persons was defiling, and therefore to be avoided: for they say ^{f310}, that

“the Pharisees, if they touched the garments of the common people, they were defiled.” And therefore when they walked in the streets,

“they walked in the sides (of the ways), that they might not be defiled, [*gmb*, “by the touch” of the common people ^{f311},”

For she is a sinner; a notorious one; or “that she is a sinner”; and the sense is, Christ, had he been a prophet, the Pharisee intimates, would have known that this woman was a vile creature; and he would have shown it; by his abhorrence and rejection of her; or as the Persic version adds, “would have declared her sins”.

Ver. 40. *And Jesus answering said unto him*, etc.] Christ being God omniscient, knew not only the character and conversation of this woman, which were publicly known by all, that knew any thing of her, but also the secret thoughts and reasonings of the Pharisee, and makes answer to them; which shows, that he was a prophet, in the sense of this man; yea, more than a prophet:

Simon, I have somewhat to say to thee; this could not be Simon Peter, Christ spoke to, as some have suggested; for the answer is made unto the Pharisee, and he is the person addressed by the name of Simon; even he, into whose house Christ entered, and now was, as appears from (⁴⁰⁷⁴ Luke 7:44).

And he saith, Master; or teacher, or doctor; or as the Syriac version, “Rabbi”; which was the common salutation of doctors:

say on. This was a way of speaking in use with the Jews, giving leave to proceed in a discourse; and as Christ was now a guest in this man's house, he asks leave of him, and he grants him it: so we read of R. Simeon ben Gamaliel ^{f312} that he said to R. Ishmael ben Elishah,

“is it thy pleasure that I should say before thee one thing? he said unto him, *rwma*, “say on”.”

Again, R. Jochanan ben Zaccai said ^{f313} to a certain governor,

“suffer me to say one thing to thee: he replied to him, *rwma*, “say on”.”

Ver. 41. *There was a certain creditor*, etc.] All the Oriental versions premise something to this. The Syriac version reads, “Jesus said unto him”. The Arabic version, “then he said”. The Persic version, “Jesus said”; and the Ethiopic version, “and he said to him”; and something of this kind is understood, and to be supplied in the text:

which had two debtors, the one owed five hundred pence, and the other fifty; these were, as the word shows, Roman “denarii” or “pence”; the former of these sums, reckoning a Roman penny at seven pence halfpenny of our money, amounted to fifteen pounds and twelve shillings and six pence; and the latter, to one pound eleven shillings and three pence; the one of these sums was ten times larger, than the other. This is a parable: by “the creditor”, God is meant, to whom men owe their beings, and the preservation of them, and all the mercies of life; and are under obligation to obedience and thankfulness: hence: no man can merit any thing of God, or pay off any old debt, by a new act of obedience, since all is due to him: by the “two debtors” are meant, greater and lesser sinners: all sins are debts, and all sinners are debtors; not debtors to sin, for then it would not be criminal, but lawful to commit sin, and God must be pleased with it, which he is not, and men might promise themselves impunity, which they cannot; but they are debtors to fulfil the law, and in case of failure, are bound to the debt of punishment: and of these debtors and debts, some are greater, and others less; not but that they, are all equally sinners in Adam, and equally guilty and corrupted by his transgression; and the same seeds of sin are in the hearts of all men, and all sin is committed against God, and is a breach of his law, and is mortal, or deserving of death, even death eternal; but then as some commands are greater, and others less, so must their transgressions be: sin more immediately committed against God, is greater than that which is committed against our neighbour; and besides, the circumstances of persons and things differ, which more or less aggravate the offence.

Ver. 42. *And when they had nothing to pay*, etc.] Neither the lesser nor greater debtor; for though not alike in debt, yet both insolvent: man has run out his whole stock, which the God of nature gave him, in his original creation and primitive state; and is become a bankrupt and a beggar, is poor, wretched, and miserable; he has no money, he has nothing to offer for a composition, much less for payment; he has no righteousness, and if he had, it would be nothing to pay with; since that itself, even in perfection, is due to God, and cannot discharge a former debt: sin being committed against an infinite being, is in some sense an infinite debt, and requires an infinite satisfaction, which a finite creature can never give; and he is therefore liable to a prison, and that for ever: but behold the wonderful grace of God, the creditor!

he frankly forgave them both: their whole debts, without regard to any merits of theirs, which they could not have, or any motives in them, or any conditions to be performed by them, but purely of his sovereign will, free grace, and rich mercy, though not without regard to the satisfaction of his Son; which by no means hinders the frankness of the pardon, or obscures the grace of it, but increases and illustrates it; seeing this satisfaction is of God's own finding out, providing, and accepting; and is at his own expense, and without money and price, to the debtors:

tell me therefore, which of them will love him most; or “ought to love him most”, as the Ethiopic version. The Vulgate Latin, and all the Oriental versions, leave out the first part of this clause, “tell me”.

Ver. 43. *Simon answered and said*, etc.] Very readily, without any hesitation, not being aware of the application of it, to the instance he had been pondering in his mind:

I suppose, that he to whom he forgave most; it was his opinion, and to him a plain case, that he that owed the largest debt, and that being forgiven him fully, and freely, as he was under the greatest obligation, so as he ought, he would show the greatest love and affection to his kind and gracious creditor:

and he said unto him; that is, Jesus said, as the Syriac and Persic versions express it:

thou hast rightly judged; this is a right and true judgment of the case; it is according to the nature and truth of things, and what is obvious and clear at first sight, and which every one must agree to.

Ver. 44. *And he turned to the woman*, etc.] That stood behind him at his feet,

and said to Simon, seest thou this woman? and what she has done? pointing to her, and comparing him, and her, and their actions together, whereby he might judge of the preceding parable, and how fitly it might be applied to the present case:

I entered into thine house; not of his own accord, but by the invitation of Simon, and therefore might have expected the usual civilities:

thou gavest me no water for my feet: to wash them with, no, not so much as water; a civility very common in those hot countries, where walking

without stockings, and only with sandals, they needed often washing; and which was very refreshing, and was not only used to travellers and strangers, but to guests, and was usually done by the servants of the house; (See Gill on “^{<473>}Luke 7:38”).

but she hath washed my feet with tears. The Persic version reads, “with the tears of her eyes”; which made a bath for his feet;

and wiped them with the hairs of her head. The Vulgate Latin, Syriac, Persic, and Ethiopic versions read only, “with her hair”, which she used instead of a towel, when Simon neither gave him water to wash with, nor a towel to wipe with.

Ver. 45. *Thou gavest me no kiss*, etc.] A token of civility among friends, when they met together on any occasion. The Jews have a saying ^{f314}, that

“all kisses are foolish, excepting three; the kiss of grandeur or dignity, as in (^{<900>}1 Samuel 10:1) and the kiss at parting, as in (^{<814>}Ruth 1:14) and the kiss at meeting, as in (^{<1027>}Exodus 4:27) (of which sort this kiss may be thought to be), to which some add the kiss of consanguinity (or that used by relations to one another), as in (^{<0291>}Genesis 29:11)”

but this woman, since the time I came in. The Vulgate Latin and Syriac versions read, “since she came in”; and so two of Stephens's copies; which seems to be the more agreeable reading, seeing Christ was in Simon's house before this woman came; for she knowing that he was there, came thither after him:

hath not ceased to kiss my feet; which shows, that this action was repeated by her times without number, even ever since she came into the house.

Ver. 46. *Mine head with oil thou didst not anoint*, etc.] No not with common oil, so usually done at feasts, (see ^{<4235>}Psalms 23:5)

but this woman hath anointed my feet with ointment; even “with ointment” **amsbd**, “of spices”, as the Syriac version renders it. There is, throughout the whole account, an opposition between the conduct of Simon, and this woman: he gave him no common water to wash his feet with, she shed floods of tears, and with them bathed his feet, and then wiped them clean with the hairs of her head; he gave him not the usual salutation by kissing his head or lips, but she kissed his feet, and that over and over again; he did

not so much as anoint his head with common oil, when she anointed his feet with costly ointment brought in an alabaster box. These several ceremonies to guests were used by their hosts, in other nations, such as washing, anointing, and kissing ^{f315}.

Ver. 47. *Wherefore I say unto thee*, etc.] Not “for this that she hath done”, as the Persic version very wrongly renders it; not because she had washed Christ's feet with tears, and wiped them with her hairs, and kissed and anointed them, therefore her sins were forgiven; nor upon this account, and for those reasons did Christ say, or declare, that they were forgiven; but **οὐ** **χαρι**, “for this cause”, or reason, he said this to Simon the Pharisee, to remove his objections, to rectify his mistakes, and stop his murmuring and complaining, by observing, that though she had been a great sinner, yet she was now not such an one as he took her to be; she was a pardoned sinner, and not that guilty and filthy creature he imagined; the guilt of all her sins was removed, and she was cleansed from all her filthiness:

her sins, which are many, are forgiven; though she was like the largest debtor in the parable, which owed five hundred pence, yet the whole score was cleared; though her sins were numerous, and attended with very aggravating circumstances, which denominated her a sinner in a very emphatic sense, a notorious one, yet they were all fully, and freely forgiven:

for she loved much; or “therefore she loved much”: her great love was not the cause of the remission of her sins, but the full and free remission of her many sins, which had been, manifested to her, was the cause of her great love, and of her showing it in the manner she had done: that this is the sense of the words, is clear from the parable, and the accommodation of it to the present case, otherwise there would be no agreement. Upon relating the parable of the two debtors, Christ puts the question to Simon, which of the two it was most reasonable to think would love most? his answer is and which Christ approved of, he to whom most was forgiven; where, it is plain, that according to our Lord's sense, and even Simon's opinion of the case, that forgiveness is the cause, and love the effect; and that according as the forgiveness is of more or less, love is proportionate; and which is applied to the case in hand: this poor woman had been a great sinner; her many sins were pardoned; and therefore she expressed much love to him, from whom she had received her pardon by the above actions, and much more than Simon had done:

but to whom little is forgiven, the same loveth little; this is an accommodation of the other part of the parable, and has a very special respect to Simon, the Pharisee, whose debts, in his own opinion, were few or none, at least ten times less than this woman's; and he had little or no sense of the forgiveness of them, or of any obligation to Christ on that account; and therefore was very sparing of his love and respect, and even of common civilities to him.

Ver. 48. *And he saith unto her*, etc.] Directing his discourse to the woman that now stood before him:

thy sins are forgiven; which was said, partly on account of the Pharisee, to let him see, that he knew this woman, what she was, and had been; that she had been a sinner, a great sinner, one that owed five hundred pence, but was now forgiven, washed, cleansed, sanctified, and justified, and therefore not to be shunned and avoided; and partly on the woman's account, that she might have a fresh discovery of the forgiveness of her sins, for her comfort under the severe censure of the Pharisee, and that her faith in it might be strengthened; as also on his own account, to show that he was not only a prophet that had extraordinary knowledge of persons, and their characters, but that he was the most high God, to whom belonged the prerogative of pardoning sin.

Ver. 49. *And they that sat at meat with him*, etc.] Other Pharisees that sat at Simon's table with Christ, whom he had invited as guests, on this occasion of seeing and conversing with Jesus; or some of Simon's family, that sat down to eat with him;

began to say within themselves; that is, either thought and reasoned in their own minds, or whispered among themselves:

who is this that forgiveth sins also? who not content to transgress the traditions of the elders, by admitting a sinful woman to touch him, but assumes that to himself which is peculiar to God, to forgive sin: this they said, not as wondering at him, what manner of person he must be, that with such authority pronounced the forgiveness of sin, as Grotius thinks; but rather as offended with him, and filled with indignation against him, and so censuring and reproaching him for wickedness and blasphemy.

Ver. 50. *And he said to the woman*, etc.] Notwithstanding the Pharisee's censure, both of him and her:

thy faith hath saved thee; meaning either the object of her faith, himself, who was the author of eternal salvation to her; or that she, through faith in him, had received the blessings of salvation, pardon, righteousness, and life from him, and the joys and comfort of it; and had both a right unto, and a meetness for eternal glory and happiness:

go in peace; of conscience, and serenity of mind; let nothing disturb thee; not the remembrance of past sins, which are all forgiven, nor the suggestions of Satan, who may, at one time or another, present them to view; nor the troubles and afflictions of this present life; which are all in love; nor the reproaches and censures of men of a “pharisaic” spirit: go home to thy house, and about thy business, and cheerfully perform thy duty both to God and men; and when thou hast done thy generation work, thou shalt enter into eternal peace and joy.

CHAPTER 8

INTRODUCTION TO LUKE 8

Ver. 1. *And it came to pass afterwards,* etc.:] After Christ had healed the centurion's servant at Capernaum, and had raised a widow's son that was dead, to life, at Naim; after John's disciples had been with and he had dismissed them, and had said many things in commendation of John, and in vindication both of him, and of himself: and after he had taken a meal in a Pharisee's house, where he met with a woman that had been a notorious sinner, who showed great affection for him, which occasioned much course between him and the Pharisee:

that he went throughout every city and village: that is, in Galilee, where he now was, as is clear from the foregoing chapter, and from what follows in this, (^{<A3B>}Luke 8:26) and besides, it was by the sea of Galilee that he delivered the following parable concerning the sower; (see ^{<A3B>}Matthew 13:1)

preaching, and showing the glad tidings of the kingdom of God; of the Gospel dispensation, which was now taking place, and had been long expected; publishing the doctrines and mysteries of it, such as free and full remission of sins for his own sake, justification by his righteousness, acceptance in him the beloved Son of God, and complete salvation by him as the Saviour of his people, than which nothing could be more welcome news, or better tidings; pointing out the ordinances of that dispensation, and showing who were the proper subjects of them, and directing and encouraging such to submit unto them; as also signifying what the kingdom of grace lies in, not in meats and drinks, or any outward things, but in inward holiness, peace, and joy; and what is a meetness for entrance into the kingdom of glory, namely, regenerating grace; and what gives a right unto it, even a better righteousness than that of the Scribes and Pharisees, and which was no other than his own:

and the twelve were with him; the twelve apostles, whom Christ had chose, and ordained as such: these attended him wherever he went, that they might be witnesses of his miracles, and learn his doctrines; that so they

might be thoroughly furnished for their future ministry, both in Judea, and among the Gentiles.

Ver. 2. *And certain women which had been healed of evil spirits*, etc.] Of devils, who had possessed them, and were healed by Christ, dispossessing them; (see Gill on “^{<4072>}Luke 7:21”).

and infirmities: various diseases of body: some were dispossessed of devils, and others freed from bodily disorders; of the first sort was

Mary Magdalene, out of whom went seven devils: by the order of Christ, for he cast them out, (^{<4169>}Mark 16:9) and which shows, that this is to be understood, in a literal sense, of devils, and the dispossession of them by Christ; and not in a figurative sense, of vices, and the expulsion of them by the power of divine grace; for this same phrase is used where real dispossessions are intended: nor need it be thought strange that seven devils should be in one person, when, in this same chapter, we read of a legion in one man, and which also Christ cast out, (^{<4080>}Luke 8:30,33,35). This woman seems to be a different person from her spoken of in the latter part of the preceding chapter, seeing this looks as if it was the first time of her being taken notice of by this evangelist, and is described by a different character. She is called “Magdalene”, to distinguish her from others of the same name; the reason of which (see Gill on “^{<4276>}Matthew 27:56”). She is said ^{f316} to be a widow, and so not being bound to an husband, was at leisure to follow Christ.

Ver. 3. *And Joanna, the wife of Chuza, Herod's steward*, etc.] Joanna, or Juchan, as the Syriac version calls her, was a name, among the Jews, for a woman, as Jochanan, or John, was for a man. In the Talmud ^{f317} we read of one Jochani, or Joanni, the daughter of Retibi, the same name with this. Her husband's name was Chuza. Dr. Lightfoot observes, from a Talmudic treatise ^{f318}, such a name in the genealogy of Haman, who is called the son of Chuza; and Haman being an Edomite, and this man being in the family of Herod, who was of that race, suggests it to be an Idumean name. But in my edition of that treatise, Haman is not called the son of Chuza, but **azyk rb**, “the son of Ciza”; and besides, Chuza is a Jewish name, and the name of a family of note among the Jews: hence we read ^{f319} of R. Broka the Chuzite; where the gloss is, “for he was”, **yazwj ybm**, “of the family of Chuzai”. And elsewhere ^{f320} mention is made of two sons of Chuzai; and both the gloss, and Piske Harosh upon the place, say, “they were Jews”: so

Abimi is said to be of the family of Chuzai, or the Chuzites ^{f321}; and the same is said of R. Acha ^{f322}. This man, here mentioned, was Herod's steward; a steward of Herod the "tetrarch", of Galilee. The Arabic version calls him his "treasurer"; and the Vulgate Latin, and the Ethiopic versions, his "procurator"; and some have thought him to be a deputy governor of the province under him; but he seems rather to be a governor, or "chief of his house", as the Syriac version renders it: he was one that presided in his family, and managed his domestic affairs; was an overseer of them, as Joseph was in Potiphar's house; and the same Greek word that is here used, is adopted by the Jews into their language, and used of Joseph ^{f323}: and who moreover say ^{f324},

"let not a man appoint a steward in his house; for if Potiphar had not appointed Joseph, **swpwrj wpa**, "a steward" in his house, he had not come into that matter,"

of calumny and reproach. It was common for kings, princes, and great men, to have such an officer in their families. We read ^{f325} of a steward of king Agrippa's, who was of this same family. The Persic version is very foreign to the purpose, making Chuza to be "of the family of Herod". This man might be either dead, as some have conjectured; or, if living, might be secretly a friend of Christ, and so willing that his wife should follow him; or, if an enemy, such was her zeal for Christ, that she cheerfully exposed herself to all his resentments; and chose rather meanness, contempt, and persecution with Christ, and for his sake, than to enjoy all the pleasures of Herod's court without him.

And Susannah; this also was a name for a woman with the Jews, as appears from the history of one of this name with them, which stands among the apocryphal writings. She, as well as Joanna, and perhaps also Mary Magdalene, were rich, and persons of substance, as well as note, as should seem by what follows: "and many others"; that is, many other women; for the words, are of the feminine gender:

which ministered unto him of their substance; four ancient copies of Beza's, and five of Stephens's, and the Syriac version read, "which ministered unto them"; that is, to Christ, and his disciples, as the Persic version expresses it. This shows the gratitude of these women, who having received favours from Christ, both for their souls and bodies, make returns to him out of their worldly substance, in a way of thankfulness; and also the low estate of Christ, and his disciples, who stood in need of such

ministrations; and may be an instruction to the churches of Christ to take care of their ministers, and to communicate in all good things to them, of whose spiritual things they partake; and may be a direction to them to minister to them of what is their own substance, and not another's; and to minister a proper part, and not the whole, as these women ministered to Christ, and his apostles, of substance which was their own, and that not all of it, but out of it.

Ver. 4. *And when much people were gathered together*, etc.] To Jesus, as he was by the sea side, the sea of Galilee, or Tiberias:

and were come to him out of every city; of Galilee, to hear him preach, and see miracles:

he spake by a parable; the following things.

Ver. 5. *A sower went out to sow his seed*, etc.] By whom Jesus Christ is chiefly designed; though it is true of every preacher of the Gospel: who goes forth, being sent by Christ, with the precious seed of the word: for the phrase, "his seed", which only Luke has, best agrees with Christ, he being the proprietor and subject of it. The Alexandrian copy reads, "the seed of himself", The Persic version reads the whole clause thus, "a sower chose ground, and there he sowed seed": he fixed on the spot of ground to sow his seed in, as Christ did on the people of the Jews, and afterwards the Gentiles.

And, as he sowed, some fell by the wayside; on the road, which was by the side of the field, in which people commonly walked, and so was beaten hard, and the seed lay upon it, and was not received; which designs such hearers of the word, as are not susceptible of it, do not take it in, and have no manner of understanding of it.

And it was trodden down; by every one that passed by, as the Gospel preached to such hardened and ignorant hearers, is despised and trampled under foot by them.

And the fowls of the air devoured it; who generally flock about places where seed is sowing; and here intend the devil and his angels, that have their dwelling in the air; and frequent places of public worship to hinder the usefulness of the ministry of the word, as much as in them lies.

Ver. 6. *And some fell upon a rock*, etc.] Which the other evangelists call “stony places”, and “stony ground”; by which are meant such hearers whose hearts are, hardened through the deceitfulness of sin, and continue so notwithstanding the preaching of the word unto them.

And as soon as it sprung up; as it did immediately, as the other evangelists say; and that for this reason, which they give, “because it had no depth of earth”; only a small crust, or shell of earth over the rock; and signifies, that these hearers had only a superficial knowledge of the word, and hastily made a profession of it, which soon came to nothing:

it withered away, because it lacked moisture; the other evangelists say, “when the sun was up, it was scorched”; meaning tribulation and persecution, the grace of God being wanting to support under fiery trials: the reason given in Matthew and Mark why it withered, is,

because it had no root; and so read the Persic and Ethiopic versions here.

Ver. 7. *And some fell among thorns*, etc.] On ground which had within it the roots of thorns and briars; and design such hearers who have their hearts filled with worldly cares, and sensual lusts and pleasures:

and the thorns sprang up with it; and grew faster than that:

and choked it; as the above things do the word, and make it useless and unprofitable; so that though it took place for a while, and was professed, yet process of time was neglected and dropped; and, as Mark says, “it yielded no fruit”; at least that came to perfection.

Ver. 8. *And other fell on good ground*, etc.] The Syriac version reads, “on good and beautiful ground”; and so the Cambridge copy of Beza's; ground which both looked well, and proved well; and signifies such hearers who have good and honest hearts, made so by the Spirit of God; who receive the word in the love of it, have a spiritual understanding, and real experience of it;

and sprang up, and bare fruit, an hundred fold; or, “a hundred for one”, as the Syriac version renders it; a hundred grains for one that was sown. The Ethiopic version adds, “and it was to thirty, and it was to sixty”: that is, as the other evangelists say, “some thirty”, and “some sixty fold”; for the word of God is more fruitful in some of those gracious hearers, than in others:

and when he had said these things, he cried: with a loud voice, that what he was about to say might be attended to:

he that hath ears to hear, let him hear; see this parable more largely explained in the following notes. (See Gill on “^{408B}Matthew 13:3-9”)

Ver. 9. *And his disciples asked him,* etc.] That is, as Mark says, “when he was alone”; after the multitude were departed, and they were by themselves, it may be in some house with other disciples:

saying, what might this parable be? what is the sense and meaning of it? According to Matthew, they asked why he spake in parables to the people; and to such a question the following words are a proper answer.

Ver. 10. *And he said, unto you it is given to know the mysteries of the kingdom of God,* etc.] The doctrines of the Gospel, which to have spiritual knowledge is a special and peculiar gift of God. The Vulgate Latin and Persic versions read, “the mystery”, in the singular, as in Mark: “but to others in parables”; that is, the doctrines of the Gospel are delivered in a parabolical way to others; to such as “are without”, as the Evangelist Mark expresses it, who are strangers and foreigners, and not children, who are not the favourites of heaven, and the disciples of Christ:

that seeing they might not see, and hearing, they might not understand; what was delivered to them; see the following notes. (See Gill on “^{408B}Matthew 13:11-13”)

Ver. 11. *Now the parable is this,* etc.] “Or this is the sense of the parable”, as the Arabic version renders it: “the seed is the word of God”, the Gospel, as preached by Christ, his apostles, and faithful ministers, which has God for its author, is concerning the grace of God, and is what he blesses, and makes effectual to answer any good purpose.

Ver. 12. *Those by the wayside are they that hear,* etc.] The word of God, though only by accident, and very carelessly, and without understanding what they hear:

then cometh the devil; signified by the fowls of the air:

and taketh away the word out of their hearts, or memories; that little of it, which is retained there, and diverts their minds from it by other objects; so that they quite forget what they have heard;

lest they should believe, and be saved: this clause is only in Luke; and with it may be compared (^{404b}2 Corinthians 4:4) for with true faith in Christ the sum and substance of the word salvation is connected; and Satan being an enemy to the salvation of souls, does all he can to hinder their faith in him.

Ver. 13. *They on the rock are they, which when they hear*, etc.] The seed that fell upon the rock, or stony ground, signify such sort of hearers,

who receive the word with joy. The Ethiopic version reads, “with joy of heart”. But, this sort of hearers receive not the word into their hearts, or with their hearts believe it, and from their hearts obey it, only into their heads; and have only, an historical faith of it; nor with hearty, spiritual, solid joy, or joy in the Holy Ghost: for their hearts remain like a rock, unbroken by the word; but with a flash of natural affection, which quickly goes off.

And these have no root; neither “in themselves”, as the other evangelists say, they have no true grace in them; nor have they any root in Christ, nor in the love of God:

which for a while believe: their faith is a temporary one, like that of Simon Magus; which shows it is not true faith; for that is an abiding grace, Christ, who is the author, is the finisher of it, and prays for it, that it fail not. The Persic version renders it, “in the time of hearing they have faith”; and such sort of hearers there are, who, whilst they are hearing, assent to what they hear, but when they are gone, either forget it, or, falling into bad company, are prevailed upon to doubt of it, and disbelieve it. The Arabic version renders it, “they believe for a small time”; their faith do not continue long, nor their profession of it, both are soon dropped:

and in the time of temptation fall away: “or go back”, as the Vulgate Latin version, they draw back unto perdition; or “forsake that”, as the Arabic version reads, the word, they have heard, and received, their faith in it, and profession of it: “and soon become apostates”, as the Persic version renders it. By “the time of temptation”, is not meant any particular and sore temptation of Satan, but a time of affliction and persecution, as appears from the other evangelists; which is a trying time to professors of religion, and when those who have not the root of the matter in them, fall away.

Ver. 14. *And that which fell among thorns are they*, etc.] The seed that fell among thorns, or were sown on thorny ground, represent such hearers:

which, when they have heard, go forth; from hearing the word to their worldly business; or go on in the pursuit of their worldly lusts and pleasures notwithstanding; for the word translated, “go forth”, belongs to the next clause;

and are choked with cares and riches, and pleasures of this life; and with it to be read thus, “and going on in or under”, that is, under the power and influence of, “the cares, and riches, and pleasures of life”, they are choked; to which agrees the Arabic version, which renders it, “in which they walk”, or “which they follow”. The Vulgate Latin version is, “and from the cares, and riches, and pleasures of life, going, they are choked”: but it is not going from them, but going on in them, which chokes them, or suffocates the word they have heard, whereby it becomes of no effect; unless it should be rendered, “by the cares”, etc. “they are choked, and bring no fruit to perfection”; for what fruit such hearers do bring forth, in a way of profession, soon drops off, and perishes.

Ver. 15. *But that on the good ground are they*, etc.] The seed that fell on good ground design such hearers,

which in an honest and good heart, having heard the word, keep it: who hear with an honest and good intention, and faithfully keep it, and hold it fast:

and bring forth fruit with patience; with great constancy, suffering much for the sake of it; and the more they suffer, the more fruitful they are. See this explanation of the parable more largely insisted on in the following notes. (See Gill on “~~4039~~ Matthew 13:19-23”)

Ver. 16. *No man, when he hath lighted a candle*, etc.] Christ by this, and some proverbial sentences following, observes to his disciples, that though the mysteries of the kingdom of heaven were delivered in parables for the present, that they might not be seen and understood by some; and though he gave to them the explanation of such parables, as of the above, in a private manner; yet his intention was not, that these things should always remain a secret with them; but as they were the lights of the world, they should communicate them to others; and that that light of the Gospel, and the knowledge of the doctrines of it, which he had imparted to them, were not to be retained and concealed in their bosoms, but to be diffused and spread among others: even as no man, when he lights a candle,

covereth it with a vessel; any sort of vessel, as with a bushel, (See Gill on “⁴⁰¹⁵Matthew 5:15”), or with a bucket, or with a shell, as the Persic version here interprets, rather than translates:

or putteth it under a bed; whether a bed to sleep on, or a couch to sit or lie upon at meals:

but setteth it on a candlestick; a vessel, or instrument made for that use and purpose, to put and hold a candle in:

that they which enter in; to the house, or room, where it is,

may see the light of it, and be enlightened by it: even so it is the will of Christ, that what evangelical light and knowledge he bestows on any persons, they should not hide it, nor their gifts and talents, or keep it back from the view of others, but should hold it forth both in their preaching, and in their practice.

Ver. 17. *For nothing is secret that shall not be made manifest*, etc.]

Meaning, whatever was then wrapped up in parables and dark sayings, or was secretly, and in a private manner, committed to them, should be made manifest by them to others hereafter:

neither any thing hid, that shall not be made known, and come abroad; for what had been whispered to them, in the most secret and silent manner, was to come abroad not only in Judea, but in all the world, and to be published upon the house tops; (See Gill on “⁴⁰¹⁶Matthew 10:26”) (See Gill on “⁴⁰¹⁷Matthew 10:27”)

Ver. 18. *Take heed therefore how ye hear*, etc.] That ye hear not in a careless and negligent manner, since what truths and doctrines ye now hear with the ear, are to be preached by you unto others:

for whosoever hath; that is, hath knowledge of the doctrines of the Gospel, and hath gifts and abilities to preach them to others:

to him shall be given; more knowledge, and by using his gifts they shall be increased:

but he that hath not; true, solid, spiritual knowledge of divine things, though he has had considerable advantages and opportunities of learning it, as the apostles especially had:

from him shall be taken, even that which he seemeth to have; or “that which he thinks he has”, as the Syriac version renders it; that which he seemed to others to have, or thought himself he had: the knowledge he had of truth, and which was rather a show of knowledge than real, shall be taken from him; his seeming gifts and parts shall die, and vanish away, and he shall be left to fall into ignorance, error, and heresy. Observe that this is to be understood not of internal grace, and experimental knowledge, but of speculative notions of the Gospel, and of external gifts; and so furnishes out no argument against the final perseverance of real saints; (See Gill on ^{<4032>}Matthew 13:12”). (See Gill on ^{<4059>}Matthew 25:29”).

Ver. 19. *Then came to him his mother and his brethren*, etc.] It was when Christ was preaching in an house at Capernaum, that Mary his mother, and some of his near kinsmen with her, came from Nazareth to him: these brethren of his were relations according to the flesh, either by Joseph, or his mother's side: who they were, cannot be said with certainty: it may be they were Joses and Simon; for as for James and Judas, they were among the twelve apostles, and with him; and these are the four only persons that are mentioned by name, as his brethren, (^{<4035>}Matthew 13:55) though there were others that were so called, who did not believe in him, (^{<4005>}John 7:5)

and could not come at him for the press; the multitude of people that were about him, who were so thick, that there was no coming near him, much less was there an opportunity of speaking privately, with him. The Syriac version renders it, “they could not speak unto him for the multitude”.

Ver. 20. *And it was told him by certain, which said*, etc.] The phrase, “which said”, is omitted in the Vulgate Latin version, and in Beza's most ancient copy. The Syriac, Arabic, and Ethiopic versions only read, “and they said unto him”; and the Persic version renders it, “a certain person said”; some one person, as in (^{<4027>}Matthew 12:47)

thy mother, and thy brethren, stand without, desiring to see thee; and to speak with thee, as in (^{<4027>}Matthew 12:47).

Ver. 21. *And he answered and said unto them*, etc.] Not to his mother and brethren, but to those that told him of them, who either designed to reproach him with them, by reason of the meanness of them, or to interrupt him in his work:

my mother and my brethren are these; pointing to his disciples:

which hear the word of God; which he had been preaching, and was meant by the seed in the preceding parable:

and do it; behave in their lives and conversations agreeably to it; and observe the precepts and ordinances in it; elsewhere called the will of God his Father; (See Gill on “^{<4024>}Matthew 12:49-50”).

Ver. 22. *Now it came to pass on a certain day*, etc.] The same day at even, as Mark says, (^{<4025>}Mark 4:35) in which he delivered the parables of the sower, and of the seed cast into the ground, and of the grain of mustard seed:

that he went into a ship with his disciples; they following him into it, (^{<4026>}Matthew 8:23)

and he said unto them, let us go over unto the other side of the lake; of Gennesaret, or sea of Galilee:

and they launched forth; into the sea; they set sail, and proceeded: this clause is omitted in the Syriac and Persic versions.

Ver. 23. *But as he sailed he fell asleep*, etc.] On a pillow, in the hinder part of the ship, as in (^{<4027>}Mark 4:38)

and there came down a storm of wind on the lake, (See Gill on “^{<4028>}Matthew 8:24”).

and they were filled; with water: not the disciples, but the ship in which they were; and so the Ethiopic version renders it, “their ship was filled with water”. The Syriac and Persic versions render it, “the ship was almost sunk”, or immersed:

and were in jeopardy; of their lives, in the utmost danger, just ready to go to the bottom. This clause is left out in the Syriac and Persic versions.

Ver. 24. *And they came to him, and awoke him*, etc.] That is, the disciples came from some part of the ship, to the hinder part of it, where Christ was asleep; and by their shrieks and cries, and repeated vociferations, awaked him out of sleep:

saying, Master, Master, we perish. The Vulgate Latin, Arabic, and Ethiopic versions, only read “master”, without a repetition of the word, as in Matthew and Mark; but the Syriac and Persic versions repeat it, and

render the words, “our master, our master”; (See Gill on “^{<4025>}Matthew 8:25”).

Then he rose, and rebuked the wind, and the raging of the water, and they ceased, and there was a calm; (See Gill on “^{<4026>}Matthew 8:26”).

Ver. 25. *And he said unto them, where is your faith?* etc.] That is, he said so to his disciples, who had professed faith in him, but now discovered very little:

and they being afraid, wondered; being filled with awful sense of his majesty, were amazed at his power and authority, in rebuking the wind and sea, which at once obeyed him, and were still:

saying one another; among themselves, privately:

what manner of man is this? for he commandeth even the winds and water; or the sea, as the Vulgate Latin. The Syriac version reads both, “the floods and the sea”;

and they obey him: according to Matthew, these words seem to be spoken by the men of the ship, the mariners; but here, according to Luke, they seem to be the words of the disciples; (See Gill on “^{<4027>}Matthew 8:27”) (See Gill on “^{<4041>}Mark 4:41”).

Ver. 26. *And they arrived at the country of the Gadarenes,* etc.] In (^{<4028>}Matthew 8:28) it is called the country of the Gergesenes, as it is here, in the Arabic and Ethiopic versions; and “of the Gerasenes”, in the Vulgate Latin; but the Syriac and Persic versions read, “of the Gadarenes”, as in (^{<4042>}Mark 5:1).

which is over against Galilee: from whence the ship launched, and Christ and his disciples came.

Ver. 27. *And when he went forth to land,* etc.] The Persic and Ethiopic versions read,

when they went forth to land; when Christ and his disciples came out of the ship, and went ashore:

there met him out of the city a certain man; or rather, there met him a certain man of the city; that is, one that belonged to, and was an inhabitant of Gadera, or some city thereabout; who had been born and brought up, and had lived there; for certain it is, that he did not now come out of the

city, but out of the tombs, as in (~~4088~~ Matthew 8:28, ~~4089~~ Mark 5:2) and to which agrees the account of him that follows here; in the Vulgate Latin version, these words, “out of the city” are omitted; which the interpreter not understanding, might leave out, as carrying in it a seeming contradiction to the accounts of him:

which had devils long time. The Vulgate Latin, Syriac, Persic, and Arabic versions, read in the singular number, which had a devil: and which agrees with (~~4089~~ Luke 8:29) for though more are after mentioned, yet the many might be under one head, and chief of them; but in all the copies, it is read in the plural number, “devils”; and to this agrees the name of legion, for there were many devils in him, and they had a possession of him a long time which aggravates the miserable condition of this man, and illustrates the power of Christ in freeing him from them:

and wore no clothes; but went naked, and when any were put upon him, would tear them in pieces:

neither abode in any house, but in the tombs; (See Gill on “~~4089~~ Mark 5:3”).

Ver. 28. *When he saw Jesus,* etc.] Even afar off, at some considerable distance, he ran towards him, (~~4089~~ Mark 5:6).

He cried out, and fell down before him; that is, the man possessed with the devil did so, under his impulse, and through his agitation of him:

and with a loud voice said; which was the unclean spirit in the man:

what have I to do with thee, Jesus, thou Son of God, most high? I beseech thee torment me not; i.e. before the time; (See Gill on “~~4089~~ Matthew 8:29”).

Ver. 29. *For he had commanded the unclean spirit.* etc.] That had the rest of the devils under his authority, and power,

to come out of the man; this he had done, either before, or just as he came up to him; (See Gill on “~~4089~~ Mark 5:8”).

For oftentimes it had caught him; possessed him, and wrought so strongly in him, and with so much fury, that there was no governing him:

and he was kept bound with chains and fetters; attempts were made to bind him, and keep him bound, but in vain: and he brake the bands; (See Gill on “~~4089~~ Mark 5:4”).

And was driven of the devil into the wilderness: into some desert and desolate place, where were the tombs and sepulchres of the dead; this was done by the prince of the legion.

Ver. 30. *And Jesus asked him, saying, what is thy name?* etc.] This question was put, not out of ignorance in Christ, but for the sake of those that were with him; and partly, that the miserable condition of this man might be the more known; and partly, that his own power might be the more manifest in the dispossession:

and he said, legion, because many devils were entered into him; (See Gill on “^{<418D>}Mark 5:9”).

Ver. 31. *And they besought him,* etc.] That is, all the devils, the whole legion of them, entreated Jesus, under whose power, and at whose dispose they were:

that he would not command them to go out into the deep; meaning, not the deep waters of the sea, for thither they ran the swine at their own request; but the bottomless pit of hell, where others of these spirits lay in chains of darkness; and so the Ethiopic version renders it, “into hell”: they desired, that when they went out of this man, they might not be ordered thither, or remanded to their former prison; for they knew that if he gave the word of command, they must obey; but that they might be suffered to continue in that country, and range about on earth, or be any where, rather than in hell.

Ver. 32. *And there was there an herd of many swine,* etc.] About two thousand, (^{<4183>}Mark 5:13),

Feeding on the mountain; (See Gill on “^{<4181>}Mark 5:11”)

And they besought him that he would suffer them to enter into them; which they could not do, without his leave: and he suffered them: (See Gill on “^{<4182>}Mark 5:12-13”)

Ver. 33. *Then went the devils out of the man,* etc.] Being obliged by the power of Christ, sore against their wills, having had possession of him a long time:

and entered into the swine; possessed them:

and the herd ran violently down a steep place into the lake; that is of Gennesaret; or the sea, as the Syriac and Persic versions read; that is, the sea of Galilee, the same with the former:

and were choked; in the waters, and died, as the Ethiopic version adds.

Ver. 34. *When they that fed them saw what was done*, etc.] That the devils went out of the man possessed by them, and entered into the herd of swine, which becoming mad therewith, ran furiously down the precipice into the sea, and were drowned:

they fled; as persons affrighted, at these uncommon and surprising events, and as afraid to see their owners:

and went and told it in the city; that is, of Gadara, or some other city near at hand; the Syriac and Ethiopic versions read, “in the cities”; in all the cities round about, in that country:

and in the country, or “fields”, in the villages adjacent, and in the houses which were scattered about in the fields for conveniency, for rural business.

Ver. 35. *Then they went out to see what was done*, etc.] That is, the inhabitants of the city, or cities and villages, and houses in the fields; these went out from their respective places of abode, to see with their own eyes, what the swine herds had related to them, concerning the man that had been possessed with devils, and what was become of the swine:

and came to Jesus; where he was, which was not far from the sea shore:

and found the man out of whom the devils were departed, sitting at the feet of Jesus; quiet and serene, in an humble posture, and as a disciple of Christ, receiving instructions from him:

clothed, and in his right mind, and they were afraid; (See Gill on “⁴⁰⁵⁵Mark 5:15”).

Ver. 36. *They also which saw it*, etc.] The disciples of Christ, or the men of the ship, or persons who lived hard by in the fields, who were eyewitnesses of these several things:

told them by what means he that was possessed of the devils was healed; (See Gill on “⁴⁰⁵⁶Mark 5:16”).

Ver. 37. *Then the whole multitude*, etc.] For it seems, a very large number of people were presently gathered together, from all parts of the country, upon the report of the swine herds, who fled, it is very likely, some one way, and some another:

of the country of the Gadarenes round about; of the country that was round about Gadara. The Vulgate Latin reads, “of the Gergesenes”; and the Arabic and Ethiopic versions, “of the Gergesenes”: and they all, with one accord,

besought him to depart from them, for they were taken with great fear: lest they should suffer other and greater losses, than the loss of the swine; choosing rather that the devils should be retained among them, than Christ continue with them:

and he went up into the ship; directly, granted their request at once; not desirous of staying with such an ungrateful people, that loved their swine more than him, yea, than the bodily health and welfare of their countrymen:

and he returned back again; to Galilee, at least in a very little time, after some short discourse with the dispossessed man; having staid but a very small time in that place, just landed as it were, and not having proceeded far from the seashore.

Ver. 38. *Now the man out of whom the devils were departed*, etc.] Sensible of the power of Christ, and of the favour he had received from him, was of a quite different mind from his countrymen: and

besought him that he might be with him; (See Gill on “⁴⁰⁶¹⁸Mark 5:18”).

But Jesus sent him away; from him, into the country:

saying, as follows.

Ver. 39. *Return to thine own house*, etc.] Which very likely was in the city of Gadara, whither he went, and throughout the whole of which he published the account of the dispossession of the devils from him: Mark adds, “to thy friends”; relations, acquaintance, and countrymen:

and show how great things God hath done unto thee; for none but God could effect such things, tacitly suggesting to him hereby, that he himself was God. Mark adds, “and hath had compassion on thee”: signifying, that

what he had done for him, did not arise from merit in the man, but from mercy in himself; (See Gill on “^{4159}Mark 5:19”).

And he went his way; he obeyed the orders of Christ, as love and gratitude obliged him:

and published throughout the whole city; of Gadara, and not only there, but in the rest of the ten cities, called Decapolis, (^{4161}Mark 5:20) one of which was this of Gadara, as Pliny relates ^{f326}:

how great things Jesus had done unto him; having cast out a legion of devils from him, clothed him, and brought him to his right mind; and had not only delivered his body from a diabolical possession, but had given him spiritual and saving instructions for his soul, on which he had wrought a real work of grace.

Ver. 40. *And it came to pass, that when Jesus was returned*, etc.] From the country of the Gadarenes, to the other side of the sea of Tiberias, to Galilee; and particularly to his own city, Capernaum; (^{4161}Matthew 9:1).

The people gladly received him; who were of a different cast from those he had just left; being sensible of the benefits they received from him, both by his ministry and miracles; and which was the reason of their receiving him with so much joy and gladness:

for they were all waiting for him; on the shore, looking out very eagerly for him, being earnestly desirous of his speedy return to them; having many that wanted his assistance, both for their souls and bodies, of which the following are instances.

Ver. 41. *And behold, there came a man named Jairus*, etc.] (See Gill on “^{4162}Mark 5:22”).

and he was a ruler of the synagogue; at Capernaum; and it was the more remarkable, that such an one should come to Christ, and express any regard to his person, or faith in his power, and therefore a “behold” is prefixed to this account; (See Gill on “^{4163}Matthew 9:18”).

And he fell down at Jesus' feet; showing great reverence and humility, and as Matthew says, “worshipped him”; if not in a religious, yet in a civil way:

and besought him that he would come into his house; which was at some distance from thence, as appears by what follows.

Ver. 42. *For he had one only daughter*, etc.] And so exceedingly dear to him:

about twelve years of age; (See Gill on “^{<4098>}Matthew 9:18”)

And she lay a dying, or “was near death”, as the Syriac and Persic versions; or “was just ready to die”, as the Ethiopic version. The Vulgate Latin and Arabic versions render it, “she was dead”, or “now dead”, and which agrees with (^{<4098>}Matthew 9:18).

but as he went; along the streets of Capernaum, from Matthew's house; where he had been entertained with his disciples, and others, and where he had a conversation with some of the Pharisees and John's disciples, to the ruler's house:

the people thronged him; such a vast multitude followed him to see the cure, that he was even crowded, and so pressed on all sides, that it was difficult to walk along.

Ver. 43. *And a woman having an issue of blood twelve years*, etc.] The Persic version reads, “there was a woman in that city”, etc. in the city of Capernaum; (See Gill on “^{<4090>}Matthew 9:20”).

Which had spent all her living upon physicians; she had applied to one physician and another, and had consumed all her substance in this way:

neither could be healed of any; though she had followed the directions and prescriptions of many, who pretended they were able to cure her; (See Gill on “^{<4053>}Mark 5:26”).

Ver. 44. *Came behind him*, etc.] In the press and crowd of people, being ashamed to come before him, and tell him her case:

and touched the border of his garment the fringe the Jews were obliged to wear at the bottom of their garments, (^{<0458>}Numbers 15:38, ^{<0522>}Deuteronomy 22:12) and which the more religious sort did, for by this they were distinguished from the common people: it is asked ^{f327},

“who is a plebeian, or one of the common people? every one that does not read “Keriat Shema”, (i.e. hear, O Israel), etc. (^{<0604>}Deuteronomy 6:4) morning and evening, with the blessings belonging to it, the words of R. Meir: but the wise men say, whoever does not put on the “Tephillin” (the frontlets,

(^{<4068>}Deuteronomy 6:8)) Ben Azzai says, whoever has not **tyxyx**,
“the fringe” on his garment”

(See Gill on “^{<4020>}Matthew 9:20”). This woman was persuaded in her own mind, if she could but touch the clothes of Christ, she should be healed, and accordingly she was:

and immediately her issue of blood stanch'd; stopped, and was dried up; (^{<4053>}Mark 5:28,29).

Ver. 45. *And Jesus said, who touched me?* etc.] This he said, not as ignorant of the person that had done it, but in order to discover her to the people, and the cure she had received, as well as her faith; (See Gill on “^{<4053>}Mark 5:30”).

When all denied; both the disciples and the multitude, as many as were near him, and who might be thought to have done it; all excepting the woman, who afterwards came and declared it; for it is very likely, that as soon as she had touched his garment, and got her cure, she drew further off:

Peter, and they that were with him; the rest of the disciples, who were in company together, as appears from (^{<4053>}Mark 5:31)

Said, Master, the multitude throng thee, and press thee, and sayest thou, who touched me? or “my garment”, as the Ethiopic version reads; (See Gill on “^{<4053>}Mark 5:31”).

Ver. 46. *And Jesus said, somebody hath touched me*, etc.] Not in a common and accidental way, but with design, and in the strength of faith:

for I perceive that virtue is gone out of me: for the cure of the person that had touched him, and that not without his knowledge and will; (See Gill on “^{<4069>}Luke 6:19”).

Ver. 47. *And when the woman saw that she was not hid*, etc.] From Christ, among the crowd, nor the thing that she had done. The Syriac and Arabic versions render it, “that he had not forgot her”; she hoping he would be diverted from taking any notice of her and her action, through the crowd of people about him;

she came trembling; for fear of the anger and resentment of Christ, and lest the favour would be revoked, and the penalty of the law inflicted; (See Gill on “^{<4163>}Mark 5:33”).

And falling down before him; in the most humble manner, “at his feet”, as the Arabic version reads; “and worshipped him”, as the Syriac, Persic, and Ethiopic versions have it; gave him the glory of the cure, and thanks for it:

she declared unto him before all the people; the whole truth of the matter, what a disease she had laboured under for so long a time, what means she had used to no purpose:

for what cause she had touched him; namely, in order to have a cure, which she believed she should have in that way:

and how she was healed immediately; as soon as ever she had touched him.

Ver. 48. *And he said unto her, daughter*, etc.] Instead of frowning upon her, and chiding her for what she had done, he addressed her in a very affable and affectionate manner; bidding her

be of good comfort; and not be afraid; this clause is left out in the Vulgate Latin version, as in (^{<4163>}Mark 5:34) but is in the copies, and other versions:

thy faith hath made thee whole, go peace; (See Gill on “^{<4162>}Matthew 8:2”). (See Gill on “^{<4163>}Mark 5:34”). (See Gill on “^{<4161>}Luke 7:50”).

Ver. 49. *While he yet spake*, etc.] The above words to the woman;

there cometh one: Mark suggests there were more than one, (^{<4165>}Mark 5:35), and the Persic version here reads, “some of the ruler's family came”; that is, to him, who was now with Jesus: from the ruler of the synagogue's house; so the word “house” is supplied by the Syriac and Ethiopic versions; otherwise the words would be,

from the ruler of the synagogue; which could not be, since he was still with Christ: hence some versions, as the Vulgate and Arabic, render them, “to the ruler of the synagogue”; and which give a true sense, and a right view of the case; for this messenger both came from his house, and to him:

saying to him, thy daughter is dead, trouble not the master; to bring him any further, since all hope of help was now gone. The Vulgate Latin

version, instead of “master”, reads “him”; and the Ethiopic version, “Jesus”.

Ver. 50. *But when Jesus heard it*, etc.] The message that was brought to the ruler, and the hint that was given, that it was needless to give him any further trouble:

he answered him; not the messenger, but the father of the child, as the Vulgate Latin, Syriac, Persic, and Ethiopic versions read:

saying, fear not: do not be dismayed at this message, nor despair of help, notwithstanding such is the case:

believe only, and she shall be made whole; exercise faith in me, that I am able to raise her from the dead, and I will do it; and she shall be restored to life, and to perfect health and strength again.

Ver. 51. *And when he came into the house*, etc.] Of the ruler of the synagogue;

he suffered no man to go in: to the room, where the dead body lay:

save Peter, James and John; not one of the multitude that followed him, nor any of the disciples, but these three; who were his favourite ones, and were a sufficient number to be witnesses of the miracle:

and the father and mother of the maiden; these also were admitted. The Persic version very wrongly joins these last words with the beginning of the next verse, reading them thus, “the father and mother of the maiden, with the domestics, wept and bewailed her”.

Ver. 52. *And all wept and bewailed her*, etc.] Not only her relations and friends, and the servants of the house, but the mourning women, that were hired on this occasion, and employed for this purpose:

but he said, weep not; neither in show, as the mourning women did, nor in reality, as the friends of the deceased:

she is not dead, but sleepeth; (See Gill on “^{402b}Matthew 9:24”). (See Gill on “^{405b}Mark 5:39”).

Ver. 53. *And they laughed him to scorn*, etc.] The servants, neighbours, and relations, the pipers, and mourning women: these, from weeping for

the dead, fell to laughing at Christ, having him and his words in the utmost derision:

knowing that she was dead: some of them having been employed in laying her out, and all of them having seen her, and were satisfied, and thoroughly assured, that she was actually dead, as ever any person was, as she doubtless was; but they were ignorant in what sense Christ meant she was not dead, but asleep; (See Gill on “^{402b}Matthew 9:24”). (See Gill on “^{405b}Mark 5:39”).

Ver. 54. *And he put them all out*, etc.] Of the room, where the maiden lay, all the mourners and pipers; all excepting the parents of the child, and his three disciples, This clause is left out in the Vulgate Latin, and Ethiopic versions; nor was it in two of Beza's ancient copies, and in two of Stephens's; but in the rest, and in the other versions:

and took hereby the hand, and called, saying; in the Syriac language, “Talitha cumi”, as in (^{405d}Mark 5:41)

Maid, arise; (See Gill on “^{405d}Mark 5:41”).

Ver. 55. *And her spirit came again*, etc.] Her soul, which was departed from her, upon the all-powerful voice of Christ, returned to her body; and “re-entered”, as the Ethiopic version adds: this shows that the soul is immortal, and dies not with the body; that it exists in a separate state from it after death, and will hereafter re-enter the body, and be again united to it in the resurrection, of which this instance was a kind of pledge and emblem: where her spirit was during this time of separation, is needless, and would be curious and rash to inquire; it is enough to say with the Scripture, that it had returned, to God, that gave it, (²¹⁰⁷Ecclesiastes 12:7) and by whom it was sent back to its body again:

and she arose straightway: from off the bed, and as Mark says, “walked”; for she was at an age capable of it, and which actions of arising and walking, clearly proved that she was alive, and in health:

and he commanded to give her meat; which was done, partly to show, not only that she was alive, but that her disorder was removed, and her appetite restored, and that she could eat and drink, as she had done before her illness; and partly, to observe that she was raised not to an immortal life, as none were before Christ, but to an animate life, which was to be

supported by eating and drinking, and so a mortal one; (See Gill on “~~458~~Mark 5:43”).

Ver. 56. *And her parents were astonished*, etc.] At the miracle that was wrought, to see their child restored to life; to see her arise, walk, and eat, being in perfect health and strength, and no disorder attending her;

but he charged them that they should tell no man what was done. The Ethiopic version reads, “what he had done, nor any thing that was done” not that the thing itself could be concealed, but the way and manner in which, and the means by which it was done, and the circumstances of it; how that by taking her by the hand, and commanding her to arise, she forthwith arose, and walked and ate: Christ's meaning is, that he would not have them take any pains to publish this affair, or to make it more known than was necessary; not to acquaint any person with the particulars of it, but keep them as private as they could: his reasons for this, (See Gill on “~~458~~Mark 5:43”).

CHAPTER 9

INTRODUCTION TO LUKE 9

Ver. 1. *Then he called his twelve disciples together*, etc.] The Persic version reads, “all his twelve disciples”, the other nine, besides the three that were with him, when he raised Jairus's daughter, recorded in the foregoing chapter; the Vulgate Latin, Arabic, and Ethiopic versions read, “the twelve apostles”, for so Christ had named his disciples; (See Gill on ⁴⁰⁶³Matthew 6:13”). The Syriac version only reads, “his own twelve”; and this is agreeably to Luke's way of speaking; (see ⁴⁰⁶⁰Luke 8:1, 9:12).

And gave them power and authority over all devils; that is, all kinds of devils, particularly to cast them out of the bodies of men, possessed by them:

and to cure diseases; of all sorts.

Ver. 2. *And he sent them to preach the kingdom of God*, etc.] The Gospel, which gives an account of the kingdom of the Messiah; of his kingly office and power; of his church, which is his kingdom, and of the government of it, by the ministration of the word, and the administration of ordinances; of the kingdom of grace in the hearts of Christ's subjects, and the nature of it; and of the kingdom of glory, and what is the saints' meetness for it, and right unto it:

and to heal the sick; of every disease of body, and thereby confirm their mission and commission from Christ, to preach the Gospel; and recommend it to men.

Ver. 3. *And he said unto them, take nothing for your journey*, etc.] Throughout the towns and cities of Judea, where they were sent to preach the Gospel:

neither staves, The Vulgate Latin, and all the Oriental versions, read in the singular number, “neither staff, rod, or club”; and so it was in one of Beza's ancient copies, but in all the rest in the plural, as in Matthew; which last

must be the true reading, since one staff was allowed, according as in (^{<4038>}Mark 6:8) though more than one were forbidden:

nor scrip; or bag to put provision in; (See Gill on “^{<4000>}Matthew 10:10”)

Neither bread, neither money; gold, silver, or brass, to buy bread with; because they were to have it, wherever they came, given them, as their due, and the reward of their labour;

neither have two coats apiece; the word “apiece” is left out in one copy, nor is it expressed in the Vulgate Latin and the eastern versions, which read as in (^{<4000>}Matthew 10:10) though the word does aptly and clearly express the sense of the prohibition, which was not that they should not have two coats among them, but not two apiece; or each man should not have two, or have change of raiment; (See Gill on “^{<4000>}Matthew 10:10”)

Ver. 4. *And whatsoever house ye enter into*, etc.] In any town, or city, they should come to in their journey through Judea, and should enter into for the sake of lodging, during their stay:

there abide; do not shift quarters, or move from house to house:

and thence depart; the house you come into first, go out of last, when ye leave the town or city. The Vulgate Latin and Persic versions read, and thence do not depart: and so Beza says it is read in a certain copy, but then the sense is the same, as the Ethiopic version renders it, “do not go out from thence, until ye depart”; that is, do not leave the house, till you depart out of the town or city; agreeably to which is the Arabic version, “remain in it until the time of your going out”; (See Gill on “^{<4001>}Matthew 10:11”).

Ver. 5. *And whosoever will not receive you*, etc.] Unto their houses:

when ye go out of the city; where lodging and entertainment are refused you;

shake off the very dust from your feet, for a testimony against them; (See Gill on “^{<4004>}Matthew 10:14”) (See Gill on “^{<4051>}Mark 6:11”)

Ver. 6. *And they departed*, etc.] That is, the apostles, as the Syriac and Persic versions express it: they went from Christ, and the place where he was, from Capernaum, at least from some place in Galilee:

and went through the towns; the Syriac, Persic, and Ethiopic versions add, “and cities”; that is, of Judea, as well as Galilee, even the whole land of Israel:

preaching the Gospel; which explains what is meant by the kingdom of God, (⁴⁰⁶Luke 9:2) and healing everywhere; all sorts of bodily diseases, wherever they came.

Ver. 7. *Now Herod the tetrarch*, etc.] Of Galilee, and who is called a king in (⁴⁰⁷Mark 6:14) as he is here in the Ethiopic version:

heard of all that was done by him; of all the miracles that were wrought by Christ, and his apostles; the fame of which were the more spread through the mission of the apostles, and the journey they took through all the towns and cities of Galilee, which were in Herod's jurisdiction; by which means he, and his court, came to the knowledge of them, the whole country, ringing with the account of the same:

and he was perplexed; anxious, and distressed, not knowing well what to think of Christ, and the different sentiments of men about him: he was afraid lest he should be John the Baptist risen from the dead, whom he had beheaded: he hesitated about it at first, though he afterwards was fully persuaded, in his own mind, that it was he, as some affirmed; and this gave him great uneasiness, and filled him with distress and horror:

because that it was said of some that John was risen from the dead; and he began to fear it was true, though willing to disbelieve it, at least to make a question of it, especially in public; though in private, to his own family and servants, he was free to tell his mind.

Ver. 8. *And of some, that Elias had appeared*, etc.] Who had been translated, body and soul, to heaven, and whom the Jews expected a little before the coming of the Messiah:

and of others, that one of the old prophets was risen again; that is, one of the former prophets. It is well known, that the Jews distinguish the prophets into the former and latter; the books of the prophets of the Old Testament are so distinguished; the writings of the former prophets are those of Joshua, Judges, 1 and 2 of Samuel, and the first and second of Kings: the latter prophets are Isaiah, Jeremiah, Ezekiel, which are the greater prophets, and the twelve lesser ones: and in the Talmud^{f328} it is asked,

“who are *μυνῶσαρῃ μῦαῖβν*, “the former prophets?” Says R. Huna, they are David, Samuel, and Solomon — and why are they called former prophets? to except (or distinguish) them from Haggai, Zachariah, and Malachi, who are the latter.”

So that by one of the old prophets, may be meant one of those that were before the times of Elias, as Samuel or David.

Ver. 9. *And Herod said, John have I beheaded*, etc.] That is, he had ordered him to be beheaded, and which was accordingly done by the executioner; of which he had full proof, since the head was brought him in a charger, and which he delivered to the daughter of Herodias:

but who is this of whom I hear such things? such, wonderful things, such amazing miracles, as were done by Christ: he seems to have reasoned after this manner with himself, surely this cannot be John, for I have beheaded him! and yet who should it be? and whereas some affirmed, that it was John that was risen from the dead, he began to fear that it was he;

and he desired to see him: that he might be satisfied whether it was he or not; for he had had personal knowledge of John, and converse with him, and therefore, upon sight of him, could tell whether it was he that was risen from the dead, or not; but we do not find Herod had a sight of Christ, until he was sent by Pilate to him at Jerusalem; (see ^{<221>}Luke 23:7,8).

Ver. 10. *And the apostles, when they were returned*, etc.] From the several parts of the land where they had been sent, and had been preaching and working miracles, having gone through their circuit, and finished the service they were sent to do:

told him all they had done; what doctrines they had taught, how they had been received, and what success they met with, what miracles they had wrought, how they had dispossessed devils, and healed all sorts of diseases:

and he took them and went aside privately; by ship, over some part of the sea of Galilee; (See Gill on ^{<406>}Mark 6:32”)

into a desert place belonging to the city called Bethsaida; the city of Andrew and Peter, (^{<304>}John 1:44), and which, as Josephus ^{f329} says, was by the lake of Gennesaret, and by Philip called Julias; and this desert place was the desert of Bethsaida, a lonely, wild, uncultivated, and desolate place, not

far from it. Hither Christ went with his disciples, that they might be retired and alone, and have some refreshment and rest from their labours, and where they might privately converse together; and he give them some fresh instructions, and directions, and comfort.

Ver. 11. *And the people, when they knew it*, etc.] Having heard of his departure from others, and seeing him go off themselves:

followed him; not by ship, but on foot, going over the bridge at Chainmath of Gadara, and got thither before Christ and his disciples did:

and he received them; very kindly, and in a very affectionate manner, and with great respect, though they had prevented the private interview between him and his apostles;

and he spake unto them of the kingdom of God; of the Gospel dispensation, now setting up, and of the doctrines and ordinances of it, of the governing principle of grace in the hearts of his people, and of the glory of the world to come:

and healed them that had need of healing; for their bodies; as well as preached the doctrines of grace for the good of their souls; he both taught doctrine and wrought miracles.

Ver. 12. *When the day began to wear away*, etc.] Or “to decline”, as the Vulgate Latin and Arabic versions; or “to incline”, as the Syriac; that is, as the Ethiopic version renders it, “when the sun was declining” towards the “horizon” and was almost set; or “when the evening time was come”, as the Persic version:

then came the twelve; that is, “the disciples”, as the Persic version; or “his disciples”, as the Syriac: and

said unto him, send the multitude away, that they may go into the towns and country round about; the place where they were, round about the city of Bethsaida, the several adjacent houses in the fields, villages, towns, and cities:

and lodge, and get victuals; where they might have lodging for that night, it being too far for them to reach their habitations that evening; and also that they might provide themselves with proper and sufficient food, which was not to be had in the place where they were:

for we are here in a desert place; which afforded no conveniency for lodging, nor any supply of food.

Ver. 13. *And he said to them, give ye them to eat*, etc.] Signifying, that it was not his will to dismiss people, and send them scattering abroad into the adjacent cities, towns, or houses; and that there was no need of it, but that his will was, that they should be supplied with provisions out of their stock:

and they said, we have no more than five loaves and two fishes; and these loaves were barley loaves, and the fishes small, (^{<409>}John 6:9)

except we should go and buy meat for all this people; which would at least cost them two hundred pence; and which they represent as impossible to be done, either through want of so much money, or the scarcity of provision in those parts; where, had they money, it would be difficult, at least to get such a quantity of provisions at once, which so great a number of persons required.

Ver. 14. *For they were about five thousand men*, etc.] Beside women and children, (^{<412>}Matthew 14:21),

and he said to his disciples, make them to sit down by fifties in a company; and by hundreds also; some companies had a hundred apiece in them, and others fifty; and which was done partly, for the more easy numbering of them, and partly and chiefly for the more convenient distribution of food to them; (See Gill on ^{<415>}Mark 6:39-40")

Ver. 15. *And they did so, and made them all sit down.*] The disciples did not dispute the case any longer with Christ, but obeyed his orders, and ranged the multitude in companies, a hundred in one, and fifty in another; and ordered them to sit down in their distinct companies and ranks upon the green grass. The Arabic and Ethiopic versions read, "and they all sat down"; and so it is read in some copies of the Vulgate Latin version.

Ver. 16. *Then he took the five loaves and the two fishes*, etc.] Into his hands, being brought him by the disciples from the lad that had them:

and looking up to heaven: to his Father there, from whom all the mercies and blessings of life come;

he blessed them; either asked, or commanded a blessing on them, that they might multiply and increase, that there might be a sufficiency for all the people, and that, they might be nourishing to them. Beza observes, that in

his most ancient copy, it is read, “he blessed upon them”; which perfectly agrees with the Jewish way of speaking, *tph l* [*Ædb* “he that blesseth upon the bread”; *yyh l* [*Ærb* “he that blesseth upon the wine”; and so upon the fruits of trees, and upon the fruits of the earth, and upon other things^{f330};

and brake; the loaves, and divided the fishes into parts:

and gave to the disciples to set before the multitude; as they sat in ranks, and in their distinct companies.

Ver. 17. *And they did eat, and were all filled*, etc.] Every one had a part, and enough:

and there was taken up of fragments that remained to them, twelve baskets; (See Gill on “^{<4140>}Matthew 14:20”).

Ver. 18. *And it came to pass, as he was alone praying*, etc.] To his God and Father, for himself as man, and mediator; for the success of his Gospel, and the increase of his interest; and for his disciples, that they might have a clearer revelation of him; and which they had, as appears in their after confession of him by Peter, as the mouth of them all. The place where he now retired for private devotion, was somewhere in the coasts of Caesarea Philippi; for he was now gone from the desert of Bethsaida, as appears from (^{<4163>}Matthew 16:13) and when he is said to be alone, the meaning is, that he was retired from the multitude, but not from his disciples; for it follows,

his disciples were with him, in this solitary place:

and he asked them, being with them alone;

saying, Whom say the people that I am? what are the sentiments of the common people, or of the people in general concerning me? The Alexandrian copy, and the Arabic version read, “men”, as in (^{<4163>}Matthew 16:13). (See Gill on “^{<4163>}Matthew 16:13”).

Ver. 19. *They answering said, John the Baptist*, etc.] This was the opinion of some who thought that he was risen from the dead, as in (^{<4107>}Luke 9:7).

but some say Elias; the prophet, and the Tishbite; who according to the Jewish notion, was to be the forerunner of the Messiah, so in (^{<4108>}Luke 7:8).

and others say: that one of the old prophets is risen again; thus were they divided in their sentiments about him. (See Gill on “^{<4008>}Luke 9:8”)

Ver. 20. *He said unto them, but whom say ye that I am?* etc.] Which was the main thing he had in view in this private conference; and in order to introduce which, he puts the former question:

Peter answering: in the name of the rest of the disciples, they assenting to it:

said, the Christ of God; The Persic version reads, “Christ God”; the Messiah, who is the Son of God, and God over all, blessed for ever. The Cambridge copy of Beza's reads, “the Christ, the Son of God”. (See Gill on “^{<4026>}Luke 2:26”).

Ver. 21. *And he strictly charged them, and commanded them,* etc.]

Though he highly approved of this their confession, and pronounced Peter blessed upon it; and signified that it was a discovery which flesh and blood could not make, but what was made to him his Father: yet he gave them a strict charge, and laid his commands on them,

to tell no man that thing; that he was the Messiah, and the eternal Son of God, and the true God, as well as the son of man, and really man: the reasons for this: (See Gill on “^{<4060>}Matthew 16:20”).

Ver. 22. *Saying, the son of man must suffer many things,* etc.] In his person and character, in his soul and body, at the hands of God, and of men, and devils:

and be rejected of the elders, and chief priests, and Scribes; who made up the grand sanhedrim of the nation: by these he was to be, and was rejected as the Messiah; and when put up with another which should be released, that other should be preferred, and he rejected; and which was done at the instigation of these men, who were the builders; of whom it was foretold that they should reject the head stone of the corner, (^{<4182>}Psalms 118:22)

and be slain; or put to death, with the death of the cross:

and be raised the third day; according to the types and prophecies of the Old Testament. This he added for the comfort of his disciples.

Ver. 23. *And he said to them all*, etc.] Not only to all the disciples, but “to the multitude”, as the Arabic version renders it, who were now called unto him, with his disciples, as is clear from (⁴⁰⁸⁴Mark 8:34),

any man will come after me, let him deny himself, and take up his cross daily, and follow me; the same is said here, as in (⁴⁰⁶³Matthew 16:24, ⁴⁰⁸⁴Mark 8:34), only here the word, “daily”, is added; and which, though as Beza observes, is not in the Complutensian edition, nor in five ancient copies; yet is in others, and in the Vulgate Latin, and in all the Oriental versions; and to be retained, as having a very considerable emphasis in it; showing that afflictions, trials, and persecutions of one sort or another, are to be expected every day by the people of God, and to be continually submitted to, and borne with cheerfulness.

Ver. 24. *For whosoever will save his life*, etc.] (See Gill on “⁴⁰⁶⁵Matthew 16:25”).

Ver. 25. *For what is a man advantaged if he gain the whole world*, etc.] Or what profit will it be unto him? all the honours, riches, and enjoyments of it will be of no use and service to him if he himself is lost:

and lose himself; or his own soul; for he that loses his soul, which is his better and immortal part, loses himself:

or be cast away: finally, and eternally, or “suffer loss” of eternal happiness and glory; that is, perishes, and is destroyed with an everlasting destruction; (See Gill on “⁴⁰⁶⁵Matthew 16:26”).

Ver. 26. *For whosoever shall be ashamed of me*, etc.] Of my person and offices, of me, as the Messiah, Saviour, and Redeemer, of my grace, righteousness, blood, and sacrifice:

and of my words; of the doctrines of the Gospel, one and another of them. In Mark, it is added, “in this adulterous and sinful generation”; having a peculiar respect to the people of the Jews, and the age in which Christ lived; but is true of any other people and age in which men live:

of him shall the son of man be ashamed when he shall come in his own glory; in the glory of his human nature, when his glorious body, as now, in heaven, shall be seen by all; and in the glory of his office, as mediator, and the judge of all the earth; and in the glory of his divine nature, which will appear in the resurrection of the dead, in the gathering of all nations before

him, in separating one sort from another, and in passing and executing the definitive sentence on them; particularly the glory of his omnipotence and omniscience will be very conspicuous:

and in his Father's; which is the same with his own, as he is the Son of God, and the brightness of his glory; and which, as mediator, he has from him, and will be the object of the saints' vision to all eternity;

and of the holy angels; who shall attend him at his second coming, and be employed in various offices under him. The Syriac version renders, these last clauses as they are in (^{<4167>}Matthew 16:27 ^{<4168>}Mark 8:38) in the glory of his Father, with his holy angels;

Ver. 27. *But I tell you of a truth*, etc.] And let it be received as such; you may assure yourselves of it, that not only at the last day, the son of man will come in this glorious manner, and show his resentment to all such as have been ashamed of him; but, also

there be some standing here, which shall not, taste of death till they see the kingdom of God; the Gospel dispensation visibly taking place, both among Jews and Gentiles, upon the resurrection of Christ, and the pouring fourth of his Spirit; and when it should come in power both in the conversion of God's elect in great numbers, and in the destruction of the Jewish nation, for their rejection, of the Messiah: (See Gill on ^{<4168>}Matthew 16:28")

Ver. 28. *And it came to pass, about an eight days after those sayings*, etc.] About a week after he had declared the above things, at, or near to Caesarea Philippi. The other evangelists, Matthew and Mark, say it was six days after: the reason of this difference is, because Luke takes in the day in which he delivered these sayings, and that in which he was transfigured, and they only reckon the intermediate days:

he took Peter, and John, and James; the same that he admitted to be with him at the raising of Jairus's daughter, and in the garden afterwards:

and went up into a mountain to pray; to his God and Father, that his disciples might have a visible display of his glory, as an emblem and pledge of that in which he shall hereafter appear: it was usual with Christ to go up into a mountain to pray; (^{<4167>}Matthew 14:23 ^{<4168>}Luke 6:12). (See Gill on ^{<4171>}Matthew 17:1").

Ver. 29. *And as he prayed, the fashion of his countenance was altered,* etc.] It became exceeding bright and glorious, it shone like the sun, (^{<407B>}Matthew 17:2) and hereby his prayer was answered; and thus, as Christ was heard and answered, whilst he was yet speaking, so are his people sometimes; and even their countenance is altered, when they are favoured with communion with God, and instead of a sad and dejected countenance, they have a cheerful one.

And his raiment was white and glistering; it was as white as the light, as snow, and whiter than any fuller on earth could whiten, as the other evangelists say, and so glistened exceedingly; (See Gill on "^{<407B>}Matthew 17:2"). (See Gill on "^{<408B>}Mark 9:3").

Ver. 30. *And behold there talked with him two men,* etc.] Of great note and fame:

which were Moses and Elias; the one the giver of the law from God to the people "of Israel", as well as the redeemer of them from Egyptian bondage, and who led them through the wilderness, to the borders of Canaan's land; and the other a prophet famous for his zeal for God, and his worship, and who was translated, soul and body, to heaven: these appeared and talked with Christ on the mount; and what they talked of is mentioned in the following verse; (See Gill on "^{<407B>}Matthew 17:3").

Ver. 31. *Who appeared in glory,* etc.] In a very glorious manner, in most divine and beautiful forms to Christ, and to his disciples:

and spake of his decease, which he should accomplish at Jerusalem; the word, rendered "decease", is "Exodus", the name of the second book of Moses; so called from the departure of the children of Israel out of Egypt, it gives an account of; and which departure is expressed by this word, in (^{<3112>}Hebrews 11:22) and to which the allusion is here. Death is a departure out of this world, and goes by this name, (^{<6015>}2 Peter 1:15) and so here it signifies Christ's death, or exit, which he was to make at Jerusalem; and Moses and Elias talk with him about this; the nature, manner, use, and near approach of it; and to which they might encourage him, as man. The sufferings and death of Christ were what Moses and the prophets had foretold; and these two speak of the same things now; and which must serve to confirm what Christ a few, days ago had showed his disciples, that he must go to Jerusalem, and there suffer and die. Dr. Lightfoot thinks that the ascension of Christ to heaven is contained in the word "Exodus", which

was his final departure out of this world, as well as his sufferings and death; and especially if there is any, allusion to the Israelites' departure out of Egypt, which was in victory and triumph; and the rather, because “the time of his receiving up”, (~~Q151~~ Luke 9:51) may be thought to refer to this; and so Moses and Elias conversed with him, not only about, his sufferings and death; but his ascension, and of which also the “Exodus”, or going of Elias out of this world to heaven, which was by a translation and ascension, was a figure. Some render this word, “Expedition”, and think it refers to the whole affair of the redemption of Christ's people by him, from the bondage of sin, Satan, and the law, by his sufferings and death; of which the deliverance of the people of Israel out of Egypt was a lively representation: an expedition which Moses was sent upon, and accomplished: but now the discourse turns upon an expedition of greater importance, which shortly was to be accomplished at Jerusalem, where Christ was to be arraigned, and condemned, and then suffer without the gates of it, in order to obtain eternal redemption for the whole Israel of God.

Ver. 32. *But Peter, and they that were with him,* etc.] The other two disciples, James and John;

were heavy with sleep; as they afterwards were in the garden, while Christ was praying, as he had been now; being weary with the labours of the day past, and it being now night, as is very probable, since that was an usual time Christ spent in prayer:

and when they were awake, The Syriac version reads, “scarcely awake”; they were so heavy with sleep, that it was with difficulty they were awaked out of it, even by the rays of light and glory that were about them. The Ethiopic version adds, “suddenly”; such a lustre darted from these glorious forms, especially from the body of Christ, as at once surprised them out of their sleep; and being thoroughly awake,

they saw his glory; the brightness of his countenance, and the whiteness of his raiment: and the two men that stood with him: Moses and Elias, and the glory in which they appeared.

Ver. 33. *And it came to pass, as they departed from him,* etc.] That is, as Moses and Elias departed from Christ; or “when they began to depart”, as the Syriac version renders it; or “would depart”, as the Arabic and Persic versions; seemed desirous of going, or made some signal or other by which

the disciples perceived they were about to go; for, as yet, they were not gone;

Peter said unto Jesus, master, it is good for us to be here, let us make three tabernacles, one for thee, and one for Moses, and one for Elias; (See Gill on “^{407b}Matthew 17:4”)

not knowing what he said, nor “what to say”, as Mark observes, being in a surprise, and not in a situation to consider and weigh things well, whether what he said was right and proper, or not; (See Gill on “^{407b}Matthew 17:4”)

Ver. 34. *While he thus spake there came a cloud*, etc.] While Peter was making the above request, before an answer was returned, a cloud appeared, a very uncommon one, as a symbol of the divine presence: “and overshadowed them”; Jesus, Moses, Elias, and the disciples:

and they feared as they entered into the cloud; either as they themselves entered into it, that coming gradually over them, because of the glory of it, and the solemnity that attended it; or as Moses and Elias entered into it; and so the Syriac and Persic versions read, “they feared when they saw Moses and Elias enter into the cloud”; which took them out of their sight: just as the cloud received Jesus out of the sight of his disciples, when he ascended to heaven, (^{408b}Acts 1:9).

Ver. 35. *And there came, a voice out of the cloud*, etc.] (See Gill on “^{407b}Matthew 17:5”).

Ver. 36. *And when, the voice was past*, etc.] The above words were delivered, and it was heard no more: Jesus was found alone; by his disciples; Moses and Elias being gone, and he in the same form in which he was before his transfiguration.

And they kept it close; as Christ strictly charged them, when coming down from the mount with them; (^{409b}Matthew 17:9).

And told no man in those days any of those things which they had seen; no, not any of their fellow disciples, until that Christ was risen from the dead.

Ver. 37. *And it came to pass, that on the next day*, etc.] For Jesus and his disciples staid all night on the mountain:

when they were come down from the hill; to the bottom of it:

much people met him. The Vulgate Latin, Syriac, and Persic versions read, “met them”.

Ver. 38. *And behold, a man of the company*, etc.] One that was in the company, and among the multitude, that met him:

cried out; with great vehemence and earnestness:

saying, Master; doctor, or “Rabbi”:

I beseech thee: most humbly, for he was now on his knees:

look upon my son: with pity and compassion, and help him:

for he is mine only child; wherefore he was dear unto him, and he was greatly concerned for him, and earnestly desirous of his being restored to health; and this he mentions, to move the compassion of Christ.

Ver. 39. *And, lo, a spirit taketh him*, etc.] An evil spirit, the devil, as in (~~409D~~Luke 9:42) seizes and possesses him at once,

and he suddenly crieth out; in a most terrible manner, giving dreadful shrieks, as soon as he perceives that he is seized by the demon:

and it teareth him, that he foameth again; throws him into convulsions, so that he foams at the mouth: and so we read ^{f331} of a son of a certain Jew, that

“a certain spirit passed before him and hurt him, convulsed his mouth, and his eyes, and his hands were convulsed, and he could not speak.”

And bruising him; by dashing him against the wall, or throwing him to the ground:

hardly departeth from him; is very loath to leave him, even after he has distressed, convulsed, and bruised him in this dreadful manner, such was his cruelty and malice; (See Gill on “~~4075~~Matthew 17:15”) (See Gill on “~~409B~~Mark 9:18”)

Ver. 40. *And I besought thy disciples*, etc.] The nine disciples that were left behind, whilst Christ, and the other three, were gone up to the mountain:

to cast him out; the devil out of his child:

and they could not; (See Gill on “⁴⁰⁷⁶Matthew 17:16”).

Ver. 41. *And Jesus answering, said*, etc.] To the father of the child, and those that were with him; and with a particular view to the Scribes and Pharisees, who had been insulting the disciples, and triumphing over them, because of their inability to cast out the evil spirit: for the words are not spoken to the disciples, as they might seem at first view to be, and as the Persic version renders them, “and Jesus turned his face to the disciples, and said”; but to the unbelieving Jews,

O faithless and perverse generation, how long shall I be with you, and suffer you? bring thy son hither; (See Gill on “⁴⁰⁷⁷Matthew 17:17”).

Ver. 42. *And as he was yet a coming*, etc.] Whilst he was in the way bringing to Jesus, before he came to him:

the devil threw him down, and tare him; knowing who Jesus was, and that he was able to dispossess him: and having reason to believe he would, was resolved to do all the mischief he could, and give him all the pain and distress he was able, whilst he was in him; and therefore threw him to the ground, and convulsed him in a terrible manner at the same time:

and Jesus rebuked the unclean spirit; for his malice and cruelty, and ordered him to depart:

and healed the child; by dispossessing the spirit:

and delivered him again to his father; free from the possession, and in perfect health, and which must be very pleasing and acceptable to him.

Ver. 43. *And they were all amazed at the mighty power of God*, etc.] Or at “the greatness”, or “majesty of God”; which was displayed in this cure: for the great power of God was manifestly seen in it, to the astonishment of the disciples, who could not cure this child, and of the parent and friends of it, and of the whole multitude: and to the confusion of the Scribes and Pharisees:

but while they wondered every one, at all things which Jesus did; and were applauding him for them, and speaking in his praise on account of them:

he said unto his disciples; privately, when they were alone together, the following words, that he might not seem to be lifted up with the praise of

men; and also to show their inconstancy, that those who, now admired him, would one day crucify him; and to take off the thoughts of the disciples from a temporal kingdom and glory, they were so much in expectation of, and which every miracle of Christ, and the applause he got thereby among men, strengthened them in.

Ver. 44. *Let these sayings sink down into your ears*, etc.] The Vulgate Latin, Arabic, and Ethiopic versions read, “in your hearts”: Christ’s sense is, that they would, diligently attend to them, seriously consider them, and carefully lay them up in their memories; and what he refers to are not the words he had spoken, but what he was about to say; namely, as follow:

for the son of man shall be delivered into the hands of men; by whom he should be killed, though he should rise again the third day; (See Gill on ^{<4172>}Matthew 17:22-23”)

Ver. 45. *But they understood not this saying*, etc.] What was meant by being betrayed into the hands of men, and by his being put to death; they knew not, how these things could possibly be, for they could not by any means reconcile them with the notions they had of a temporal Redeemer, and victorious Messiah:

and it was hid from them, that they perceived it not; the true meaning of this saying was hid from their understanding, which was veiled with the above notion of the worldly grandeur of the Messiah, that they did not take it in;

and they feared to ask him of that saying, of the meaning of it; imagining that he had a secret mystical meaning in it, which they could not reach; lest he should reproach them with their dulness and stupidity; or should rebuke them with the like sharpness and severity he had reproved Peter not long ago, upon the same head.

Ver. 46. *Then there arose a reasoning among them*, etc.] The Vulgate Latin, Syriac, and Arabic versions read, “a thought entered into them”; suggested very likely by Satan, which broke out into words, and issued in a warm dispute among them; and this was in the way, as they were travelling from Caesarea Philippi, to Capernaum; (see ^{<4083>}Mark 9:33).

Which of them should be greatest; that is, “in the kingdom of heaven”, as in (^{<481>}Matthew 18:1) in the kingdom of the Messiah, which they expected would be a temporal one: wherefore the dispute was not about degrees in

glory, nor in grace; nor who should be the greatest apostle and preacher of the Gospel; but who should be prime minister to the king Messiah, when he should set up his monarchy in all its grandeur and glory.

Ver. 47. *And Jesus perceiving the thought of their heart*, etc.] Not by any words he had heard; for the dispute was on the road, as they came along behind him; but as the omniscient God, who is the discernor of the thoughts and intents of the heart, he was privy to all their ambition, and the vanity of their minds, and to all their reasonings and debates: though he was before them, and out of the reach of hearing of them: and when he came to Capernaum, after having asked them what they disputed about by the way;

he took a child and set him by him. The Ethiopic version reads, “before them”, the disciples; and Matthew and Mark say, “he set him in the midst of them”; all which were true, Jesus sitting in the midst of them; so, that the child he set by him, was in the middle of them and before them; (See Gill on “^{<ORP>}Matthew 18:2”).

Ver. 48. *And said unto them, whosoever shalt receive this child*, etc.] Or “one such little child”, as in (^{<ORP>}Matthew 18:5) and so the Syriac version here, “a child like to this”; and the Arabic version, “one like to this child”; not in age, but in meekness and humility; one that is not proud and haughty, ambitious of worldly honour, and envious at the superior state of others: whoever receives such an one into his house and heart, and the Gospel he preaches,

in my name; because he belongs to me, is sent by me, and represents me, and delivers my message:

receiveth me; represented by him, and will be so taken:

and whosoever shall receive me, receiveth him that sent me; (See Gill on “^{<ORP>}Mark 9:37”)

For he that is least among you all; that is so, in his own opinion, and behaves as such in his conduct, who is lowly and meek, and humble; and so the Ethiopic version, rather interpreting than translating, renders it, “for he that makes himself humble, who is lesser than all”; who considers himself as the least of the apostles, and unworthy to be one, as did the Apostle Paul:

the same shall be great; shall be highly honoured with gifts, and made greatly useful, as the above mentioned apostle was: a saying like this, the Jews have ^{f332};

“every one, *wmx [^yj qmh*, “that makes himself little”, for the words of the law in this world, *l wdq hç[n*, “shall be made great” in the world to come;”

that is, in the days of the Messiah: and again it is said by ^{f333} them,

“worthy is he that makes himself little in this world, how great and high shall he be in that world! — whoever is little shall be great, and he that is great shall be little.”

Ver. 49. *And John answered and said, Master*, etc.] The Syriac and Persic versions read, “our Master”:

we saw one casting out devils in thy name, and we forbad him; (See Gill on “~~4088~~Mark 9:38”)

Because he followeth not with us; the Syriac, Persic, and Ethiopic versions read, “because he followeth not thee with us”; did not join in company with them, and follow Christ along with them, and as they did.

Ver. 50. *And Jesus said unto him, forbid him not*, etc.] “Or forbid not” him, or any other so doing:

for he that is not against us, is for us: in two exemplars of Beza's it is read, “for he is not against you”: the Vulgate Latin, and Syriac versions, instead of “us”, in both clauses read “you”, and so likewise the Persic and Ethiopic versions; (See Gill on “~~4089~~Mark 9:39-40”)

Ver. 51. *And it came to pass, when the time was come*, etc.] Or “days were fulfilled”, an usual Hebraism; when the period of time fixed for his being in Galilee was come to an end: when he had fulfilled his ministry, and finished all his sayings, and wrought all the miracles he was to work in those parts; when he was to quit this country, and go into Judea, and up to Jerusalem, signified in the next clause:

that he should be received up; or as all the Oriental versions rightly render the words, “when the time, or days of his ascension were fulfilled”; not of his ascension to heaven, as interpreters generally understand the passage, because the word is used of that, in (~~4169~~Mark 16:19) (~~4000~~Acts 1:2,11,22,

^{<5086>}1 Timothy 3:16) much less as others, of his being taken and lifted up from the earth upon the cross, and so signifies his crucifixion, and sufferings, and death; for of neither of these can it be said, that the time of them was come, or the days fulfilled, in which either of these should be: for if Christ was now going to the feast of tabernacles, as some think, it must be above half a year before his death, and still longer before his ascension to heaven: and if to the feast of dedication, it was above three months to his ascension: hence interpreters that go this way, are obliged to interpret it, that the time drew near, or was drawing on, or the days were almost fulfilled; whereas the expression is full and strong, that the time was come, and the days were fulfilled; and which was true in the sense hinted at, that now the time was up, that Jesus must leave the low lands of Galilee, having finished his work there; and go into the higher country of Judea, and so up to Jerusalem; for of his ascension from Galilee to Jerusalem are the words to be understood; (See Gill on “^{<4008>}Matthew 19:1”) (See Gill on “^{<4108>}Mark 10:1”) And it is observable that after this, he never went into Galilee any more; and this sense is confirmed by what follows:

he steadfastly set his face to go to Jerusalem; or “strengthened his face”, as the Vulgate Latin and Ethiopic versions; set his face like a flint, as in (^{<2007>}Isaiah 1:7) denoting not impudence, as hardening of the face is used in (^{<2129>}Proverbs 21:29) but boldness, courage, constancy and firmness of mind: or “he prepared his face”, as the Syriac; or “turned his face”, as the Arabic, he looked that way, and set forward; or as the Persic version renders it, “he made a firm purpose”, he resolved upon it, and was determined to go to Jerusalem, his time being up in Galilee; and though he knew what he was to meet with and endure; that he should bear the sins of his people, the curse of the law, and wrath of God; that he should have many enemies, men and devils to grapple with, and undergo a painful, shameful, and accursed death; yet none of these things moved him, he was resolutely bent on going thither, and accordingly prepared for his journey; (See Gill on “^{<2177>}2 Kings 12:17”).

Ver. 52. *And sent messengers before his face*, etc.] Who very likely were his two disciples, James and John, since they so highly resented the ill treatment their master met with from the Samaritans:

and they went; before him:

and entered into a village of the Samaritans; or “city”, as the Vulgate Latin, Persic, and Ethiopic versions read, and so one of Stephens's copies;

which lay in the way from Galilee to Judea, where the disciples had been forbid to enter, that is, in order to preach, (~~4015~~ Matthew 10:5)

To make ready for him; to prepare a lodging, and proper food for him and his disciples, as they passed on in their journey, for his intention was not to make any stay there.

Ver. 53. *And they did not receive him*, etc.] The Ethiopic version reads “them”, the messengers; but it should rather seem that they did receive the messengers, and promised them lodging and entertainment; being glad that so great a person would honour them with his presence, hoping that miracles would be done by him, among them; and that he would stay with them, and show some approbation of them, and their worship; but when Christ came in person, with his disciples and the multitude, they would not admit him; the reason follows,

because his face was as though he would go to Jerusalem: by all circumstances, by his words and looks, and gestures; by all that they could see and hear, and learn from him, his determination was to make no stay with them, but proceed on to Jerusalem, after he had took a night's lodging with them, and had refreshed himself and company and therefore they would not receive him: it had been of a long time a controversy between the Jews and Samaritans, which was the right place of worship; whether at the temple at Jerusalem, or whether at their temple on Mount Gerizzim? Now if Christ would have interested himself in this contest, in favour of them, and would have staid with them, and worshipped where they did, they would have gladly received him; but they perceived he was going to Jerusalem, either to keep the feast of “tabernacles” there, or the feast of the dedication of the temple; and if the latter, it must be still more provoking to them, because it showed, that he preferred that temple to theirs: and however, it seems to be on this account that they would not admit him, because he favoured the temple worship at Jerusalem; otherwise his bare going thither, could not give the offence.

Ver. 54. *And when his disciples, James and John, saw this*, etc.] The Persic version reads thus; when “James and John, and the disciples saw this”; that is, the other disciples besides them, so making all the disciples say what follows; whereas only those two are intended, who having been the messengers, were the more provoked at this indignity to their Lord and master:

they said, Lord, wilt thou that we command fire to come down from heaven, and consume them; being enraged at this conduct of the Samaritans towards, Christ, and burning with love to him, and zeal for his honour; being “Boanerges's”, sons of thunder, they were for punishing of them in a most terrible manner, even with, fire from heaven; by which Sodom and Gomorrah, and the cities of the plain, were destroyed: this they doubted not of doing, knowing what miraculous power was conferred upon them; but did not think proper to attempt to exert it, until they had asked leave of Christ to do it:

even as Elias did; upon the two captains of fifties, with their fifties, as recorded in (~~2~~2 Kings 1:9-12) This clause was wanting in a certain copy of Beza's, and is not in the Vulgate Latin version; but is in other copies and versions, and by all means to be retained.

Ver. 55. *But he turned and rebuked them,* etc.] He turned himself about to them, and looking upon them with a stern countenance, sharply reprov'd them for their intemperate zeal, their passion of wrath, and anger, and desire of revenge:

and said, ye know not what manner of spirit ye are of; or do not consider that this is not the true spirit of zeal, but of anger and revenge; and is not agreeable to the spirit of the meek and humble followers of Christ, or to the Spirit of God, and those gifts of his bestowed on them, nor to the spirit of the Gospel dispensation: so good men, for want of attention, may not know sometimes from what spirit they act; taking that for a good one, which is a very bad one; being covered with specious pretenses of love and zeal, and the examples of former saints; not observing the difference of persons; times, and things.

Ver. 56. *For the son of man,* etc.] Meaning himself, in his state of humiliation:

is not come to destroy men's lives; the word “men's” is omitted in the Vulgate Latin, Syriac, and Persic versions: and both words, “men's lives”, are left out in the Arabic version:

but to save them; as they might easily observe, by his casting out devils from the bodies of men, and healing all sorts of diseases: and therefore, though it was agreeably to the legal dispensation, and the times of Elijah, to punish offenders in such a manner, it was not agreeably to the Gospel dispensation, and to the ends of the Messiah's coming into the world: so far

in this verse, and the latter part of the former verse, are left out in five ancient copies of Beza's, and in the Ethiopic version, but are in the rest of the Eastern versions, and in other copies, and are rightly retained:

and they went to another village; in Samaria, more civil and courteous, and less prejudiced, and where they got lodging and entertainment.

Ver. 57. *And it came to pass, as they went in the way*, etc.] From one village of the Samaritans, to the other; though if this is the same history related in (⁴¹⁸⁹Matthew 8:19) it was as Christ went from Capernaum to the sea side, in order to go to the other side of it; and must be inserted here, without regard to the order of time:

a certain man said unto him; if the same as in Matthew, he is there said to be a “Scribe”;

Lord, I will follow thee, wheresoever thou goest. The Arabic and Ethiopic versions read these words by way of question, “Lord, shall I not follow thee wheresoever thou goest?” (See Gill on “⁴¹⁸⁹Matthew 8:19”).

Ver. 58. *And Jesus said unto him, foxes have holes*, etc.] Both the words of this man to Christ, and Christ's answer to him, are exactly the same as in Matthew, which makes it look as if it was the same history; though it is not improbable, that Christ might be accosted in the same manner by another person, at another time and place, and return a like answer to each; (See Gill on “⁴¹⁸⁹Matthew 8:20”).

Ver. 59. *And he said unto another, follow me*, etc.] According to Matthew, one of his disciples, who had attended him some time, and whom he now called to the ministerial work; (See Gill on “⁴¹⁸⁹Matthew 8:20”). The Ethiopic version reads, “another said to him, shall I not follow thee?” but without any foundation: they are certainly the words of Christ, directed to another person, at the same time he met with the former:

but he said, Lord, suffer me first to go and bury my father; (See Gill on “⁴¹⁸⁹Matthew 8:21”).

Ver. 60. *Jesus said unto him, let the dead bury the dead*, etc.] (See Gill on “⁴¹⁸⁹Matthew 8:22”).

but go thou and preach the kingdom of God; that the kingdom of heaven is at hand, the Gospel dispensation is now ushering in, and the kingdom of the Messiah is setting up; go and publish the things concerning the

kingdom of grace, which lies not in outward rites and ceremonies, but in righteousness and peace, and joy in the Holy Ghost; and declare the things relating to the kingdom of glory, and eternal life and happiness; assert, that unless a man is born again, and has a better righteousness than his own, he is neither fit for, nor has he a right unto everlasting bliss.

Ver. 61. *And another also said*, etc.] “To him”, as the Syriac and Arabic versions add, that is, to Christ; the Ethiopic version reads, “and a third said to him”; for this is the third person mentioned in this relation of Luke’s; only two are spoken of by Matthew, but a third is added here:

Lord, I will follow thee; he moves it himself, to be a disciple of his, and a preacher of his Gospel, only with this condition:

but let me first go bid them farewell, which are at home at my house: as Elisha desired Elijah, that he might go and kiss his father and his mother and then he promises he would follow him, (^{<1190>}1 Kings 19:20). The Syriac version adds, “and I will come”; and the Persic, “and give commands, and then, will I come”: and the phrase not only signifies, that he desired to take leave of his friends, but to compose and set in order his family affairs, and dispose of his worldly effects among his domestics, relations, and friends, in the best manner he could; and then he should have leisure, and be at liberty to follow Christ, and attend his service.

Ver. 62. *And Jesus said unto him*, etc.] The copulative “and”, is left out in the Vulgate Latin, Syriac, Arabic, and Persic versions:

no man having put his hand to the plough; or “ploughshare”, as reads the Syriac version; or “plough handle”, as the Persic; referring, as Beza thinks, to the business of Elisha, in (^{<1199>}1 Kings 19:19)

And looking back; behind him; for the ploughman ought to look before him, on his plough, and the ground he is ploughing, or he is not fit to be a ploughman; nor will he make proper furrows, or do his work well; and so he that enters upon the ministerial work, and looks back, and engages himself in the affairs of the world, sets his heart on them, and spends his time in them,

is not fit for the kingdom of God: that is, to preach the kingdom of God, as in (^{<1000>}Luke 9:60). He cannot serve God and mammon, his own interest, and the interest of Christ; he cannot rightly perform the work of the

ministry, whilst his thoughts and time are taken up in the affairs of the world.

CHAPTER 10

INTRODUCTION TO LUKE 10

Ver. 1. *After these things*, etc.] After the calling and mission of the twelve apostles, and giving them their powers, commissions, and instructions, with other things that followed thereon; (⁴⁰⁰ Luke 9:1)

the Lord appointed other seventy also; not that he had appointed before seventy, and now made an appointment of seventy more; but as the Syriac version renders it, “Jesus separated out of his disciples, seventy others” that is, besides the twelve, whom he chose and called out, from among the multitude of the disciples, and ordained them apostles, he selected and ordained seventy others, in allusion to the seventy elders of Israel, (⁴¹¹⁶ Numbers 11:16,24,25). The Vulgate Latin and Persic versions read, “seventy two”, and so does Epiphanius ^{f334}. The Jewish sanhedrim is sometimes said to consist of seventy one ^{f335}, and sometimes of seventy two ^{f336}; though commonly said to be of the round number seventy, as these disciples might be. The above mentioned ancient writer gives the names of some of them, as the seven deacons; Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas; together with Matthias, Mark, Luke, Justus, Barnabas, Apelies, Rufus, and Niger. The names of all these disciples, according to ancient traditions, though not to be depended on, are given in an alphabetical order, with the places where they afterwards presided as bishops, or pastors, by a late learned writer ^{f337}, and are as follow, viz. Agabus, the prophet; Amphias, of Odysus, sometimes called Amphiatus; Ananias, who baptized Paul, bishop of Damascus; Andronicus, of Pannonia, or Spain; Apelies, of Smyrna, or, according to others, of Heraclea; Apollo, of Caesarea; Aristarchus, of Apamea; Aristobulus, of Britain; Artemas, of Lustra; Asyncritus, of Hyrcania; Barnabas, of Milgin; Barnabas, of Heraclea; Caesar, of Dyrrachium; Caius, of Ephesus; Carpus, of Berytus, in Thracia; Cephas, bishop of Konia; Clemens, of Sardinia; Cleophas, of Jerusalem; Crescens, of Chalcedon, in Galatia; Demas, a priest of idols; Epaenetus, of Carthage; Epaphroditus, of Andriace; Erastus, of Paneas, or, according to others, of the Philippians; Evodus, of Antioch; Hermas, of Philippi, or Philippolls; Hermes, of Dalmatia;

Hermogenus and Phygellus, who followed Simon Magus; Hermogenus, bishop of the Megarenes; Herodion, of Tarsus; James, the brother of our Lord, of Jerusalem; Jason, of Tarsus; Jesus Justus, bishop of Eleutheropolis; Linus, of Rome; Luke, the evangelist; Lucius, of Laodicea, in Syria; Mark, who is also John, of Biblophos, or Byblus; Mark the evangelist, bishop of Alexandria; Mark, the sister's son of Barnabas, bishop of Apollonia; Matthias, added to the apostles; Narcissus, of Athens; Nicanor, he died when Stephen suffered martyrdom; Nicolaus, of Samaria; Olympius, a martyr at Rome; Onesiphorus, bishop of Corone; Parmenas, of the Soli, Patrobulus, the same with Patrobas, in (^{<5164>}Romans 16:14) of Puteoli, or as others, of Naples; Philemon, of Gaza; Philemon (in the Acts he is called Philip), by whom the eunuch of the queen of Ethiopia was baptized, of Trallium, of Asia; Philologus, of Sinope; Phlegon, bishop of Marathon; Phygellus, of Ephesus; Prochorus, of Nicomedia, in Bithynia; Pudens; Quartus, of Berytus; Rhodion, a martyr at Rome; Rufus, of Thebes; Silas, of Corinth; Sylvanus, of Thessalonica; Sosipater, of Iconium; Sosthenes, of Colophon; Stachys, of Byzantium; Stephen, the first martyr; Tertius, of Iconium; Thaddaeus, who carried the epistle of Jesus to Edessa, to Abgarus; Timon, of Bostra, of the Arabians; Trophimus, who suffered martyrdom with the Apostle Paul; Tychicus, bishop of Chalcedon, of Bithynia; Tychicus, of Colophon; Urbanus, of Macedonm; and, Zenas, of Diospolis. According both to this account, and Epiphanius, Luke was one of these seventy, and he is the only evangelist that makes mention of the appointment of them:

and sent them two and two before his face: as he did the twelve before, to be his harbingers and forerunners:

into every city and place, whither he himself would come: which he intended to visit: he sent them beforehand to acquaint the inhabitants of it; and prepare them by their ministry, for the reception of him; as John the Baptist, who was in a more eminent sense the harbinger and forerunner of Christ, went before him in his ministry, and prepared the way for him.

Ver. 2. *Therefore said he unto them,* etc.] That is, the “Lord Jesus”, as the Ethiopic version expresses it; he said to the seventy disciples, what he had before said to the twelve apostles in (^{<4157>}Matthew 9:37,38) where are the same words as here:

the harvest truly is great, but the labourers are few, pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest; for

though there was such a number of disciples called to the ministerial work, and sent out, there was still need of more; so great was the harvest of souls, or number of hearers, that the labourers were yet but few; and therefore the Lord of the harvest and whose all souls are, was to be prayed unto to send forth more laborious preachers; (See Gill on “^{f4087}Matthew 9:37”). (See Gill on “^{f4088}Matthew 9:38”).

Ver. 3. *Go your ways*, etc.] Into all the villages, towns, cities, and places, where he directed them to go, to make ready for him.

Behold, I send you forth as lambs among wolves; as harmless, innocent, profitable, and defenceless creatures, among spiteful, malicious, cunning, and cruel men; (See Gill on “^{f4006}Matthew 10:16”).

Ver. 4. *Carry neither purse*, etc.] The Syriac version reads, “purses, “to put money, gold, silver, and brass in; and the prohibition regards the money in the purse chiefly:

nor scrip; the Syriac version here also reads in the plural number, “scrips”, to put victuals in, provisions or any sort for their journey, which they were not to carry with them, any more than money, to buy food with

Nor shoes; any more than those they had upon their feet; (See Gill on “^{f4009}Matthew 10:9-10”) and salute no man by the way; that they might not be retarded, and hindered in their journey by tedious ceremonies, and long inquiries into the health of persons and friends, and the business they were going about, and places where; and by discourses and confabulations, drawn out to great length, as was often the case at meeting on the road: and, for the same reason, a like charge is given to Gehazi, (^{f338}2 Kings 4:29), and which, as the Jewish commentators on the place observe ^{f338}, was, that he might not multiply words with persons he met with, and might not be stopped by the way; and that his intention might be in his work, and his mind might not turn to any other thing, either by word or deed. So our Lord's intention, by this order was, not to teach them incivility, or to be morose and uncourteous; but that they might dispatch their business with the utmost expedition, and rather forego some common civilities and ceremonies, than to neglect, or, in the least, to hinder a work of so much importance they were sent about: and this was the more necessary, since, according to the Jewish maxim ^{f339},

“prevent every man with a salutation;”

they saluted all that they met, which took up time, and hindered business. Some sorts of persons indeed were excused, as those who were mourners ^{f340} for the dead, and such as kept fasts for rain ^{f341}: but such were not these disciples; they neither mourned, nor fasted, nor could they, so long as the bridegroom was with them.

Ver. 5. *And into whatsoever house ye enter*, etc.] When ye come into any city, town, or village,

first say, peace be to this house: salute the inhabitants in the usual form, saying, peace be to you; wishing them all happiness and prosperity, temporal, spiritual, and eternal. This shows our Lord did not disapprove of civil salutations.

Ver. 6. *And if the son of peace be there*, etc.] If there be any elect person or persons in the house, whom God has chosen to partake of peace by the blood of Christ, and the benefits arising from it; and of a conscience peace in their souls, upon the best foundation; and of eternal peace in the world to come, though yet in a state of nature; and which may be known by this sign;

your peace shall rest upon it: the salutation, or wish of peace, shall be well taken, and gratefully received; and upon this you will be kindly invited into the house, and used well by, those of the family;

if not, it shall turn to you again: if there are no sons of peace, no elect persons there, your salutation, or wish of peace and prosperity to the family, will be despised and rejected, and will return to you without any good effect upon them.

Ver. 7. *And in the same house remain*, etc.] Where the sons of peace are, and the peace rests, and into which you are invited, and kindly received and used:

eating and drinking such things as they give; or rather, “such things as are with them”, as the Vulgate Latin renders it; or “of that which is theirs”, as the Syriac version; all one, and with as much freedom, as if they were your own; the reason follows,

for the labourer is worthy of his hire; what you eat and drink is your due; what you ought to have; your diet is a debt, and not a gratuity; (See Gill on “~~4000~~ Matthew 10:10”)

go not from house to house; as if fickle and inconstant, as if not satisfied with your lodging and entertainment, and as seeking out for other and better, or as if burdensome where they were; (See Gill on “~~001~~ Matthew 10:11”). The Jews have a proverb, expressing the inconvenience and expensiveness, and the danger of moving from place to place:

“he that goes, *tybl tybm*, “from house to house”, (loses his) shirt, (i.e. comes to distress and poverty,) from place to place (his) life ^{f342};”

or he is in great danger of losing his life.

Ver. 8. *And into whatsoever city ye enter*, etc.] Into whatsoever house in it ye go, and apply to for lodging and entertainment,

and they receive you, readily and cheerfully,

eat such things as are set before you; though ever so mean, accept of them, and do not object to them on that account, lest it should be thought you serve your own bellies, and seek to gratify your appetites; nor, on the other hand, do not think anything too good for you, or that you are burdensome and chargeable, but eat as if it were your own; nor ask questions about the cleanness and uncleanness of it, or whether it has been tithed or not; but feed upon it without any scruple.

Ver. 9. *And heal the sick that are therein*, etc.] Of all their bodily diseases, which would not only show their power and warrant, theft mission and commission, but also their goodness and beneficence to men; and would be a sufficient return for what they ate and drank:

and say unto them; not only to the sick that are healed, and those in the house in which they were, but to all the inhabitants of the city;

the kingdom of God is come nigh unto you: the Gospel dispensation, the kingdom of the Messiah, and even the Messiah himself, as might be concluded from the miracles they wrought; and thus by their ministry and works, were they to go before Christ, and prepare his way.

Ver. 10. *But into whatsoever city ye enter*, etc.] On the other hand Christ here directs how to behave towards other cities they should come to, and be rejected:

and they receive you not; refuse to admit them into their houses, or provide in any shape for them, nor hear their message:

go your ways out into the streets of the same. The Ethiopic version reads, “cast the dust off your feet into the streets of it: and say”; aloud, in the most public manner, in the ears of all the people, as follows.

Ver. 11. *Even the very dust of your city, which cleaveth on us*, etc.] The Syriac version adds, “to our feet”; and so in Beza's most ancient copy, and the Arabic and Persic versions read, “which cleaves to our feet”; which agrees with (~~4004~~Matthew 10:14, ~~4061~~Mark 6:11).

we do wipe against you: for a testimony against them, that they had been with them, and were rejected by them; (See Gill on “~~4004~~Matthew 10:14”) (See Gill on “~~4061~~Mark 6:11”)

notwithstanding be ye sure of this; they might assure themselves of this, and which will be an aggravation of their guilt, and increase their punishment another day:

that the kingdom of God is come nigh unto you; was at their very doors, since the ministers of it, of the Gospel dispensation, the harbingers of the Messiah, who were sent to publish his Gospel, to proclaim him as king, and declare that his kingdom was at hand, had been with them, and they had despised them.

Ver. 12. *But I say unto you*, etc.] The same that he said to the twelve apostles, when he sent them out, (~~4005~~Matthew 10:15),

that it shall be more tolerable in that day for Sodom than for that city. By “that day” is meant, the famous day to come, the last day; the day of judgment, as it is expressed in Matthew; and so the Ethiopic version reads here, “it shall be better in the day of judgment”. Sodom was a very wicked city, and was destroyed by fire from heaven for its iniquity, and its inhabitants suffer the vengeance of eternal fire: and there was also Gomorrha, a neighbouring city, guilty of the same crimes, and shared the same fate; and which is mentioned along with Sodom in Matthew; and is here read in the Persic version. And the sense of the whole is, that though the iniquities of Sodom and Gomorrha were very great, and their punishment very exemplary; yet, as there will be degrees of torment in hell, the case of such a city, which has been favoured with the Gospel, and has despised and rejected it, will be much worse than the case of those cities,

which were devoured by fire from heaven; and than that of the inhabitants of them in the future judgment, and to all eternity; (See Gill on “⁴⁰⁰⁵Matthew 10:15”).

Ver. 13. *Woe unto thee Chorazin*, etc.] (See Gill on “⁴⁰¹²Matthew 11:21”).

Woe unto thee Bethsaida; a city of Galilee, a fishing town, from whence it has its name, and was the native place of those two fishermen, Peter and Andrew: very likely Chorazin was near it, since they are here, and in Matthew, mentioned together; and woe is pronounced upon them both for their impenitence and unbelief, which were attended with aggravating circumstances:

for if the mighty works had been done in Tyre and Sidon, which have been done in you; meaning both the ministry of the word by Christ, which was with power and authority, and the miracles of Christ, which were the works of almighty power, and showed him to be the mighty God: these were not done in Tyre and Sidon, cities in Phoenicia; for though our Lord was on the borders of those places, yet not in them, they being Gentile cities, to which he was not sent, and in which he did not preach, nor do miracles; but he did both in Bethsaida and Chorazin, and they repented not of their sins; nor did they embrace his doctrine, though confirmed by miracles; whereas, in all likelihood, humanly speaking, had the inhabitants of Tyre and Sidon had the like advantages,

they had a great while ago repented: they would have repented immediately, it would have been soon visible in them, of which they would have given proof, by

sitting in sackcloth and ashes; which was an outward token of repentance, used by penitent sinners, as by the Ninevites, and others. The same things are said at another time, and on another occasion, as here; (See Gill on “⁴⁰¹²Matthew 11:21-24”)

Ver. 14. *But it shall be more tolerable for Tyre and Sidon at the judgment*, etc.] Or “in the day of judgment”, as read the Syriac, Persic, Ethiopic, and Gothic versions; and as it is in (“⁴⁰¹²Matthew 11:22)

than for you; the inhabitants of Chorazin and Bethsaida, who will be more severely punished than these Gentile cities; for by how much greater were their light, privileges, and advantages against which they sinned, by so much will be their severer punishment.

Ver. 15. *And thou Capernaum, which art exalted to heaven,* etc.]

Referring either to the situation of it, which was on a very high hill; or to its privileges, through the ministry and miracles of Christ; or the phrase may be expressive of the pride and loftiness of the inhabitants of it, who were elated with the mercies they enjoyed, it being a most delightful, pleasant, and comfortable place to live in, as its name signifies. It was a famous port, commodiously situated by the sea of Tiberias; and, as Josephus^{f343} says, was in an excellent temperament of the air, and watered with a most choice fountain, called by the same name.

Shalt be thrust down into hell; meaning either the low condition to which it was to be, and has been reduced in a temporal sense, and continues in to this day; there being nothing of it now remaining, as travellers, who have been eyewitnesses of it, say^{f344}, but a few little houses and cottages; or else the sad and miserable condition of the inhabitants of it hereafter: and so it is, that such who have lived in great plenty and pleasure in this life, and have thought themselves to be the favourites of heaven, and that they should enter there, shall be thrust down to hell by the arm of vengeance, with the utmost indignation in God, and shame to themselves: it follows in Matthew, “for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day; but I say unto you, it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee”.

Ver. 16. *He that heareth you, heareth me,* etc.] This is said for the encouragement of the seventy disciples, that though they would be rejected by some, they would be received by others, who would hear them, and embrace their doctrine, as if the Messiah himself had been among them; they looking upon them as representing him: and so Christ himself considers them as ambassadors in his name, and as representing his person, taking what is done to them, as done to himself; (See Gill on “~~4000~~ Matthew 10:40”)

and he that despiseth you, despiseth me: every degree of contempt cast upon them by words or actions, Christ looked upon as cast on himself, and will resent it another day, and punish for it. The despising of wise men, or doctors, and their disciples or scholars, was accounted with the Jews a very heinous crime, and was severely punished both by excommunication and fines: for thus it is said^{f345},

“a great iniquity it is to despise the wise men, or to hate them. Jerusalem was not destroyed until the disciples of the wise men were despised in it, as it is said, (~~486~~2 Chronicles 36:16) “but they mocked the messengers of God, and despised his words, and misused his prophets”: as if he should say, they despised those that taught his words: and thus saith the law, “if ye despise my statutes”; they that teach my statutes ye will despise; and every one that despiseth the wise men, hath no part in the world to come; and lo! this is included in that general rule, “for he hath despised the word of the Lord”. Although he that despiseth the wise men hath no part in the world to come, if witnesses come (and depose) that he hath despised them even in words, he is guilty of excommunication: and the sanhedrim excommunicate him publicly, and fine him a pound of gold in every place, and give it to the wise men: and he that despiseth a wise man by words, even after his (the wise man's) death, the sanhedrim excommunicate him; and they free him when he returns by repentance: but if the wise man is alive, they do not free him till he pleases.”

And he that despiseth me, despiseth him that sent me: this is said to aggravate the sin of the despisers of Christ's ministers, and to deter from it; since the contempt does not terminate in them, nor even in Christ, but reaches his Father also. The Ethiopic version adds, “and he that heareth me, heareth him that sent me”: but is not supported by any copy, or any other version.

Ver. 17. *And the seventy returned again*, etc.] The Syriac version adds, “whom he had sent”: these disciples having received orders and instructions from Christ, went as he directed them; and when they had finished their embassy, they returned again to him, and gave him an account of their journey and success. The Vulgate Latin and Persic versions read here, “the seventy two”, as they do in (~~200~~Luke 10:1)

with joy; with great joy, as read the Syriac and Persic versions; notwithstanding the difficulties that had attended them, reproaches cast upon them, the ill treatment they might have met with in some places, and the labours and fatigues of their journey, and the dangers they had been exposed to:

saying, Lord, even the devils are subject unto us through thy name: they found the miraculous power conferred on them was greater than they at

first imagined, or could collect from what Christ said to them, who only bid them heal the sick, (~~EXB~~Luke 10:9), but when they came to make use of it they found they had a power of casting out devils; not in their own name and strength, but in the name, and through the power, and by the authority of Christ; and this had thrown them into an ecstasy of joy, and in a sort of a rapture: they express themselves as men astonished at the powers bestowed on them.

Ver. 18. *And he said unto them*, etc.] In order to abate their surprise, and reduce their transport of mind:

I beheld Satan as lightning fall from heaven; meaning, that this was no news to him, nor any surprising event, that devils should be cast out of men, and be in a state of subjection; for as he existed as the eternal Son of God before his incarnation, he was present, and saw him and his angels fall from heaven, from their first estate, their habitation of bliss and glory, down to hell, upon their sin and rebellion, as violently, swiftly, and suddenly, as the lightning falls from heaven to earth; and when he sent out these his disciples, as soon as they began their work, and all along in it, he, by his divine omniscience, saw the powers of darkness falling before their ministry and miracles; and he also foresaw how Satan hereafter, in a more conspicuous manner, would fall before the preaching of his Gospel by his apostles, not only in Judea, but especially among the Gentiles, where he, the prince of this world, would be cast down from his throne, and out of his kingdom; so that what they related, as it was what he knew before, it was but little in comparison of what he himself had seen long ago, and of what he foresaw would be; and even he would give them power to do other miraculous works besides these.

Ver. 19. *Behold, I give you power to tread on serpents and scorpions*, etc.] Which may be literally understood, as in (~~ALIGS~~Mark 16:18, ~~EXB~~Acts 28:3), or figuratively of the devil, and his principalities and powers, and all his emissaries, who, for their craft and cunning, and for their poisonous and hurtful nature and influence, may be compared to serpents and scorpions:

and over all the power of the enemy; of mankind in general, and of the seed of the woman, Christ and his people in particular, Christ has a power over all his power, his whole posse of devils, even the power of the air, of which he is prince; and he communicated this power to his disciples, even to the seventy: adding,

and nothing shall by any means, hurt you; not the most hurtful and poisonous animals, nor the most malicious persecutors on earth, nor all the devils in hell: as the former venomous creatures, when took up in their hands, should not hurt, their bodies; so the other, whatever they might be permitted to do with respect to their lives, and outward estate, should never hurt their souls, and the eternal welfare of them; nor even hinder the work of God prospering in their hands.

Ver. 20. *Notwithstanding in this rejoice not,* etc.] That their power was enlarged, or that they had, the same as before:

that the spirits, evil spirits, devils, are subject unto you; and come out of men at your command; rejoice not so much in this, or chiefly and principally; not but that it was matter of joy both with respect to the gift bestowed upon them, and the benefits men received by it, and the glory that was brought to Christ through it;

but rather rejoice, because your names are written in heaven; in the book of life, called the Lamb's book of life, written from the foundation of the world: in divine predestination to everlasting glory and happiness: which shows that God's election to eternal life is of particular persons, of persons by name; that it is sure, and certain, and immutable, being in opposition to what is written in earth, (^{<24713>}Jeremiah 17:13), that the knowledge of this may be attained to, through the grace of God, the revelation of Christ, and the witnessings of his Spirit; and that this is matter of the greatest joy, since it is the foundation and security of all the blessings of grace and glory.

Ver. 21. *In that hour Jesus rejoiced in Spirit,* etc.] In his human soul: his heart was filled with joy, not so much at the success of the seventy disciples, and the subjection of the devils to them, as in the view he had of the spread of the Gospel, and of the revelation and application of the truths of it to multitudes of mean and despicable persons, while it was rejected by the wise and learned; and particularly at the sovereign and distinguishing grace of God towards the elect, whose names are written in heaven; upon the mention of which his soul was so affected, that he broke out in, an exulting strain, into thanksgivings to God, in the following manner,

and said, I thank thee, O Father, etc.] In three ancient copies of Beza's, and in the Vulgate Latin, Syriac, and Ethiopic versions it is read, "in the Holy Spirit"; and the Persic version reads, "he spake, or confabulated with

the Holy Spirit”: but the former reading and sense are best. (See Gill on “^{<41125>}Matthew 11:25-26”)

Ver. 22. *All things are delivered to me of my Father*, etc.] In some ancient copies, and in the Syriac, Persic, and Ethiopic versions, before these words, are read, “and turning to his disciples he said, all things”, etc.

and no man knoweth who the Son is; what is his name, his nature, his perfections and glory; and how he is the Son of God, his only begotten Son:

but the Father; who begat him, and whose own, and proper Son he is:

and who the Father is; what are his perfections, purposes, grace, greatness, mind, and will:

but the Son; who is of him, and lay in his bosom:

and he to whom the Son will reveal him: in himself, by his Spirit; (See Gill on “^{<41127>}Matthew 11:27”).

Ver. 23. *And he turned him unto his disciples*, etc.] Both to the twelve apostles, and seventy disciples;

and said privately; or to them apart: the phrase “privately” is wanting in the Vulgate Latin version:

blessed are the eyes that see the things that ye see; the person of the Messiah, his kingdom setting up in the world, miracles wrought by him, and Satan falling before him; (See Gill on “^{<41316>}Matthew 13:16”).

Ver. 24. *For I tell you that many prophets and kings*, etc.] As Abraham, Isaac, Jacob, who were prophets, as well as patriarchs, and David, Solomon, and others:

have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them, meaning himself, doctrines, and miracles; (See Gill on “^{<41317>}Matthew 13:17”).

Ver. 25. *And behold a certain lawyer stood up*, etc.] From his seat, having been hearing Christ preach, very likely, in some synagogue; when and where this was, is not certain. The Syriac, Persic, and Ethiopic versions call this man a Scribe; and a lawyer and a Scribe were the same, as appears from (^{<41225>}Matthew 22:35) compared with (^{<41228>}Mark 12:28)

and tempted him; or tried him whether he understood the law, or whether he would say any thing contrary to it, and see if he could gain any advantage against him, and expose him, and get credit and applause to himself:

saying, Master, what shall I do to inherit eternal life? the same question as was put by the young ruler in (⁴¹⁰¹⁷Mark 10:17) for they were both of the same complexion, and upon the same foundation, seeking eternal life by their own works: (See Gill on "⁴⁰⁹¹⁶Matthew 19:16")

he said unto him; that is, Jesus, as all the Oriental versions express it.

Ver. 26. *What is written in the law?* etc.] Christ, with great propriety, sends him to the law, to see and observe what was written there, what are the terms and conditions of life, as fixed there; partly, because this man, by his office and character, was an interpreter of the law; and partly, because his question was, what shall I do?

how readest thou? in the law, every day; referring to the "Keriat Shema", the reading of the Shema, i.e. those words in (⁴⁰⁶⁰⁴Deuteronomy 6:4), etc., "Hear, O Israel, etc." morning and evening ^{f346} as appears by his answer

Ver. 27. *And he answering said, thou shalt love the Lord thy God*, etc.] This was part of their phylacteries, which they recited every day; (See Gill on "⁴⁰²⁵⁷Matthew 22:37-39") (See Gill on "⁴¹²⁸Mark 12:28-29")

Ver. 28. *And he said unto him, thou hast answered right*, etc.] It is so written, and read; and this, as if he should say, is the sum and substance of the law, and what that requires men should do; wherefore,

do this, and thou shalt live; for the bare reading of it was not sufficient; though these men placed great confidence in reading this passage, or in reciting their phylacteries, of which this was a part, morning and night. Our Lord intimates by this, that, according to the tenor of the law, eternal life was not to be had without a complete and perfect performance of the duties of love to God, and to the neighbour, contained in these words; and this he suggests, in order to convict him of the impossibility of obtaining life by the works of the law, since such a performance cannot be made by man.

Ver. 29. *But he willing to justify himself*, etc.] Upon the foot of his own righteousness, and to make himself appear to be righteous to others; for

this the Jews thought themselves able to do, both to justify themselves before God by their own works, and make it out to men, that they were truly righteous persons; and it is a maxim with them, that

“every one **wmx[ta qydxmh** that justifies himself, below (on earth), they justify him above (or in heaven) ^{f347}.”

No wonder then that this man was desirous of justifying himself; and in order to which

he said, and who is my neighbour? he takes no notice of God, and love to him, as coming into the account of his justification, only of his neighbour; thinking when this question was answered, he should be very able to make it out, that he was not wanting neither in doing justice between himself and his neighbour, nor in showing kindness and beneficence to him; for by his neighbour he meant only an Israelite; one of the same nation and religion with him. So the Jews commonly interpret the word neighbour, either of one that is related to them in nature, **wbwrq**, that is, near akin to them in blood ^{f348}; or that professes the same religion as they do, and whom they call a neighbour in the law; and so they explain the passage now cited, “and thou shall love thy neighbour as thyself”, **hrwtb Æ[r awhç**; “that is, who is thy neighbour in the law” ^{f349}: for they will not allow a Gentile, no, not even a proselyte of the gate to be a neighbour: for thus they say ^{f350},

“an Israelite that slays a proselyte of the gate, or the stranger that dwells with him, is not slain for him by the sanhedrim; for it is said, (⁴²¹⁴Exodus 21:14) but if a man comes presumptuously upon his neighbour to slay him, etc. and there is no need to say he is not slain for a Gentile.”

And again ^{f351},

“when a man sees one of them (the Gentiles) fall into the sea, he need not take him up; as it is said, (⁸⁹⁶Leviticus 19:16) “neither shalt thou stand against the blood of thy neighbour”, **Æ[r hz `yaw** “but this is not thy neighbour.””

This notion Christ opposes and disproves in the following parable, which is an answer to the lawyer's question.

Ver. 30. *And Jesus answering, said,* etc.] The following things; which may either be considered as a narrative of matter of fact, or as a supposed case,

and delivered by way of parable; and in either way, though the general design of it is in answer to the lawyer's question, to show who may be called a neighbour; and that a man who is a stranger, and accounted an enemy, yet doing acts of mercy, kindness, and beneficence, to one in distress, ought to be accounted a neighbour: and has a much better title to such a character, than one of the same nation and religion, who takes no notice of a distressed object; yet it may be considered, as representing the sad estate and condition of mankind by the fall, and their recovery by Christ; whereby he shows himself to be their best neighbour, and truest friend:

a certain man went down from Jerusalem to Jericho. The distance between these two places, the Jews say ^{f352}, was ten “parsas”, that is, forty miles; for every “parsa” was four miles, and ten “parsas” are expressly said ^{f353} to be forty miles; which must be understood of the lesser miles, otherwise a parsa itself was but a mile: the Jews had two sorts of miles, the greater was 2000 cubits, the lesser 1000 cubits: the man is said to go down from the one to the other, because Jerusalem stood on high ground, and Jericho in a valley. This “certain man”, may represent mankind failing in Adam, from a state of happiness, into misery: human nature was originally in one man, but one man was created at first, and he had all human nature in him, and was the representative of mankind; he was made upright, but sinned, and fell from his uprightness, and all mankind in him: he may be said to go down, from Jerusalem, which signifies peace, and the vision of it; and was a city compact together, beautiful and well situated; where were the worship of God, and his Shekinah, or divine presence; to Jericho, a city accursed by Joshua, and a very wicked place in the days of Christ: since man by sinning against God, departed from his happy and peaceful state, from a state of peace and tranquillity with God, with the holy angels, and even with the beasts of the field; and also from peace and serenity in his own conscience, as well as from communion with God; and from his pure worship and service, to a sensual, earthly, worldly, wicked, and accursed state:

and fell among thieves: in the way to Jericho, was a place called Adomim, which signifies “bloods”, because much blood was shed there, by the frequent incursions of thieves and robbers, as Jerom observes ^{f354}; and was about four hours journey from Jericho ^{f355}: and by the man's falling among thieves, may be expressed mankind coming into the hands of sin and Satan, which are as robbers, that steal, kill, and destroy; since these have robbed

man of his honour, defaced the image of God in him, and deprived him of the glory of God, and were murderers of him from the beginning:

which stripped him of his raiment; as thieves and robbers are used to do; signifying the loss of original righteousness, by sin, which was a covering to man, in which he could appear before God; and was very ornamental to him, being pure and perfect in its kind, though only a creature's righteousness, and a created one; and which was natural and loseable, as the event has shown: hence man is become a naked creature, has nothing to cover himself with, but stands exposed to the law, justice, and wrath of God; is destitute of a righteousness, nor can he work out one that will stand him in any stead, or justify him before God:

and wounded him: which is the common usage of such men; and may set forth the morbid and diseased condition that sin has brought man into; being from the crown of the head, to the sole of the foot, full of wounds, bruises, and putrefying sores; and such as are in themselves mortal, and incurable by any, but the great physician of souls, the Lord Jesus Christ; and yet men are naturally insensible of them, and unconcerned about there:

and departed, leaving him half dead; or “near death”, as the Arabic version renders it; which may be applied to death natural, spiritual, and eternal: to death natural, which comes by sin, seeing it is but one part, or half of the man that dies this death, namely, his body; and to a spiritual death, or the death of the soul, which is dead in trespasses and sins, whilst the body is alive; and to eternal death, to which men are exposed for sin, and are under the sentence of it, though not executed; and in each of these senses may be said to be “half dead”: and which is no ways to the advantage of the doctrine of man's freewill, and the powers and abilities of; as if man was not in a spiritual sense so dead, that he can do nothing in a spiritual manner; but the phrase is used, to show the power of sin, and the malice of Satan, and yet that man is still recoverable by the grace of God.

Ver. 31. *And by chance there came down a certain priest that way*, etc.] Who had been at Jerusalem, to take his turn in the courses, and was now returning to Jericho, where the stationary men were, to which he belonged: for it is said ^{f356}, that

“the former prophets appointed twenty and four courses; and for every course there was a station at Jerusalem, of priests, and of Levites, and of Israelites; and when the time of the course came to

go up, the priests and Levites went up to Jerusalem. The Rabbins teach, that there were twenty four courses in the land of Israel, and there were twelve at Jericho.”

And which is elsewhere ^{f357} related thus;

“the former prophets appointed four and twenty courses, and for every course there was a station at Jerusalem, of priests, of Levites, and of Israelites; the tradition is, that four and twenty thousand were the station from Jerusalem, and half a station from Jericho; though Jericho was able to furnish out a perfect station itself; but for the sake of dividing the glory to Jerusalem, it produced but half a station.”

So that it is no wonder to hear of priests and Levites passing to and fro in this road. Nor was this a chance matter with respect to God, by whose providence all things are ordered, directed, and governed; nor any wonderful thing with respect to men, which fell out in an uncommon way, beyond expectation; the phrase only signifies, that so it came to pass:

and when he saw him, he passed by on the other side: when he saw him naked, and in such a bloody condition, he might take him for one really dead, and therefore crossed the way on purpose, lest he should any ways touch him, and be defiled by him, and so break the law, and incur the penalty of it, mentioned in (⁻⁰¹⁹¹⁶ Numbers 19:16) or to shun so horrible a sight; or rather, through hardness of heart, and want of compassion.

Ver. 32. *And likewise a Levite, when he was at the place,* etc.] Where the poor man lay in this deplorable condition:

came and looked on him; and that was all; but neither spoke a comfortable word, nor administered any relief to him, or in the least assisted him:

and passed by on the other side; as the priest had done before him: by the “priest” may be meant, the moral law, and by the Levite the ceremonial law; and so by both, the whole law of Moses; and intimates, that no mercy is to be expected from thence: the law makes no abatement in its demands, nor any allowance for the fall and weakness of man: nor is it become milder under the Gospel dispensation; nor will it accept of an imperfect, though sincere obedience, in the room of a perfect one; and is deaf to all repentings, cries, and tears: no relief is to be had from thence, for a naked, wounded, and dead man; no robe of righteousness to cover a naked soul;

for by the law is the knowledge of sin, but not a justifying righteousness by the deeds of it: for the deeds of the law, performed by sinful men, are impure and imperfect; and were they pure and perfect, they would be unprofitable, and could not justify in the sight of God from former sins; for could they, they would establish boasting, and disannul the death of Christ, and frustrate the grace of God; and therefore righteousness cannot be by the law, that leaves a man as naked as it finds him: nor is there any healing by it to a wounded conscience; there is no pity from it, no justification by it, no pardon through it, no expiation or atonement of sin, by obedience to it; no word of comfort is spoken by it; so far from it, that when it comes with power, it opens the wounds of sin, fills the conscience with wrath and terror, destroys all the man's former hopes of happiness, and leaves him where it found him; without healing him itself, or pointing out a physician to him: much less can it give life to a dead sinner: spiritual life is not communicated by it, nor can eternal life, or any true hope of it, be attained through it; it is so far from it, that it is the killing letter, and the ministration of condemnation and death.

Ver. 33. *But a certain Samaritan*, etc.] By whom Christ may be meant; not that he was really so, for he was a Jew, a son of Abraham, and of David, according to the flesh, but he was so called by the Jews, (⁴¹⁸⁸John 8:48) and was treated as such by them: and since it is the design of the parable in general to show, that he that does acts of kindness and mercy to persons in distress, is a neighbour in the truest sense, though he is not an Israelite, but even a Samaritan, who was, above all men, hated by the Jews; why may it not be thought to be the view of Christ in particular, to prove himself the best neighbour and friend of men, though he was traduced by the Jews as a Samaritan?

as he journeyed; which may design the assumption of human nature, which is sometimes expressed, by his coming from his Father, by his descending from heaven, and coming into this world; which phrases intend his incarnation, and carry in them the idea of journeying: for as his ascent to heaven is expressed by taking a journey, (⁴¹⁵⁵Matthew 25:15) so may his descent from heaven; and while he was here on earth, he was as a stranger and pilgrim, as a sojourner and traveller:

came where he was; put himself in the legal place, and stead of his people, who fell with the rest of mankind in Adam; he became their surety from eternity, and clothed himself with their nature in time; he took upon him

their sins, as their representative, and fulfilled the righteousness of the law on their account, and bore the penalty of it in their room:

and when he saw him; Christ saw the elect before the fall, as they were chosen in him, and given unto him, in all the glory they were to be brought into; when he loved them, and his delight was with them: and when he came to redeem them, he saw them as follows; as lost, as weak and strengthless, as wicked, and as the worst of sinners, as ungodly, and enemies, as children of wrath by nature, as others; and he shed his blood for them, and washed them from their sins, that he might present them to himself a glorious church, without spot or wrinkle, or any such thing; just such an one he had seen them to be, in the glass of his Father's purposes, in his council and covenant; and he sees them in their blood, and in the impurity of their nature, when he comes to call them by his grace:

and he had compassion on him. The compassion of Christ on his elect, is to be seen in his eternal covenant engagements; for his tender mercies have been ever of old; and in his assumption of their nature, which was through his own, as well as the tender mercy of his Father; and in the redemption of them, which was in love and pity; and also in their regeneration and conversion, for the great things there, and then done for them by him, are owing to his compassion.

Ver. 34. *And went to him, and bound up his wounds*, etc.] Which sin had made; it being part of the work of Christ, to bind up the broken-hearted, to heal wounded sinners, and restore comforts to mourners; and which he does, by

pouring in oil and wine: by which, in general, may be designed, the blood of Christ, applied to the conscience of a wounded sinner; which cleanses from all sin, heals all the wounds and diseases of sin, cheers and revives fainting spirits, gives ease, peace, and pleasure, and is therefore exceeding valuable and precious: and in particular by “oil” may be meant, the grace of the Spirit of God; compared unto it, for its sweet smell, its cheering and refreshing virtue and efficacy, and its cooling, softening, supplying, and healing nature: and by “wine”, the doctrines of the Gospel; such as free justification by Christ's righteousness, and pardon through his blood; which when applied to distressed minds, cause joy and gladness, and them to forget their sorrow, and remember their misery no more: and the pouring in of these, may denote the plentiful effusion of Christ's blood, and the riches of his grace in the application of it; and the freeness and generousness of

this action, which is his own: for man cannot do it. It was usual with the Jews, to mix oil and wine together, for the healing of wounds: hence those rules and traditions ^{f358};

“they anoint a linen cloth for a sick man on the sabbath; when? when they mingle the oil and the wine on the sabbath eve, but if they do not mingle it on the sabbath eve, it is forbidden; it is a tradition, says R. Simeon ben Eleazer, R. Meir pronounced it lawful, ^{^mçw ^yy Pwrj l} to mingle wine and oil, and to anoint the sick on the sabbath.”

So oil and wine were mingled together, and used to heal the sore occasioned by circumcision ^{f359}

and set him on his own beast; by which may be meant, either the red horse of Christ's humanity, (³⁰⁰⁸Zechariah 1:8) to which he has united all his people; and in which he has bore their persons, and has represented them, and still bears them on his heart: or the white horse of the Gospel, (⁶⁶¹²Revelation 6:2) compared to a horse for its strength, swiftness, and usefulness in battle; and to a “white” one, for the purity of its doctrines, the joy and peace it brings, and the victory it obtains: and this is Christ's own, and on which he himself rides, and shows his glory, and goes forth conquering and to conquer: and on which he sets his people, and they are carried out of the reach of men and devils to destroy them, and are caused to ride on the high places of the earth:

and brought him to an inn; a church of Christ, where the Gospel guides, directs, and carries souls: saints are not at home in their proper city and country, they are travellers here, and need refreshment by the way; and a church of Christ is as an inn, for the entertainment of such: it is large, and has room enough for as many as come to it; and is well stored with provisions of all sorts, signified by bread, and milk, and wine, a feast of fat things, a furnished table, Zion's provisions, the goodness and fatness of God's house; and has rivers of pleasure, and very good lodgings, sure dwellings, and quiet habitations; all which is agreeable to weary travellers: and hither Christ brings his people, whom he saves and calls; it is his will that they should be in a church state, and it is his own act to bring them there, and it is their great privilege to be thither brought:

and took care of him; clothed him with his righteousness, fed him with the choicest of provisions, gave him reviving cordials of love, refreshing

promises, exceeding great and precious ones; and larger supplies of grace, with protection and preservation from all evils.

Ver. 35. *And on the morrow when he departed*, etc.] Having taken care of him all night, and put him into a comfortable way, leaves him, though in good hands; as Christ does his people, to learn to live by faith upon him:

and he took out two pence; two Roman denarii, or pence; which amount to about fifteen pence of our money, and were equal to the half shekel, paid for the redemption of an Israelite: by which may be meant, not the law and Gospel; for though these both bear the image and superscription of God, and are his current coin, and are both delivered by Christ, and to be regarded and dispensed by the ministers of the word; yet they are not of equal value and use, as these two pence seem to be: wherefore, rather the two Testaments, Old and New, may be designed, since they are both inspired by God, and dictated by the same Spirit, and bear the same impress; and are alike, and exactly agree, as two pence do; and are given to the ministers of the Gospel to handle, and make use of for the good of souls: unless the two ordinances of baptism, and the Lord's supper, should rather be thought to be intended: these bear the same stamp and authority, and are both jointly necessary to communion, and church order; and are given by Christ to his ministers, to be administered by them, for the good of his church; and are similar, as two breasts are, they being both breasts of consolation, and agree in setting forth the sufferings and death of Christ: or rather, the gifts and graces of the Spirit of God, to qualify men for the work of the ministry; which both come from the selfsame Spirit of God, and are jointly necessary to fit a man for such service; and are given for the benefit and advantage of the Lord's people, and in an eminent manner by Christ, on his departure from hence, when he ascended on high, and received gifts for men, and gave them to them:

and gave them to the host; or the keeper and master of the inn; by whom are meant, the ministers of the Gospel; who are governors, in the church, the masters of that spiritual inn; who have the provisions of God's house under their care, and whose business it is to invite travellers in, and to dress their food for them, and set it before them, and bid them welcome:

and said unto him, take care of him: which is the work of Christ's ministers to do, by feeding souls with the words of faith and sound doctrine; by ministering the Gospel to them in a faithful manner; and by a constant administration of the ordinances of it; and by keeping a diligent watch over

them, both with respect to principles and practice; and by speaking a word in season to them:

and whatsoever thou spendest more: faithful ministers spend much, and are at great expense in taking care of the souls of men; in fervent and frequent prayer to God; in diligent searching the Scriptures; in the laborious ministry of the word and ordinances; and in the constant exercise and improvement of their spiritual gifts; and in the loss of reputation and credit, and of health, and sometimes of life itself:

when I come again, I will repay thee: Christ will certainly come again a second time, to judge both quick and dead; and then he will recompense his ministers, for all their toil and labour, care and expense; he will then bid them, as good and faithful servants, enter into the joy of their Lord; and when they shall every one receive the reward of his own work, in a way of grace, and shall shine as the stars in the firmament, for ever and ever.

Ver. 36. *Which now of these three*, etc.] The priest, the Levite, and the Samaritan,

thinkest thou, was neighbour to him that fell among the thieves? the priest and Levite that passed by, and took no notice of him, and gave him no relief, neither by words nor actions; or the Samaritan, that did all the above kind and generous things to him?

Ver. 37. *And he said, he that showed mercy to him*, etc.] Meaning the Samaritan; which he was obliged to declare, though of another country and religion, and accounted as an enemy; yet the case was so plain, as put by Christ, that he could not with any honour or conscience, say otherwise:

then said Jesus unto him, go and do thou likewise; such like acts of beneficence and kindness, though to a person of a different nation and religion, and though even an enemy; and by so doing, thou wilt not only appear to be a good neighbour thyself, but to love thy neighbour as thyself.

Ver. 38. *Now it came to pass as they went*, etc.] As Christ and his disciples went from Jerusalem, having been at the feast of tabernacles, (^{<B10>}John 7:2,10) or at the feast of dedication, (^{<B102>}John 10:22) to some other parts of Judea:

that he entered into a certain village; called Bethany, which was about fifteen furlongs, or two miles from Jerusalem, (^{<B10>}John 11:1,18)

and a certain woman named Martha. This is a common name with the Jews; hence we read of Samuel bar Martha ^{f360}, and of Abba bar Martha ^{f361}, and of Isaac bar Martha ^{f362}; and of Martha, the daughter of Baithus ^{f363}, who is said to be a rich widow; and this Martha here, is thought by Grotius to be a widow also, with whom her brother Lazarus, and sister Mary lived: though sometimes, this name was given to men; so we read of Martha, ^{f364} the uncle of Rab, who had five brethren; and the same writer observes ^{f365}, that it is not known whether Martha is, a man or a woman, but this is determined here:

received him into her house; in a very kind and courteous manner, she being mistress of it; and having known Christ before, or at least had heard much of him, and believed in him, as the true Messiah.

Ver. 39. *And she had a sister called Mary,* etc.] Which also was a common name with the Jews, and is the same with Miriam; so we read of Mary, the daughter of Nicodemus, the same perhaps with Nicodemus; and the same person that is before called Martha, the daughter of Baithus, is sometimes called Mary, the daughter of Baithus ^{f366}, though these two names are certainly distinct:

which also sat at Jesus' feet; was a disciple of his, as well as Martha; for it was usual for disciples, or the scholars of the wise men, to sit at the feet of their masters, to which the allusion is in (^{f367}Deuteronomy 33:3), (See Gill on "^{f368}Acts 22:3") The Vulgate Latin, Arabic, and Coptic versions, read "at the Lord's feet": so Beza's ancient copy, and one of Stephens's; and the Syriac, Persic, and Ethiopic versions read, "at our Lord's feet". The phrase is expressive of her great affection for Christ, her humble deportment, and close attention:

and heard his word; or discourse; for as soon as he entered into the house, he began to preach to those that were in it, and that came along with him, improving every opportunity for the good of souls; and Mary heard him with great eagerness and diligence, affection, pleasure, and profit.

Ver. 40. *But Martha was cumbered about much serving,* etc.] "Or was drawn off", from hearing the word, from attending on Christ; being taken up in providing for him, and those that came with him; in dressing food, or in ordering her servants, how she would have every thing done, and in overlooking them, that every thing was done in proper order; so that she had a great deal of business upon her head and hands, which distracted her

thoughts, or took them off of divine things, and put her in great hurry and concern. The Ethiopic version renders it, “Martha laboured in preparing many things for him”; making a large and sumptuous entertainment: and the Persic version, which is rather a comment than a translation, renders it, “Martha was busied in preparing food, and making a feast”: sparing no cost nor pains, thinking nothing too good, nor too grand, for such a guest she had in her house:

and she came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? she came to him; that is, to Jesus, as the Persic version expresses it: she came out of the room where she was getting ready the entertainment, into the room where Christ was preaching; and, as the Vulgate Latin, Arabic, and Ethiopic versions read, “she stood and said”: she did not sit down at his feet, as Mary did, to hear his word, but stood as about to go away again, after she had said what she came about: she did not think fit to speak to Mary herself, though perhaps she might do that first; who, showing an unwillingness to go with her, she therefore applies to Christ, as believing that he would, with her, look upon it as a very reasonable thing that she should take her part with her; and that a word from him would go a great way with her sister. And she seems to speak, not only by way of complaint of Mary, who had left her to prepare and serve up this entertainment alone; but even of Christ himself, in some sort, as if he had not showed that care and concern in this matter, which she thought was necessary. However, she was willing to have his sense of her sister's conduct, and hoped, and even doubted not, but that he would be of the same mind with herself:

bid her therefore that she help me; that she join, assist, and put an helping hand in this service; speak but a word to her, give her orders, and she will observe and obey.

Ver. 41. *And Jesus answered and said unto her,* etc.] Calling her by her name, and repeating it, Martha, Martha, which expresses great intimacy and friendship, and much earnestness, and, as it were, pitying her present situation and circumstances:

thou art careful and troubled about many things; intimating, that she was over anxious, and too solicitous, and more thoughtful and careful than she need be: he did not require such preparations for him, and so much attendance; she gave herself an unnecessary trouble in providing so many things for his entertainment, when less would have sufficed; so that instead

of joining with her in her request, he reproves her for her over anxious care and solicitude, to have a nice and plentiful feast. The Persic version gives a sense quite contrary to the design of the text, rendering the words thus, “thou art adorned in all things, and hast the preference above many women”.

Ver. 42. *But one thing is needful*, etc.] Meaning not that one dish of meat was sufficient, and there was no need of any more, in opposition to Martha's carefulness in preparing many; for this is too low a sense of the words; which yet some ancient writers have given into: but rather the hearing of the word, the Gospel of Christ, which Mary was engaged in; and which, ordinarily speaking, is necessary to the knowledge of Christ, and salvation by him, and to faith in him, (^{<5104>}Romans 10:14,17) not that this is the only needful thing; nor does Christ say there is but one thing needful, but that there is one thing needful; for there are other things that are also needful, and useful, as meditation and prayer, and attendance on, and submission to the ordinances of baptism, and the Lord's supper, and all the duties of religion: but Christ's meaning seems plainly to be, that Mary hearing the word from his mouth, and at his feet, was one necessary thing, in opposition to Martha's many unnecessary ones, about which she was cumbered:

and Mary hath chosen that good part; or “the good part”, or “portion”; Christ, the sum and substance of the word she heard, and eternal life and salvation by him. God himself is said to be the portion of his people, and a good one he is, and a portion that lasts for ever; and so is Christ; (see ^{<4736>}Psalm 73:26 ^{<2134>}Lamentations 3:24) where the Septuagint use the same word as here. The heavenly inheritance also, eternal glory and happiness, is the saints' portion; it is called in (^{<5102>}Colossians 1:12) the part, or portion of the inheritance with the saints in light. The word answers to the Hebrew word, **q̄l j** ; as in that saying of the Misnic doctors ^{f367}, “all Israel have, **q̄l j** , “a part”, or “portion” in the world to come.”

All the Oriental versions add, “for herself”, and this choice she made, not from the natural power of her own freewill, but as directed, influenced, and assisted by the Spirit and grace of God, and in consequence of God's eternal choice of her unto salvation by Jesus Christ: and the part she chose is, that

which shall not be taken away from her; by men or devils: faith which comes by hearing of the word, and so every other grace of the Spirit is what can never be lost; nor an interest in God, as a covenant God, or in Christ as a Saviour, nor a right and title to, nor meetness for eternal life, nor that itself, can be taken away, or the believer ever be deprived thereof.

CHAPTER 11

INTRODUCTION TO LUKE 11

Ver. 1. *And it came to pass that as he was praying*, etc.] The following directions concerning prayer, though they agree with those in (^{<4069>}Matthew 6:9) etc. yet were delivered at another time, and in another place, and upon another occasion: Christ was then in Galilee, now in Judea: he gave the former directions unasked for, these at the request of one of his disciples; the other were given as he was preaching, these immediately after he had been praying; as soon as he had done a work he was often employed in, as man and mediator, on account of himself, his disciples, cause, and interest: and this was done

in a certain place; perhaps in the Mount of Olives, which was not far from Bethany, where we hear of him last, since this was a place where he used to abide in the night, and pray, (^{<42137>}Luke 21:37). The Arabic version reads, “in a desert place”; and after he had been at Bethany, he did go to a country near the wilderness, to a city called Ephraim, (^{<431154>}John 11:54)

when he ceased; from praying; when he had concluded his prayer, and finished all his petitions, and was off of his knees:

one of his disciples; perhaps one of the seventy disciples who had not heard the summary of prayer, and the directions about it before given on the mount, (^{<4069>}Matthew 6:9) The Persic version reads, “his disciples”: as if they all united in the request:

and said unto him, Lord, teach us to pray, as John taught his disciples, who, as Tertullian says ^{f368}, brought in a new order and method of praying, and gave his disciples some instructions and directions concerning it, much better than what the Jews in common had: and this disciple looking upon his Lord and master as much better qualified to give directions in this important affair than even John himself was, requests of him that he would; and what might put him upon it at this time seems to be, his observing that Christ had now been at prayer.

Ver. 2. *And he said unto them,* etc.] That is Jesus, as the Syriac and Persic versions express, who directed his speech to all the disciples; for though but one of them addressed him, it was in the name of the rest: and besides, the instructions Christ was about to give concerned them all, even those that heard them before, and those that had not:

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; the last petition is left out in the Vulgate Latin; (see Gill on “^{416D}Matthew 6:9”), (see Gill on “^{416D}Matthew 6:10”).

Ver. 3. *Give us day by day our daily bread.*] Or “for the day”; or “every day”, as the Syriac version renders it; (see Gill on “^{416E}Matthew 6:11”)

Ver. 4. *And forgive us our sins,* etc.] Beza's most ancient copy reads “debts”, as in (see Gill on “^{416E}Matthew 6:12”); and which best agrees with the phrase “indebted”, after mentioned:

for we also forgive every one that is indebted to us; and lead us not into temptation, but deliver us from evil; (see Gill on “^{416E}Matthew 6:12”), (see Gill on “^{416E}Matthew 6:13”). The doxology there used, and the word “Amen”, are here omitted. Some of the petitions in this prayer are not delivered in the very same words as they are in Matthew. The three first petitions are word for word the same; for though the third petition is different in our translation, it is the same in the original. The fourth and fifth vary: in Matthew the fourth is, “give us this day our daily bread”; here in Luke, “give us day by day our daily bread.” The fifth in Matthew is, “and forgive us our debts, as we forgive our debtors”; here, “and forgive us our sins, for we also forgive every one that is indebted to us”. And these verbal variations, though the sense is the same, together with the omission of the doxology, and the word “Amen”, show, that this prayer was not designed to be an exact form, and to be so used, but as a directory of prayer. I have, in my notes (see Gill on “^{416E}Matthew 6:9”) etc. shown the agreement there is between the petitions in this prayer, and some that were made use of among the Jews; and have supposed that our Lord took notice of such petitions, which the good people among the Jews frequently used; and which he approved of, and singled out, and put them into the order and method in which they stand, with some alterations for the better, to be a directory to his disciples and followers. Which to suppose, I apprehend, does not at all countenance the making and using stinted forms of prayer; since the petitions used by good men among the Jews, were not used as

forms of prayer, but what they were led unto by the Spirit of God from common and constant experience to make use of; just as we may observe now, that good people in different parts, who use no form of prayer, nor have ever heard one another pray, and yet make use of the same petitions, and almost, if not altogether, in the selfsame words, their wants, necessities, cases, and circumstances being the same; and these frequently returning, oblige to a repeated use of them, in the same words, or near unto them. And though forms of prayer might not be in use among the Jews in the times of Christ, yet it is easy to account for it, how Christ came to be acquainted with the petitions in general use with good men; since not only he is God omniscient, and knows all the prayers of his people, both in public and private; but, as man, must know what were used, by his attendance on public worship, and by the private communion he had with the saints and children of God. It must indeed be owned, that forms of prayer very early obtained among the Jews; and if not in Christ's time, yet in the times of his apostles. There is frequent mention ^{f369} of the eighteen prayers in the times of Gamaliel, the master of the Apostle Paul; and of a nineteenth composed by one of his disciples ^{f370}, Samuel the little, who is thought, by some, to be Saul himself, whilst he was a scholar of his; and which is directed against the heretics, or Christians, as they were called by the Jews; and this easily accounts for, how the petitions of the ancient good men among the Jews came to be put with others into their forms of prayer, where we now find them. For that they should take these petitions from this directory of Christ's, is not reasonable to suppose, considering their implacable enmity against him. Moreover, supposing, but not granting, that these petitions which our Lord took, and put into this order, for the use and instruction of his disciples, had been used by good men as forms of prayer, it will not justify the use of forms by any authority of Christ, or as being agreeably to his will; since it is certain, that however these petitions were used by good men before, our Lord never designed they should be used as an exact, precise form of prayer by his disciples; seeing there are several variations in them as here delivered, from what they are as they stand in Matthew; whereas, had they been intended as a stunted form, they would have been expressed in the selfsame words: and moreover, to approve of here and there a petition, which for their matter are excellently good, and to approve of them all together, as a form, are two different things: to which may be added, that though there is an agreement between the petitions, as used by the Jews, and those our Lord

directs to; yet there are some variations and alterations much for the better, which destroy the form of them.

Ver. 5. *And he said unto them, which of you shall have a friend,* etc.] A neighbour, or acquaintance:

and shall go unto him at midnight; which may seem a very unseasonable time, and which nothing but real distress, not knowing what otherwise to do, would put a man upon:

and say unto him, friend, lend me three loaves: it was usual of the Jews to borrow bread of one another, and certain rules are laid down, when, and on what condition, this is to be done; as for instance, on a sabbath day^{f371},

“a man may ask of his friend vessels of wine, and vessels of oil, only he must not say, lend me: and so a woman, **twrkk htrbj m**, “bread of her friend”.”

Again^{f372},

“so said Hillel, let not a woman lend **htrbj l rkk** “bread to her friend”, till she has fixed the price; lest wheat should be dearer, and they should be found coming into the practice of usury.”

For what was lent, could not be demanded again under thirty days^{f373}.

Ver. 6. *For a friend of mine in his journey,* etc.] Or “out of the way”; having lost his way, being benighted; and has rambled about for some time, and at length,

is come to me; for lodging and entertainment:

and I have nothing to set before him; to refresh him with, after such a fatigue, before he goes to bed, which was very requisite and proper.

Ver. 7. *And he from within shall answer and say,* etc.] The friend within doors, shall reply to him that is without at his door, in the street:

trouble me not; by knocking at the door, and importuning to rise and lend loaves; whereby his rest would be disturbed, and trouble given him;

the door is now shut; being very late at night, and which could not be opened without noise and inconvenience:

and my children are with me in bed: sleeping, as the Persic version adds; there were none, children, or servants up, to let him in:

I cannot rise; without disturbing them:

and give thee; the loaves desired.

Ver. 8. *I say unto you*, etc.] This is the accommodation of the parable; to these words are premised, in the Vulgate Latin version, the following, “if he continue knocking”:

though he will not rise and give him, because he is a friend; though mere friendship will not influence and engage him to rise from his bed, at such an unseasonable time, and fulfil the request of his friend;

yet because of his importunity, he will rise and give him as many as he needeth: as he asks for, or more, if necessary: the design of this parable, is the same with that of the widow and the unjust judge, in (~~280~~ Luke 18:1-6) which is to show the force of importunity, where friendship, as here, and the fear of God, and regard of men, which were wanting there, have no influence; and so to encourage to constancy and perseverance in prayer, with earnestness; taking no denial at the hand of God, but still continuing to make pressing instances.

Ver. 9. *And I say unto you, ask, and it shall be given you*, etc.] This is said by Christ, to encourage to prayer, and importunity in it; that if any one asks of God, in the name of Christ, and in faith, whether it be bread for the body, or food for the soul; or any blessing whatever, whether temporal or spiritual, it shall be given; not according to their deserts, but according to the riches of the grace of God; who is rich unto all that call upon him, in sincerity and truth:

seek, and ye shall find: whether it be Christ, the pearl of great price, or God in Christ; or particularly, pardoning grace and mercy through Christ, or the knowledge of divine things; and both grace here, and glory hereafter, as men seek for hidden treasure; such shall not lose their labour, but shall enjoy all these valuable things, and whatever they are by prayer, and in the use of other means, seeking after:

knock, and it shall be opened to you; the door of mercy with God; the door of fellowship with Christ; the door of the Gospel, and the mysteries of it and of the Gospel dispensation and church state, into which is admission,

to all that seek; and the door of heaven, into which there is entrance by the blood of Jesus: the several phrases denote prayer, the continuance of it, and importunity in it; (see Gill on “^{<400>}Matthew 7:7”)

Ver. 10. *For every one that asketh receiveth*, etc.] Some indeed ask and receive not, because they ask amiss, (^{<300>}James 4:3) who either apply to a wrong person, or ask in a wrong manner, or from wrong principles, or with wrong ends in view: but when a man is right in the object of prayer, and in the matter and manner of prayer, and in the end he proposes to himself, let him be what he will, of whatsoever nation, or ever mean a person, he has the petitions which he asks, either immediately, or, at least, he may be assured he shall have them in God's due time:

and he that seeketh findeth; whoever not only prays, but makes use of means, as attendance on other ordinances, and is diligent in the use of them, sooner or later finds his account herein, and what his soul seeks for:

and to him that knocketh it shall be opened; not only who prays heartily, and seeks diligently, but who is importunate, and will have no denial; continues knocking; though there may be some time a seeming delay, yet the door will not always be shut to him; after much knocking it will be opened; (see Gill on “^{<400>}Matthew 7:8”)

Ver. 11. *If a son shall ask bread of any of you that is a father*, etc.] Our Lord illustrates and confirms what he had said before by an instance common among men: the relation between a father and a son is natural, and it is very near; and it is usual for a son, when hungry, and at the proper times of meals, to ask bread of his father: and when he does,

will he give him a stone? should he do so, he would show that his heart was as hard, or harder than the stone he gives:

or if he ask a fish, will he, for a fish, give him a serpent? And endeavour to deceive him by the likeness of the one to the other, especially some sort of fish, which would poison or sting him, but not refresh and nourish him: such inhuman brutish parents are not surely to be found; (see Gill on “^{<400>}Matthew 7:9”), (see Gill on “^{<400>}Matthew 7:10”).

Ver. 12. *Or if he shall ask an egg, will he offer him a scorpion* etc.] Of which there are three sorts; some are terrestrial, or land scorpions, scorpions of the earth, a kind of serpents, very venomous and mischievous, to whom the wicked Jews are compared, (^{<200>}Ezekiel 2:6) and the locusts

in (~~401B~~ Revelation 9:3,5) others are airy, or flying scorpions, a sort of fowl; and others are sea scorpions; of the fish kind: it is not easy to say which of them is here meant. There is an herb which is called *ynbrq* [^{f374}], “the scorpion”: its leaves are like unto a scorpion, as the Jewish commentators say [^{f375}]. This is observed with the same view as the former. By it may be meant here, either the fish that is so called, since a fish is mentioned before; or rather, the land scorpion, which is of the serpent kind; this brings forth little worms, in the form of eggs, as [^{f376}] Pliny says: and it is said, that a scorpion put into an empty eggshell, has been used to be given to persons, whose death has been desired; which it bursting from, at once strikes and kills: but what father would do so to a child!

Ver. 13. *If ye then being evil know how to give good gifts unto your children*, etc.] (see Gill on “~~401B~~ Matthew 7:11”).

How much more shall your heavenly Father give the Holy Spirit to them that ask him? instead of the Holy Spirit here, the Vulgate Latin version reads, “good Spirit”, and so two copies of Beza’s; and the Ethiopic version, “the good gift of the Holy Spirit”; and doubtless intends the gifts and graces of the Holy Spirit, in distinction from, and as preferable to the good things given by earthly parents, to their children.

Ver. 14. *And he was casting out a devil*, etc.] At a certain time, either the same that is recorded in (~~402B~~ Matthew 9:32) or in (~~402B~~ Matthew 12:22) for both of them were attended with the same effect upon the people, and with the same calumny of the Pharisees, mentioned here:

and it was dumb. The Ethiopic version reads, “deaf and dumb”; that is, the devil, which possessed the man, made him both deaf and dumb; if the same as in (~~402B~~ Matthew 12:22) he was blind, as well as dumb:

and it came to pass, when the devil was gone out; of the man possessed by him, by the command of Christ:

the dumb spake; as other men did, and as he had done before; the cause being removed, the effect ceased:

and the people wondered; at the power of Christ, and concluded that he must be the Messiah, the son of David.

Ver. 15. *But some of them said*, etc.] The Pharisees, (^{<4108>}Matthew 9:34) (^{<4124>}Matthew 12:24) who could not bear that he should be thought to be the Messiah, and therefore put an ill construction on the miracle:

he casteth out devils through Beelzebub, the chief of devils; in several copies he is called Beelzebub, and in the Arabic and Ethiopic versions; which last adds these words, “and he answered and said, how can Satan cast out Satan?” (see Gill on “^{<4120>}Matthew 12:20”).

Ver. 16. *And others tempting him*, etc.] Others of the Scribes and Pharisees, or Sadducees: *sought of him a sign from heaven*; (see Gill on “^{<4128>}Matthew 12:38”), (see Gill on “^{<4161>}Matthew 16:1”).

Ver. 17. *But he knowing their thoughts*, etc.] Being God omniscient, *said unto them*; the following parables, as they are called in (^{<4123>}Mark 3:23) or proverbial expressions, very pertinent to the purpose, and sufficient to set aside the base calumnies of the Pharisees:

every kingdom divided against itself, is brought to desolation; in process of time, division will end in destruction; and as it does in the kingdoms of the world, of which there have been fatal instances, so it would in the kingdom of Satan, was there in it a division, which the calumny of the Pharisees supposes:

and an house divided against an house, falleth. The Persic version renders it, “an house divided from the foundation, falls”; the sense is, a family, in which one part is opposed to the other, issues in the ruin of both; (see Gill on “^{<4125>}Matthew 12:25”), (see Gill on “^{<4124>}Mark 3:24”), (see Gill on “^{<4125>}Mark 3:25”).

Ver. 18. *And if Satan also be divided against himself, how shall his kingdom stand?* etc.] This is the accommodation of the above parables, or proverbial sentences; suggesting, that Satan must be against himself, if what the Pharisees said was true; and consequently, his kingdom and government, could not long subsist:

because ye say that I cast out devils through Beelzebub; which is all one as to say, that Satan is divided against himself, which is not reasonable to suppose; (see Gill on “^{<4126>}Matthew 12:26”) and (see Gill on “^{<4126>}Mark 3:26”).

Ver. 19. *And if I by Beelzebub cast out devils*, etc.] Which is what the Pharisees charged him with; in the Greek copies, and so in the Arabic and Ethiopic versions it is read, “by Beelzebub”, and so in the preceding verses; (see Gill on “⁴⁰⁰⁵Matthew 10:25”)

By whom do your sons cast them out? by whose help? or in whose name? for the Jews pretended to cast out devils, and to heal those that were possessed with them; which they did sometimes, by making use of the names of the patriarchs, Abraham, Isaac, and Jacob, and sometimes of the name of Solomon: Josephus^{f377} speaks of many in his time, who had this power of healing; and he himself saw one Eleazar, in the presence of Vespasian, his children, officers, and soldiers, cure many that were possessed of devils: and his method was, by putting a ring to the nose of the possessed, under the seal of which, was a root directed to by Solomon, and thereby brought out the unclean spirit; and as soon as the man was healed, he adjured the devil never to return more; at which time he made mention of the name of Solomon, and rehearsed the enchantments written by him: the said Eleazar, to give a specimen of the efficacy of his art, set a cup full of water upon the ground, and commanded the devil when he went out of the man, to turn it over, as a sign that he had left the man, and the devil immediately obeyed his order: now if these sons of theirs cast out devils, which they would not say were done by the help of the devil, or in his name, why should they ascribe the ejection of devils by Christ, to a diabolical assistance?

therefore shall they be your judges; or “judges against you”, as the Arabic version; or “shall reprove you”, as the Ethiopic; convict and condemn you; (see Gill on “⁴⁰²⁷Matthew 12:27”)

Ver. 20. *But if I with the, finger of God*, etc.] The power of God, referring to (⁴⁰⁸⁹Exodus 8:19) and so the Cabalistic Jews^{f378} explain it,

“the finger is one of the five in the hand, and is that finger which works by the power of Elohim;”

it is the same with the Spirit of God; (see Gill on “⁴⁰²⁸Matthew 12:28”) which is often called the hand of the Lord, (⁴⁰⁰⁸Ezekiel 1:3 3:22 37:1 40:1).

Ver. 21. *When a strong man armed*, etc.] By the strong man, is meant the devil; (see Gill on “⁴⁰²⁹Matthew 12:29”) and who may be said to be “armed”, both with his own temptations, which are as fiery darts, and which are thrown by him thick and fast, suddenly and swiftly, privily, and

with great art and cunning, and with great strength, and are very injurious; and also with the sins and lusts of men, which are armour of unrighteousness, and which Satan turns upon them, and makes use of against them, to their great detriment; and who

keepeth his palace: which is the corrupt heart of an unregenerate man, where he dwells as a king, has his throne, keeps his court, and has his courtiers, and attendants, the lusts of the flesh, and the desires of the will, and the carnal affections; and which, as filthy a palace as it is, is perfectly agreeable to his nature; and this is kept by a guard of devils, and worldly lusts, till its strong holds are demolished by the Gospel, and Christ the King of glory enters in; till such time,

his goods are in peace: there is no concern in such an heart about sin, no uneasiness on that account, no sense of danger, nor inquiry after salvation; no dread upon the mind at the curses of the law, nor fears of hell, and damnation; but such a man lives in entire security, crying Peace, Peace, to himself.

Ver. 22. *But when a stronger than he*, etc.] By whom is meant Christ, who is the mighty God, the Almighty; and appears to be so, in the creation of all things, in upholding them by the word of his power, in the government of the world, and the works of providence, in the redemption of his people from sin, Satan, and the law, and in the conversion of them, by the efficacy of his grace, and in the preservation of them by his power; and who is manifestly stronger than Satan; not only by these instances, but by what follows:

shall come upon him; as he did in person, when he dispossessed him from the bodies of men; and does by his Spirit in conversion, when he enters into his palace, the heart of man, binds him, and looses men from him, and turns them from the power of Satan, to God, and sets up a throne of grace, where he himself dwells and reigns: so he comes upon him as an adversary, and often at an unawares; and always with great power and strength, and succeeds: Satan came upon Christ in the wilderness, in the garden, and on the cross, and attacked him, but without success; whence it is clear, that he is stronger than he:

and overcame him; he overcame him in the wilderness, and obliged him to retreat; and on the cross, when he obtained a complete victory over him, destroyed him, his principalities and powers, and all his works, and led him

captive; and in conversion, so as to deliver his people from him, that were led captive by him, as that he can never regain his dominion over them more; and though he is suffered to tempt them; he cannot destroy them; and the saints shall overcome him at last, and have him bruised under their feet: and at the same time,

he taketh from him all his armour, wherein he trusted; as his temptations, which he himself repelled in the wilderness, and wrenched out of his hands, and made them useless, and he gives power to his people to resist them, and succours them under them, and delivers them out of them; and also the sins of men, which he took away on the cross, when he bore them, and the punishment of them there: and in conversion, he greatly weakens the power of sin, and takes away the dominion of it; and though the being of it is not removed, hence Satan has something to work upon, yet its power is so far gone, that neither that nor Satan, can destroy such who are truly called by the grace of God:

and divideth his spoils: he spoils his house, the heart of man, from being any longer a palace for him, and his goods, his mind and conscience, which are enlightened and awakened, and purged: or by his spoils are meant, the souls of men; which are taken as a prey out of his hands, and become trophies of victorious grace.

Ver. 23. *He that is not with me, is against me,* etc.] Our Lord does not mean one, that was not personally with him; for there might be some, and doubtless were many, who were not in person with him, and yet were not against him, but friends to him, and to his interest; nor one that was not a professed disciple of his, or not a follower of him, and his apostles; for there were some who called themselves John's disciples, and did not attend on Christ, and yet were not against him, but cast out devils in his name; and such an one perhaps was he, that is made mention of in (~~408~~ Mark 9:38-40) on occasion of whom, Christ there says some words, which may seem at first view, not so well to accord with these: but such are intended, who acted a neutral part between him and the Pharisees; who could bear to hear them accuse him of casting out devils by the prince of devils, and be easy at it: and such persons are condemned, who can hear all manner of blasphemy against the deity, sonship, blood, righteousness, and sacrifice of Christ, and express no indignation at it; these, as they cannot be said to be with Christ, may be truly ranked among those that are against him:

and he that gathereth not with me, scattereth; whoever did not encourage persons to attend on the ministry of Christ, which was confirmed by such miracles the Pharisees spoke so reproachfully and contemptuously of, were reckoned by Christ as such, who were the means of hindering persons gathering unto him; as well as those who menaced and excommunicated them for so doing: the allusion is either to the gathering of the sheep into the fold, and the scattering of them by the wolf; or to the gathering of the wheat, and binding it in sheaves, and bringing it home in harvest; and to the scattering of the wheat loose in the field, whereby it is lost, and comes to nothing; (see Gill on “⁴⁰²³Matthew 12:30”).

Ver. 24. *When the unclean spirit is gone out of a man*, etc.] That is, the devil, who is in, and works in the children of disobedience, whether under a profession of religion or not; whose hearts are unclean like himself, wherefore there he delights to dwell; and so the Ethiopic version renders it, “the evil demon”: who may be said to go out of a man in appearance, when he outwardly reforms and takes up a profession of religion.

He walketh through dry places; or “a desert”, as the Ethiopic version; to which the Gentile world is sometimes compared in the Old Testament (²³⁸¹Isaiah 35:1, 41:18,19, 42:11) whither Satan might go, being disturbed in Judea, through the many dispossessions by Christ; or rather leaving for a while the Scribes and Pharisees, who outwardly appeared righteous before men, he went to the Gentiles;

seeking rest, and finding none; being also made uneasy among them, through the preaching of the Gospel, which was sent unto them after Christ's resurrection; and not being able to keep his place in the hearts of men, nor do the mischief he was desirous of.

He saith, I will return unto my house, whence I came out; to the Jews again, who were blinded and filled with rage and enmity to the Gospel by him, and whom he instigated to persecute the apostles of Christ, and preachers of the word, wherever they came; (see Gill on “⁴⁰²⁸Matthew 12:43”) and (see Gill on “⁴⁰²⁴Matthew 12:44”).

Ver. 25. *And when he cometh, he findeth it swept and garnished.*] In Matthew it is also said to be “empty”; and so it is read here in the Arabic version; and in the Ethiopic version, “empty of men”: but rather the sense is, that he found it empty of all goodness, notwithstanding all the sweeping and garnish of an outward reformation. The Persic version renders it,

“heated and prepared”; heated with wrath and fury against Christ, and his Gospel, and so was prepared and fitted to be a proper habitation for Satan; and in such a case as this was the Jewish nation from the time of Christ's death to the destruction of Jerusalem; (see Gill on “⁴¹²⁴Matthew 12:44”)

Ver. 26. *Then goeth he and taketh to him seven other spirits*, etc.] Or “demons”, as the Ethiopic version, whom he took to him as his consorts and companions, as the same version calls them.

More wicked than himself; for it seems there are degrees of wickedness among the devils, as well as among men:

and they enter and dwell there; the unclean spirit, and the other seven: so seven devils were in Mary Magdalene, and a legion in another man; and indeed the evil heart of man is an habitation of devils, and the hold of every foul spirit: here it may chiefly design the place and power which the devil had among the Jews before their destruction:

and the last state of that man is worse than the first; the Persic version adds, “and more miserable”; as was the case of the Jews, to which this parable refers; as appears by what is subjoined in Matthew, which manifestly applies it to them,

even so shall it be also unto this wicked generation; (see Gill on “⁴¹²⁵Matthew 12:45”).

Ver. 27. *And it came to pass as he spoke these things*, etc.] That is, as Christ spoke, or “had finished these sayings”, as the Persic version expresses it, before related, in vindication of himself and his miracles, from the blasphemy of the Scribes and Pharisees to their entire confusion, and had delivered the above parable concerning the unclean spirit, which had a particular regard to them:

a certain woman of the company: observing the miracle he had wrought, in casting out a devil, and being affected with his discourse, in which he so fully cleared himself, and so strongly confuted his enemies, and set them forth in so just a light:

lift up her voice, and said unto him, aloud, in the hearing of all the people, and with great earnestness and fervour:

blessed is the womb that bare thee, and the paps which thou hast sucked: whether this woman personally knew Mary, the mother of Christ, is not

certain; it may be that she was now present, or at least not far off; and this woman hearing that she, with the brethren of Christ, were without, and desired to speak with him, might be the occasion of her uttering these words; (^{<4026>}Matthew 12:46) though they are said not so much in praise, and to the honour of Mary, as in commendation of Christ, from whom, and for the sake of bearing and suckling so great a person, she was denominated blessed as before, both by the angel and Elisabeth, (^{<4028>}Luke 1:28,42) This was a form of blessing among the Jews: so it is said ^{f379} of R. Joshuah ben Chananiah, a disciple of R. Jochanan ben Zaccai, who lived about these times, **wtdl wy yrça**, “blessed is she that bore him”: and they had also a form of cursing among them, much after the same manner, as **qnyya ^kd azyb j yl**, “cursed be the paps that suckled him” ^{f380}. The Jews, in their blasphemous rage against Christ, and all that belong to him, say of Mary, the daughter of Eli, by whom they seem to design the mother of our Lord, that she hangs in the shades by the fibres of her paps ^{f381} but this woman had a different opinion of her.

Ver. 28. *But he said*, etc.] Christ said “to the woman”, Persic version reads, as correcting her, though not denying it, nor reproving her for it, but improving upon it:

yea rather, blessed are they that hear the word of God and keep it; intimating, that though his mother was happy in bearing and suckling such a son, yet it was a far greater happiness to hear the word of God; meaning either himself, the eternal “Logos”, so as to embrace him, believe on him, and have him formed in the heart; or the Gospel preached by him, so as to understand it, receive it as the ingrafted word, and bring forth fruit, and act in obedience to it, observe it, and abide by it, and never relinquish it. This is a greater happiness than to be related to Christ in the flesh, though ever so nearly. The Ethiopic version reads, “that hear the word of God, and believe, and keep it”: for faith comes by hearing, and shows itself in doing. Barely to hear the word, and even give an assent to it, will be of little avail, unless what is heard and believed is put in practice.

Ver. 29. *And when the people were gathered thick together*, etc.] Upon this woman's lifting up her voice, and saying the things she did; or rather to see what sign he would give, which some had desired (^{<4116>}Luke 11:16)

he began to say, this is an evil generation. The Alexandrian copy, two copies of Beza's, and the Vulgate Latin, and Arabic versions read, “this

generation is an evil generation”; and also it was an “adulterous one”, as is added in (⁴¹²³Matthew 12:39)

they seek a sign; for they had asked one of him, (⁴¹¹⁶Luke 11:16)

and there shall no sign be given it, but the sign of Jonas the prophet; one like unto it: (see Gill on “⁴¹²³Matthew 12:39”)

Ver. 30. *For as Jonas was a sign to the Ninevites*, etc.] As he was by lying three days and three nights in the whale's belly, and then cast on shore alive; which sign, or miracle was wrought to confirm his mission and message, and to engage the Ninevites to give credit to him, and repent, or they might assure themselves they would be utterly destroyed;

so shall also the son of man be to this generation; by lying three days and three nights in the heart of the earth, and then rising again from the dead the third day; and which should be done to confirm the truth of his Messiahship, and to declare him to be the Son of God with power, and to engage persons to believe in him; and to assure that wicked generation, that in case they remained, after such a sign, impenitent and unbelieving, wrath would come upon them to the uttermost; (see ⁴¹²⁴Matthew 12:40).

Ver. 31. *The queen of the south*, etc.] That is, the queen of Sheba, which was a country of Arabia, which lay south of Judea; of whom it is said, that

she shall rise up in the judgment with the men of this generation, and condemn them: the sense is, that at the last day, when all shall rise from the dead, both Jews and Gentiles, this Heathen queen shall rise together with the men of the present generation among the Jews, stand in judgment with them, and against them; and that her conduct would be brought as an evidence against them, and be improved as an aggravation of their condemnation:

for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here: the difference between them, and what aggravates the case is, that she was a Gentile that knew not God, they were Jews, his professing people; she came from afar, they were near, upon the spot, where Christ was, he was preaching in their streets, temple, and synagogues; she came to hear only natural or moral wisdom, but they might have heard spiritual and heavenly wisdom, with which eternal happiness is connected; she came to hear only a mere man,

but they might have heard him who is the wisdom of God, and the only wise God, and our Saviour; (see Gill on “^{<412>}Matthew 12:42”).

Ver. 32. *The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it*, etc.] Luke changes the order of these instances; Matthew mentions this before the instance of the queen of Sheba; but Luke puts it last: this circumstance is not material, and the design of it is the same with the former:

for they repented at the preaching of Jonas, and behold a greater than Jonas is here: what in this case will aggravate the condemnation of the Jews in the day of judgment is, that these men were Heathens, aliens from the commonwealth of Israel, and strangers to the covenants of promise, and were not used to have prophets sent to them; and yet as soon as Jonas, a mere man, came to them, and preached but one sermon among them, they repented of their sins, and turned from them; whereas the Jews, who had a better notion of religion, and who, though they had the Son of God himself among them, and preached to them, and that many sermons, and whose ministry was confirmed by miracles, and afterwards his apostles for a course of years, had yet remained impenitent and unbelieving; (see Gill on “^{<412>}Matthew 12:41”).

Ver. 33. *No man when he hath lighted a candle*, etc.] These words are often repeated by Christ on different occasions, (see Gill on “^{<415>}Matthew 5:15”) and (see Gill on “^{<416>}Luke 8:16”) and here seem to design the free, open, and clear ministry of Christ, who excelled Solomon in wisdom, and Jonas in powerful preaching. It being as a candle, which, when lighted, no man

putteth in a secret place; as under a bed, (^{<417>}Mark 4:21) where it cannot be seen, and its light be of any use:

neither under a bushel, but on a candlestick, that they which come may see the light; intimating, that Christ and his disciples did not preach in corners, or in private houses, and secret places, but in the streets of the city, and in the temples and synagogues, the public places of worship: and therefore the Jews were the more inexcusable, that they did not attend to the ministry of the word; and this would be their condemnation, that light was come among them, and they preferred darkness to it, (^{<418>}John 3:19).

Ver. 34. *The light of the body is the eye*, etc.] The Vulgate Latin and all the eastern versions read “the light of thy body is thine eye”. The sense is,

that as the eye gives light, to the body, and the several members of it, by which they are guided and directed; so the understanding is the light of the soul, and the guide to all the powers and faculties of it;

therefore when thine eye is single, thy whole body also is full of light: as when the eye is free from vicious humours, and its sight is clear, the whole body reaps the advantage of it, and is perfectly illuminated by it; so when the eye of the understanding is opened and enlightened by the Spirit of God, into the truths of the Gospel, and a single regard is had unto them, and to the glory of Christ in them, the whole soul is filled with light, joy, and comfort:

but when thine eye is evil, thy body also is full of darkness; as when the eye of the body is attended with any bad humours that hinder the sight, all the members of it are in darkness; so, when the understanding is darkened through the blindness and ignorance there is in men, with respect to Gospel truths, all the powers and faculties of the soul are in a very miserable and uncomfortable condition. The 35th and 36th verses are not in Beza's most ancient copy.

Ver. 35. *Take heed therefore,* etc.] By attending to the light of the Gospel, shining in the ministration of it, and do not neglect and despise it:

that the light which is in thee be not darkness; lest being given up to a judicial blindness and hardness of heart, not only the light of nature, which the Jews had in common with the Gentiles, but even that notional light and knowledge of divine things, which they had by being favoured with an external revelation, the writings of the Old Testament, should be lost.

Ver. 36. *If thy whole body therefore be full of light,* etc.] That is, if the whole soul, as the Ethiopic version reads, be full of Gospel light, through the illuminating influences of the blessed Spirit accompanying the word:

having no part dark; every power and faculty of the soul being affected with it, and influenced by it, though, as yet, the light and knowledge of evangelical things is not perfect in any:

the whole shall be full of light, as when the bright shining of a candle doth give thee light; the whole soul shall be as full of light and joy, which the Gospel always brings with it, as a room is full of light, when a candle is lighted, and shines brightly, and burns clearly in it.

Ver. 37. *And as he spake*, etc.] Either the above words, or others at another time:

a certain Pharisee besought him to dine with him: as one of the same sect had before, in (^{<43736>}Luke 7:36) and who either was better affected to Christ than the generality of them were; or had a design upon him to get him into company with others, in private, and ensnare him if they could, and overcome him, who was an overmatch for them before the people; among whom they feared, should they go on thus publicly to attack him, their credit and reputation would sink, and be lost.

And he went in and sat down to meat: whatever were the intentions of the Pharisee, Christ, who was always affable and free with all sorts of men, readily accepted of the invitation, and at once went along with him to his house; and dinner being ready, and on the table, he immediately sat down without any ceremony.

Ver. 38. *And when the Pharisee saw it*, etc.] That Christ laid himself down on one of the couches and began to eat:

he marvelled; that so great a prophet as he was, and a man of so much religion and holiness, should show no regard to a common custom with them, and which was one of the traditions of their elders, and which they put upon a level with the commands of God. The Vulgate Latin version, and so Beza's most ancient copy, and another exemplar, read, "he began to say, thinking" (or judging) "within himself": he was "moved" at it, as the Persic version renders it; he was filled with astonishment and indignation,

that he had not first washed before dinner; especially since he had been in a crowd of people, (^{<21129>}Luke 11:29) for the Pharisees not only washed their hands, by immersing them up to the elbow before eating; but when they had been at market, or among any large number of people, or had reason to think they had, or feared they had touched any unclean person or thing, they immersed themselves all over in water: and which is the sense of the word βαπτίζομαι, here used; (see Gill on "^{<4002>}Mark 7:2-4").

Ver. 39. *And the Lord said unto him*, etc.] Jesus, as the Syriac and Persic versions read; the Lord Jesus, as the Ethiopic.

Now do ye Pharisees make clean the outside of the cup, and the platter; being very tenacious of the traditions of the elders, concerning the washing of cups and pots, which had been of late years brought in among them, and

therefore the word “now” is used; (see Gill on “⁴¹²⁵Matthew 23:25”) and (see Gill on “⁴¹⁰⁴Mark 7:4”),

but your inward part is full of ravening and wickedness: meaning either their souls, which were full of all manner of sin, the cleansing and purity of which they had no concern about, whilst they were very strict and curious in washing their bodies, their cups and platters; or rather the vessels which were filled with meat and drink got by extortion, rapine, and oppression; (see ⁴¹²⁵Matthew 23:25).

Ver. 40. *Ye fools, did not he that made that which is without*, etc.] That is, made clean that which is without, or the outside of the cup and platter;

make that which is within also? does not he make the inside clean likewise? whoever washes a cup or platter, but washes and makes clean the inside, as well as the outside? and so ye who are so very careful to have your cups and platters clean, should be as careful what you put in them, that they are clean also; not only that they are clean according to the law, in a ceremonial sense, but in a moral sense, that they are honestly and lawfully got. The word, ποιέω, rendered “made” and “make”, answers to the Hebrew word הִצִּיחַ [, which sometimes signifies to beautify and adorn, and to cleanse, and remove away filth, as by paring nails, and washing the feet; so in (⁴¹¹²Deuteronomy 21:12) it is said of a captive woman that a man takes into his house for his wife, among other things, הִצִּיחַ [וּ, “she shall make her nails”; that is, “pare” them, as we render it, and remove the filth from them. Again, in (⁴⁰⁹²2 Samuel 19:24) it is said of Mephibosheth, that from the day king David departed, he had not, הִצִּיחַ [, “made his feet”; that is, as the Targum renders it, פְּיָאֵל [, “he had not washed his feet”; and so other Jewish interpreters understand it, either of his having not washed his feet, much less his whole body ^{f382}, or of not having pared his nails ^{f383}; and so the Vulgate Latin renders it, that he came to meet the king “with unwashed feet”; which may serve to illustrate and confirm the sense before given: though interpreters generally understand this of God, as the maker of the soul, as well as of the body; and therefore the purity of the former should be regarded, as well as that of the latter.

Ver. 41. *But rather give alms of such things as ye have*, etc.] The phrase τὰ ἐνοῦντα, is variously rendered, and so furnishes out various senses: the Syriac version renders it, “give that which is”, which is yours; or “which is given to you”, as the Persic version, and agrees with ours, “such things as

ye have”; and which carries in it but a very odd sense; for none can give of that which they have not. The Vulgate Latin version reads, “that which is over and above”; superfluous substance, and which may be easily spared without hurting a man, or his family: others, “as much as you can”: according to a man's ability, and as God has prospered him in the world. The Ethiopic version renders it, “that which is necessary”; which the necessities of the poor call for, and is right and proper to give them: and the Arabic version, very foreign from the sense of the phrase, reads, “before every thing”; above all things give alms. But the true sense of it is contained in the literal version of it, “things that are within”; that is, that are within the cup and the platter; give meat and drink to the poor, your platters and cups are full of, gotten by injustice and oppression. Some read it not imperatively, “give”, but indicatively, “ye do give”: you oppress and defraud men, devour widows' houses, and fill your own with the spoils of others; and then give out of your cups and platters drink to the thirsty, and meat to the hungry, to make atonement for your avarice and extortion:

and behold all things are clean unto you; that is, according to their own opinion, who fancied that alms deeds justified them in the sight of God, cleansed them from their sins, delivered them from hell, and gave them a title to eternal life; (see Gill on “~~406~~ Matthew 6:1”) for it can never be thought to be our Lord's meaning in earnest, that either their persons, or what they had, should be pure and clean unto them, by giving a part of their ill-gotten goods to the poor; but he speaks their sense, in an ironic way. From this opinion of theirs it is, that the Hebrew word, **hkz**, which signifies “to be clean”, is used by them for giving alms: so it is said ^{f384}, that

“R. Jonathan and Resh Lekish went down to bathe themselves in the baths of Tiberias; and a certain poor man met them, and said unto them, **yb`yykz**, “give me alms”; they said unto him, when we come back we will **Æb`yykz**, “give thee alms”:]”

and so the Mahometans call alms by the same name, because they imagine that they cleanse their other substance from pollution, and their souls from avarice.

Ver. 42. *But woe unto you Pharisees*, etc.] Though these words, with several other passages in this chapter, are much alike with those in Matthew 23 yet it is clear that they were spoken at different times, these in the house of a Pharisee, and they in the temple at Jerusalem:

for ye tithe mint and rue; (see Gill on “⁴¹²³Matthew 23:23”) the Persic version here reads, “mint and anise”, as there; and the Ethiopic version only “hyssop”:

and all manner of herbs; or “every herb”; that is, all sorts of herbs that grow in the garden, and were not common to all;

and pass over judgment, and the love of God: by “judgment” may be meant justice, or doing that which is right between man and man, both publicly and privately, which was greatly neglected by these extortioners and unjust men: and by “the love of God” may be intended, both love to God, which shows itself in the observance of the first table of the law, and love to the neighbour, which God requires, and regards the second table:

these ought ye to have done, and not to leave the other undone; (see Gill on “⁴¹²³Matthew 23:23”).

Ver. 43. *Woe unto you Pharisees, for ye love the uppermost seats in the synagogues*, etc.] And also the uppermost rooms at feasts, (⁴¹¹⁶Matthew 23:6)

and greetings in the market; (see Gill on “⁴¹¹⁶Matthew 23:6-7”).

Ver. 44. *Woe unto you Scribes and Pharisees, hypocrites*, etc.] As they are all along called by Matthew; though only here by Luke. The Vulgate Latin only reads, “woe unto you”, leaving out all the rest: but the whole is retained in all the Oriental versions;

for ye are as graves which appear not; being covered with grass; “or which were not marked”, as the Ethiopic version renders it; that is, were not whited or covered with lime, as some were, that they might be seen at a distance, and be known what they were; that so men might avoid going near them, and prevent their being defiled with them; (see Gill on “⁴¹²⁷Matthew 23:27”)

and the men that walk over them

are not aware of them; and so are defiled by them. Christ compares the Pharisees, because of their hypocrisy, and secret iniquity, both to whited sepulchres, and to those that were not: to those that were, because, like them, they looked beautiful without, and righteous in the sight of men, and yet were inwardly full of all manner of pollution and sin; and to those that were not, because they did not appear to be what they were, and men were

deceived by them; and under specious pretences to religion and holiness, were by their corrupt doctrines and practices unawares drawn into the commission of sin. Regard may not only be had to graves covered with grass, or not marked with lime, by which they might be known; but also to what the Jews call, $\mu\omega\eta\theta\eta\ \rho\beta\eta\kappa$, “the grave of the abyss”^{f385}; a grave that is not known no more than if it was in the bottomless pit: so uncleanness by touching a dead body, which a man is not conscious of, is called the uncleanness of the abyss, or an unknown one^{f386}.

Ver. 45. *Then answered one of the lawyers*, etc.] Or Scribes, as the Syriac and Persic versions read: and so the Ethiopic version calls him, “a Scribe of the city”: the Scribes and lawyers were the same sort of persons who were interpreters of the law, and equally tenacious of the traditions of the elders Christ had referred to, as the Pharisees, and in general were Pharisees; though some of them might be of the sect of the Sadducees. This man observing that Christ, in his last words, joined the Scribes and Pharisees together, and charged them both with hypocrisy, and pronounced a woe upon them, was very uneasy at it:

and saith unto him, master, thus saying, thou reproachest us also; us lawyers, or Scribes also; both by mentioning their names, and accusing the Pharisees of the same things, which they must be conscious to themselves they were equally guilty of; so that if the one were criminal, the others were also. The Ethiopic version reads by way of interrogation, “what thou sayest, does it not injure us?”

Ver. 46. *And he said, woe unto you also, ye lawyers*, etc.] Christ was so far from calling back what he had said or suggested, that he repeats and confirms it, and more particularly names them, and enlarges on their evil practices:

for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers; (see Gill on “^{4E04}Matthew 23:4”).

Ver. 47. *Woe unto you*, etc.] Meaning particularly the lawyers or Scribes, together with the Pharisees, and even the whole body of the people, who in general were of the cast and complexion here described:

for ye build the sepulchres of the prophets; (see Gill on “^{4E09}Matthew 23:29”)

and your fathers killed them; the prophets; “or whom your fathers killed”, as read the Syriac, Arabic, and Persic versions; the one put them to death, and the other erected stately monuments over them, or adorned them; and yet both had the same malignant spirit against the faithful servants and messengers of God; and which showed their great hypocrisy.

Ver. 48. *Truly ye bear witness, that ye allow the deeds of your fathers*, etc.] Or “ye bear witness, and ye allow”; that is, they both witnessed that their fathers killed the prophets, and they consented to what they did, and approved of their actions:

for they indeed killed them; it must be owned, and not their sons:

and ye build their sepulchres; which was a bearing and keeping up a testimony against them, and a continuing a remembrance of their crimes; and which looked as though they approved of them, or otherwise they should have been content to have the prophets lie buried in silence, and not erected stately monuments over them, which seemed to be raised more for the honour of those that put them to death, than of the prophets themselves. Or, whereas they did this under specious pretences of disliking their fathers' sins, which yet secretly they loved, and were of the same wicked disposition against the ministers of the word, and which they would quickly show; this discovered their hypocrisy, and confirmed the character Christ had before given of them; for it follows,

Ver. 49. *Therefore also said the wisdom of God*, etc.]. The Syriac version only reads “wisdom”; by which seems to be meant not the perfection of God's wisdom: though it is usual with the Jews to represent the divine perfections as speaking, as the justice and mercy of God. They say^{f387}, that

“when the holy blessed God sought to make Hezekiah the Messiah, and Sennacherib, Gog, and Magog, *ʿydh t dym*, “the property of judgment”, or “justice, said” before the holy, blessed God, Lord of the world, etc.”

and so the sense may be here, that the infinite wisdom of God said within himself, determined in his own breast, to do what follows. But I rather think that Christ is intended, who, as God, is the essential wisdom of God; and, as man and mediator, has the spirit of wisdom resting on him, and the treasures of wisdom and knowledge hid in him; since this is said by Christ, (^{423b}Matthew 23:34) though the words here seem to be the words of the

evangelist relating what Christ had said. Some have thought, that some book, under the name of “The Wisdom of God”, is here cited, which had in it the following words,

I will send them prophets and apostles; which, in Matthew, are called prophets, wise men, and Scribes; and by whom are meant the apostles of Christ, and the ministers of the Gospel. The Persic version reads, “Io, I send to you”, as in (^{<4234>}Matthew 23:34),

and some of them they shall slay and persecute; some of them they shall put to death, and others they shall persecute from one place to another; (see Gill on “^{<4234>}Matthew 23:34”).

Ver. 50. *That the blood of all the prophets*, etc.] The same with “all the righteous blood”, or the blood of all the righteous men, in (^{<4235>}Matthew 23:35),

which was shed from the foundation of the world: for there were prophets from the beginning, which prophesied of Christ, (^{<4170>}Luke 1:70) and whose blood was shed very early; for Abel, the son of the first man, and who was the first whose blood was shed, was not only a righteous man, but a prophet; for by the sacrifice which he offered up, he gave a prophetic hint of the sacrifice of Christ, in that he spoke beforehand of it, as being dead he yet speaks: and now the Lord was about to send apostolical prophets, whom the Jews would slay, and he would suffer them to slay, that so the blood of all the former ones,

may be required of this generation; and they be punished for it: just as in Babylon will be found, when God makes inquisition for blood, as he sooner or later always does, the blood of the prophets and saints, and of all that are slain upon earth, ever since Rome papal has been in power, (^{<6824>}Revelation 18:24).

Ver. 51. *From the blood of Abel*, etc.] “Righteous Abel”, as in (^{<4235>}Matthew 23:35) and so read the Arabic version here, and two manuscripts in the Bodleian library, and three of Stephens's copies; the Persic version renders it, “innocent Abel”: he is mentioned because he was the first man that was slain, and he was slain because of his righteousness.

Unto the blood of Zacharias; in the Cambridge copy of Beza's, it is added, “the son of Barachias”, as in (^{<4235>}Matthew 23:35) and so the Arabic

version, “the son of Barasciah”; who he was, (see Gill on “^{<4235>}Matthew 23:35”)

which perished between the altar and the temple; or “the house”, that is, the holy place: and the Ethiopic version renders it, “the holy house”; here he died, being slain by the Jews; see the note, as before.

Verily I say unto you, it shall be required of this generation; as it was at the time of the destruction of Jerusalem.

Ver. 52. *Woe unto you lawyers*, etc.] Who are particularly addressed again in distinction from the Pharisees, though much the same things are said to them both in (^{<4213>}Matthew 23:13)

for ye have taken away the key of knowledge; of the Scriptures, of the law, and the prophets, and the true interpretation of them, and especially of such places as refer to the Messiah, and the Gospel dispensation, called the kingdom of heaven, (^{<4213>}Matthew 23:13) they had not only arrogated the knowledge of these to themselves, setting up for the only interpreters of the sacred writings; but they had took away from the people the true knowledge and sense of them, by their false glosses upon them, so that they were destroyed for lack of knowledge: and hence came that famine of hearing the word, which they say ^{f388} should be before the coming of the King Messiah, and now was. The Syriac and Arabic versions read, “the keys of knowledge”; and the Ethiopic version, “the key of righteousness”. The Jews sometimes speak of “the keys of the law”, and represent the oral law as the root and key of the written law ^{f389}: but, alas! it was by the oral law, or traditions of the elders, that they took away the key, or obscured the true sense of the written law. Some think, that here is an allusion to the custom of delivering a key to any one, when he was ordained or promoted to the dignity of a doctor: it is said of R. Samuel ^{f390}, that

“when he died they put, **wj tpm**, “his key”, and his writing book into his coffin, because he was not worthy of a son”

to succeed him:

ye entered not in yourselves; into the kingdom of heaven, the Gospel dispensation, neither receiving doctrines, nor submitting to its ordinances:

and them that were entering in ye hindered; by reproaching the miracles and ministry of Christ; by threatenings and excommunications; (see Gill on “⁴²¹³Matthew 23:13”).

Ver. 53. *And as he said these things unto them*, etc.] Denounced the above woes upon them, charging them with the above crimes, and threatening them with divine vengeance:

the Scribes and Pharisees began to urge him vehemently; to fall upon him with their tongues, and express great rage, wrath, and virulence against him:

and to provoke him to speak of many things; they put questions to him, and urged him to answer them, and did all they could to irritate him to say things that they could improve against him, to draw words out of his mouth, and then wrest and pervert them.

Ver. 54. *Laying wait for him*, etc.] To ensnare and entangle him, watching his words, observing what he said, and laying hold thereon:

and seeking to catch something out of his mouth; like beasts of prey, or hunters, that were watching for their prey; or lay ambush, diligently looking out, and greedily catching at every thing they thought for their purpose:

that they might accuse him; either of heresy or sedition, to the Jewish sanhedrim, or the Roman governor.

CHAPTER 12

INTRODUCTION TO LUKE 12

Ver. 1. *In the mean time*, etc.] While Christ was discoursing with the Pharisees, and they were using him in the vilest manner, throwing out their invectives against him in order to draw off the people from him:

when there were gathered together an innumerable multitude of people.

There were “myriads” of them, as in the original text, and a myriad is ten thousand; the meaning is, that there were several thousands of them:

insomuch that they trod one upon another; striving to get near to Christ, either to see his person, or to hear his discourses; and particularly, what he would say to the Pharisees, who had fallen upon him in so violent a manner:

he began to say unto his disciples first of all; he directed his discourse not to the Pharisees, nor to the multitude, but to his disciples in the first place; at least, chiefly to them; for whom he had a regard, who were his dear friends, and were to be the preachers of his Gospel every where; and therefore it was proper that they should be aware of the dissembling arts of the Scribes and Pharisees, and have their minds fortified against approaching dangers, persecutions, and death itself: the last phrase, “first of all”, is omitted in the Vulgate Latin version; and by all the Oriental versions, it is joined to the next clause, and read thus, “especially”, or

before all things, beware of the leaven of the Pharisees, which is hypocrisy; expressed both in their doctrines, and in their lives; which carried a great show of piety and holiness, but was in appearance only: very aptly is hypocrisy in doctrine and manners, compared to leaven; which at first is small and little, but gradually increases and spreads itself, and lies hid and covered, and is not easily discerned, nor its influence and effects observed; but in time, it infects and corrupts the whole of men's principles and practices, and puffs and swells them up with a vain opinion of themselves; and when our Lord bids his disciples beware of it, his meaning not only is, that they take heed that they were not infected with it

themselves, but that they were not imposed upon by the specious pretences of these artful and designing men.

Ver. 2. *For there is nothing covered that shall not be revealed*, etc.] No sin, be it ever so secret or privately done, as nothing is more covered than hypocrisy, but what shall be detected sooner or later; if not in this world, which is often the case, yet the last judgment, and in the world to come:

neither hid, that shall not be known; for how careful soever men may be to hide their vices from others, they are known to God; who will bring every thing into judgment, and make manifest the secrets of all hearts. These were general sentences, which were used by Christ at different times, upon different occasions, and applied to particular cases; (see Gill on ^{“~~400B~~Matthew 10:26”}).

Ver. 3. *Therefore whatsoever ye have spoken in darkness*, etc.] In the most private manner, to one another:

shall be heard in the light; which makes all things manifest, the day shall declare it:

and that which ye have spoken in the ear in closets; whispered to persons in their bedchambers, and places of the most secret retirement;

shall be proclaimed upon the housetops; declared in the most public manner: in (^{“~~400B~~Matthew 10:27”}) these words are so expressed, as to carry in them such a sense as this; that what was told the disciples by Christ, in the most private place and way, should be published by them, in the most free and open manner; (see Gill on ^{““~~400B~~Matthew 10:27”}).

Ver. 4. *And I say unto you, my friends*, etc.] Whom he dearly loved, and had taken into the greatest intimacy and familiarity; making known to them whatever he had heard from his Father; giving them the best instructions, the most faithful and friendly advice, and proper precautions; all which, and more, showed them to be his friends, and for whom he after laid down his life:

be not afraid of them that kill the body; though he would have them beware of the Pharisees, he would not have them be afraid of them; he would have them know them, and avoid their hypocrisy, and guard against it; but not fear them, or the worst they could do unto them, which was to kill the body; and that they had no need to be afraid of, since at death, their

souls would be immediately happy, in the enjoyment and vision of God; and their bodies would sleep in Jesus, and be raised in the resurrection morn, and be united to their souls, and be both for ever blessed:

and after that have no more that they can do; they have nothing more to kill, or which they can put to pain or misery; the soul is out of their reach, is an immortal spirit, and cannot be hurt or destroyed by them.

Ver. 5. *But I will forewarn you whom ye shall fear*, I will be your monitor, and direct you to the proper object of fear and reverence, and whom you should be careful to displease and offend:

fear him, which after he hath killed; your body, as the Persic version adds; hath taken away the life of it, by separating soul and body asunder, by sending one disease or another, or death in one shape or another:

hath power to cast into hell; your soul, as the above version also adds; yea, to destroy both body and soul in hell, as in (see Gill on “^{40B}Matthew 10:28”)

yea, I say unto you, fear him; and none else, not with a servile, but with a filial fear.

Ver. 6. *Are not five sparrows sold for two farthings*, etc.] As two were sold for one farthing, (see Gill on “^{40B}Matthew 10:29”); so in buying and selling, where more money is laid out, things are bought cheaper; the Persic version reads, “for two barley corns”:

and not one of them is forgotten before God; a single sparrow, a bird of little value and worth, is taken notice and care of by him; it has its life from him, and is provided for with food by him, and is under his protection; nor does he ever forget it, nor can any thing be done to it, without his permission; it cannot be struck, so as to cause it to fall on the ground, or be taken in a snare, or be killed in any shape, without the knowledge of God: his providence reaches to the minutest creatures and things, and much more then to rational creatures, to men; and still more to his dear children, ministers, and apostles.

Ver. 7. *But even the very hairs of your head are all numbered*, etc.] Not only their persons had passed under the hands of him that telleth them, who is the “Palmoni”, or “wonderful numberer”, as in the margin of (^{27B3}Daniel 8:13) and not only the several members of their bodies, or the more

substantial parts of them, were written in the book of his purposes, according to which they were fashioned in time, but the more minute parts, and less to be regarded, were all told over, and kept in account; even the very hairs of their head, and not one of them could fall to the ground, any more than a sparrow; or be plucked off by men, without the knowledge and will of God; so careful is the providence of God, of all his people:

fear not therefore, ye are of more value than many sparrows; for if the hairs of their heads are as much regarded as sparrows, their persons and their lives must be of more account, than an infinite number of them, nor are they to be mentioned with them.

Ver. 8. *Also I say unto you*, etc. The same as in (~~4002~~ Matthew 10:32)

whosoever shall confess me before men, him shall the son of man also confess before the angels of God; only instead of I, he here calls himself “the son of man”; and instead of “before my Father which is in heaven”, here it is, “before the angels of God”; who will accompany Christ when he comes to judgment, and will be present, when he shall acknowledge his true followers as the blessed of his Father, the chosen of God, his redeemed and sanctified ones; and reject others before his Father, and the whole universe of rational beings: it is said in the Targum on (~~2015~~ Song of Solomon 1:15).

“when the children of Israel do the will of their king, he by his word (the Logos) praises them in the family of the holy angels.”

This Christ, the eternal word, will do at the great day.

Ver. 9. *But he that denieth me before men*, etc.] That is, that continues to deny Christ, and lives and dies a denier of him; for otherwise it is possible for a person to deny Jesus to be the Son of God, or the Messiah, and afterwards confess him, as a Pagan or Jew; and through temptation, a real Christian may be left for a while, in one shape or another, to deny him and his truths, and afterwards truly repent, and at last be saved, as Peter; but they that deny Christ publicly, and persist in it,

shall be denied before the angels of God: they will be denied by Christ as belonging to him; they will be denied admission into heaven; they will be covered with shame and confusion publicly; they will be sent into everlasting burnings, and be ever tormented with fire and brimstone, in the presence of the holy angels.

Ver. 10. *And whosoever shall speak a word against the son of man, it shall be forgiven him*, etc.] These words, though introduced by Luke among the sayings of Christ, recorded in Matt. 10 yet were said by Christ, on occasion of the Pharisees, ascribing his works to diabolical influence and assistance, (see Gill on “⁴⁰²⁹Matthew 12:32”)

but unto him that blasphemeth against the Holy Ghost; as the Pharisees did, by charging the miracles of Christ with being done by the help of the devil, when they were wrought by the finger of the Spirit:

it shall not be forgiven. The Ethiopic version adds at the close of this verse, as in Matthew, “neither in this world, nor in that which is to come”.

Ver. 11. *And when they bring you unto the synagogues*, etc.] Of the Jews, to be examined and scourged by the rulers of them:

and unto magistrates and powers; Heathen ones; the Persic version reads, “princes and kings”; and the Ethiopic version, “princes, kings, and judges”; (see ⁴⁰⁰⁸Matthew 10:18)

Take ye no thought how, or what thing ye shall answer, or what ye shall say; be not anxiously concerned, neither about the manner, nor the matter of your answer, apology, and defence: in the first part of this clause, the Syriac, Persic, and Ethiopic versions, only read, “how”; and the Arabic version only, “what”; (see Gill on “⁴⁰⁰⁹Matthew 10:19”).

Ver. 12. *For the Holy Ghost shall teach you*, etc.] Shall give both words and matter: in the same hour; instantly, immediately:

what ye ought to say; what will be proper to be said, for the honour of Christ, the defence of the Gospel, and the confusion of enemies; (see Gill on “⁴⁰⁰⁰Matthew 10:20”).

Ver. 13. *And one of the company said unto him*, etc.] Not one of the disciples of Christ, but one of the multitude, or crowd, about him, (⁴⁰¹⁰Luke 12:1)

Master, speak to my brother, that he divide the inheritance with me: the firstborn, according to the law, in (⁴²¹⁷Deuteronomy 21:17) had a double portion: but the eider brother here, it seems, was for keeping all, and would not divide any part to his younger brother; wherefore he applies to Christ, to interpose his authority, which he imagined would have great weight with his brother, who might be a hearer of Christ, and favourer of him: or

however, such was the fame of Christ, and such credit he obtained by his ministry and miracles, that he concluded a word from him, would go a great way with his brother, to engage him to make a right and proper division, as he ought; and especially, if he looked upon him, as the king Messiah the Jews expected, he might take this to be part of his work and office, to settle such civil affairs as these: we often read in the Jewish writings, of brethren dividing their substance, left by their parents; so it is said ^{f391},

“wql j ç `yj aj , “brethren that divide”, (a field,) give two corners (to the poor); if they return and become partners, they give but one.”

Where there were but two brethren, as here, the one was called **rwkbb**, “the firstborn”; and the other, **j wçp**, “simple”; having no title or character: and concerning dividing inheritances, there are the following rules ^{f392}:

“the firstborn takes a double portion of his father's goods, as is said, (^{f217}Deuteronomy 21:17) how? a man leaves five children, and one of them is the firstborn: the firstborn takes the third part of the substance, and every one of the four simple ones, takes a sixth part: if he leaves nine children, and one of them is the firstborn, he takes the fifth part, and every one of the eight simple ones, takes a tenth part; and so according to this division, they divided for ever — — he that has two sons, a firstborn and a simple one, and they both die in his lifetime, the firstborn leaves a daughter, and the simple one leaves a son; lo, the son of the simple one inherits the third part of the old man's goods, which is his father's part; and the daughter of the firstborn, inherits the two thirds, which is the part of her father.”

And again ^{f393},

“two brethren that “divide”, and a brother comes to them from the province of the sea: and so three brethren that “divide”, and a creditor comes and takes the part of one of them, though the one takes land, and the other money, the division is void, and they return and divide the rest equally: if any one orders at the time of death, that there should be given to such an one a palm tree, or a field out of his substance, and the brethren “divide”, and do not give such an one any thing, lo, the division is void; and how do they

do? they give what he ordered the heirs, and after that they return and divide as at the beginning: brethren that divide, value what is upon them; but what is upon their sons and their daughters, which they have in possession, they do not value — he that leaves fatherless children, some that are grown up, and others little ones, and they are willing to divide their father's goods, so that those that are grown up may take their part, the sanhedrim appoint a guardian for the little ones, and he chooses a good part for them: and when they are grown up, they cannot make it void, for lo, by the decree of the sanhedrim, they divided for them; but if the sanhedrim err in computation, and give them less, they may make it void, and make another division when, they are grown up.”

But it would be tedious to transcribe all the rules, relating to such cases.

Ver. 14. *And he said unto him, man,* etc.] Or “friend”, as the Ethiopic version renders it; that is, Jesus said to him, as the Syriac, Persic, and Ethiopic versions express it:

who made me a judge, or a divider over you? referring to the words of one of the Hebrews to Moses, when he interposed in a difference, (⁽¹⁰¹⁴⁾Exodus 2:14) suggesting, that the same might be retorted on him, should he engage in such an affair: the reason why Christ avoided meddling with it, was not because it is unlawful for Christians to concern themselves in arbitrations about civil affairs, and in making up family differences, which is very commendable; but lest by such a step, he should give occasion to them, to conclude he was a temporal king: whereas his kingdom was not of this world, and his business lay not in civil affairs, and the management of them; but in spiritual concerns, in preaching the Gospel, and doing good to the souls of men; wherefore this was out of his province: and besides, it was a matter of covetousness, either in this person, or his brother, or both; which Christ takes an occasion from hence to expose, agreeably to his office; to which may be added, that this man seems to have disturbed Christ in his public work, and was of such a worldly spirit, as to prefer the care of his secular affairs, to the hearing of the word, and the welfare of his immortal soul.

Ver. 15. *And he said unto them,* etc.] Either to the two brethren, or to his disciples, as the Syriac and Persic versions read, or to the whole company:

take heed, and beware of covetousness; of all covetousness, as read the Vulgate Latin, Syriac, Arabic, and Ethiopic versions, and some copies; that is, of all sorts of covetousness, and every degree of it, which of all vices is to be avoided and guarded against, being the root of all evil; and as the Persic version renders it, is worse than all evil, and leads into it:

for a man's life consisteth not in the abundance of the things which he possesseth; of flocks and beasts, as the Persic version renders it: a man's natural life cannot be prolonged by all the good things of the world he is possessed of; they cannot prevent diseases nor death; nor do the comfort and happiness of life, lie in these things; which are either not enjoyed by them, but kept for the hurt of the owners of them, or are intemperately used, or some way or other imbittered to them, so that they have no peace nor pleasure in them: and a man's spiritual life is neither had nor advantaged hereby, and much less is eternal life to be acquired by any of these things; which a man may have, and be lost for ever, as the following parable shows.

Ver. 16. *And he spake a parable unto them, saying*, etc.] He supposed the following case, and made use of it by way of illustration of what he had said:

the ground of a certain rich man brought forth plentifully; who notwithstanding his riches, was but a fool, as the sequel shows; rich men are not always wise in things natural and civil; and very few of them are spiritually wise, or wise in spiritual things, in things which relate to the welfare of their souls; but however, this man was very prosperous in his worldly affairs, as a man of a small share of common sense may be, and wicked men often are: the word translated “ground”, signifies a “region”, or “country”, which expresses the more, the riches of this man, that he had not a common and ordinary farm, but a whole country as it were; at least a very large part of one, and all this fruitful.

Ver. 17. *And, he thought within himself*, etc.] And foolish thoughts they were; he did not think of God, or that there was one, and much less that he was the author, of all his outward prosperity and plenty; and was still further off of thinking of returning thanks to God for it: or of asking counsel of him, what he should do with it; but he consults himself only, and thought only within, and for himself; and not at all of his poor neighbours, or for the good of others; nor did he think even of his own soul, but altogether about his worldly substance:

saying, what shall I do? he does not say what shall I do for God? for his interest service, and glory? for the poor, the hungry, and thirsty, and naked? or for my own soul, that that may be eternally saved? but what shall I do with my goods?

because I have no room where to bestow my fruits: he had gathered in his harvest, and filled his barns as full as they could hold, so that they had no room for more; and yet had still an abundance to lay up, and about which he was anxiously concerned; not thinking of the empty bellies, barns, and houses of the poor, where he might have stowed much.

Ver. 18. *And he said, this will I do,* etc.] This was the resolution he came to, and which he took up, without consulting God, or asking leave of him:

I will pull down my barns, and build greater; which was not a very wise one; for he might have let his present barns have stood, and have added new ones to them:

and there will I bestow all my fruits and my goods; he ascribes the increase of his substance to himself, and reckons them his own acquisitions, and entirely owing to his diligence and industry; and therefore calls them my fruits, and my goods; and accounts them his good things, his only good things; as worldly men place all good and happiness in outward enjoyments, having no notion of spiritual and eternal good things he determines to lay up all in his barns, for his own use and service, and nothing for God and his interest, nor any thing for the poor and their relief.

Ver. 19. *And I will say to my soul,* etc.] Himself, (see ¹⁹¹⁸ Psalm 49:18) or to his sensual appetite, which he sought to indulge and gratify, for he was wholly a sensual and carnal man:

soul, thou hast much goods laid up for many years: he foolishly promises himself a long life, when no man can boast of tomorrow, or knows what a day will bring forth; or can assure himself he shall live a day, an hour, or moment longer: and he also depended upon the safety of his goods, thus laid up; whereas his barns might be consumed by fire at once, or his goods be devoured by vermin, or plundered by thieves, and by various ways taken out of his hands; for riches are uncertain things, and make themselves wings and fly away:

take thine ease, eat, drink, and be merry; spend thy life in ease, luxury, and mirth; put away the evil day far from thee: never trouble thyself about a

future state, tomorrow shall be as this day, and much more abundantly; and thou hast enough to make thyself happy, and let nothing disturb thee, and give a loose to all sensual pleasures, and carnal joys. This is the language of epicure among the Jews, and is forbidden to be used, especially on fast days; for so it is said, ^{f394}

“let not a man say I will go to my house, “and I will eat and drink”, (and say) *yçpn Æyl [μyl ç*, “peace to thee, O my soul”; if he does so, of him the Scripture says, (²²¹³ Isaiah 22:13,14) “Behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine, let us eat and drink, for tomorrow we shall die — surely this iniquity shall not be purged from you, till ye die, etc.””

Ver. 20. *But God said unto him*, etc.] He determined within himself he should die that night; for the time of a man's death, as well as of his birth, is fixed by God; or he sent the messenger of death, some disease or another, the language of which was, immediate death, or death in a very short time; or spoke to his conscience, and impressed it on his mind, that he should die that night, and not live:

thou fool: as he appeared to be, throughout the whole of his conduct:

this night thy soul shall be required of thee: which is of God's immediate formation, is immortal, of more worth than a world, and its loss is irreparable; and for which a man is accountable to God, the Father of spirits; and which he requires at a man's hands at death, which is here designed; and shows, that a man has no power over it to retain it, but must give it up when it is called for, even that very instant, “this night” which may refer to the time when covetous persons are employing their thoughts about their worldly goods, or when epicures and sensual persons are indulging themselves in luxury and intemperance; and to the condition the soul is in, being in the night and in darkness, and knows not whither it is going; and denotes its immediate remove, and the suddenness of divine wrath and vengeance; the Vulgate Latin, and Syriac versions, agreeably to the Greek text, read the words, “this night do they require thy soul of thee”; or “out of thy body”, as the Persic version reads: the Ethiopic version renders it, “they shall take thy soul from thee”; that is, the evil angels, the devils having a commission from God, shall demand thy soul; and as soon as ever it is separated from the body, shall seize upon it, and

carry it to hell; just as the good angels carry the souls of the saints to heaven, (^{<162>}Luke 16:22)

Then whose shall those things be, which thou hast provided? not his own, for he can carry nothing with him; nor does he know whose they will be, whether the persons he designed them for, or some others whom he abhorred, and would, if possible, have prevented their enjoyment of them; and should he have them for whom he intended them, he does not know how he will turn out, whether a wise man or a fool, or what use he will make of them.

Ver. 21. *So is he that layeth up treasure for himself,* etc.] This is the accommodation of the parable. Just such a fool is he, and this will be the end or him, who employs all his thoughts, and spends all his time, in amassing to himself worldly riches and wealth, in laying up treasures on earth for himself, for futurity: and makes no use of his earthly substance to be the good of others; nor shows any concern for spiritual and eternal riches; but places all his hope, trust, and confidence, in uncertain riches:

and is not rich towards God; or “in God”, as the Syriac and Arabic versions read; in things pertaining to God, in spiritual things, in faith, and in good works; and is not concerned to lay up a treasure in heaven, to have an interest in durable riches and righteousness; whereas one that is rich towards God, acknowledges that he receives all his riches from God, as the Ethiopic version reads; he gives up all into the hands of God, depends upon his providence for the increase, security, and continuance of it; and uses it to his honour and glory, and for the good of his interest; and is chiefly concerned for the riches of grace and glory; and enjoys much of God, and places all his riches in him: such a man is a wise man, but the reverse of this is the fool in the parable.

Ver. 22. *And he said unto his disciples,* etc.] Having finished the parable which he spake to the whole audience in common, he directed himself to his disciples, who were poor, and apt to be over anxious about their living in the world:

therefore I say unto you, take no thought for your life, what ye shall eat. The Ethiopic version adds, “and what ye shall drink”; and so a manuscript in Gonvill and Caius College in Cambridge, which seems to be transcribed from (^{<162>}Matthew 6:27) life is very near and dear to man; all that a man has, he will give for it; and it is his duty to be careful to preserve it, and to

make use of means for the support of it; but then, as he should not be dainty about the food he eats, and should refuse no good creature of God, but receive it with thanksgiving, so he should not distress himself for fear of wanting bread, nor distrust the promises of God, and a supply from him; but should cast all his care upon the Lord, who daily cares for him:

neither for the body, what ye shall put on: it is highly proper and necessary that the body should be clothed, partly for decency, and partly to secure it from the inclemency of the weather; but then persons should not be difficult and over nice about what they wear, nor be distressed, fearing they should be clothed with rags; but should trust in the Lord, who gives food and raiment, and all things richly to enjoy.

Ver. 23. *The life is more than meat,* etc.] What in Matthew is put by way of question, is here strongly affirmed; and these words contain a reason or argument to dissuade from an anxious, distressing thought and care about the necessaries, conveniencies, and comforts of life: and all the Oriental versions read, “for”, or “seeing the life is more than meat”; that is, it is more excellent and valuable in its own nature, being that for the support of which meat is provided; and seeing God is the author and giver of life, it need not be doubted but he will give meat for the maintenance and continuance of it, so long as is his pleasure it should subsist.

And the body is more than raiment; it is of more worth than the richest clothing that can be had; the finest piece of embroidery is not comparable to the curious workmanship of the body, (^{<4015>}Psalm 139:15) and he that has so curiously wrought that, will not fail to provide suitable and proper clothing for it; and therefore there ought to be no anxiety on this account; (see Gill on “^{<4015>}Matthew 6:5”).

Ver. 24. *Consider the ravens,* etc.] According to the Jews ^{f395} there are three sorts of ravens, the black raven, the raven of the valley, which is said to be white, and the raven whose head is like a dove. In Matthew the “fowls of the air” in general are mentioned, as they are here in the Cambridge copy of Beza’s; but in others, “the ravens” in particular, they being fowls of very little worth, and disregarded by men, and odious to them, as well as unclean by the law; and yet these are taken care of by God. The Arabic version reads, “the young ravens”; and these are which are said to cry unto God, who provides food for them, and gives it to them, (^{<4384>}Job 38:41, ^{<4970>}Psalm 147:9)

for they neither sow nor reap, which neither have storehouse nor barn; and yet they are provided for, and therefore, why should men, and especially God's own people, distrust his providence over them, when they both sow and reap, have the seedtime, and harvest in the appointed seasons: they cast their seed into the earth, and it springs up and brings forth much fruit, which they reap when ripe, and gather into their barns and storehouses, from whence they are supplied till another season returns; wherefore they have no reason to distress themselves, seeing, though this is not the case of ravens, yet

God feedeth them; their young ones, as the above places show. Jerom says ^{f396}, that it is affirmed by some philosophers, that they live upon dew. The Jews ^{f397} have a notion, that the old ravens being cruel to their young, and hating them, the Lord has pity on them, and prepares flies, or worms for them, which arise out of their dung, and enter into their mouths, and they them. One of their commentators says ^{f398}, when the young ones are hatched they are white, and the old ones leave them, not taking them for their own, and therefore bring them no food, and then they cry to God; and this is mentioned by some Christian writers, but not sufficiently confirmed: and another of them observes ^{f399}, that the philosophers of the Gentiles say, that the ravens leave their young as soon as they are hatched; but what Aristotle ^{f400}, Pliny ^{f401}, and Aelianus ^{f402} affirm of these creatures is, that as soon as they are able to fly they turn them out of their nests, and even drive them out of the country where they are; when, as it is said in Job, “they wander for lack of meat, and cry unto God, who gives it to them”: and since this is the case, and the providence of God is so much concerned for such worthless creatures, the people of God, and disciples of Christ, ought by no means to distrust it: for as it follows,

how much more are ye better than the fowls: or “than these”, as the Vulgate Latin version reads; that is than these ravens, or any other fowls whatever; (see Gill on “~~405~~ Matthew 6:26”).

Ver. 25. *And which of you with taking thought,* etc.] In an anxious and distressing manner, for food and raiment, in order to preserve and continue life,

add to his stature one cubit? The Persic version reads, “to his stature and height”, as if this referred to the height of stature; whereas it seems rather to regard the age of a man, and the continuance of his life; (see Gill on “~~407~~ Matthew 6:27”).

Ver. 26. *If ye then be not able to do that which is least,* etc.] As to make the smallest addition to a man's stature, or rather to add one moment to his days:

why take ye thought for the rest? which are much greater, as to preserve the body in its whole bulk, and all its parts, or for the feeding and clothing of it, or rather for the continuation and preservation of life to any length of time; for if it cannot be by all a man's care and solicitude lengthened out one moment longer than is the pleasure of God, how should it be by such anxiety continued for months and years?

Ver. 27. *Consider the lilies how they grow,* etc.] Some copies read, “the lilies of the field”, as in (^{416B}Matthew 6:28) The Persic version renders the word, “the roses and lilies of the field”: and the Arabic version, the “flowers”; any flowers of the field; for what is afterwards said, is true of any of them, but particularly of the lilies: now, as the former instance of God's feeding the ravens is designed to remove all anxious and distressing thoughts about food for the body; this is mentioned to take off every thing of that kind with respect to clothing for it; wherefore, in Matthew, these words are premised to it, “and why take ye thought for raiment?” there will be no need of it, when it considered how the lilies, or tulips, or any other flowers grow up out of the earth, and in what a fine beautiful dress they appear, without any care or labour of their own, and even without the care and management of a gardener; for flowers of the field are here meant:

they toil not, they spin not; they neither labour as men do, in sowing flax, and dressing it, or in combing of wool, or in spinning of either:

and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. The Ethiopic version renders it, “in the whole time of his glory”; throughout his glorious reign, at any time; whenever upon any extraordinary occasion he was dressed out in the finest manner, yet even then a lily outdid him; its glory being natural to it, whereas his, at best, was but artificial, and an imitation of nature; (see Gill on “^{416B}Matthew 6:29”).

Ver. 28. *If then God so clothe the grass,* etc.] lilies and tulips; for they are no other than grass, weak, frail, fading, short lived flowers, which have all their gaiety and beauty from the great Creator of them:

which is today in the field, and tomorrow is cast into the oven: the grass is one day in the field, in all its verdure, glory, and beauty; and being cut

down before evening, the next day it is withered and dried, and made fit to put into an oven, or under a furnace to heat them with:

how much more will he clothe you, O ye of little faith? The Persic version renders the words, “how much more excellent are ye than that, O ye of little faith?” they are more excellent in their nature, and of a longer duration, and are designed for greater ends and purposes; and therefore if God clothes the one in such a manner as he does, how much more will he not clothe the other? and such who are distrustful and diffident in this matter, may well be called men of little faith; (see Gill on “^{406B}Matthew 6:30”).

Ver. 29. *And seek not what ye shall eat, or what ye shall drink,* etc.] That is, in an anxious and distressing manner, with a tormenting and vexatious care; otherwise food is to be both asked of God every day, and to be sought for and after in the use of proper means:

neither be ye of doubtful minds; questioning and distrusting that ye shall have any thing to eat or drink: be not fickle, unstable, and inconstant, and wandering in your thoughts about these things, like the meteors in the air, which are carried about here and there; let not your minds be disturbed and distracted about them; or be anxiously solicitous for them; (see Gill on “^{406B}Matthew 6:31”).

Ver. 30. *For all these things do the nations of the world seek after,* etc.] That is, the Gentiles, as in (^{406B}Matthew 6:32) who are frequently, in the Jewish writings, called, in distinction from the Jews, $\mu\lambda\ \omega[h\ twmwa$, “the nations of the world”^{f403}. This is an argument used to dissuade from an immediate and anxious concern for food and raiment, because it is Heathenish, and therefore very unbecoming the disciples and followers of Christ: it need not be wondered at in those that know not God, and do not acknowledge his providence, and are strangers to his covenant and promises; but must be very unsuitable to the characters of such who know that godliness has the promise of this life, and of that which is to come:

and your Father knoweth that ye have need of these things; and therefore it is needless to be so anxious about them: the Persic version reads, “all these things”, and so some copies; that is, meat, drink, and clothing, all the necessaries of life; (see Gill on “^{406B}Matthew 6:32”).

Ver. 31. *But rather seek ye the kingdom of God*, etc.] The Vulgate Latin version adds, “first”, as also, “and his righteousness”, as in (⁴⁰⁶³Matthew 6:33) and the Ethiopic version reads, “seek his kingdom and righteousness” meaning either the grace of God, which is not meat and drink, but righteousness, peace and joy in the Holy Ghost, (⁵⁴⁷Romans 14:17) or the heavenly glory; unless the Gospel, and the dispensation of it, which is the Messiah's kingdom, and which was then just ushering in, should rather be intended.

And all these things shall be added unto you; food and raiment, which are as much as can be enjoyed; and godliness with these, and contentment with them, is great gain; (see Gill on “⁴⁰⁶³Matthew 6:33”).

Ver. 32. *Fear not little flock*, etc.] these words are particularly directed to the immediate apostles and disciples of Christ; but are true of all the saints in all ages of time, who are compared to a “flock of sheep”, being separated from the rest of the world in election, redemption, and the effectual calling, and being folded together in a Gospel church state; and also for their patience, meekness, humility, and harmlessness: these are a “little” flock; few in number, when compared with the wicked of the world; and mean and despicable in the account of men; and little in their own eyes: these are subject to many “fears”; some relate to their outward state, and condition, as that they shall want food and raiment, and not have the necessaries of life; which seems to be in the first place here intended, as appears from the context: and some regard their spiritual and eternal estate, as lest they should have no interest in the love of God, and in the covenant, in the blessings and promises of his grace; lest they should not belong to Christ; or the good work of grace should not be begun in them; or that they should not persevere to the end, and should at last miscarry of eternal life and happiness: and these fears arise from a body of sin, from the temptations of Satan, the hidings of God's face, and the prevalence of unbelief; for they have no true reason for them: God is on their side, and will not leave, nor forsake them, nor shall they want any good thing Christ is their shepherd, and he has bought them, with his own blood, and will lose none of them; and therefore they need not fear being taken care of both in soul and body, for time and eternity: and especially when what follows is considered,

for it is your Father's good pleasure to give you the kingdom; not only the Gospel, and the knowledge of the mysteries of it; nor the Gospel church

state, and a right to all its ordinances; nor only the kingdom of grace, which cannot be moved; but the kingdom of glory: and which is a gift unto them, not obtained by any deserts or works of theirs; nor is their right unto, and enjoyment of it depending upon any such thing: and it their Father's gift, who is so by adopting grace, and through Christ Jesus their Lord; and which he gives according to his sovereign will and pleasure, and with a good will, delighting in them, and rejoicing over them to do them good, both here and hereafter: so that they may depend upon every good thing needful for them both in this world, and in the world to come; nor should they indulge anxious cares, or slavish fears.

Ver. 33. *Sell that ye have, and give alms*, etc.] Since they had a kingdom bequeathed them by their heavenly Father, they should be so far from indulging an anxious care about food and raiment, that when there was a call in providence for it, and rather than the poor should go without a supply, it became them to sell their houses and lands, and whatever possessions they had, and relieve them; and so they did not long after; for some of those who sold their estates, and brought the money to the apostles, (~~406~~ Acts 4:34,35), might be now present; and the more readily and cheerfully do what they did, remembering these words of Christ:

provide yourselves bags which wax not old; as do the bags of misers: their bag is, **bwqn rwrx**, “a bag pierced through”, or that has a hole in it, which lets the money out as it is put in, (~~3706~~ Haggai 1:6) and which the Targum renders by, **atraml**, “for a curse”; as money hoarded up in bags by covetous persons generally is: Christ would have his followers put their money up in other bags; not in such which rot through age, or are worn out, and are full of holes through use; but into the hands and bellies of the poor, the fruit and reward of which will always abide;

a treasure in the heavens that faileth not: whereas treasure on earth does, being either taken away from the possessors of it by various ways, or they from that:

where no thief approacheth; can come near to steal it away, which is often the case here on earth:

neither moth corrupteth; as it does the best of garments, wore by men: but the robes of glory and immortality can never be corrupted: (see Gill on ~~406~~ Matthew 6:20”).

Ver. 34. *For where your treasure is*, etc.] Whether in heaven, or in earth, there will your heart be also: the heart is always set upon the treasure, and as is a man's treasure, such is his heart, that is, set upon it; if his treasure is only here, and he has not the true riches, his heart is only earthly and carnal; but if his treasure is heavenly, his heart and conversation will be in heaven; (see Gill on “^{<4064>}Matthew 6:21”).

Ver. 35. *Let your loins be girded about*, etc.] With the girdle of truth, (^{<4064>}Ephesians 6:14) keeping close to the doctrines of the Gospel, abiding faithfully by them, even unto death: the allusion is either to the eating of the first passover, (^{<4021>}Exodus 12:11) or rather to servants, who, in these eastern countries, wore long garments; and therefore, when in business, used to gather them up, and gird them about them, that they might perform their service with greater strength, more ease, quicker dispatch, and less hinderance: the phrase denotes readiness for business:

and your lights burning. The Vulgate Latin version adds, “in your hands”; meaning torches that were held in the hand: and may design either the Scriptures of truth, which were to be a light or lamp unto them, guiding and directing them in the ministration of the Gospel; or the lamps of profession, which should be kept clear and bright, and good works, becoming them, that should so shine before men, that all may see them, and glorify God. The allusion is to persons waiting at a wedding in the night, with torches and flambeaus in their hands.

Ver. 36. *And ye yourselves like unto men that wait for their Lord*, etc.] Who either was at a wedding, or was the bridegroom himself; so be ye in a readiness, waiting for the coming of Christ, the bridegroom of the church:

when he will return from the wedding, The Syriac version renders it, “from the house of feasting”; from any entertainment, or from the marriage feast, or rather the marriage itself, to the bride chamber: so when Christ has, by the preaching of the Gospel, and the power of his grace, espoused all his elect, he will descend from heaven, and take them to himself; they shall then be called to the marriage supper of the Lamb, and enter with him into the nuptial chamber, and be for ever with him:

that when he cometh and knocketh, they may open to him immediately; and let him in without any delay, as soon as ever he comes to the door; and at the first knock, open it to him at once, having light, and being in a posture of readiness, and in constant expectation of him: so such who have

believed in Christ, and have been faithful to his cause and interest, and have held fast the profession of their faith without wavering, when Christ shall either come and knock at their doors by death, or shall come to judgment, and sound the alarm of it, they shall be ready to obey the summons with the greatest cheerfulness, and meet him with the utmost pleasure.

Ver. 37. *Blessed are those servants whom the Lord*, etc.] The Syriac, Arabic, and Ethiopic versions read, “their Lord”, the master of them, or the Lord Jesus Christ:

when he cometh shall find watching: for him, and not asleep. The Ethiopic version reads, “so doing, and watching”; girding up their loins, trimming their lamps, and waiting for their Lord's coming: such servants are happy, they will appear to be in the favour of their master, who will take notice of them and show some marks of respect to them; as Christ will to all his good and faithful servants, whenever he comes, whether at death, or at judgment; and who will be happy then, being found so doing, and found in him:

verily I say unto you that he shall gird himself; not that Christ shall really do this, or appear in the form of a servant; but that he shall readily, cheerfully, and at once introduce his servants into his joy, and make them partakers of all the glories of the other world:

and make them to sit down to meat; at his table in his kingdom; (see ^{<4081>}Matthew 8:11, ^{<4220>}Luke 22:30)

and will come forth and serve them; with food, yea, will feed them himself, and lead them to fountains of living water, (^{<4017>}Revelation 7:17) The Arabic version renders it, “he shall stand to minister unto them”: the phrase is expressive of the posture of a servant; who, as Dr. Lightfoot observes, is *Æl wh*, “walking”, and who goes round about the table, whilst others sit ^{f404}: some think there is allusion in the words to a custom used at some feasts, particularly at the feasts in honour of Saturn, in which servants changed clothes with their masters, and sat at their tables, and their masters served them ^{f405}

Ver. 38. *And if he shall come in the second watch*, etc.] Of the night, that is, after nine o'clock, or any time between nine or twelve; for the second watch was from nine o'clock till twelve; and this was coming early from an

entertainment, or a wedding, which were commonly kept in the night, and late;

or come in the third watch, or after twelve o'clock, or any time between twelve and three; for the third watch was from twelve o'clock to three, which was late; (see Gill on "⁴⁰⁴⁵Matthew 14:25") The Persic version reads, "in the second, or third part of the night"; and the Ethiopic version, "in the second or third hour of the night";

and find them so. The Arabic version adds, "doing"; as above described, with their loins girt, lights burning, and they watching for their Lord's coming:

blessed are those servants; since they shall be used and treated as before related.

Ver. 39. *And this know*, etc.] The Ethiopic version reads, "this only know"; only take notice of this one thing, and it may be of some use to direct you in your conduct how to behave during the absence of your Lord, until the time he shall come again:

that if the good man of the house had known what hour the thief would come; that is, if the owner, or master of the house, whose the goods in the house are, could by any means know what time of the night the thief would come to break into his house, in order to plunder it, and carry off his goods:

he would have watched; either he himself in person, or he would have set a watch about his house, or in it:

and not have suffered his house to be broken through; either the door to be broken up, or the wall to be dug through, but by a guard about it, or within it, would have prevented such a design. And so in like manner, could it be known in what time Christ would come, either to the destruction of Jerusalem, or at death, or to judgment, every thoughtful, prudent man that should know it, would be upon his guard, that he might not be surprised with it; and though the precise time could not be known, yet inasmuch as the thing itself is certain, it became all the servants of Christ to be watching for it; (see Gill on "⁴⁰⁴⁶Matthew 24:43").

Ver. 40. *Be ye therefore ready also*, etc.] Not habitually, but actually, in the exercise of grace, and the discharge of duty, with loins girt, and lights

burning. This may be understood either of a readiness to meet the Lord in the way of his judgments, and particularly the destruction of Jerusalem, which was to be in a few years; or of a preparation for death, and the last judgment, which lies in the righteousness of Christ imputed, and his grace imparted: and to have a comfortable view of the one, and a gracious experience of the other, as they will engage to the performance of good works, to which such are ready; so they make meet for the coming of Christ, be it in what way, and whensoever it will: and the rather, a concern should be had for such a preparation, because of the following reason,

for the son of man cometh at an hour when ye think not; in either of the above ways; (see Gill on “⁴¹³⁴Matthew 24:44”).

Ver. 41. *Then Peter said unto him, Lord,* etc.] The Syriac, Persic, and Ethiopic versions read, “our Lord”:

speakest thou this parable: of the master at the wedding, and his servants waiting for him, or of the housekeeper watching that his house be not broken up, or both:

unto us, or unto all? Peter was in doubt whether the above discourse was peculiarly directed to them, the apostles, as containing special instructions to them in the discharge of the ministerial work; or whether it was designed for all his disciples and followers, both in the present age, and in time to come, to the end of the world.

Ver. 42. *And the Lord said, who then is that faithful and wise steward,* etc.] Christ does not directly, and in express words, answer to Peter's question, but suggests, that though he intended it as a caution to all his people, and in it spoke to them all to be upon their watch and guard, (⁴¹³⁵Mark 13:37) yet that he had a special regard to them, his apostles, and succeeding ministers of the Gospel, whose characters, office, work, dignity, and honour, are here described. Such are stewards in Christ's family, they are entrusted with the stores and provisions of his house, and “faithfulness” and “wisdom” are requisite in them; the one, that they do not corrupt and adulterate the word of God, and mix it with human doctrines, but that they deliver it out pure and sincere as it is; and the other, that they may rightly divide it, and wisely distribute it:

whom his Lord shall make ruler over his household: Christ's “household”, or family, is his church, over which the ministers of the Gospel are appointed “rulers”, to govern the house according to the laws of Christ,

and keep every thing in good decorum and order; and particularly their work, and which agrees to their character as stewards is,

to give them their portion of meat in due season: in doing which they answer the characters of faithful and wise stewards: they are faithful who give out the whole portion allotted, without adulterating it, or keeping back any part of it; and they are wise, who deliver it to them in proper time and season. The word translated “portion of meat”, is only used in this place, and is rendered in the Vulgate Latin version, “a measure of wheat”; but it may be applied to any food in general, and an allotment of it; and signifies such a portion as was given to servants for one month, or rather every day; and may signify that portion of the word of God, and the interpretation of it, which is to be given forth every Lord's day to his people, suitable to their condition, cases, and circumstances. The Septuagint translators use the verb in (⁴¹⁴⁷²Genesis 47:12) who render the text thus, “and Joseph, *εσιτομετρι*, measured out to his father”, and to “his brethren, and to all the house of father, wheat”, or bread, “according to their persons”, i.e. the number of them: to which passage there may be some reference here; at least it serves to illustrate this; (see Gill on ⁴¹⁴⁴⁵Matthew 24:45”).

Ver. 43. *Blessed is that servant*, etc.] Who is faithful and wise, rules well, and discharges his trust with integrity, and disposes of the provisions of the house, in his hands, with great discretion and prudence:

whom his Lord, when he cometh; to take vengeance on the wicked Jews, or by death, or at judgment:

shall find so doing; behaving as a good ruler, and as a wise and faithful steward.

Ver. 44. *Of a truth I say unto you*, etc.] This, with Christ, was a strong way of asserting the truth of any thing; and the sense is, you may assure yourselves of it, this will certainly be the happy case of such servant:

that he will make him ruler over all that he hath; as Joseph was made by Pharaoh. Such an one shall reign with Christ on earth a thousand years, and then in heaven with him to all eternity, where he shall enjoy all things; (see Gill on ⁴¹⁴⁴⁷Matthew 24:47”)

Ver. 45. *But and if that servant say in his heart*, etc.] Not the same servant before spoken of as a wise and faithful steward, that gives to all in

the family the portion of meat in due season, and shall be found doing, and be made ruler over his master's goods but another, who also, as he, is made by his Lord ruler over his household, and is in a like post, and in the same office, but is an "evil servant", as Matthew calls him, to distinguish him from the other; and so the Arabic and Ethiopic versions read here:

my Lord delayeth his coming; though a wicked servant, he calls Christ his Lord; but it is not saying Lord, Lord, that will be of any avail, but doing the will of God, by believing in Christ, and obeying his commands: he had a notion of the coming of Christ, though he did not desire it; and because he tarried longer than was expected, supposed him to be slack concerning his promise, and began to think, and hope, and at length to believe, that he would not come at all, and therefore gave himself up to a wicked and licentious way of living:

and shall begin to beat the menservants and maidens; to persecute the ministers of the Gospel, and the true disciples of Christ, the undefiled virgins, that follow the Lamb whithersoever he goes:

and to eat, and drink, and to be drunken: to live a voluptuous and sensual life, to give himself up to intemperance and debauchery: and, generally speaking, as professors of religion, when they turn apostates, are the most violent persecutors of the saints; so such persecutors of Christ's, faithful followers are commonly drunkards and debauchees; (see Gill on "~~4248~~ Matthew 24:48-49").

Ver. 46. *The Lord of that servant will come in a day when he looketh not for him*, etc.] For, not coming as was expected, he gives over looking, and concludes he will not come at all; in which he will find himself mistaken, for he will come in the very day which is appointed, though men know not of it, and do not look for it:

and at an hour when he is not aware; for as neither the day, nor hour of Christ's coming are known to any man, it becomes men to look for it every day and hour, lest it come upon them unawares; as it will, on such evil servants before described, with whom it will go ill, as follows:

and will cut him in sunder, and appoint him his portion with unbelievers; whose portion is the lake which burns with fire and brimstone, which is the second death, (~~6208~~ Revelation 21:8) and by these are meant, not only the Heathens, who never heard of Christ; nor the Jews only, who disbelieved the Messiah, and rejected him when he came; but all deists and atheists,

who deny revelation; even all unbelievers of, and scoffers at the coming of Christ, and who put away the evil day far from them; compare with this (^{<RB>}Job 20:29 see Gill on "^{<RB>}Matthew 24:50-51").

Ver. 47. *And that servant which knew his Lord's will*, etc.] Not his secret, but his revealed will; the will of God, which lies in the declarations of his grace and mercy in the Gospel, and in the commands and ordinances expressed in his word; and which are the good, perfect, and acceptable will of God; the knowledge of which is necessary, in order to practice: and where there is a spiritual and saving knowledge, there will be practice: but there may be knowledge, where there is no practice, and which was the case here: Christ here distinguishes between wicked servants, some being knowing, and others ignorant; and accordingly the aggravations of their guilt are more or less:

and prepared not himself; so the Arabic and Ethiopic versions supply, but the Syriac version, "for him", that is, for his Lord: but it may as well be read as in the Vulgate Latin, without any supplement, "and prepared not"; he took no thought nor care about doing it; there is no preparation, readiness, nor disposition, in a natural man, to the will of God: no man is prepared or ready to do it, but he that is regenerated, or is made a new creature; who has the laws of God written on his heart, and who has the Spirit of God put within him, to cause him to keep them; and who has faith in Christ, and strength from him to observe them; but there may be knowledge, where such a preparation is wanting; persons may know much, and profess to know more, and in works deny all, and be to every good work, unfit, disobedient, and reprobate: this clause is left out in the Persic version:

neither did according to his will; the will of God is done aright, when what is done, is done according to the command of God, in the strength of Christ, from love to him, in the exercise of faith on him, and with a view to his glory, and without any dependence on what is done; but there may be knowledge, without any thing of this: the words, "neither did", are wanting in the Syriac version: and such a man that has knowledge without practice,

shall be beaten with many stripes; alluding to the law of the Jews, by which a wicked man was to be punished, by beating him with stripes, not exceeding, forty, according to the nature of his fault, (^{<RB>}Deuteronomy 25:2,3) and here it signifies, that persons who have light and knowledge, and the means thereof, and act not according to them, shall be punished

with the greatest severity, and endure the greatest degree of torments in hell; (see ^{f412}Matthew 11:21-24)

Ver. 48. *But he that knew not*, etc.] His Lord's will; either not having the means of knowing it, as the Heathens; or through neglect of them, not attending to them, and making use of them, which is the case of many, where the Gospel revelation is:

and did commit things worthy of stripes; or punishment; as the Gentiles, by sinning against the law, and light of nature; and those who might have the advantage of a divine revelation, but neglect it: the Septuagint in (^{f421}Deuteronomy 25:2) have the same phrase as here, *αξιός πληγών*, “worthy of stripes”:

shall be beaten with few stripes; their punishment shall be less, and it shall be more tolerable for them in the day of judgment, than for knowing professors. The Jews did not always inflict forty stripes, or forty save one, upon delinquents; but according to their crimes, and as they were able to bear them, more or fewer: so it is said ^{f406},

“when they judge a sinner, how many (stripes) he can bear, they do not reckon, but by stripes that are fit to be trebled: if they judge he is able to bear “twenty”, they do not order that he be beaten with twenty one, that so they may be trebled, but that he be beaten with “eighteen”: if they condemn him to receive forty, and after he is begun to be beaten, they observe him to be weak, and they say he cannot bear any more than these “nine”, or “twelve”, with which he has been beaten, lo, he is free; if they condemn him to receive “twelve”, and after that he is beaten, they see that he is strong and able to bear more, lo, he is free, and he is not to be beaten any more, upon that estimation: if they condemn him today that he is to be beaten with “twelve” (stripes), and they do not beat him till tomorrow, and lo, tomorrow he is able to bear eighteen, they do not beat him but with twelve.”

And elsewhere the rule is ^{f407},

“he that commits a sin, in which there are two negative (commands broken) if they pronounce but one sentence, he is beaten and is free; but if not (i.e. if more than one) he is beaten, and when he is healed, he is beaten again.”

For unto whomsoever much is given, of him shall, much be required: the more knowledge a man has, the more practice is expected from him; and the greater his gifts are, the more useful he ought to be, and diligent in the improvement of them:

and to whom men have committed much, or to whom much is committed, of him they will ask the more; not more than what was committed to him, but more than from him, who has less committed to him; in proportion to what a man is entrusted with, the greater increase and improvement it is expected he should make.

Ver. 49. *I am come to send fire on the earth,* etc.] Meaning either the Gospel, which is as fire, that gives both light and heat, warms the hearts of God's people, and causes them to burn within them; though very distressing and torturing to wicked men; so the word of God is compared to fire, in (^{24th} Jeremiah 20:9 23:29). Or else zeal for it, and which would be opposed with sharp contentions by others; or rather persecution for the sake of the Gospel, called sometimes the fiery trial; which tries men, as gold is tried in the fire, what they are, and what their principles and profession be; unless the Holy Ghost, and baptizing with him, and with fire, should be meant; since Christ in the next verse, speaks of the baptism of his sufferings, which that was to follow:

and what will I? what shall I say concerning this fire? what shall I wish and pray for? what would be pleasing and agreeable to me? even this,

if it be already kindled; or “that it were already kindled”, or “O that it were already kindled”; meaning either that the Gospel was warmly preached by his disciples, and zealously defended by them, as it was after his death and resurrection; or that hot persecution was raised against it which was now beginning, since the advantage of it would be far greater than the evil in it: or that the Holy Ghost was come down in cloven tongues, like as of fire.

Ver. 50. *But I have a baptism to be baptized with,* etc.] Not water baptism, for he had been baptized with that already; nor the baptism of the Spirit, which he had also received without measure; though the Ethiopic version reads it actively, “with which I shall baptize”, referring doubtless to that; but the baptism of his sufferings is meant, which are compared to a baptism, because of the largeness and abundance of them; he was as it were immersed, or plunged into them; and which almost all interpreters observe

on the text, and by which they confess the true import and primary signification of the word used; as in baptism, performed by immersion, the person is plunged into water, is covered with it, and continues awhile under it, and then is raised out of it, and which being once done, is done no more; so the sufferings of Christ were so many and large, that he was as it were covered with them, and he continued under them for a time, and under the power of death and the grave, when being raised from thence, he dies no more, death hath no more dominion over him. This baptism he “had”, there was a necessity of his being baptized with it, on his Father's account; it was his will, his decree, and the command he enjoined him as Mediator; it was the portion he allotted him, and the cup he gave unto him: and on his own part, he obliged himself unto it, in the counsel and covenant of peace; for this purpose he came into this world, and had substituted himself in the room and stead of his people; and it was necessary on their part, for their sins could not be atoned for without sufferings, nor without the sufferings of Christ; moreover, the promises and prophecies of the Old Testament concerning them, made them necessary:

and how am I straitened until it be accomplished: these words express both the trouble and distress Christ was in, at the apprehension of his sufferings as man; which were like to the distress of persons, closely besieged by an enemy; or rather of a woman, whose time of travail draws nigh, when she dreads it, and yet longs to have it over: and likewise they signify, his restless desire to have them accomplished; not that he desired that Judas should betray him, or the Jews crucify him, as these were sins of theirs; nor merely his sufferings as such; but that thereby the justice of God might be satisfied, the law might be fulfilled, and the salvation of his people be obtained: and this eager desire of his, he had shown in various instances, and did show afterwards; as in his ready compliance with his Father's proposal in eternity; in his frequent appearances in human form before his incarnation; in sending one message after another, to give notice of his coming; in his willingness to be about his Father's business, as soon as possible; in rebuking Peter, when he would have dissuaded him from all thoughts of suffering: in going to Jerusalem on his own accord, in order to suffer there; in his earnest wish to eat the last passover with his disciples; in the joy that possessed him, when Judas was gone out, in order to betray him; in stopping in the midst of his sermon, lest he should overrun, or outslip the time of meeting him in the garden, (⁴³⁴John 14:30,31) in his going thither, and willingly surrendering himself up into the hands of his

enemies; and in cheerfully laying down his life: all which arose from the entire love he had for the persons he died for; and because it was his Father's will, and his glory was concerned herein, and his own glory also was advanced thereby; moreover, his death was the life of others, and the work required haste.

Ver 51. *Suppose ye that I am come to give peace on earth?* etc.] To set up a temporal kingdom, in great pomp, and outward peace and tranquility? Christ came to make peace with God for men, and to give the Gospel of peace, and spiritual and eternal peace to men; but not external peace, especially that, which is not consistent with the preservation of truth:

I tell you, nay; whatever suppositions you have made, or whatever notions you have entertained, I solemnly affirm, and you may depend upon it, I am not come into the world on any such account, as to establish outward peace among men;

but rather division; so he calls the Gospel, which in Matthew is styled a “sword”; and the Ethiopic version seems to have read both here, since it renders it, “but a sword that I may divide”: the Gospel is the sword of the Spirit, which divides asunder soul and Spirit, and separates a man from his former principles and practices; and sets men apart from one another, even the nearest relations, at the greatest distance; and is, through the sin of man, the occasion of great contention, discord, and division.

Ver. 52. *For from henceforth there shall be five in one house,* etc.] Which are the five following, mentioned in the next verse; the father and the son, the mother and the daughter, and her daughter-in-law, or son's wife; for the mother and mother-in-law are one and the same person, only standing in different relations; as a mother to her own daughter, and a mother-in-law to her son's wife, or to her husband's daughter by his first wife; though the former best answers to the word used: now from the time of Christ's saying these words, or quickly after this, immediately upon his baptism of sufferings, or soon after his death, when the Gospel should be preached more publicly and extensively, this should be the effect of it; that supposing a family consisting of the above number, they should be

divided from one another, in the following manner:

three against two, and two against three; three that did not believe in Christ, against two that did believe in him; or two that did not believe, against three that did; or three that did, against two that did not; or two

that did, against three that did not. The Ethiopic version reads, “two shall be separated from three, and one shall be separated from two”.

Ver. 53. *The father shall be divided against the* etc.] Shall oppose him, differ with him, and be alienated from him, and so the other relations as follow; (see Gill on “~~DOES~~ Matthew 10:35-36”).

Ver. 54. *And he said also to the people,* etc.] For what Christ had before said, were chiefly, if not solely, directed to his disciples; but now he turned himself to the innumerable multitude that were about him, and particularly addressed himself to the Scribes and Pharisees that were among them:

when ye see a cloud rise out of the west; the watery vapours being attracted by the heat of the sun, out of the Mediterranean Sea, which lies west of the land of Judea, and formed into a cloud, and drove by the wind:

straightway ye say there comes a shower; as soon as it is seen, it is presently concluded and affirmed, that a very heavy shower will soon fall, it having been frequently observed so to do, when this has been the case:

and so it is; for the most part, there commonly follows a large shower on such an appearance, and they were seldom mistaken in their conclusions.

Ver. 55. *And when ye see the south wind blow,* etc.] From the hot countries of Egypt, Ethiopia, and Arabia, which lay south of Judea:

ye say there will be heat; or hot sultry weather, scorching heat, which such a wind brings with it:

and it cometh to pass; generally speaking, as is asserted.

Ver. 56. *Ye hypocrites,* etc.] A word often used of the Scribes and Pharisees, and which suggests, that there were such in company, to whom Christ more especially directs his discourse; and this may be the rather thought, since much the like things are said by him to the Pharisees, with the Sadducees, in (~~DOES~~ Matthew 16:1-3) and the same appellation is given them there, as here:

ye can discern the face of the sky, and of the earth; from the appearance of the sky, they could tell how it would be with the earth, and the inhabitants of it, whether they should have dry or wet weather, heat or cold:

but how is it that ye do not discern this time? that this is the time of the Messiah's coming, and that it is the accepted time, and day of salvation, if

ye receive him, and believe in him; and a time of vengeance, if ye reject him: this might have been discerned by the prophecies of the Old Testament, which fix the characters of the Messiah, and the time of his coming; and describe the manners of the men of that generation, in which he should come: and point out both their happiness and their ruin; as also by the doctrines they heard Christ preach, and especially by the miracles which were wrought by him, it might have been known he was come.

Ver. 57. *Yea, and why even of yourselves*, etc.] From their own observation, as in discerning the signs of the weather; in a rational way, by the light of reason, and according to the dictates of their own consciences; by what they themselves saw and heard; by the signs and wonders which were done, they might have concluded, that now was the time of the Messiah's coming; and that he was come, and that Jesus of Nazareth was he: this was as easy, by observation, to be discerned, as the face of the sky was; even of themselves, without any hints or directions from others:

judge ye not what is right? or “truth”, as the Syriac and Persic versions render it; concerning the present time, the coming of the Messiah, and the accomplishment of the promises and prophecies of the Old Testament in him: or why do ye not of yourselves judge, what is fit and right to be done between man and man, without going to law? and that, in cases which are plain and clear, the consequences of which may be as easily discerned, as what weather it will be by the signs in the heavens; to which sense the following words incline.

Ver. 58. *When thou goest with thine adversary*, etc.] The creditor, as the Persic version, and who is the prosecutor, that has commenced a suit of law against another, in order to obtain his right: for Christ is here speaking of a bad man, that will not pay his just debts, so that his creditor is obliged to prosecute him, and have him to the

magistrate; ruler, or prince; the Nasi, or prince of the sanhedrim, who sat as judge there: as thou art in the way; going along with the creditor, or prosecutor, to the court of judicature;

give diligence that thou mayest be delivered from him. The Persic version renders it, “give him the money”; and the Arabic version, “give what thou owest”; and the Syriac version, “give the gain”; or pay the interest, about which the dispute is, and so escape out of his hands; lest when the matter is brought into court, sentence should be given, to pay both interest and

principal, with all costs and charges; or however, make up matters with him, satisfy him in some way or other, before things are brought to an extremity:

lest he hale thee to the judge; the same that is called the magistrate, or prince before, that sits chief upon the bench, hears and tries causes, and passes sentence:

and the judge deliver thee to the officer: who upon hearing the matter in difference, and giving the cause against the defendant, and for the prosecutor, delivers the debtor into the hands of a proper officer, in order to commit him to prison: the word rendered “officer”, signifies an exactor of debts, or fines, and was one that obliged such as were cast, to do what the judge appointed to be done: in the Septuagint on (^{<2182>}Isaiah 3:12) it answers to an “oppressor”; and such men were wont to use rigour, to bring persons to the payment of their debts, or fines:

and the officer cast thee into prison; which he had power to do, when committed into his hands by the judge, in case the sentence pronounced was not immediately complied with; (see Gill on “^{<4125>}Matthew 5:25”).

Ver. 59. *I tell thee*, etc.] The Syriac version before these words, prefixes an “Amen”, or “verily”, for the sake of the stronger affirmation, which seems to be taken from (^{<4126>}Matthew 5:26)

thou shalt not depart thence; get out of prison:

till thou hast paid the very last mite: of the sum in debate, which was what the Jews call a “prutah”, and that was the eighth part of an Italian farthing, and half a common farthing; (see Gill on “^{<4127>}Mark 12:42”): with this agrees what Mainonides says ^{f408}, that

“when he that lends, requires what he has lent, though he is rich, and the borrower is distressed, and straitened for food, there is no mercy showed him in judgment, but his debt is, demanded of him, hnwrj a hj wrp d[, “unto the last prutah, or mite”.”

CHAPTER 13

INTRODUCTION TO LUKE 13

Ver. 1. *There were present at that season*, etc.] Among the innumerable multitude of people, (^{<211>}Luke 12:1) that were then hearing the above discourses and sayings of Christ:

some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. These Galileans were very likely some of the followers of Judas Gaulonitis, or Judas of Galilee; (see ^{<415>}Acts 5:37) who endeavoured to draw off the Jews from the Roman government, and affirmed it was not lawful to give tribute to Caesar; at which Pilate being enraged, sent a band of soldiers, and slew these his followers; who were come up to the feast of the passover, as they were offering their sacrifices in the temple, and so mixed their blood with the blood of the passover lambs: this being lately done, some of the company spoke of it to Christ; very likely some of the Scribes and Pharisees, whom he had just now taxed as hypocrites; either to know his sense of Pilate's conduct, that should he condemn it as brutish and barbarous, they might accuse him to him; or should he approve of it, might traduce him, and bring him into contempt among the people; or to know his sentiments concerning the persons slain, whether or no they were not very wicked persons; and whether this was not a judgment upon them, to be put to death in such a manner, and at such a time and place, and which sense seems to be confirmed by Christ's answer. Josephus^{f409} relating a slaughter of the Samaritans by Pilate, which bears some likeness to this, has led some, though without any just reason, to conclude, that these were Samaritans, who are here called Galileans. This history is neither related nor hinted at, by any other writer but Luke. The phrase of mingling blood with blood, is Jewish; it is said of one Trogius the wicked (perhaps the Emperor Trajan), that he slaughtered the Jews, [^]mb [^]md bry[w, “and mingled their blood with their blood”; and their blood ran into the sea, unto Cyprus^{f410}. The Jews^{f411} have a notion, that

“in the age in which the son of David comes, Galilee shall be destroyed.”

Here was a great slaughter of the Galileans now, (see ~~4157~~ Acts 5:37) but there was a greater afterwards by the Romans: it may be that the Pharisees made mention of this case to Christ, to reproach him and his followers, who were called Galileans, as his disciples chiefly were.

Ver. 2. *And Jesus answering, said unto them,* etc.] Neither approving, nor condemning Pilate's action; and though he allowed the Galileans to be sinners, which could not be denied, he does not bear hard upon them, but improves the instance for the conviction of his hearers, and in order to show them the necessity of repentance, and to bring them to it:

suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? such a supposition they seem to have made, by their speaking to Christ concerning this matter; and concluded from their violent and untimely deaths, that they had been notorious and uncommon sinners, and guilty of the most enormous crimes, which had brought upon them the just judgments of God: whereas this is not a rule of judging; oftentimes the best of men suffer exceedingly in this life; God's judgments are a great deep, and not to be fathomed by us, nor is it to be easily known, when any thing befalls persons in a way of judgment; there is nothing comes by chance, but every thing by the wise disposal of divine providence, to answer some end or another; nor are persons that are punished, either immediately by the hand of God, or by the civil magistrate, to be insulted, but rather to be pitied; besides, love and hatred, the characters and states of men, are not to be known by these effects in providence.

Ver. 3. *I tell you, nay,* etc.,] They were not greater sinners than others of their neighbours, nor is it to be concluded from the bloody slaughter that was made of them; others might be much more deserving of such an end than they, who yet escaped it:

but except ye repent; of sin, and particularly of the disbelief of the Messiah: *ye shall likewise perish;* or perish, in like manner, as these Galileans did: and so it came to pass in the destruction of Jerusalem, that great numbers of the unbelieving Jews, even three hundred thousand men were destroyed at the feast of passover^{f412}; and that for sedition, as these men very likely were.

Ver. 4. *Or those eighteen,* etc.] Men; the Persic version reads, “those twelve”; but all copies, and other versions, agree in this number:

upon whom the tower in Siloam fell, and slew them; there was a pool near Jerusalem, called the Pool of Siloam, (^{<430>}John 9:7) near, or over which, was a tower built, which fell down and killed eighteen men; very likely as they were purifying themselves in the pool, and so was a case very much like the other, and might be a very late one: and this Christ the rather observes, and puts them in mind of, that they might see that not Galileans only, whom they had in great contempt, but even inhabitants of Jerusalem, died violent deaths, and came to untimely ends; and yet, as not in the former case, so neither in this was it to be concluded from hence, that they were sinners of a greater size, or their state worse than that of other men:

think ye that they were sinners; or debtors; for as sins are called debts, (^{<402>}Matthew 6:12) so sinners are called debtors:

above all men that dwelt in Jerusalem? there might be, and doubtless there were, as great, or greater sinners, in that holy city, and among such that made great pretensions to religion and holiness, as they were.

Ver. 5. *I tell you, nay*, etc.] I affirm it, and you may depend upon it, they were not greater sinners than others: though such a melancholy accident befell them, not without the providence of God:

but except ye repent, ye shall all likewise perish; or perish in the same manner; that is, shall be buried under the ruins of the city and temple of Jerusalem, when one stone should not be left upon another; just as these eighteen men were buried under the ruins of the tower of Siloam, of which it was a pledge and emblem; and accordingly great numbers of them did perish in the temple, and were buried under the ruins of it ^{f413}.

Ver. 6. *He spoke also this parable*, etc.] That is, Jesus spake, as the Persic version expresses it, that which follows; and at the same time, and upon the above occasion; setting forth the patience of God towards the Jewish nation, their unfruitfulness, and the danger of their being destroyed, in case of non-amendment:

a certain man had a fig tree planted in his vineyard. This was not at all contrary to the law in (^{<620>}Deuteronomy 22:9) “thou shalt not sow thy vineyard with divers seeds”: for according to the Jewish canons ^{f414},

“the prohibition on account of divers seeds in a vineyard, concerned divers sorts of corn, (as wheat, barley, etc.) and divers sorts of

herbs only: but it was lawful to sow other sorts of seeds in a vineyard, and there is no need to say other trees.”

And there are cases put, and instances given, which express, or suppose fig trees, particularly, to have been planted in vineyards; for it is said ^{f415},

“if a man carries a vine over part of a tree for meat, he may sow seed under the other part of it — it happened that R. Joshua went to R. Ishmael to Cephaz Aziz, and he showed him a “vine”, carried over, **hnat hxqm**, “part of a fig tree”.”

Again, more than once it is said in a parabolical way ^{f416},

“this is like unto a king that has a paradise, or orchard planted, **μννpg I Çw μνnat I Ç hrwç**, “a row of fig trees, and of vines”, and of pomegranates, and of apples, etc.”

By the “certain man” may be meant, either God the Father, who is sometimes called an husbandman; or rather the Lord Jesus Christ, who is truly man, as well as properly God; and “by his vineyard” may be meant, the Jewish nation; (see ^{210E} Isaiah 5:1,2,7) which were his own nation and people, from whence he sprung, and to whom he was particularly sent, and among whom he had a special property; and may also be applied to the church of God in any age or nation, which is often compared to a vineyard, consisting of persons separated from the world, and planted with various plants, some fruitful, pleasant, profitable, and valuable, and are Christ's by his Father's gift, and his own purchase. And by “the fig tree planted” in it, may be principally meant the Scribes and Pharisees, and the generality of the Jewish people; who were plants, but not of Christ's Father's planting, and therefore to be cut down, or rooted up: and may be accommodated to professors of religion; some of which are true and real, and may be compared to the fig tree, because of its large and green leaves, expressive of their profession; and become fruitful, as they are, being filled with the fruits of the Spirit, of righteousness, and of grace; and because it puts forth its fruit before its leaves, as there should be the fruit of grace before a profession of faith is made. Others are only nominal professors; and are like a fig tree, of which sort was this in the parable, that has large leaves, but no fruit; make a large profession, but bring forth no fruit to the glory of God; and though they are planted in the house of God, yet not by God the Father, nor by Christ, only at best by ministers and churches hoping well of them, but mistaken in them:

and he came and sought fruit thereon, and found none. This, if understood of God the Father, designs his coming to the Jewish people by his servants and prophets, time after time, and at last by John the Baptist, and Jesus Christ, and his apostles, seeking and requiring fruits of holiness, righteousness, and judgment, but found instead thereof the wild grapes of wickedness, oppression, and violence: but if of Christ, which sense is rather to be chosen, it denotes his incarnation, or his coming into the world in human nature, and seeking by his ministry, the fruits of faith in himself, and repentance towards God among the people of the Jews, but found none; at least instances of faith in Israel were very rare, and few repented of their evil works; and hence he upbraided many with their impenitence and unbelief; (see ^{<D12>}Matthew 11:20).

Ver. 7. *Then said he unto the dresser of the vineyard,* etc.] If by the owner of the vineyard is meant God the Father, then by the dresser of the vineyard Jesus Christ is intended; but as he seems rather designed by the owner, the vinedresser, or “the gardeners”, as the Persic version reads, in the plural number, may signify the ministers of the word, to whom Christ, who is Solomon's antitype, lets out his vineyard to dress and cultivate it, and to keep the fruit of it; (see ^{<D11>}Song of Solomon 8:11,12),

behold, these three years I come seeking fruit on this fig tree, and find none; or “behold, there are three years since I came”; so read the Vulgate Latin and Persic versions, and Beza's most ancient copy. Some think Christ here refers to the three years of his public ministry, which he had now gone through among the Jews with little success; but he seems rather to allude to the nature of fig trees, which, if fruitful, bear in three years time; for even *ἰ ῥῆ τῶν β*, “a sort of white figs”, which are the longest before they bring forth fruit to perfection, yet their fruit is ripe in three years time. These trees bear fruit once in three years; they bear fruit indeed every year, but their fruit does not come to maturity till after three years^{f417}; and this may be the reason why this number is fixed upon; for if such fig trees do not bring forth ripe fruit in three years time, there is little reason to expect any from them: and thus it was time after time with the Jewish nation; and so it is with carnal professors: hence it follows,

cut it down, why cumbereth it the ground? or “that it may not cumber”; or “render the ground useless”, as read the Arabic version, and one of Beza's copies; for unfruitful trees suck up the juices of the earth, and draw away nourishment from other trees that are near them, and so make the earth

barren, and not only hurt other trees, but stand in the way and place of fruitful ones; and therefore it is best to cut them down. So barren professors, as were the Jews, are not only useless and unprofitable themselves, being fruitless, but make churches barren, and stand in the way of others, who are stumbled by them; they are grieving to God, to Christ, and to the blessed Spirit, and are troublesome and burdensome to churches, ministers, and true believers: and the cutting them down may regard the judgment of God upon the nation of the Jews, which Christ would not have his apostles and ministers interpose for the averting of; or the excommunication of such worthless and hurtful professors out of the churches by them.

Ver. 8. *And he answering, said unto him, Lord,* etc.] Which, if understood of God the Father, may intend the intercession of Christ with him, who not only intercedes for his elect, for those that are unconverted, that they may be converted; and for converted ones, for the carrying on of the work of sanctification; for fresh discoveries of pardoning grace; for consolation and support under trouble; for their final perseverance, and eternal glorification: but also for his enemies, for profane sinners, and for formal professors; for the sake of his own people among them, and for their preservation, and for the averting of divine judgments from them, at least as yet: and so the Jewish nation was spared for some time after this, though now deserving of immediate destruction. But rather, the intercession of the ministers of Christ, and other good men, may be here meant; who, as Abraham interceded for Sodom, and Moses and Aaron for Israel, so do they for a sinful nation, a barren and unfruitful church and people, and particular persons, that they may be spared, at least a little longer, as here:

let it alone this year also; have patience one year more, or a little while longer. The Ethiopic version renders it, “until the winter”, that being a time for digging about, and dunging of trees, as follows,

till I shall dig about it, and dung it; these same phrases are used in the “Misna”^{f418},

“*yr̄d[mw ʿyl bzm*, “they dung and dig” in gardens of cucumbers, and gourds, until the beginning of the year:”

upon which their commentators say^{f419}, that they carry dung into their gardens to moisten the earth, and dig about the roots of the trees, and lay them bare, and cover them again, and prune them, and smoke them to kill

the worms. And by these phrases may be signified the various means Christ made use of by his own ministry, and by the ministry of his apostles, to make the Jews a fruitful people; and rather the means Christ's ministers make use of, as did the apostles with the Jews, to reach the cases of barren professors; as by "digging", striking at, and exposing some secret sin or sins, which are the root and source of their barrenness; showing them, that they have no root in Christ, nor the root of the matter in them; and declaring to them the insufficiency of a mere profession of religion to save them: and "dunging", which as it supposes want of heat, or coldness, which is the cause of barrenness, and signifies, that such professors are without spiritual life, and without spiritual heat, or real warmth of love to Christ, his truths, ordinances, and people, and discharge their duty in a cold and lifeless manner; so it may design the means they make use of to warm and fire them with zeal for God, and true religion; by preaching the soul quickening doctrines of the Gospel, and by laying before them the agreeableness of a becoming zeal, and the disagreeableness of a lukewarm spirit and disposition, an indolence and unconcern for the glory of God, and interest of Christ.

Ver. 9. *And if it bear fruit, well*, etc.] If hereby barren professors, as the Jews, become fruitful, it is well, a good thing is done; it is well for themselves, they shall eat the fruit of their doings; it is well for the churches where they are, for good works are profitable to men; and it is well for the owner of the vineyard, and the dresser of it too, for when Christ has his fruit from his churches, his ministers have theirs also:

and if not, then

after that; "for the time to come", as the Vulgate Latin; or "year following", as the Persic version renders it:

thou shall cut it down; do with it as thou pleasest, nothing more will be said or pleaded in its behalf; full consent shall be given, and no more intercession used: any trees might not be cut down, only barren ones; there is a law in (⁶³¹⁹Deuteronomy 20:19,20) about cutting down trees, and which the Jews explain thus ^{f420};

"they may not cut down trees for meat without the city, nor withhold from them the course of water, that so they may become dry; as it is said, "thou shall not destroy the trees"; and whoever cuts any down is to be beaten, and not in a siege only, but in any

place: whoever cuts down a tree for meat, by way of destroying it, is to be beaten; but they may cut it down if it hurts other trees, or because it hurts in the field others, or because its price is dear; the law does not forbid, but by way of destroying. Every barren tree it is lawful to cut down, even though a man hath no need of it; and so a tree for meat, which does hurt, and does not produce but little fruit, and it is not worth while to labour about it, it is lawful to cut it down: and how much may an olive tree produce, and it may not be cut down? the fourth part of a “Kab” of olives; and a palm tree which yields a “Kab” of dates, may not be cut down.”

Much such a parable as this is formed by the Jews, upon Moses's intercession for the people of Israel ^{f421}

“Says R. Abin, in the name of R. Simeon ben Josedech, a parable, to what is it like? to a king that hath an uncultivated field; he says to his gardener, go and manure it, and make it a vineyard: the gardener went and manured that field, and planted it a vineyard; the vineyard grew, and produced wine, and it turned to vinegar; when the king saw that the wine turned to vinegar, he said to the gardener, go, *htwa* *wtqw*, “and cut it down”, why should I seek after a vineyard that brings forth that which is sour? the gardener replied, my lord, the king, what expense hast thou been at with this vineyard before it was raised? and now thou seekest to cut it down; and shouldst thou say because its wine turns sour; the reason is, because it is young, therefore its wine turns sour, and it does not produce good wine: so when Israel did that work (of the golden calf), the holy blessed God sought to consume them; said Moses, Lord of the world, hast thou not brought them out of Egypt from a place of idolatry, and now they are young, or children, as it is said, (~~2100~~ Hosea 11:1) wait a little for them, and go with them, and they will do good works in thy presence.”

Ver. 10. *And he was teaching in one of the synagogues*, etc.] That is Jesus, as the Syriac and Persic versions express it; which was his work, he being a teacher sent from God, and who took all opportunities of instructing men in the truths of the Gospel; this was done either in Galilee, or in Judea, in one of the synagogues of some city there, for in their larger cities there were more synagogues than one. In Jerusalem, we are told ^{f422}, there were three hundred and ninety four synagogues; and other writers ^{f423}

increase their number, and say, there were four hundred and eighty: and it was

on the sabbath; which was now in force, and was religiously observed by Christ.

Ver. 11. *And behold there was a woman*, etc.] In the synagogue, who, as infirm as she is hereafter described, got out to the place of worship; and which may be a rebuke to such, who, upon every trifling indisposition, keep at home, and excuse themselves from an attendance in the house of God:

which had a spirit of infirmity eighteen years; or a weakness that was brought upon her by an evil spirit, by Satan; as appears from (~~236~~ Luke 13:16) who, by divine permission, had a power of inflicting diseases on mankind, as is evident from the case of Job; and so the Ethiopic version renders it, “whom a demon had made infirm”: and this disorder had been of a long standing; she had laboured under it for the space of eighteen years, so that it was a known case, and had been given up as incurable, which made the following miracle the more illustrious and remarkable.

And was bowed together, and could in no wise lift up herself; or lift up her head, look up, or stand upright; it was a thing utterly impossible, which she could by no means do; her body was convulsed, and every part so contracted, that, as the Persic version renders it, “she could not stretch out a hand or foot”.

Ver. 12. *And when Jesus saw her*, etc.] In the synagogue among the people, either whilst, or after he had done teaching:

he called her to him, to come nearer him, and said unto her; of his own accord, without being asked by the woman, or any other for her, out of great compassion to her, seeing her in this miserable condition, and knowing full well the nature, cause, and long continuance of her disorder:

woman, thou art loosed from thine infirmity; which had not only bowed her, but it had bound her, as if she had been bound with cords; but Christ by saying these words, with his hands laid upon her, burst her bonds asunder, dispossessed the evil spirit, and delivered her from her long affliction.

Ver. 13. *And he laid his hands on her*, etc.] As he spoke the above words, which he sometimes did when he healed diseases.

And immediately she was made straight; she lift up herself, stood upright, and her body, and all the parts of it were as straight as ever they had been, or as any were in the synagogue.

And glorified God; that is, “the woman” glorified God, as the Persic version expresses it; she was filled with thankfulness for the mercy, and gave God the glory of it. This woman was an emblem of a poor sinner held in the bonds of iniquity by Satan, and led captive by him at his will, who can by no means raise himself; nor is he able to lift up his head to heaven, or look upwards to Christ for deliverance; and yet attends upon the outward ministry, when Christ, in his own time, meets with him under it, and manifests his power and grace, breaks his bonds asunder, delivers him out of Satan's hands, and from the bondage of his own corruptions, sets him straight, and causes him to lift up his head, and look to him for life and salvation; and so puts a new song into his mouth, even praise to God, to whose free grace and favour he readily ascribes his deliverance.

Ver. 14. *And the ruler of the synagogue*, etc.] For there never was but one in a synagogue, whatever some writers have observed to the contrary; (see Gill on “⁴⁰⁹⁸Matthew 9:18”) the Ethiopic version reads, “the chief priests”, but wrongly; these dwelt at Jerusalem, and in Galilee:

answered with indignation, because that Jesus had healed on the sabbath day; his indignation was at Christ, and the miracle he had wrought, being filled with envy at the honour it would bring unto him; though he covered it under pretence of its being a violation of the sabbath, and that it ought not to have been done on such a day, and in such a place, which were appropriated not to servile works, but to religious worship;

and said unto the people; over whom he had an authority, and who stood in awe of him, because of his office and dignity; and not daring to attack Christ himself, at least not directly, though he struck at him through the people, whose doctrine and miracles were so extraordinary.

There are six days which men ought to work, in them therefore come and be healed, and not on the sabbath day; referring to the fourth command: but this observation and reproof were impertinent and needless, for the people did not come to be healed; for ought appears, the cure was unthought of and unexpected; nor was healing, especially as performed by

Christ, by a word and a touch, a servile work, and therefore could not be any breach of the law referred to. The Ethiopic version reads, “is there not a sixth day? — — come on that day”; the day before the sabbath.

Ver. 15. *The Lord then answered him and said*, etc.] Though he did not direct his speech to him, he knew that he struck at him, and suggested that he was a violator of the sabbath, as well as the people: and therefore in defence of himself, and of what he had done, and to expose the hypocrisy of this man, made answer as follows,

thou hypocrite; the Vulgate Latin, Arabic, and Ethiopic versions read in the plural, “hypocrites”; as do the Complutensian edition, and four ancient copies of Beza's, and the Alexandrian copy; but the Syriac and Persic versions read in the singular, “hypocrite”; as this man was, who covered his malice and envy at Christ, with a show of zeal for the sabbath day; and yet did that upon it, which must be allowed by themselves, and others, to be a much greater violation of the sabbath, than this cure could ever be thought to be:

doth not each one of you, on the sabbath day, loose his ox, or his ass, from the stall, or rack, where he is fastened with a rope;

and lead him away to watering? to some place of water, where he may drink, after having filled himself at the rack: and that this was agreeably to their own canons and practice, that beasts may be led out on a sabbath day, is certain; for they deliver various rules concerning leading them out, with what they might, and with what they might not be brought out; and particularly, among others, mention asses and heifers^{f424}; and they speak^{f425} of leading them to water, not only to drink of it, but to wash their chains in it, which, it seems, received pollution, and needed washing, and might be done on a sabbath day; yea, they allow, that not only a beast may be led out to watering, but a man might fill a vessel of water, and pour it out into a trough for it, provided he did not directly set it before it: the rule is this^{f426}

“a man may not fill water (a vessel of it), and put it on a sabbath day before his beast, but he may fill it, and pour it out, and it may drink of it.”

And particularly on a feast day, their rule is^{f427}, that

“they do not water nor slay beasts of the desert, but they water and slay domestic ones. Domestic ones are such as lie in the city (i.e. as Maimonides says ^{f428}, within the sabbatical border, 2000 cubits from the city), and those of the desert are such as lie in pastures.”

And therefore very justly does our Lord observe to the ruler of the synagogue their own practices towards a beast, in defence of his works of mercy to men.

Ver. 16. *And ought not this woman, being a daughter of Abraham,* etc.] Not only a woman, or rational creature, and much preferable, as such, to an irrational one; but a descendant of Abraham, of whom the Jews gloried, and in descent from him prided themselves, and trusted; and chose to call their women by this name ^{f429}, which gave them a character above others: and who, besides all this, was doubtless a good woman, a spiritual worshipper of the God of Israel; who, in a spiritual sense, was a daughter of Abraham, that walked in the steps of his faith, and was now a believer in Christ, and appeared to be a chosen vessel of salvation:

whom Satan hath bound, lo these eighteen years; with a bodily distemper that none could loose her from in so long a time. The Persic version, very wrongly, reads “twelve years”; though in (^{<431>}Luke 13:11) it observes the right number.

Should not such an one be loosed from this bond on the sabbath day? the force of Christ's reasoning is this, that if it was lawful, on a sabbath day, to lead out a beast to watering, to quench its thirst, that so it may not suffer so much as one day for want of water, how much more reasonable must it be, that a rational creature, one of Abraham's posterity, and a religious person, who had been for eighteen years under a sore affliction, through the power of Satan over her, by divine permission, should be freed from so long and sore an affliction on the sabbath day? if mercy is to be shown to beasts, much more to men and women.

Ver. 17. *And when he had said these things,* etc.] Had argued with them from their own practices, and in a way so strong and rational, that carried such evidence and conviction with it:

all his adversaries were ashamed; not only the ruler of the synagogue, but the Scribes and Pharisees, that were present, who followed him wherever he went, and were his implacable enemies; these were confounded and

silenced; shame appeared in their countenances; they could not lift up their heads, and look him in the face.

And all the people rejoiced for all the glorious things that were done by him; for the doctrines he taught, and the miracles he wrought, and his wise and close reasonings at this time, to the shame and confusion of all that opposed him: for his audience consisted of different sorts, and what he said, and did, had different effects upon them. Some were filled with joy, and others with wrath, malice, and envy. And this is true with respect to spiritual and eternal things. Glorious things have been done by Christ in eternity, by becoming the surety of his people, by entering into a covenant with his Father on their account, and by taking the care and charge of their persons, and of all grace, blessings, and promises for them; and in time, by assuming their nature, fulfilling the law, bringing in an everlasting righteousness, making peace and reconciliation, procuring pardon, and finishing the work of redemption and salvation; and now in heaven, by entering as the forerunner for them, appearing in the presence of God on their account, presenting their prayers, and making intercession for them: and these are glorious things; they make for the glory of all the divine perfections; they issue in the glory of Christ himself; and in consequence of them, the saints enjoy eternal glory and happiness: these are things of the greatest importance, are wonderful and amazing, and for which saints and angels will glorify God both here and hereafter; and these occasion joy, and gladness in the Lord's people now. For not carnal and profane persons, or hypocrites, and formal professors, or Pharisees, and self-righteous persons rejoice at these things; but such as are the Lord's own people, who are openly his; who have passed under a work of the Spirit of God, who have seen their need of these things, and are sensible of the value of them; who know Christ, and love him, and believe in him.

Ver. 18. *Then said he, unto what is the kingdom of God like?* etc.] The same with the kingdom of heaven, in (^{<OR>}Matthew 13:31) and so the Ethiopic version reads it here, “and whereunto shall I resemble it?” of this way of speaking, (see Gill on “^{<OR>}Mark 4:30”).

Ver. 19. *It is like a grain of mustard seed,* etc.] Both for its smallness at first, and its after increase; wherefore both the Evangelists Matthew and Mark observe, that it “is the least of all seed”: which is true of the ministry of the Gospel, of the Gospel church state, and of the grace of God in the hearts of his people:

which a man took and cast into his garden; the Ethiopic version renders it, “and sowed in his field”, as in (^{403B}Matthew 13:31) though mustard used to be sowed in gardens as well as in fields. ^{f430} Says R. Simeon ben Chelphetha, I have one stalk of mustard seed, *yl ç dwtb*, “in my garden”: so ^{f431} Buxtorf translates it. And by the place in the text, where this seed is cast, may be meant, either the “field” of the world, where the Gospel is preached, and churches are raised; or the “garden” of the church, where the word and ordinances are administered, and in the hearts of the members of it, the grace of God is implanted and increased; (see ²⁰⁴²Song of Solomon 4:12,13)

and it grew and waxed a great tree, which may design the spread of the Gospel in the world, the flourishing state of the church of Christ, and the growth of grace in the hearts of believers.

And the fowls of the air lodged in the branches of it; the Syriac version reads in the singular number, “the fowl of the air”; not Satan, and his principalities and powers, which devour the seed sown by the wayside; nor the angels of heaven; but rather gracious men on earth, who sit under the shadow of a Gospel ministry with great delight; and “make their nests”, as the Persic version here renders the words, and take up their residence in Gospel churches; (see Gill on ^{403B}Matthew 13:31-32”) (see Gill on ⁴⁰⁶¹Mark 4:31-32”).

Ver. 20. *And again he said*, etc.] That is, Jesus, as the Syriac and Persic versions express it; besides the parable of the grain of mustard seed, that also of the leaven hid in three measures of meal:

whereunto shall I liken the kingdom of God; either the Gospel of the kingdom, and the mysteries of it; or the church, which is Christ's kingdom; or the grace of God in the heart, which makes meet for the kingdom of glory; the first seems rather to be intended; (see Gill on ^{403B}Matthew 13:33”).

Ver. 21. *It is like leaven*, etc.] Which is small in quantity, but is of a swelling, spreading quality; and fitly expresses the small beginnings of the Gospel ministry, and its increase, also the state and case of Gospel churches, and the nature of the grace of God; unless false doctrine should rather be meant, which privately, secretly, and by little and little, got into the churches of Christ, the kingdom of God, and spread itself all over them, as in the times of the papacy:

which a woman took; Christ, and his ministers, Wisdom, and her maidens, understanding it of the Gospel; but if the leaven of error is intended, that woman, Jezebel, is meant, who calls herself a prophetess, and teaches, and seduces the servants of God, (~~REV~~ Revelation 2:20)

and hid in three measures of meal: among a few of God's people at first, both among Jews and Gentiles,

till the whole was leavened; until all the elect of God are gathered in, and evangelized by it; even the whole fulness of the Gentiles, and all the people of the Jews, which shall be saved in the latter day; but if the parable is to be understood of the false doctrine and discipline of the Antichristian and apostate church of Rome, it may denote the small beginnings of the mystery of iniquity, which began to work in the apostle's time by the errors and heresies then propagated, and the manner in which the man of sin was privately introduced; whose coming is after the working of Satan, with signs and lying wonders, and with all deceivableness of unrighteousness, first among a few, and then more, until at length the whole world wondered after the beast, (~~SAB~~ 2 Thessalonians 2:7-10, ~~REV~~ Revelation 13:3).

Ver. 22. *And he went through the cities and villages*, etc.] Either of Galilee, or of Judea, or both; since he was upon his journey from Galilee, through Judea, to Jerusalem, as it follows:

teaching and journeying toward Jerusalem; as he was journeying he taught in every place he came, where he could have an opportunity; his delight was to do good both to the bodies and souls of men; and he was constant and assiduous in it.

Ver. 23. *Then said one unto him*, etc.] Not one of his disciples, but one of the company, in some one of the cities or villages he passed through, or as he was in the road to Jerusalem:

are there few that be saved? It is a received opinion among the Jews ^{f432}, that all Israel shall have a part in the world to come; and this man might put the question to know whether Christ was of this sentiment or not. And by some things he had observed drop from him, and it may be the foregoing parables, which express the small beginnings of his kingdom, and seem to signify, that at first his Gospel should be received but by a few, though it should afterwards spread, he might collect, that his sense was, there would be but a few saved; or this might be a question of mere curiosity and speculation, as it seems to be, by Christ's treatment of it, who does not give

a direct answer to it, but puts him and others upon showing a concern for their own salvation.

And he said unto them; not to the man only that put the question, but to the whole company; though the Persic and Ethiopic versions read, “he said unto him”, as follows.

Ver. 24. *Strive to enter in at the strait gate*, etc.] What is meant by the strait gate, and by entering in at it, (see Gill on “^{<4073>}Matthew 7:13”). To “strive”, is to be diligent in the use of means; to search the Scriptures with care; to attend on the preaching of the word with constancy, neglecting no opportunity; to pray earnestly for spiritual light, knowledge, and grace; to contend with every enemy that opposes the salvation of the soul, as sin, Satan, and the world; to bear all reproaches and persecutions, and press through all difficulties, for the prize of the incorruptible crown: the metaphor seems to be taken from the striving, wrestling, and combat in the Olympic games, for a corruptible crown:

for many I say unto you, will seek to enter in, and shall not be able: either when it is too late, when the door is shut; or else before, very faintly, in a superficial manner, from a mere natural affection, from a principle of self-love, which leads every one to desire happiness; and by very indirect and improper methods, by their own civility, morality, and righteousness; by works of the law, moral, or ceremonial; or by a profession of religion, and an outward compliance with the ordinances of the Gospel, and not by Christ, and faith in him.

Ver. 25. *When once the master of the house is risen up*, etc.] From table, or off of his couch, the entertainment being over: and so here, the Gospel feast, or dispensation, being at an end, and all the guests come in, who were effectually called, and long patience and forbearance being used towards others; or has entered in, as the Vulgate Latin version reads, and so Beza's ancient copy, and one of Stephens's; is come from the wedding; (see ^{<4126>}Luke 12:36) Christ having espoused all his elect to himself, by the ministry of the word: for by “the master of the house” is meant, the bridegroom of the church, the head of the body, the King of saints, who is Son over his own house, and high priest there; of whom the whole family in heaven and earth, is named:

and hath shut to the door; the door of mercy and of hope; the door of faith; the preaching of the word, and the administration of ordinances, when these shall be no more:

and ye begin to stand without; or “do stand without”; without the holy city, where dogs are; having no admittance to the nuptial chamber, to the marriage supper of the Lamb, and the joys of heaven:

and to knock at the door; which shows how near some persons may come to heaven, and yet not enter there, even to the very door; and what an expectation, yea, an assurance they may have, of admission into it, not at all doubting of it; and therefore knock as if they were some of the family, and had a right to enter; but not finding the door opened to them, so soon as they imagined, they begin to call as well as knock:

saying, Lord, Lord, open unto us; they acknowledge Christ to be Lord, as all will at the last day, to the glory of God the Father, even professors and profane; they repeat the word, to show the vehemency and earnestness of their entreaty; and according to the Syriac and, Persic versions, they claim an interest in Christ, which read, “our Lord, our Lord”; and on account of which they doubted not, but the door would be opened: but alas! he was only their Lord in a professional way; they had only called him Lord, Lord, but had never truly and heartily yielded obedience to him; their hearts had never been opened to him, and he had never had a place there, nor his Gospel; wherefore though they knock, he will not open;

and he shall answer and say unto you. The Persic version adds, “nay, but be ye gone hence”, for the following reason,

I know you not, whence you are: not but that Christ being the omniscient God, will know who they are, from whence they come, of what country and place they be, and to whom they belong; but the sense is, that he will not own them, and express any approbation of them, as his; but will treat them as strangers, that come, it is not known, from whence; he will reject them, as not being born from above, as not being the sheep of his fold, or members of his true church: they did not come from heaven, they were not heaven born souls, or partakers of the heavenly calling, and therefore shall not be received there; they belonged to the men of the world, and were of their father the devil, and shall be sent to him: so the foolish virgins, or formal professors of religion, and such as have been preachers of the Gospel, will entreat Christ at the last day, and shall have such an answer as

this returned to them, which will be very awful and startling; (see Gill on “⁴¹⁷³Matthew 7:23”), (see Gill on “⁴¹⁵²Matthew 25:12”).

Ver. 26. *Then shall ye begin to say*, etc.] Or ye shall say; in favour of themselves, and in order to be admitted within, the following pleas will be made by them:

we have eaten and drank in thy presence: which may be understood both literally of many, who were miraculously led by Christ, or at whose tables he had ate and drank, and they with him; as did not only publicans and sinners, but some of the Pharisees, who invited him to their houses; and in a religious sense, of many who eat of the legal sacrifices; and of others, who eat the bread, and drink the wine at the Lord's table; all which will be insufficient to introduce men into the kingdom and glory of Christ: natural relation to Christ, which the Jews may claim, being born of them, and personal acquaintance with him, and a bare profession of him, will be of no avail another day:

and thou hast taught in our streets; in the streets of many cities in Galilee and Judea: it was customary with the Jewish doctors to teach in the streets:

“says Rabba, behold I am as Ben Azzai, in the streets of Tiberias
^{f433},”

the gloss upon it is,

“who was *yqwçb çrwd*, “expounding in the streets of Tiberias.””

And it is said ^{f434} of Rabban Jochanan ben Zaccai,

“that he was sitting in the shade of the temple, and expounding all the whole day;”

the gloss on the place is,

“the temple being an hundred cubits high, its shade went very far “in the street”, which is before the mountain of the house; and because “the street” was large, and held abundance of men, he was expounding there by reason of the heat, for no school could hold them:”

and it is also said of R. Chija ^{f435}, that

“he went out and taught his brother's two sons, **q̄wçb**, “in the street”.”

So that what our Lord did, was no other than what was usual with their doctors; nor is this contrary to what is said in (see Gill on “^{<4129>}Matthew 12:19”): this is also a fruitless plea and which will be of no service; it will signify nothing, to have heard Christ preached, or Christ himself preach, unless there is faith in him, which works by love; for not hearers of the word only, but doers of it are regarded.

Ver. 27. *But he shall say*, etc.] The Persic version adds, “be gone from my sight, and be far from my door”; expressing indignation at them, an abhorrence of them, as not being able to bear them in his sight, or near unto him:

I tell you, I know you not whence you are; this is repeated, and with a strong asseveration, to denote the certainty of the truth expressed, and to cast off all hope in them, of ever succeeding by their entreaties and importunity:

depart from me, all ye workers of iniquity; or “of a lie”, as the Syriac and Persic versions render it: for they were deceitful workers, they professed what they did not from the heart believe; they said they were Christians, but were not, and now are found liars; they only attended on the word and ordinances in an hypocritical way, and trusted in, and depended upon, their outward profession of religion, and subjection to ordinances; and by so doing, instead of working righteousness, wrought iniquity; and so as they did not submit to Christ and his righteousness, they are bid to depart from him, as wicked and unrighteous men, as they were: the word “all” is here used, which is not in (^{<4073>}Matthew 7:23) which agrees with (^{<4068>}Psalms 6:8) to which there seems to be a reference, though it is omitted here, in the Syriac, Arabic, and Persic versions; (see Gill on “^{<4073>}Matthew 7:23”).

Ver. 28. *There shall be weeping and gnashing of teeth*, etc.] (See Gill on “^{<4082>}Matthew 8:12”). This will be upon hearing the above sentence and character, “depart from me”, etc. and will be increased,

when ye shall see Abraham, Isaac, and Jacob: whose offspring they were, and to whom they stood related according to the flesh; and of descent, from whom they boasted, and even trusted in it, thinking themselves the favourites of heaven, and expecting to be admitted into the kingdom of

God, on account of it: sad will be the disappointment of such persons; a being born of religious parents, will neither give right unto, nor meetness for eternal glory; regeneration is not of blood:

and all the prophets in the kingdom of God; whose prophecies were transmitted to them, and whose books they had in their hands, and read; and who desired to see and hear what they did, and which they now plead, and yet they did not enjoy, but were nevertheless happy: and

you [yourselves] thrust out: with indignation and contempt, with shame and “ignominy”, as the Persic version adds; not suffered to go in with them, though their sons and successors; but bid to depart, and ordered to be for ever separated from them, as only fit company for devils and damned spirits.

Ver. 29. *And they shall come*, etc.] From all parts the world, from every nation under the heavens; meaning the Gentiles, and which will be a greater aggravation of the punishment of the Jews, and cause still more rage and madness: these shall

come from the east and from the west; from the rising of the sun, to the going down of the same, (^{<23816>}Isaiah 45:6, ^{<3011>}Malachi 1:11)

and from the north, and from the south; from the most distant parts of the world inhabited by men; (see ^{<23485>}Isaiah 43:5,6). God has his chosen ones, and Christ has a people in all parts of the world; and therefore his Gospel must be preached to all nations, for the gathering of them in, which will be done in the latter day; and in the resurrection morn, as these will be raised in the several places where they will have been buried, they will come from thence, and make one body, and will be caught up to meet the Lord in the air, and will be for ever with him:

and shall sit down in the kingdom of God; in Christ's kingdom, in the new heavens, and new earth, as persons that sit down at a table, to partake of a feast; (see ^{<4223>}Luke 22:30) and in the ultimate glory, where they shall have rest, peace, and joy, for evermore. The Ethiopic version renders it, “they shall rejoice in the kingdom of God”; they shall partake of the joys of heaven; everlasting joy shall be upon their heads, and sorrow and sighing shall flee away; and the Persic version, “and they shall take a repose, and sit and rest”; they shall rest from all their labour, and be in perfect ease and peace; (see Gill on ^{<4081>}Matthew 8:11”).

Ver. 30. *And behold, there are last which shall be first,* etc.] The Gentiles, the most mean and abject, afar from God, aliens from the commonwealth of Israel, called last of all; these shall be first, and sit down among patriarchs and prophets, men of the first rank here on earth, in the kingdom of heaven, and enjoy the same glory and happiness with them:

and there are first which shall be last: the Jews, who were first the visible professing people of God, to whom the oracles of God, and outward privileges and ordinances were given; who had the Messiah first sent to them, and the Gospel first preached among them; these shall be last, be rejected and despised, and shut out of the kingdom of heaven, they thought themselves heirs of, and expected to enjoy; (see <193>Matthew 19:30 20:16).

Ver. 31. *The same day there came certain of the Pharisees,* etc.] Who dwelt in Galilee, for they were in all parts of the country: these being nettled and filled with indignation at Christ, because of the parables he had that day delivered, the miracles he had wrought, and the several awful and striking things which dropped from him, and which they knew respected them; contrived to get rid of him, by frightening him with a design of Herod's, to take away his life, should he continue there: for this seems to be rather a stratagem of theirs, than of Herod's; though it may be, that Herod might take this method, and make use of these men in this way, to terrify him; fearing to lay hold on him, and put him to death; partly because of the people, and partly because of the remaining uneasiness and terror of his mind, for taking off the head of John the Baptist:

saying, get thee out and depart hence; in all haste, as soon as possible:

for Herod will kill thee: he is resolved upon it, he has formed a design, and will quickly take methods to execute it. This was Herod the tetrarch, of Galilee; from whence we learn, that Christ was as yet in Galilee, though he was journeying towards Jerusalem, (<192>Luke 13:22) for Herod's jurisdiction reached no further than Galilee: this was either a device of Herod's, or of the Pharisees, or of both, to get rid of Christ in the easiest manner.

Ver. 32. *And he said unto them, go ye and tell that fox,* etc.] Herod, who it may be sent them, of which Christ was not ignorant, nor of his design in it; and who, as Nero, for his cruelty, is compared to a lion, so he for his subtlety in this instance, as well as in the whole of his conduct, to a fox; though some think Christ has a regard to the Pharisees, and their craftiness,

in forming this story, pretending good will to him, by acquainting him of Herod's malicious designs, when their view was only to scare him out of their country; so the false prophets and teachers, are for their cunning, subtlety, and flattery, compared to foxes, (²¹¹⁵Song of Solomon 2:15, ²⁵³⁴Ezekiel 13:4) as well as for their greediness and voraciousness: the word is used with the Jews, for a vain and empty man, in opposition to a good man; as in that saying ^{f436} of R. Jannai, ``be thou the tail of lions, and not the head of "foxes;”

or "vain men", as the gloss explains it:

behold, I cast out devils; or "I will cast out devils", as the Ethiopic version reads, in spite of him, let him do his worst:

and I do cures today and tomorrow; and so for some time to come; and which was doing good, and was what Herod and the Pharisees, had they any humanity in them, would have rejoiced at, and have chose that he should have continued with them, and not have threatened him with his life, or have took any methods to send him from them:

and the third day I shall be perfected; that is, in a little time after, I shall be made perfect by sufferings, my course will be finished, and I shall have done all the work completely, I came about; and till that time come, it is not in his power, nor yours, nor all the men on earth, or devils in hell, to take away my life, or hinder me doing what I am about.

Ver. 33. *Nevertheless, I must walk*, etc.] The Syriac version reads, "I must work", and so the Arabic: as going about doing good, casting out devils, and healing diseases:

today and tomorrow, and the day following: a few days more in Galilee, and towards Jerusalem: all the Oriental versions read, "the day following I shall depart"; either out of this world; or out of Galilee, and go to Jerusalem, and there suffer and die:

for it cannot be that a prophet perish out of Jerusalem; because the great sanhedrim only sat at Jerusalem, to whom it belonged to try and judge a prophet; and if found false, to condemn him, and put him to death; the rule is this ^{f437};

“they do not judge, neither a tribe, nor a false prophet, nor an high priest, but by the sanhedrim of seventy and one.”

Not but that prophets sometimes perished elsewhere, as John the Baptist in Galilee; but not according to a judicial process, in which way Christ the prophet was to be cut off, nor was it common; instances of this kind were rare, and always in a violent way; and even such as were sentenced to death by the lesser sanhedrim, were brought to Jerusalem, and publicly executed there, whose crimes were of another sort; for so runs the canon ^{f438},

“they do not put any one to death by the sanhedrim, which is in his city, nor by the sanhedrim in Jabneh; but they bring him to the great, sanhedrim in Jerusalem, and keep him till the feast, and put him to death on a feast day, as it is said (^{<451713>}Deuteronomy 17:13) “and all the people shall hear and fear.””

And since Jerusalem was the place where the prophets were usually put to death, it follows,

Ver. 34. *O Jerusalem, Jerusalem, which killest the prophets*, etc.] These words, with what follow, as they stand in (^{<4237>}Matthew 23:37-39) were delivered by Christ, when he was in the temple at Jerusalem; but here they were spoken by him when in Galilee, in Herod's jurisdiction; so that it appears, that the same words were spoken by Christ at different times, in different places, and to different persons: unless it can be thought, that Luke transcribed them from Matthew, and inserts them here, on occasion of Christ's having mentioned the perishing of a prophet in Jerusalem; where many had been killed and put to death, in one way or another, and particularly in the following:

and stonest them that are sent unto thee; as Zechariah, (^{<440>}2 Chronicles 24:20-22)

how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not? and therefore ought not to have been condemned as a false prophet by their sanhedrim, as he suggests he should be, and as he afterwards was; (see Gill on “^{<4237>}Matthew 23:37”).

Ver. 35. *Behold, your house is left unto you desolate*, etc.] That is, would be in a little time, both city and temple; (see Gill on “^{<4238>}Matthew 23:38”)

and verily I say unto you; affirm in the strongest manner:

ye shall not see me; the Arabic version adds, “from henceforth”, and so some copies, as in (⁴²³⁹Matthew 23:39) and so the Ethiopic version, “from this time”; that he spoke these words, whether in Galilee, or in the temple:

until the time come; or “until he shall come”, meaning himself, and his second coming:

when ye shall say, blessed is he that cometh in the name of the Lord; not they themselves in person, but their posterity, who will be converted in the latter day: and shall acknowledge the Messiah, the blessed of the Lord, who will come in his name, to judge the world in righteousness: or else the meaning is, that when Christ shall come a second time, and every eye shall see him, these Jews, among the rest, shall behold him, whom they have pierced, and mourn; and wish themselves among those, that shall receive him with joyful acclamations; and however, will be obliged to own him as the Messiah, and to confess that he comes in the name, and with the authority of the Lord, and that he is blessed for evermore.

CHAPTER 14

INTRODUCTION TO LUKE 14

Ver. 1. *And it came to pass*, etc.] The Persic version adds, “on a certain day”; and it is afterwards said to be the sabbath day. This seems to have been somewhere or other in Galilee; (see ^{<471>}Luke 17:11).

As he went into the house of one of the chief Pharisees; or rather, one of the rulers, and of the sect of the Pharisees: and he might be either a ruler of a synagogue, or a member of one of the lesser or greater sanhedrim; such another as Nicodemus, who was of the Pharisees, and a ruler of the Jews, (^{<471>}John 3:1) for that there was any distinction among the Pharisees as a sect, does not appear: to this man's house Christ went, after he came out of the synagogue, being invited by him;

to eat bread on the sabbath day. The sabbath day was a feasting day with the Jews, in which they made very large and magnificent entertainments, for the honour of the sabbath; and he was reckoned the most praiseworthy, that exceeded this way; and no doubt, since this man was a Pharisee, one that was tenacious of the traditions of the elders, and was also a ruler, his table was well spread: the rules concerning this part of keeping the sabbath, are these ^{f439};

“what is this delight? the wise men say, a man ought to prepare abundance of food and spiced liquids, for the sabbath, all according to a man's substance; and whoever multiplies in the expenses of the sabbath, and in preparing food, much and good, lo, he is praiseworthy; and if he is not able, though he only prepares boiled food, and such like, on account of the glory of the sabbath, lo, this is the delight of the sabbath: and he is not obliged to straiten himself, nor to ask of others, to increase the food of the sabbath: the ancient wise men said, make thy sabbath a common day, and do not make thyself necessitous to men; he who is delicate and rich, and lo, all his days are as a sabbath day, ought to have food on a sabbath day, different from that on a weekday; and if it is not possible to change, let him alter the time of eating; if he had been

used to have it soon, let him have it late; and if late, let him have it sooner: a man is obliged to eat three meals, or feasts, on a sabbath day; one in the evening, and one in the morning, and one at the time of the meat offering; and he ought to take heed to those three feasts, that he does not diminish them at all; and even a poor man that is maintained by alms, must keep the three feasts.”

And this last canon, or rule, is of the utmost importance with them; for they ^{f440} say,

“whoever keeps the three feasts on the sabbath day, shall be delivered from three punishments, from the sorrows of the Messiah, from the judgment of hell, and from the war of Gog and Magog.”

That they watched him; that is, those that sat down to meat with him, the lawyers and Pharisees: and it is very probable, that it was not out of pure respect to him, that he was asked to eat meat at this ruler's house; but with a design to observe whatever might be said, or done by him, they could take any advantage from, against him.

Ver. 2. *And behold, there was a certain man before him*, etc.] Who sat just before him, as he was at table; who either came there of himself, in order to receive a cure; or rather, since it was in a private house, and he at table too, was brought and set there on purpose by the Pharisees, to try whether Christ would heal him on the sabbath day, that they might have somewhat against him; which they doubted not but he would do, knowing his compassionate and beneficent disposition to do good to creatures in distress, whenever he had an opportunity:

which had the dropsy: or “gathered waters”, as the Syriac version renders it; was filled with water, which is the nature of that disease, and distinguishes it from what is called the dry dropsy: this disease is a preternatural collection of serum, or water in some part of the body; or a too great proportion thereof in the blood. The “dropsy” acquires different names, from the different parts it afflicts, or the different parts the waters are collected in; that of the “abdomen”, or lower belly, called simply and absolutely “dropsy”, is particularly denominated “ascites”; that of the whole habit of the body, “anasarca”, or “leucophlegmatia”; that of the head, “hydrocephalus”; that of the scrotum, “hydrocele”. — -There is also a species of this disease, supposed to be caused instead of water, by a collection of wind, called “tympanites”; and by Hippocrates, the “dry

dropsy”: we also meet with dropsies of the breast, pericardium, uterus, ovaries, etc. The causes of dropsies in general, are whatever may obstruct the serous part of the blood, so as to make it stagnate in the vessels; or burst the vessels themselves, so as to let the blood out among the membranes; or weaken and relax the tone of the vessels; or thin the blood, and make it watery; or lessen perspiration. These causes are various, viz. sometimes acute diseases, scirrhus tumours of any of the more noble viscera, excessive evacuations, particularly haemorrhages, hard drinking, etc. The “ascites”, or “water dropsy” of the “abdomen”, is the most usual case, and what we particularly call the “dropsy”: its symptoms are tumours, first of the feet and legs, and afterwards of the “abdomen.” which keep continually growing; and if the belly be struck or shook, there is heard a quashing of water: add to this, three other attendants, viz. a dyspnoea, intense thirst, and sparing urine; with which may be numbered heaviness, listlessness, costiveness, a light fever, and an emaciation of the body^{f441}. Such we must suppose to be the case of this man, and that he was now in such a condition, as to be thought incurable.

Ver. 3. *And Jesus answering, spake unto the lawyers and Pharisees,* etc.] All the Oriental versions, for “lawyers”, read “Scribes”: these, with the Pharisees, were got together in a body, in their brother Pharisee's house, to watch the motions of Christ; who knew their designs upon him, and the thoughts of their hearts, and made answer to them, by putting the following question;

saying, is it lawful to heal on the sabbath day? The occasion of the question was the object before him, whom Christ had a compassionate regard to, and determined to cure; but knowing that these men were catching at every thing, to traduce him, was desirous of having their sentiments first; not but that he knew full well, what was agreeable to the law of God, and what was not; and what also were the traditions of their elders, which they held, and which allowed of healing on the sabbath day, where life was in danger.

Ver. 4. *And they held their peace,* etc.] Or were silent, choosing to say nothing, which might countenance such an action; and yet knew not how to condemn it:

and he took [him], and healed him, and let him go; he took him by the hand, or laid his hands on him; he touched him, and, it may be, stroked the part affected, and in an instant the prodigious swelling of his body came

down: for he who at his rebuke could dry up the sea, could by a touch dry up such a quantity of water, as was in this man's body; and then he dismissed him from the table and company, and he went home perfectly cured.

Ver. 5. *And answered them, saying*, etc.] Murmuring secretly at what he had done:

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? being just ready to be drowned there; and therefore it must be much more right and necessary to cure a man, a reasonable creature, just drowning with a dropsy, as this man was. The Syriac and Persic versions, instead of “an ass”, read “a son”, very wrongly: a like kind of reasoning is used by Christ, in (see Gill on “~~4021~~ Matthew 12:11”), (see Gill on “~~4035~~ Luke 13:15”).

Ver. 6. *And they could not answer him again to these things*, etc.] The justice, equity, mercy, and humanity that appeared in our Lord's reasonings, and the cases he instanced in, being agreeable to their own tenets and practices, their mouths were shut up, and they could not return an answer to them, without being exposed,

Ver. 7. *And he put forth a parable to those which were bidden*, etc.] To the dinner at the Pharisee's house, particularly the lawyers, or Scribes and Pharisees:

when he marked how they chose out the chief rooms; the uppermost places at the table, which these men loved, coveted, and sought after; (see Gill on “~~4036~~ Matthew 23:6”)

saying unto them; as follows.

Ver. 8. *When thou art bidden of any man to a wedding*, etc.] To a wedding dinner, or to any other; such an one as the present entertainment was, which was not a marriage feast, for they might not marry on the sabbath day; (see Gill on “~~4040~~ John 2:1”) but a common sabbath meal:

sit not down in the highest room: in the chief place at table, as soon as come in:

lest a more honourable man; for age, office, dignity, wisdom, learning, or riches:

than thou be bidden of him: the master of the feast; and who may not yet be come, and for whom the chief place may be designed, and will better suit him.

Ver. 9. *And he that bade thee and him*, etc.] To the feast, and who is the master of it, and has a right to dispose of, and order his guests at his table, as he thinks fit:

come and say to thee, give this man place; pray rise up, and give this honourable man this seat, which is more suitable for a person of his rank and figure, and take another:

and thou begin with shame to take the lowest room; or place, which must unavoidably fill a man with shame and confusion; because hereby his pride and vanity, in affecting the uppermost room, will be publicly exposed; and he who before sat in the chief place, will have the mortification, before all the guests, to be seated in the lowest.

Ver. 10. *But when thou art bidden*, etc.] To an entertainment, and the time is come,

go and sit down in the lowest room: place thyself at the lower end of the table, or in the most inferior seat; which will show humility and lowliness of mind, and prevent shame and mortification; since there can be no putting into a lower place, and there may be an advance to an higher:

that when he that bade thee cometh; into the dining room, and observe in what place thou art:

he may say unto thee, friend, go up higher; to a more honourable seat at table, pointing to it, and saying, there is such a seat empty, go up and take it, it best becomes thee:

then shalt thou have worship; or glory, as the word signifies; honour and esteem, instead of shame and blushing; not only from the master of the feast,

but in the presence of them that sit at meat with thee; and from them, who will take notice of the honour done thee, and will entertain an high opinion of thee, and commend thee for thine humility and modesty. Advice, like to this, is given by Solomon in (²¹⁸⁶Proverbs 25:6,7) and which is explained by the Jews in like manner as here ^{f442}:

“Ben Azzai used to say, descend, from thy place two or three degrees, and sit; it is better that it should be said to thee, **hl** [, “go up”, than that it should be said to thee, descend, as it is said in (^{א127}Proverbs 25:7).”

Which is elsewhere ^{f443} thus expressed:

“R. Akiba taught it (or expounded, (^{א127}Proverbs 25:7)) in the name of R. Simeon ben Azzai, remove from thy place two or three seats, and sit until it is said to thee, **hl** [, “go up”; but do not go up (i.e. first,) for it will be said to thee descend; it is better that it should be said to thee go up, go up, than that it should be said to thee go down, go down: and Ben Hillel used to say, my humiliation is my exaltation, and my exaltation is my humiliation.”

Ver. 11. *For whosoever exalteth himself*, etc.] Either in the above way, or any other, shall be abased, humbled and mortified:

and he that humbleth himself; behaves in an humble and modest manner, *shall be exalted*; (see Gill on “^{א122}Matthew 23:12”).

Ver. 12. *Then said he also to him that bad him*, etc.] As he had given advice and instructions to the guests, so he likewise thought fit to give some to the master of the house, that had given both him and them an invitation to the present meal; observing, very likely, that his guests consisted of such persons as are hereafter described.

When thou makest a dinner, or a supper; any entertainment for other persons, at what time of the day soever, whether sooner or later, at noon, or at night, on sabbath days, or others:

call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours: that is, do not invite thy rich friends, rich brethren, and rich kinsmen, as well as not rich neighbours: not that our Lord's meaning is, that such should not be invited at all; which would be to destroy friendship and sociable conversation among persons in such a relation, and of such rank and fortune: but his sense is, that not these only should be invited, to the neglect of poor friends, poor brethren, poor kinsmen, and poor neighbours; and who, comparatively speaking, should rather be invited than the former, as being what would be more serviceable to them, and of a greater advantage in the issue to the master of the feast himself.

Lest they also bid thee again; and thee only, and not the poor, to as grand an entertainment, which is commonly done:

and a recompense be made thee: one feasting bout for another, so that there will be no obligation on either side; and this will be all the advantage that will be gained; the return is made here, and there will be no reward hereafter.

Ver. 13. *But when thou makest a feast*, etc.] An entertainment for others, a dinner, or a supper:

call the poor, the maimed, the lame, and the blind; that is, the poor maimed, the poor lame, and the poor blind; otherwise it is possible that rich men may be maimed, lame, and blind; whereas these are not intended, but such who are in indigent circumstances, that stand in need of a meal, and to whom it is welcome.

Ver. 14. *And thou shalt be blessed*, etc.] By God, with an increase of worldly substance, or with spiritual blessings, and with eternal glory and happiness; and by these poor objects, who will pray to God for a blessing upon such a kind benefactor:

for they cannot recompense thee; by inviting again to a like entertainment, as rich guests can do, and when they have done that there is nothing else to be expected; but such that entertain the poor can have no return from them, and yet a retaliation will be made:

for thou shalt be recompensed at the resurrection of the just; when the just shall rise again, which will be the first resurrection; and happy is he that has part in it: for the righteous, or dead in Christ will rise first; and notice will be taken of the good works of the saints, particularly of their acts of beneficence to the poor members of Christ; and which they have done in faith, from a principle of love to Christ, and with a view to the glory of God, and the good of their fellow creatures and Christians.

Ver. 15. *And when one of them that sat at meat with him*, etc.] One of the Scribes, lawyers, or Pharisees, that were guests at this feast:

heard these things: which were spoken by Christ, and was pleased and affected with them, though he was ignorant:

he said unto him, blessed is he that shall eat bread in the kingdom of God; in the world to come, in the kingdom of the Messiah; concerning feasting

in which, the Jews had entertained very gross notions; and which this man was reminded of by Christ's making mention of the resurrection of the just, and of recompense at that time, which the Jews expected at the Messiah's coming. They suppose, that God will make a splendid feast, a sumptuous entertainment; in which, besides "bread", which they call, **twkl m l ç hmj l**, "the bread of the kingdom", and "the bread of the world to come"^{f444}, there will be great variety of flesh, fish, and fowl, plenty of generous wine, and all sorts of delicious fruit: particularly they speak of a large ox, which they suppose to be the Behemoth in Job, that will then be prepared; and of Leviathan and his mate, which will then be dressed; and of a large fowl, called Ziz, of a monstrous size; and of old wine kept in the grape from the creation of the world, which will then be drunk; and of the rich fruits of the garden of Eden, that will then be served up^{f445}: such gross and carnal notions have they entertained of the world to come; and which this man seemed to have imbibed, and placed happiness in.

Ver. 16. *Then said he unto him*, etc.] That is, Jesus, as the Syriac, Persic, and Ethiopic versions express it; he said to the man that was so affected with the happiness of such that shall share in the provisions of the Messiah's kingdom;

a certain man made a great supper: by which is meant not the Lord's supper, which was not as yet instituted; nor the supper of the Lamb, which will be at the end of the world; but the Gospel dispensation, which was now taking place, and the provisions of it in the word and ordinances: and which is called a "supper"; because made in the end of the world, in the last days: and a "great" one, because of the maker of it, the King of kings, and Lord of lords; and the matter of it, a variety of rich provisions, a feast of fat things, an entertainment consisting of the greatest dainties, and most delightful food; and on account of the number of the guests invited, all people, every creature, to whom the outward ministration of the Gospel comes; and those who are properly guests that come, are a great number which no man can number; as well as because of the cost and charges of it to the maker, though it is all free to the guests; and likewise because of the circumstances of exceeding great joy and pleasure that attend it; to which may be added, the long duration of it, even from the first to the second coming of Christ.

And bade many. This first bidding more especially respects the Jews, who are said to be "many", in reference to the promise made to Abraham, that

his seed should be as the stars of the heavens, and as the sand of the sea; and to set off the magnificence of the feast; and in distinction from all the world, and every creature, which were afterwards put into the Gospel commission: a foundation was laid for this supper in eternity, in the purposes, counsel, and covenant of God; and many prophecies concerning it were given out from the beginning; and sacrifices and ordinances were instituted, as emblematical of it, and to lead on to it, and give notice of it.

Ver. 17. *And sent his servant at supper time*, etc.] Either John the Baptist, the harbinger and forerunner of Christ, who declared that the kingdom of heaven, or the Gospel dispensation, was at hand; and exhorted the people to believe in Christ that should come after him; or Christ himself, who is God's servant as man, of his choosing and appointing, and whom he sent in the fulness of time in the form of a servant, as the minister of the circumcision, to the lost sheep of the house of Israel, and to call sinners to repentance; or servant may be put for servants, since in (^{421B} Matthew 22:3,4) mention is made of more; and so the Persic version here; which parable bears some likeness to this, if it is not the same; and may design the apostles of Christ, who were the servants of the most high God, and the ministers of Christ, who were first sent by him to preach the Gospel to the Jews, and to them only for a while:

to say to them that were bidden, come: this call, or invitation, was not the internal call, which is a fruit of love, and by grace, and of mighty power; to special blessings, grace, and glory; and is irresistible, effectual, and unchangeable: but external, to outward ordinances: and is often slighted and neglected; and is sometimes of persons who are neither chosen, nor sanctified, nor saved:

for all things are now ready; the Syriac version adds, “for you”: righteousness, pardon of sin, peace, and reconciliation, sin put away by the sacrifice of Christ, redemption obtained, and life and salvation secured; which shows the perfection of the present dispensation, and the large provisions of the Gospel, to which nothing is, or can be brought to be added to them, or qualify for them.

Ver. 18. *And they all with one consent began to make excuse*, etc.] Or, “they all together”, as the Vulgate Latin version, **tj ab**, “in one”, or “at once”: in (^{240B} Jeremiah 10:8) rendered “altogether”; and so the Ethiopic version, which adds, “with one voice”: but their words and language were

not the same: their excuses are differently expressed. Some render *απομιας*, “from one hour”: or the selfsame hour; immediately, directly, as soon as ever they were bidden, they began to frame excuses; they at once agreed, as by common consent, to excuse themselves from coming.

The first said unto him, I have bought a piece of ground, or a field, and I must needs go and see it: he ought to have seen it before he bought it; and however, it was a very improper time, at evening, at supper time, as this was, to go and see a piece of ground; and at least it might have been put off till next morning; so that it was a mere excuse indeed.

I pray thee have me excused: coming to the supper: these were the principal men among the Jews, the Pharisees and rulers among the people; who were rich and covetous, worldly men; seeking their own worldly advantage more than their spiritual and eternal welfare, or the interest of God and religion.

Ver. 19. *And another said, I have bought five yoke of oxen,* etc.] To plough the field with,

and I go to prove them: this also being at, or near evening, was an unsuitable time to go into the field with yokes of oxen to try them, how they would draw the plough, and work in the field; the morning would have been a much more proper time:

I pray thee have me excused; to the master of the feast: this man represents also the carnal and worldly Jews, who preferred temporal things before spiritual.

Ver. 20. *And another said, I have married a wife,* etc.] And his pretence might be, that he had his own marriage feast, and friends to attend, nor could he leave his wife directly; but his circumstances were such as made an invitation to a feast the more agreeable, and he might have brought his wife and friends along with him, who would have been as welcome as himself:

and therefore I cannot come. The Arabic version renders it, “therefore I will not go”: this man is more rustic and rude than the former; he does not so much as desire to be excused; and represents such who are fond of their sensual lusts and pleasures, and are resolved to indulge them, and will not be taken off from them by any means whatever.

Ver. 21. *So that servant came and showed his Lord these things*, etc.] The several excuses which those that were bidden to the supper made. So the ministers of the Gospel come to God and Christ, and give an account of the success of their ministry, which is often with grief, and not with joy:

then the master of the house being angry; as well he might, at their ingratitude to him, their slighting of his kindness, and the contempt they poured upon his entertainment. Christ resented the impenitence and unbelief of the Jews, who were favoured with his ministry and miracles; and looked upon them with anger, and was grieved because of the hardness of their hearts; and threatened them with a sorer punishment, more aggravated condemnation, and more intolerable torments, than other men.

And said to his servants; the apostle, when their commission was enlarged to preach to all nations, beginning at Jerusalem:

go out quickly into the streets and lanes of the city; to the Jews, who lived under a civil government, under the law of Moses; though the meaner sort of them, the poor, and such as knew not the law in such sort as the Scribes and Pharisees did, who rejected the counsel of God against themselves; and so are comparable to persons that lie about the streets, and live in lanes and alleys: and, it may also regard the Jews that were scattered abroad in other places, and the proselytes to their religion among the Gentiles; to whom the Gospel was first preached, after it was rejected by the Jews at Jerusalem and in Judea:

and bring in hither the poor; not in a literal, but in a mystical and spiritual sense; such as have no spiritual food to eat, but ashes, gravel, wind, and husks of carnal lusts and sins; nor any spiritual clothing, no righteousness, but what may be justly called filthy rags; nor money to buy either, but are in debt, owe ten thousand talents, and have nothing to pay; of which spiritual poverty some are sensible, and others are not.

And the maimed; who are debilitated and enfeebled by sin; and so weak and strengthless, that they are not able to keep the law of God; to atone for sin; to redeem themselves, or others, from the bondage of sin, Satan, and the law; to begin and carry on a work of grace and holiness in them; or to do any thing that is spiritually good:

and the halt; which is sometimes a character of persons that are in suspense about matters in religion, and know not which side to take; or

who halt in religion, and falter and fail in the exercise of it: but here, of such who are in an incapacity of going or walking in a spiritual sense; as unto Christ, for life and salvation, without the drawings and influences of the Father's grace:

the blind: who are so, as to any saving knowledge of God in Christ; of Christ, and the way of righteousness, life, and salvation by him; of the plague of their own hearts, the exceeding sinfulness of sin, and the need of a Saviour; of the work of the Spirit of God upon their souls, and the necessity of it; and of the truths of the Gospel, in a spiritual and experimental way. In short, under these characters are represented natural and unconverted men, and the most vile, profligate, and abandoned of them; which are sometimes under the power of divine grace accompanying the ministration of the Gospel brought to Christ, and into his church. So the “blind and the lame”, in (~~1086~~2 Samuel 5:6,8) are by the Targum on the place, explained of, *ayybyj w ayyaj j* , “sinners and wicked persons”.

Ver. 22. *And the servant said*, etc.] After he had been and brought in a large number of such as are before described, and he was directed to, and succeeded to the gathering of them in:

Lord, it is done as thou hast commanded; the apostles exactly observed the orders of their Lord and master; they began to preach the Gospel at Jerusalem; and being drove from thence, they went and preached to the Jews of the dispersion, and to the proselytes among the Gentiles:

and yet there is room; that is, for the Gentiles, after God's elect, among the Jews, for that time were gathered in: there was room provided for them in the heart and love of God from everlasting, and in electing grace; in the suretyship engagements of Christ, in the covenant of his grace; and they had a place in the redeeming grace of Christ, in time; and in the last commission he gave to his disciples; and there was now room for them in the church of God; and will be in the new Jerusalem, and in the heavenly glory.

Ver. 23. *And the Lord said unto the servant*, etc.] A second time; that since the Jews put away the word of eternal life from them, and judged themselves unworthy of it by their contradicting and blaspheming it, he commanded his apostles to turn from them to the Gentiles; (see ~~4135~~ Acts 13:45-47),

go out into the highways and hedges: the Persic version adds, “of the vineyards”; (see ^{<3302>}1 Chronicles 4:23) and may in general design the mean, base, vile, and sinful state of the Gentiles; who might be said to be “in the highways”, because they were without the commonwealth and church of the Jews; were not admitted to civil conversation, nor to religious worship with them; and were left to walk on in their own ways, of their own devising and choosing, in which they delighted: they were not in God's highway, which is a way of holiness, (^{<2388>}Isaiah 35:8) but in their own highways; either following the various sects of the philosophers, which were vain and foolish; or going into different practices of idolatry, and walking in very sinful and vicious courses; and so were in the broad road and highway to destruction: and their being in, and under “the hedges”, may denote their state of separation from God; being without him, alienated from the life of him, and afar off from him; being aliens from the commonwealth of Israel, and strangers from the covenants of promise, (^{<4022>}Ephesians 2:12) they were not in the gardens and enclosures, but under the hedges:

and compel them to come in; to the house of God, and church of Christ; to come and hear the word, and quit their former course of living, and attend the word and worship of God; and upon an evidence of the truth of grace upon their souls, to come into a Gospel church state, and partake of all privileges and ordinances in it; to which they are to be compelled, not by outward force, but by forcible words, by powerful arguments, and by the strength of persuasion; which expresses the nature of the Gospel ministry, which is to persuade Japhet to dwell in the tents of Shem; and the power that attends it by the divine Spirit; the case and condition of souls, who are generally bashful and backward, judging themselves unworthy; as also the earnest desire, and great liberality of Christ, the master of the feast, whose end in it is as follows:

that my house may be filled; with men, like a flock, and these with gifts and grace; with such as shall be saved, as with elect Jews, so with the fulness of the Gentiles.

Ver. 24. *For I say unto you*, etc.] Most solemnly affirm it, and even swear to it, nothing is more certain, or will be found more true:

that none of those men that were bidden: the impenitent and unbelieving Jews, the Scribes, and Pharisees, and the greater part of the nation; who

first had the Gospel published to them, who are the many that were called, though few were chosen, and therefore came not; nor did, nor

shall taste of my supper: nor had they so much as a superficial knowledge of the Gospel, of the truths, blessings, promises, and ordinances of it; being given up to judicial blindness and hardness of heart; and from whom, in a little while, the Gospel was wholly taken; and is not yet afforded to them as a body; nor will till the latter day, when the veil shall be taken away, and they shall turn to the Lord, and all Israel shall be saved; but as for the first disbelievers and rejecters of Christ among the Jews, they died in their sins, and perished eternally.

Ver. 25. *And there went great multitudes with him*, etc.] From Galilee, as he journeyed from thence to Jerusalem; some for one thing, and some another, and all perhaps were in expectation of his setting up a temporal kingdom when he came there; and hoped they should share, more or less, the worldly advantages of it; for the whole nation was big with such carnal notions of the Messiah. Jesus therefore, to draw off their minds from such views, and that they might not be disappointed, acquaints them, that if they would be his disciples, they must part with all that was near and dear to them; and prepare to suffer great hardships and difficulties for his name's sake: for it follows,

and he turned; himself to the company that was behind: and said unto them; with a grave and stern countenance, looking wistly at them, and in the most solemn manner delivered what is hereafter related.

Ver. 26. *If any man come to me*, etc.] Not in a corporeal, but in a spiritual way; nor barely to hear him preach; but so come, as that he believes in him, applies to him for grace, pardon, righteousness, life, and salvation; professes to be his, submits to his ordinances, and desires to be a disciple of his;

and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple: not that proper hatred of any, or all of these, is enjoined by Christ; for this would be contrary to the laws of God, to the first principles of nature, to all humanity, to the light of nature, to reason and divine revelation: but that these are not to be preferred to Christ, or loved more than he, as it is explained in (~~4007~~ Matthew 10:37) yea, these are to be neglected and forsaken, and turned from with indignation and resentment, when they

stand in the way of the honour and interest of Christ, and dissuade from his service: such who would be accounted the disciples of Christ, should be ready to part with their dearest relations and friends, with the greatest enjoyment of life, and with life itself, when Christ calls for it; or otherwise they are not worthy to be called his disciples. The Ethiopic version inserts, “his house”, into the account.

Ver. 27. *Whosoever doth not bear his cross*, etc.] All reproach, afflictions, persecutions, and death itself, cheerfully and patiently; the Ethiopic version renders it, “of his death the cross”; it signifies whatever is trying and disagreeable to flesh and blood:

and come after me; bearing his cross; as Christ himself was about to do, and which doubtless he had in view;

cannot be my disciple; he is not so in reality, nor does he deserve the name.

Ver. 28. *For which of you intending to build a tower*, etc.] Taking up a profession of Christ and his Gospel, is like building a tower; which, as a tower, must be laid on a good foundation; not on carnal descent and parentage; nor on a sober and religious education; nor on a civil, moral life and conversation; nor on a bare knowledge of Gospel truths and a flash of affection for them, and the people of God; but upon Christ the sure foundation; and on principles of grace formed by his Spirit, in their hearts: and this, like a tower, is carried very high; not by professing high things, but by living on high amidst a profession; by having the affections set on things above; and by looking down with contempt on things below; and by looking to, and pressing after, the prize of the high calling of God in Christ: the profession of some persons is very low; it arises from low principles, and proceeds on low views, aims, and ends; but where it is right, and well founded, it is like a tower, firm and steady, and is a fortress and bulwark against apostacy. Now what person acting deliberately in such a case as this, and proceeding with intention and design,

sitteth not down first, and counteth the cost, whether he have sufficient to finish it? as every wise man would, who has any thoughts of building a tower, or any other edifice: and so such that have an intention to take up a profession of religion, should sit down and well consider of it; which does not imply, that persons should delay making a profession, on whom it is incumbent; but that this should be done with thoughtfulness, care, and

prudence: it should be considered on what foundation a man is going to build: whether the work of grace is truly wrought upon his soul; what be the nature and use of Gospel ordinances; with what views he takes up a profession, and submits to ordinances; what the church and minister are, he intends to walk with; and what the charge and cost of a profession; for such a work is chargeable and costly, and should be thought of and considered, whether he is able to bear it: for he will be called to self-denial; and must expect to suffer the loss of the favour of carnal relations and friends; and to be exposed to the scorn and rage of the world; a cross must be took up and bore; and great grace and strength are requisite to all this.

Ver. 29. *Lest haply after he hath laid the foundation*, etc.] Has begun to build, has taken up a profession, has submitted to ordinances, and got into a church state:

and is not able to finish it; a foundation may be laid, and the building may never be finished, because the foundation is not laid right; was it, it would continue, and the building go on, and at last be finished; though no man is able to finish it of himself, yet those hands which have laid the foundation, will raise up the superstructure, and complete the whole building, through the power and efficacy of divine grace: but where there is a beginning, and which at first looks well, and there is no progress, but the work is dropped and left unfinished,

all that behold it, begin to mock; as follows;

Ver. 30. *Saying, this man began to build*, etc.] He set out well, he promised great things, and made a considerable bluster and stir, as if he would carry things at once to a very high pitch:

and was not able to finish; it was all noise and talk, and nothing else: falling off from a profession of religion, exposes men to contempt and scorn; such are not only cast out of churches with disgrace, but are despised by men, by wicked men; and are a reproach, a proverb, and a taunt in all places; and even are mocked by devils too.

Ver. 31. *Or what king going to make war against another king*, etc.] Our Lord illustrates the same thing, the business of a profession, by another similitude, or parable; taking up a profession of religion, is like to two kings engaging in a war. The king on the one side, is the Christian professor; true believers are kings, they have the apparel of kings, the royal robe of Christ's righteousness; they live like kings, at the table of the King

of kings; have the attendance of kings, angels ministering unto them; have crowns and thrones as kings have, and greater than theirs; and have a kingdom of grace now, and are heirs of the kingdom of glory. The king on the other side, is the devil; who is the king and prince of the rest of the devils, and over the men of the world; a kingdom is ascribed to him, which is a kingdom of darkness; and he is said to be a great king, and is represented as proud, cruel, and tyrannical: now the Christian professor's life is a warfare; he is engaged with many enemies; the corruptions of his own heart within, and the world without; and especially Satan, who is to be resisted, and by no means to be yielded to, though there is a great inequality between them: and therefore what man that engages in such a warfare,

sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand? and such a difference there is between the Christian professor and the devil; the one is flesh and blood, the other a spirit; the one is raw and undisciplined, the other a veteran soldier; the one a stripling, and the other the strong man armed: their numbers are unequal; the people of Christ are few, and their force and strength in themselves small; and they have a large number of devils, and of the men of the world, and of the lusts of their own hearts, to grapple with; wherefore it is necessary to sit down and consult, not with flesh and blood, but with other Christians; and chiefly, and above all, with God himself; what will be the charges of this warfare; the hardships to be endured; in whose name and strength they are to engage; what weapons to take, and how to use them; and how to get knowledge of the designs, methods, and strength of the enemy, and take every advantage of him.

Ver. 32. *Or else, while the other is a great way off,* etc.] Upon his march, with resolution to come up and give battle, though as yet at a distance:

he sendeth an ambassage; or men, with an embassy to him:

and desireth conditions of peace; greatly to his disadvantage and reproach: so to give out, and leave off fighting with sin, Satan, and the world, and make peace with them, is shameful and scandalous; but on the other hand, such who have engaged in this war, should pursue it with rigour and courage; considering that God is on their side; that Christ is the captain of their salvation; that the Spirit of God that is in them, is greater than he that is in the world; that angels encamp around them; that it is a good cause they are engaged in; that they have good weapons, the whole armour of

God provided for them; are sure of victory, and shall at last enjoy the crown of life, righteousness and glory.

Ver. 33. *So likewise whosoever he be of you*, etc.] Let him be ever so forward to follow me, to make a profession of me and of my Gospel, and to become a disciple of mine:

that forsaketh not all that he hath; when called to it, relations, friends, possessions, estates, and what not, which is an explanation of (^{<4146>}Luke 14:26)

he cannot be my disciple; he is not in fact one, and is not worthy to be called one.

Ver. 34. *Salt is good*, etc.] (See Gill on "^{<4153>}Matthew 5:13"), (see Gill on "^{<4110>}Mark 10:50").

Ver. 35. *It is neither fit for the land*, etc.] For the manuring of it, when it has lost its savour and spirit; otherwise it makes land fruitful, if too much is not used, and especially fixed salts have this use; though Pliny says ^{f446},

“every place in which salt is found, it is barren and brings forth nothing.”

Nor yet for the dunghill; to mix with dung, and help it, that it may be the more serviceable for the earth; and just such useless things, are a mere external profession of religion, and professors of it, and ministers of the word, without the grace of God; they are of no use, but hurtful to the church, and to the world; these phrases are left out in the Persic and Ethiopic versions:

but men cast it out; into the streets, as entirely useless: and so such graceless professors and ministers, are to be cast out of the churches of Christ now, and will be excluded the kingdom of heaven hereafter:

he that hath ears to hear, let him hear; this being a point of great importance and consequence; (see Gill on "^{<4115>}Matthew 11:15").

CHAPTER 15

INTRODUCTION TO LUKE 15

Ver. 1. *Then drew near to him*, etc.] To “Jesus”, as the Persic and Ethiopic versions express it: this was on the sabbath day, and either when he was in the Pharisee’s house, where he was invited to dinner, (^{<401>}Luke 14:1) or rather when he came out of it, when the multitude, who could not come near him whilst there, took the opportunity of gathering about him;

even all the publicans and sinners; whom the Pharisee would not admit into his house, it being contrary to their traditions to eat, and drink, and converse with persons of such an infamous character; (see Gill on ^{<400>}Matthew 9:10”) (see Gill on ^{<401>}Matthew 9:11”) The word “all” is omitted in the Vulgate Latin, Syriac, Persic, and Ethiopic versions; but the Arabic version has it, and the Greek copies; and signifies that there were a very large number of them, even all that were in that place, and in the adjacent cities and towns, that got together

for to hear him, or “from him”, as the Arabic version; or “doctrine” from him, as the Persic version adds: these having heard much of him; and it may be, might be under some remorse of conscience on account of their vicious lives, came to hear him preach.

Ver. 2. *And the Pharisees and Scribes murmured*, etc.] When they saw the easy access these wicked men had to Christ; and that he stopped and stayed with them, and very freely imparted instructions to them: saying,

this man receiveth sinners. The Persic version reads, “publicans and sinners”, as in the preceding verse: the word “man” is not in the original text, it is only “this”; which is to be understood not by way of eminence, as this great person, this prophet, this master in Israel; but by way of diminution and reproach, this fellow; as it is sometimes supplied: the word “man” be very rightly inserted, for they took him to be a mere man; though it is certain he was more than a man, even the true and mighty God; and therefore was able to save those sinners that came to him: and great condescension and grace did he show in receiving them who were “sinners”, not only by nature, but by practice; and not merely guilty of

common infirmities, but were notorious sinners, covetous, extortioners, oppressors of the poor, and very debauched persons; and such as these Christ “receives”: hence no man should be discouraged from coming to Christ, on account of sin; all that do come to him, should come as sinners, for he receives them as such; nor does he receive any for any worthiness there is in them: these persons he received first at his Father's hand, as he did all the elect, as his portion, and to be preserved and saved by him; with all gifts, grace, blessings, and promises for them; and in consequence of this, he receives them upon their coming to him as sinners, into his open love and affection, into his arms; which denotes communion and protection; into his house and family, and not only to hear him preach, or preached, but to converse and eat with him at his table, and even to live by faith upon him; and when he has freed them from all their sins, he will receive them to himself in glory. And there is the greatest reason imaginable to believe, that Christ still does, and will receive sinners; since he came to save the chief of sinners; and has bore their sins, and died for them; and now makes intercession for transgressors; and by the ministers of the word calls sinners to repentance.

And eateth with them; as he did in the houses of Matthew the publican, and of Zaccheus; (see ^{<11910>}Matthew 9:10 ^{<1147>}Luke 14:7) each of which occasioned great murmurings among the Pharisees; and who therefore traduced him as a friend of publicans and sinners; and he is indeed so in the best sense: and not only did he eat with them corporeally, but in a spiritual sense, as he still does; admitting them into his house to eat of the provisions of it, to live on him the bread of life, to sup with him, and he with them; and feeding and delighting himself in the exercise of those graces, which he himself is the donor and author of, in them.

Ver. 3. *And he spake this parable unto them*, etc.] To the Pharisees, for their conviction and confutation; and to the publicans and sinners for their encouragement; and in vindication of himself; and not only this, but the other two, concerning the lost piece of money, and the prodigal son, which were said at this time, and on the same occasion;

saying, as follows.

Ver. 4. *What man of you having an hundred sheep*, etc.] A flock of sheep, consisting of such a number; (see Gill on “^{<11812>}Matthew 18:12”),

if he lose one of them, by straying from the flock,

doth not leave the ninety and nine in the wilderness, upon the common where they were feeding,

and go after that which is lost until he find it? by which parable Christ vindicates his conduct in conversing with sinners, and neglecting the Scribes and Pharisees; for if it was right for an owner of an hundred sheep, when he had lost one of them, to leave all the rest, and go in search after that one till he had found it; then it was right in Christ to do what he did. The Jewish nation seems to be designed “by the hundred sheep”, who are frequently represented as a flock of sheep, (^{497A}Psalm 77:20, 95:7, 100:3, ^{464D}Ezekiel 34:2,3,30,31) which are divided into ninety nine, and one: for by the “ninety nine” left in the wilderness, cannot be meant angels, as some have thought; for angels are never called sheep; and besides, the one lost sheep is of the same kind with the ninety and nine; and, according to this sense, must design an angel, or angels likewise; whereas none of the fallen angels are sought up, recovered, and saved. Moreover, when Christ became incarnate, he did not leave the angels; they accompanied and attended him in his state of humiliation; and much less in a wilderness, and still less can heaven be so called; to which may be added, that the angels in heaven are distinguished from the ninety nine as well as from the one lost sheep in (^{421D}Luke 15:7,10) nor can elect men be designed by them, who are already called by grace, whether they be in heaven or on earth; for though they in heaven are the spirits of just men made perfect, and are in a state that need no repentance, yet it cannot be said of them, that they went not astray, as in (^{481B}Matthew 18:13) for all God's people have been like sheep going astray, and were as such considered when Christ was here on earth, and bore their sins; and especially those could never be said to be left in a wilderness: nor the saints on earth: for though they are just persons, being justified by the righteousness of Christ, yet they daily need repentance; nor can it be said of them that they went not astray; nor are they left by Christ in the wilderness of this world; nor can there be more joy in heaven over one repenting sinner, than over these; but the self-righteous Scribes and Pharisees, that murmured at our Lord's receiving sinners, are meant. These were sheep, at least were in sheep's clothing; they were nominal professors, and belonged to the Jewish fold, or national church state; their number was ninety nine, to one; which is not to be taken strictly, as though only one in a hundred of them were saved; but it shows, that the greater part of the Jews were of this sort. The dividing of an

hundred after this manner, into ninety nine and one, was usual with the Jews; so in their traditions ^{f447}, concerning distributing filberts to the poor,

“R. Simeon says, if “ninety nine” say “divide”, and “one” says spoil, or scatter, they hearken to him, because he speaks according to the constitution; but of a vine and date, it is not so: if “ninety and nine” say spoil, and “one” says divide, they hearken to him, for he speaks according to the constitution.”

And elsewhere ^{f448} they say,

““ninety and nine” die by an (evil) eye, and “one” by the hand of heaven; R. Chanina and Samuel, both of them say, “ninety and nine” die by cold, and “one” by the hand of heaven — R. Samuel bar Nachman, in the name of R. Jonathan says, “ninety and nine” die by heat, and “one” by the hand of heaven; and the Rabbans say, “ninety and nine” die by transgression, and “one” by the hand of heaven. Says R. Eleazar, “ninety and nine” die by bitterness, and “one” by the hand of heaven.”

And in another place ^{f449} it is said,

““ninety and nine” die by an evil eye, and “one” by the way of the earth;”

in the common way: once more it is said ^{f450},

“of the “hundred” cries which a woman cries, when she sits upon the stool (in travail), “ninety and nine” are death, and “one” for life.”

And this way of speaking also prevailed in other eastern nations, as in Arabia; in the Alcoran of Mahomet ^{f451} there is such an expression as this;

“this my brother had “ninety nine sheep”, and I had only “one” ewe.”

The “one lost sheep” in this parable, though it may include all the elect of God, and be accommodated to a single elect sinner, yet chiefly respects the chosen of God among the Jews; which were very few, a remnant according to the election of grace: and which lay among the profane part of them, the publicans and sinners; Who are particularly pointed out here, as appears from the context: these are called “sheep”, even before conversion; not

because they had the agreeable properties of sheep, for they were all the reverse; nor could some things be said of them before as after, as, that they heard the voice of Christ, and followed him; nor because they were unprejudiced against, and predisposed to receive the Gospel: but they are so called by anticipation, because they would be so; or rather in virtue of electing grace, by which they were chosen, and separated from others, and made the care and charge of Christ the great shepherd, and were the sheep of his hand: these are represented as going astray from the shepherd, and from the fold, and out of the right way; and who being like sheep, stupid and insensible of their danger, wander about, and never return of themselves till they are returned to, and by the great shepherd and bishop of souls. And in their unregenerate estate they are lost sheep, not irretrievably and eternally lost, as the world's goats; for though they are lost in Adam, yet not in Christ; and though lost in themselves, so as there is no possibility of ever recovering and saving themselves; yet as they were preserved in Christ, they are recovered and saved by him; who is the owner and proprietor of the whole flock, of all the "hundred" sheep, of the whole body of the Jewish nation; who were his by creation, and by being chosen from, and above all other people; and were distinguished by peculiar favours, had the "Shekinah", and presence of God among them, and his worship, word, and ordinances. Christ was peculiarly promised to them, and was born of them; and was a minister of the circumcision, being sent only to the lost sheep of the house of Israel: though the "ninety and nine" were not his sheep in the most peculiar sense, or in such sense as the "one" lost sheep, which were his by his Father's gift, as all the elect are; hence he knows them, calls them, and receives them, and keeps them, and highly values them: he had them, they were put into his hands, he took the care and charge of there, he undertook to bring them in, to feed them, to die for them, and save them; and they are his by purchase, and he asserts his right to them, by calling them by his grace, and will distinguish them as his own, at the last day: and now, because of the different interest Christ has in the ninety and nine, and the one, different regards are had to them; the ninety and nine, the self-righteous Scribes and Pharisees,

he leaves in the wilderness, in a state of unregeneracy; so called, because in those that are in such a state, nothing is sown or planted, what grows there is natural; there is no seed of grace, no plants of pleasure, no ingrafted word, no fruits of righteousness, nothing but thorns and briers, of sins and corruptions: and also because of the want of provisions; no bread

of life, nor water of life; no sincere milk of the word, no breasts of consolation; nothing but husks, and bread of deceit: and it is like a wilderness, because of solitariness; such as are in this state, are alone, without God, and Christ, and the blessed Spirit; they are aliens from the people of God, and converse with none but wicked men, comparable to savage beasts of the desert: moreover, it may be so called, because of the various perplexing cross ways in it; the ways of sin are many, and crooked, and dark; and indeed, such are the religious ways of unregenerate men: to which may be added, that it bears this name, because of the danger of it; for such as are in it are exposed to beasts of prey; particularly to Satan, the red dragon, and roaring lion; and to pits, gins, and snares, to hellfire, destruction, and misery. Christ's "leaving" persons in such a state, supposes they were in it, antecedent to their being left: man was originally placed in a garden, sinning against God, he forfeited his happy situation, and was drove out from it; and wandering from God he fell into this wilderness state. Christ does not lead any into it, but leaves them in it; which is done in consequence of his Father's act of preterition, or passing them by when he chose others; and this he does, when he does not call them by his grace, as he does others; does not manure, till, and cultivate them as he does his own husbandry and vines; makes no provision of food and pasture for them; leaves them to themselves, and without the enjoyment of himself; to follow their own ways, without a guide, and to beasts of prey without a guard. Now the persons he thus leaves are such whom the Father has left out in his choice and covenant; and who left Christ, rejected and despised him; and were persons that made great pretensions to religion, were righteous in their own eyes, and in their own account never were astray, nor needed repentance. On the other hand, the one lost sheep, the chosen of God among publicans and sinners, a special regard is had to them: Christ

goes after that which is lost until he find it; not after all mankind; for though they are all lost, yet they are not all redeemed by Christ; nor are they made sensible of their lost condition; nor effectually called by grace; nor brought home: nor does he go after the ninety nine, for Christ came not to call the righteous; though these were lost, and irretrievably too, yet they were not sensible of their condition: but God's elect among the Jews are the persons here said to be lost; to show their common condition with the rest of mankind; to express the love of Christ towards them the more; and to magnify the riches of his grace in their salvation: these he went after in redemption, he came forth from his Father, and came down from heaven

for their sakes; he died to gather them together, and represented them all in his sufferings and death; he bore all their sins, and made reconciliation for them, and procured the full pardon of them; he satisfied the law and justice of God, wrought out an everlasting righteousness, and obtained eternal redemption, and a complete salvation for them: and he went after them in the effectual calling; before conversion an elect sinner is without Christ, and goes astray from him; nor does he ever come to Christ till Christ comes after him, and lays hold upon him; he sends his ministers after such, and his Spirit into them, and comes himself, and takes possession of them. To find his lost sheep by redeeming grace he came into this world, a world of wickedness, sorrow, and trouble, of cruelty, and barbarity; and the reason of his coming here was, because his sheep were here; he came after them, and on their account: and to find them by effectual calling, he still comes into the world by his word and Spirit; God's elect are in the world, Christ sends his Gospel into it, and by his Spirit and grace comes and separates them from the men of it. In (~~40812~~ Matthew 18:12) he is said to go "into the mountains" after his lost sheep; which, with respect to redemption, may denote the difficulties that lay in the way of it; such as his incarnation, obedience, sufferings and death, and the many enemies he had to grapple with and subdue; and with respect to calling grace, may express the state and condition God's elect are in by nature, being on the mountains of sin, of Sinai, of the law, and of their own righteousness. Now Christ goes after them "till he finds" them; which denotes continuance, his indefatigable industry and diligence, his resolution and courage, and his success. The reasons why he thus goes after them are not their number, for they are the fewest of all; nor their nature, which is no better than others, nor any previous dispositions, or good characters, for those designed here were publicans and sinners; nor any future improvements and service by them, for they were the base and foolish things of this world; nor because near at hand, and so easily looked up, for they were afar off; but because of his love to them, and the relation between them as shepherd and sheep; and because of his Father's will, and his own obligation by covenant; and because of his own interest and glory.

Ver. 5. *And when he hath found it*, etc.] In a sad plight and condition: so Christ finds his sheep in a most desolate one, in a pit, in the mire and clay of nature; in the paw of the roaring lion, Satan; helpless, hopeless, wretched, miserable, and naked; and not only starving, famishing, and dying, but even dead in trespasses and sins: and finding them with respect

to redemption, designs his procuring eternal salvation for them; and with regard to calling, his laying hold upon them by his Spirit and grace, and bringing them to a sense of themselves, and to the knowledge of himself. There are several things which Christ does to his sheep when he has found them, which are not here expressed, but understood: finding them dead in sin he speaks life into them; he calls them by name, and asserts his property in them; he takes them out of the pit of nature; he rescues them out of the hands of Satan; he washes them from their filthiness, and heals all their diseases; he feeds and refreshes them; he covers them with his robe of righteousness; he beautifies and adorns them, and brings them home in the manner after described:

he layeth it on his shoulders; he does not put them on their own legs to go alone; nor does he lead them, and much less drive them before him; but he takes them up in his arms, and lays them on his shoulders: which shows the passiveness of men in conversion, and their weakness and impotency to any thing that is spiritually good of themselves; they cannot think a good thought, nor do a good action, and still less begin and carry on the work of grace in their hearts; as also the strength of Christ in bearing and carrying them, as he does, through all afflictions, temptations, and difficulties, safe to glory; and likewise his great love and affection for them; he loved them before the world began, and he showed it in dying for them, and manifests it to them, when he calls them by grace; and this also expresses the safety of his sheep; for being on him, they are in no danger from the law and justice of God; nor from Satan, or any other enemy; nor of a final and total falling away: and moreover this signifies the spiritual ease and rest which such have in Christ: the manner in which Christ the shepherd carries them, having found them, and laid them on his shoulders, is

rejoicing: not upbraiding them with going astray; nor complaining of, or groaning under the burden; but rejoicing in a kind of triumph, and carrying them as a trophy of victory, and a spoil obtained.

Ver. 6. *And when he cometh home*, etc.] The house, or home, to which Christ comes and brings thither his lost sheep on his shoulders when found, is either the church of God, which is Christ's house and home, and into which he himself comes; it is his by gift and purchase, and which he has built, and here comes and dwells as a son over it, as king in it, and as priest and prophet there, and as the master of it; and hither he brings his people when he has called them by his grace, where they have a good fold and

green pastures, and where they delight to be; or else heaven is this home, which is an house of God's building, not made with hands, eternal in the heavens; and which is Christ's Father's house, and his own house and home, and also the saints' house and home, whither they are all brought by Christ; for they cannot go there alone, and of themselves; they are brought by the power of divine grace as trophies of it, as to their own home; and such that Christ takes into his arms, and on his shoulders, he never drops them till he has brought them safe to heaven:

he calleth together his friends and neighbours: the friends of Christ are the saints, so called, because of their share in his friendship to them; shown by his becoming a surety for them; by his assuming their nature, and dying in their room and stead; by his paying their debts, and redeeming their persons; by his intercession for them, and preparing a place for them in his Father's house; by supplying all their wants, and by his kind and comfortable visits to them; by his free and familiar converses with them, and by unfolding his secrets, and giving wholesome advice and counsel to them: as also on account of their bearing and showing friendship to him; as by their great affection to his person; by their attachment to his cause and interest; by their strict regard to his Gospel, and the truths of it; and by their diligent observance of his commands and ordinances; and by their regard to his people, and disregard to his enemies: and these are also Christ's "neighbours", they dwell near to each other; he dwells in them, and they in him; they love each other as themselves, and perform every office cheerfully in love to one another: moreover, the angels may be meant by the friends and neighbours of Christ, as may be collected from (^{<2150>}Luke 15:10) these are his "friends" whom he has shown himself friendly to, in the confirmation of them in the state in which they were created; in the choice of them to eternal happiness; and in being an head of protection to them, as well as of eminence over them: and these are friendly to him; as they were at his incarnation, and when tempted in the wilderness, and when in agony in the garden, and at his resurrection and ascension; and will attend him at his second coming: and they are friendly to his; are ministering spirits to them, rejoice at their conversion, encamp about them in life, and at death carry their departed souls to heaven: and these are likewise his "neighbours": their habitation is in heaven where he is, and they always behold the face of his Father there, and will come along with him when he appears a second time. Now saints are called together to hear what great things Christ has done for poor sinners when he brings them to

Zion; and angels are also made acquainted with their conversion; and both saints and angels will be called together, when the sheep of Christ shall be brought home to glory.

Saying unto them, rejoice with me, for I have found my sheep which was lost: the joy of Christ, and his friends, is mutual on this occasion; Christ rejoices himself, and his friends with him: he rejoiced in his people from everlasting; they were the objects of his Father's love, and of his own; and he took delight in them, as he saw them in the glass of his Father's purposes, as they were chosen in him, and given to him; and this joy in them still continued, notwithstanding their fall in Adam, and their own actual sins and transgressions; but whereas they were lost in the fall, and by their own sins, there were some new expressions of joy upon Christ's finding them in redemption: it was with the utmost pleasure he engaged in that work; and with the greatest readiness did he come into the world to do it; and he went through it with great delight; he was, as it were, straitened until it was accomplished; the consideration of it made him easy under the apprehensions of what he was to endure, and supported him under his most dolorous sufferings; his rising again from the dead as the presentative of his people, filled him with gladness, and he ascended to heaven in a triumph: but yet still these persons, though redeemed, are in a lost estate with respect to themselves; wherefore in conversion there are fresh breakings forth of joy in Christ; for that is the day of his open espousals to them, and so the day of the gladness of his heart; when he sees of the travail of his soul with satisfaction; and large expressions of love are made to him; and his people are brought to some conformity to him; and communion with him, but still they are not yet at home; wherefore with joy he brings them into his church, which is his house, and their home, where he rejoices over them to do them good; and will express still more joy in the new Jerusalem church state, and still more when he shall have brought them to glory, and have presented them to himself, and to his Father, which will be done with exceeding joy. Christ's friends and neighbours, his saints and people, also rejoice at the conversion of a sinner; because the glory of the Father, Son, and Spirit, is displayed therein; and because Satan has lost his prey, and Christ has got a new subject; and because of the grace of God bestowed upon the sinner, and the addition that is made to their number; particularly this is matter of joy to the ministers of the Gospel: and angels also rejoice at it, because of the glory of God that is advanced thereby.

Ver. 7. *I say unto you, that likewise joy shall be heaven,* etc.] In the church below, and among the members of it; which is sometimes called heaven, especially in the book of the Revelations; or in heaven above, and among the angels there; (see ^{<2150>}Luke 15:10)

Over one sinner that repenteth; for the joy in heaven, is not over sinners as such; for as such, they are not grateful to God, nor to Christ, nor to the angels, nor to saints; only sinners delight in each other, as such; but as repenting sinners, who are truly so: and these are not such, who only legally and outwardly repent; nor all that declare a sense of sin; or that are externally sorry for it; or are terrified about it, and shed tears on account of it; or that cease from grosser sins of life, and outwardly reform: but such who repent in an evangelical way; who are turned to God, and are instructed by his Spirit; who believe in Christ, and have views, at least hopes, of pardon through his blood; and have the love of God and Christ shed abroad in their hearts; from whence arise a true sight and sense of sin, a godly sorrow for it, an hearty loathing of it, shame on account of it, an ingenuous confession, and a real forsaking of it. Now the reason why there is joy in heaven over such persons is, because, without such a repentance, they must perish; and by this they appear to be openly in a state of grace; and become proper subjects of the ordinances of Christ; and this repentance is unto life and salvation; or these are inseparably connected with it; and this joy is abundantly

more, than over ninety and nine just persons, which need no repentance; by whom are meant, either such who are really righteous persons; not naturally and of themselves, nor legally by the deeds of the law, but by the imputation of Christ's righteousness to them: and who need no repentance to be added to their righteousness, it being perfect of itself; nor the grace and principle of repentance, because they have it, and it cannot be lost; or change of life and manners, which is not to be seen in such: and the more joy over repenting sinners, than over these is, because the salvation of the one is before certain to them, and the other is unexpected: but to this sense it may be objected, that saints, even righteous persons, need frequent conversions, and the continual exercise of the grace of repentance; nor does it seem feasible, that there should be more joy over a repenting sinner, than over one, whose life, through grace, is a series of righteousness: rather therefore, such who seem to be just, or are so in their own opinion, are here meant; for only such sort of righteous persons and repenting sinners, are opposed to each other, as in (^{<403>}Matthew 9:13) moreover, the

occasion and scope of the parable, determines this to be the sense; the Scribes and Pharisees, that murmured at Christ's receiving sinners, are the ninety and nine just persons, who were only outwardly righteous before men, and trusted in themselves that they were righteous, perfectly righteous, and without sin, and so stood in no need of repentance for it; now there is more joy in heaven over one repenting sinner, than over all these: hence learn, that a self-righteous person, is an impenitent one; that a repenting sinner is more regarded in heaven than a self-righteous man: our Lord here seems to have regard to a conceit of the Jews, who distinguish between penitents that were allowed to be righteous, and such who never were guilty of any notorious crime, and so were perfectly righteous, and needed no repentance, and were preferred to penitent sinners: some of them say^{f452}, that

“the prophets did not prophesy (good things and comforts), but **hbwçt yl [bl**, “to penitents”; but as for **µyrwmg µyqydx**, “the perfect righteous”, to them belongs that, “eye hath not seen”, O God, “besides thee”. — -But R. Abhu says, the place in which “penitents” stand, the “perfect righteous” do not stand.”

Though Maimonides seems^{f453} to understand this, as if it gave the preference to penitents; his words are these:

“let not a penitent man imagine that he is afar off from the excellency, or degree of the righteous, because of the sins and iniquities he has committed, the thing is not so; but he is beloved and desired before the Creator, as if he had never sinned; for his reward is great; for lo, he hath tasted the taste of sin, and hath separated from it, and hath subdued his evil imagination: the wise men say, the place where “penitents” stand, the “perfect righteous” cannot stand; which is as if it was said, their degree of excellency is greater, than those who never sinned, because they have subdued their imagination more than they.”

However, these instances, with others that might be produced, show that the Jews had a notion of some men being perfectly righteous and without sin; which they oppose to penitent sinners, and which our Lord here designs, and seems to describe in their own language, and serves to confirm the sense given; (see Gill on “~~s1223~~ Hebrews 12:23”).

Ver. 8. *Either what woman, having ten pieces of silver,* etc.] Or “drachmas”: a “drachma” was the fourth part of a shekel, and of the same value with a Roman penny; and was worth of our money, seven pence half penny; so that the ten pieces amounted to six shilling's, and three pence: the Ethiopic version renders it “ten rings”: this parable is delivered, with the same view as the former; the scope and design of them are alike, being occasioned by the same circumstance, only the passiveness of a sinner in conversion is here more fully signified; who can contribute no more to the first act of conversion, which is purely God's work, than a lost piece of silver to its being found: by the “ten pieces or silver” are designed, all the Jews, or the whole body of that people; as they were before signified, by the hundred sheep; they having been God's peculiar treasure, though they were now in general become reprobate silver: and by the “woman” the proprietor of them, is meant Christ; and in what sense he was the owner of them, has been shown on (~~2154~~ Luke 15:4). The “nine” pieces design the Scribes and Pharisees; and the one lost piece, expressed in the next clause,

if she lose one piece, intends the elect among the Jews, and who chiefly consisted of publicans and sinners; and the regard had to these, is signified by the following expressions,

doth not light a candle: by which is meant, not the light of nature or reason in man: for though this is called a candle, and is of Christ's lighting, yet that by which he looks up his lost people, for this is become very dim: and though by it men may know there is a God, and the difference between moral good and evil, by it they cannot come at the knowledge of things spiritual; as of God in Christ, of the sin of nature, and of the plague of the heart; nor of the way of salvation by Christ, nor of the work of the Spirit, and the nature and need of it; nor of the Scriptures of truth, and of the doctrines of the Gospel, nor of the things of another world: neither is the law of Moses intended; for though there was light by it into the knowledge of sin, yet not clear; and though the ceremonial law was a shadow of Christ, and did give some instructions about him, and the doctrines of the Gospel, and blessings of grace, yet but very obscure hints: but by this candle is meant, the Gospel itself; which, like a candle, is lighted up in the evening of the world; and may be removed, as it sometimes is, from place to place; and where it is set, and blessed, it gives light, and is useful both to work and walk by; it does not always burn alike clear, or is always held forth in the same purity: and it will give the greatest light at last, as a candle does, even at the end of the world: now Christ is the lighter of this,

and from him it has all its light, who is the maker of it; he keeps it light, and by it he looks up and finds out his elect ones; though this is not a direction to him, who perfectly knows who they are, and where they be, but is rather a light to them, that they may know and find him:

and sweep the house: which phrase sometimes designs outward reformation, as in (¹⁰²⁴Matthew 12:44) and sometimes God's judgments upon a people, as in (²³⁴²³Isaiah 14:23) but here the preaching of the Gospel, and the power that goes along with it, to the effectual calling of the elect: the "house" in which Christ's lost piece of silver, or his chosen ones were, may design the nation of the Jews, who are often called the house of Israel; this was a house of God's building and choosing, and where he dwelt; and among these people for a long time, God's elect lay, though all of them were not so; and about this time the Lord was about to break up house keeping with them; yet as there were some few among them, that were to be looked up and called, therefore this house must be swept, as it was by the ministry of John the Baptist, by Christ himself, and by his apostles: and this suggests, what must be the state and condition of God's elect, being in this house, before it was swept, and they found out; they were out of sight, in great obscurity and darkness, with a deal of rubbish and dirt upon them, and pollution in them; and impotent to that which is good, and to their own recovery, and yet capable of being recovered: and this phrase hints at the power and efficacy of divine grace, that goes along with the word, in looking up and finding lost sinners; in enlightening their dark minds, quickening them, being dead in sin, taking away their stony hearts, regenerating them, enstamping the divine image upon them, removing every thing from them they trusted in, and working faith in them, to look to, and believe in Christ: and as in sweeping of an house, a great stir is made, a dust raised, and things are moved out of their place; so by the preaching of the Gospel, an uproar is made in the sinner himself; in his conscience, which is filled with a horrible sight of sin; which is very loathsome, and causes uneasy reflections, fills with shame and confusion, and greatly burdens and distresses, and with the terrors of the law, and with dreadful apprehensions of hell and damnation; in his will there is a reluctancy to part with sinful lusts and pleasures, with sinful companions, and with his own righteousness, and to be saved by Christ alone, and to serve him, and bear his cross: and in his understanding, things appear in a different light than they before did: and great stir and opposition is made by Satan, to hinder the preaching of the Gospel, as

much as in him lies, and persons from coming to hear it; and if they do, he endeavours to hinder, by catching it from them, or diverting them from that; by insinuating, it is either too soon or too late, to mind religion; or that sin is either so great that it cannot be forgiven, or so trivial, that a few prayers, tears, alms deeds, etc. will make amends for it; by distressing them about their election, or about the willingness of Christ to save them; or by stirring up others to dissuade and discourage them. Moreover, when the Gospel is preached in purity and with power, and souls are converted, there is a great stir and uproar in the world, and among the men of it; because the doctrines of it are foolishness, and strange things to them; and oppose their sense of things, and strip them of what is valuable; and men are hereby distinguished from them, and taken from among them: and there is also a stir and an uproar made by it, among carnal professors of religion, as there was at this time among the Scribes and Pharisees; and all this bustle is made, for the sake of a single piece of money:

and seek diligently till she find it? not only a light is set up, an hand of power put forth in using the besom, but a quick sharp eye looks out for the piece of silver: this diligent seeking and finding, are to be understood not of the grace of Christ in redemption; nor of his restoring backsliders; but of his converting sinners, through the preaching of the Gospel, both in his own person, and by his ministers, his Spirit making their ministrations effectual: the diligence, care, and circumspection of Christ, to find out lost sinners, while the Gospel is preaching, are here signified: it is not the preacher that looks out for them, though he that is a faithful minister of the word performs his office diligently and carefully, and he desires nothing more earnestly than the conversion of sinners; but then he knows not who are, and who are not the elect of God, and is ignorant of what Christ is doing, whilst he is preaching: Christ's eye is upon his lost piece; he perfectly knows the persons of the elect, as they are his Father's choice, and his gift to him; he knew them in the counsel of peace, and covenant of grace, in the fall of Adam, and their natural estate; he knows the places where they all are, and the time when they are to be converted; and distinguishes them amidst all the filth that attends them, and the crowd among which they are; and he continues seeking, till he finds them; which shows the perpetuity of the Gospel ministry the indefatigableness of Christ, and his sure and certain success: the reasons of all this care and diligence, are his love to them, his propriety in them, his Father's will, and his own

engagement; and because they must be for ever lost, did he not seek after them.

Ver. 9. *And when she hath found it, she calleth her friends*, etc.] (See Gill on “⁴²⁵⁶Luke 15:6”) a parable somewhat like to this, the Jews ^{f454} have on those words in (³⁰⁰⁴Proverbs 2:4) “If thou seekest her as silver”, etc.

“it is like to a man that has lost a “shekel”, (a piece of money,) or beryl rings, within his house; he lights up many lamps and many candles, until he lights on them; and lo, these things much more: for if a man for the things of the temporary life of this world, lights many lamps and candles, until he lights upon them and finds them; the words of the law, since they are the life of this world, and the life of the world to come, shouldest thou not search after them as for hidden treasure?”

Ver. 10. *Likewise I say unto you*, etc.] As before, in (⁴²⁵⁷Luke 15:7)

there is joy in the presence of the angels of God; who are the friends and neighbours of Christ: (see Gill on “⁴²⁵⁶Luke 15:6”),

over one sinner that repenteth; which they have knowledge of, either by immediate revelation from God, or by observation in the church where they attend: the reason of this joy is, because there is one rescued out of the hands of Satan and his angels, between whom and them, there is an implacable enmity; and because another subject is added to Christ's kingdom, and by which it is enlarged, the prosperity of which they greatly desire; and because another heir is born in that family, to which they belong, and they have another social worshipper with them: and this joy is said to be “in the presence of” them; and so may design the joy of others, as of Father, Son, and Spirit, which is in their sight and knowledge; and also the joy there is among themselves.

Ver. 11. *And he said*, etc.] The Syriac and Persic versions read “and Jesus said again”; he added another parable to the two former, at the same time, of the same import, with the same view, and on the same occasion; setting forth the different characters of the Scribes and Pharisees, and of the publicans and sinners; and what little reason the one had to murmur, at his conversation with the other:

a certain man had two sons; by “the certain man” is meant, God the Father: God indeed is not a man, nor is he to be represented by any human

image; but inasmuch as man is the image of God, God is sometimes compared to man, and is called a man of war, an husbandman, etc. which no ways contradict his being a spirit; and true it is, that the second person only assumed human nature; and therefore, whenever a divine person is spoken of as man, Christ is commonly intended: but though the Father never appeared in an human form, yet he seems here to be designed; because the character of a Father, and having sons, more properly belong to him; and the reception of sinners, and the forgiveness of them for Christ's sake, agree with him: and besides, Christ is distinguished from the Father in this parable; and he and his blessings of grace, are signified by other things: by the "two sons" are meant, not angels and men, as that angels are the elder, and men the younger son; for though angels are called the sons of God, and may be said to be elder than men, with respect to creation; and good angels may be said to have been ever with God, and always serving him, and never sinned against him; yet they are never called the brethren of men, nor men their brethren; and besides, are never angry at the return and reception of repenting sinners; for this would be to represent them just the reverse of what they are said to be, in the preceding verse: nor are the Jews and Gentiles here intended, which is the more received and general sense of the parable: those who go this way, suppose the Jews to be the elder brother; and indeed they were so, with respect to external privileges; and were with God, being his household and family; all he had were theirs, that was external; and the character of the elder brother throughout the parable, agrees with the far greater part of that nation; and it is certain, that they did resent the calling of the Gentiles: and these suppose the Gentiles to be the younger brother, who indeed were brought into a church state, later than the Jews; and might be said to be afar off in a far country, and to have spent their substance in idolatry and wickedness; to have been in the utmost distress, and in the most deplorable condition: but to this sense it may be objected, that the Gospel was not as yet preached to the Gentiles; nor were they brought to repentance; nor were they openly received into the divine favour; nor as yet had the Jews murmured at, and resented the kindness of God to them: rather standing and fallen professors may be designed: since the former are very apt to carry it toward the latter, in like manner as the elder brother is represented in this parable, as carrying himself towards the younger: but the true sense, and which the context and occasion of the parable at once determine, is, that by the elder son are meant, the Scribes and Pharisees, and self-righteous persons, among the Jews; and by the younger, the publicans and

sinners among the same people; as it is easy to observe, the same are meant by the two sons in the parable in (⁴²¹³Matthew 21:28-32). Now these are called the sons of God because the Jews in general were so by national adoption; and the self-righteous Pharisees looked upon themselves as the children of God, and favourites of heaven, in a special sense; and God's elect among them, even those that lay among publicans and sinners, were truly so; and that before conversion; for they were not only predestinated to the adoption of children, but were really taken into the relation of children, in the covenant of grace; and as such were given to Christ, and considered by him, when he assumed their nature, and died for them; and are so antecedent to the spirit of adoption, who is sent to witness their sonship to them; and which is consistent with their being children of wrath, as the descendants of Adam, and their being the children of God openly and manifestatively, by faith in Christ Jesus.

Ver. 12. *And the younger of them said to his father,* etc.] God's chosen ones among the publicans and sinners, are fitly signified by the younger son, since man, as a sinner, is younger than man as righteous; and since there are instances of God's choice of the younger, before the elder, as Jacob before Esau, etc. and the characters and conduct of young men agree with God's elect, in a state of nature; who are imprudent and ignorant, without any knowledge of divine and spiritual things, and of themselves, their state and condition, and of Christ, and salvation by him; and yet are conceited of themselves, and fancy themselves very wise and knowing, and capable of acting for themselves, independent, and without any assistance or advice; do not care to be under restraints, withdraw from all yokes, and break all bands asunder; and so become children of disobedience, prone to every vice, and servants and slaves to every lust; by which they are deceived, and in which they take a great deal of imaginary pleasure; and are often envious and spiteful, and live in malice, hateful, and hating one another: the request made by this younger son, is "to his Father"; to God, who was his Father by creation, by providential care, and by national adoption, and by special grace; though as yet he knew it not, nor could he call him so in faith: many call God Father, who should not, and many that should, do not: the request follows;

father, give me the portion of goods that falleth to me: this portion may be considered, as internal or external; as internal, and such who think the Gentiles are meant by the younger son understand it of the light of nature, and of natural gifts and talents. The ancients generally interpret it, of man's

free will: it may intend natural knowledge in general, to which there is in man a natural desire, and in which he is self-sufficient: or rather as external, such as the outward blessings of food, raiment, health, etc. the honours, pleasures, and riches of the world: the good things of this world belonged to men by right of creation, and according the laws and dues of it, but have been all forfeited by the sin of man; and yet this is a portion, which in the apprehension of men, of right belongs to them; and which suits their nature, which is carnal and worldly:

and he divided unto them his living; natural gifts, external privileges, and worldly good things; which of all men in the earth, the Jewish nation shared; (see ⁴⁹⁵¹⁶Psalm 115:16, 106:15).

Ver. 13. *And not many days after the younger son gathered all together,* etc.] That his father had divided to him, all his goods and substance: as soon as a man has any internal substance, any considerable degree of natural knowledge, he immediately sets out from God, and employs it against him, in reasoning against him, against his being, his works, his providence, his purposes, his revelation, and will; as soon as a man has the exercise of his reason, as soon as he can think and speak, nay, as soon as he is born, he goes astray from God, speaking lies; and as soon as a wicked man has of this world, what his carnal heart desires, he is for living independent of God, and his providence; he is for gathering together all for himself, in order to spend it on his lusts, and at a distance from his father, the father of his mercies, of whom he is not mindful; and to whom he says, depart from me, having no regard to his worship and service, to his honour and glory, to his cause and interest:

and took his journey into a far country; which sets forth the state of alienation a sinner is in, while unconverted; he is afar off from God, from God the Father; from the presence of God, and communion with him: from the knowledge of God, and desire after it; from love to him, or fear of him; and from the life of God, or a living soberly, righteously, and godly; and from Christ, from the knowledge of him, from faith in him, love to him, fellowship with him, and subjection to his ordinances; and from the Spirit of God, and every thing that is spiritual; and from all that is good, from the law of God, and from the righteousness of it, and from righteous men:

and there wasted his substance in riotous living; his internal substance, his knowledge and understanding, even in natural things, and became brutish, and even like the beasts that perish; and his worldly substance in rioting

and drunkenness, in chambering and wantonness, with harlots, as in (~~450~~ Luke 15:30) whereby he was brought to a piece of bread, and to the want of it,

Ver. 14. *And when he had spent all*, etc.] Sin strips a man of all that is good and valuable; of the image of God, of the knowledge of divine things, of natural holiness, of moral righteousness, and of strength to perform moral good; hence man is in a wretched and miserable condition, he is poor, and blind, and naked: and if man has spent all, and sin has stripped him of all, where is his free will? there is no good thing in man, but what comes from the grace of God; nor has he any thing to recommend him to God, or to offer to his creditor, to compound his debts with; nor can he prepare himself for conversion, or any good work:

there arose a mighty famine in that land; sin brings men into a starving and famishing condition; for in the far country, the land of sin, there is a famine of the word: though the Gospel is preached, it is only food to spiritual persons; unregenerate men have no desire to it, but neglect and despise it; and if they attend it, it has no place in them: they that are in this land, are aliens from the ordinances of God, the breasts of consolation, the goodness and fatness of his house; they are in a pit, wherein is no water; their taste is vitiated to every thing that is spiritually good; they live on bread of deceit, and labour after that which satisfies not; wherefore they look like skeletons, and are as the dry bones in Ezekiel's vision:

and he began to be in want; or was in want: when the above is the case, the sinner may be truly said to be in want; an unregenerate man is in want of every thing that is good; of wisdom and knowledge, of grace and holiness, of righteousness or clothing, of food, and of all the necessaries of life: and he may be said to “begin” to be in want, because man was not originally so, but was possessed of a natural fulness; and because sin is the beginning of want, as soon as one takes place, the other does: moreover, this man now began to see and feel himself to be in want, though as yet he was not rightly and truly sensible of his wants, at least of the way to redress them.

Ver. 15. *And he went and joined himself to a citizen of that country*, etc.] Not to any one of the saints, for they are not citizens of the far country, but of the church of God below, and of heaven above; besides, carnal men do not like the company of such citizens: nor is the devil intended, for though he dwells in this country, he is more than a citizen, than an inhabitant; he is

king and governor, the prince of the world, and the god of it; nor is it feasible, that a man under conviction, and beginning to be sensible of his want, should go and join himself to the devil: but an unregenerate, “pharisaical”, legal preacher, is designed; a man may be a preacher, and yet in the far country of sin and unregeneracy; there may be large gifts, where there is no grace; and a man may have a form of religion and godliness, and know nothing of the power of it; and a great stir and bluster may be made about good works, as were by the Pharisees, when few or none are done: now it is common for persons under legal convictions, to seek after such a preacher, and such a ministry, and to such an one this man “went”; he went not out of the land of sin, nor to his father's house, but to one in the same country, where the famine was, and he was starving: “he went”; it was his own choice, he took his own way; he went and told him his case, how he had spent all he had, and in what manner, and what condition he now was in; and he asked his advice and assistance: and he “joined himself” to him; he sat under his ministry, and became a member with him, and stuck close to him, as the word signifies; and was a stickler for him, and his principles:

and he sent him into his field to feed swine; he did not give him the least bit of bread to satisfy his hunger; nor did he say one word to him of Christ, the bread of life; nor did he advise him to go to his father's house, where there was bread enough, and to spare: but he “sent him, into his fields”; to work, to cleanse his heart, to reform his life, to fulfil the law, to perform the conditions of the covenant, to make his peace with God, and get an interest in his love and favour; and go through a round of duties continually, and all would be well: he sent him to “feed swine” there; to converse with self-righteous persons, who may be compared to swine, because of their selfishness; doing all they do for themselves, and not for God and his glory; because they prefer dung before pearls, their own righteousness before Christ, the pearl of great price; and live upon the husks of their own duties and never look upwards to heaven, as this creature does not, but always downwards on the earth; and though they were outwardly reformed, yet inwardly filthy, and often return to wallowing in the mire again: he sent him there also to gratify the selfish principles of nature; to please himself with his wisdom, righteousness, holiness, and other excellencies he fancied he had attained unto. In short, the expression shows the base employment of a self-justitiary amidst all his pretensions to religion and virtue: for feeding of swine was very disagreeable to the Jews, and with them scandalous; to whom the eating of

swine's flesh was forbidden by the law of God, and the breeding of swine by their traditions; and this is said to be done in a country, out of Judea.

Ver 16. *And he would fain have filled his belly with the husks*, etc.]

abwrj, the fruit of the “Charub” tree, as the Syriac version interprets it; and which the Jews ^{f455} say is **hmhb l kam**, “the food of beasts”: though, according to what is elsewhere said of it, it should be the food of men also. It is said ^{f456} of R. Simeon ben Jochai, and his son, that they hid themselves in a cave for fear of the king, and a miracle was wrought for them, **abwrj whl yrbya**, a “Charub” tree was created for them, and a fountain of water; the one, as the gloss observes, was to eat the fruit of, and the other to drink of: but be they what they will, by them are meant, not worldly riches and honours, and carnal lusts and pleasures; though these are the principal things of the far country, of this world, or an unregenerate estate; and are greatly desired by carnal minds, and are but swine's meat, very mean food, yea, pernicious, empty, unsatisfying, and perishing; but these were the things this man had been desirous of, and lived upon before, and had ran through them, and had spent all his substance in the pursuit and enjoyment of them; and now he felt the gripes of a natural conscience for them, and found himself in want of something else: wherefore by these “husks” are meant works of righteousness done by men; which are like husks, external things, done only before men; empty things that have nothing within them; mere trash, and not food; and which can give no satisfaction; mere sordid food, fit only to be cast to dogs or swine; of an ill savour, hard to eat, and difficult digestion, and which affords no real nourishment; these this man greatly desired to fill his belly with: he found himself empty, and in want; as yet he had no thought of, at least not any desire after the bread in his father's house; but would fain have satisfied himself with his own doings, and have quieted his mind and conscience with a few external performances, a negative holiness, a legal repentance, and outward reformation: he laboured hard to make his own righteousness do; which was but striving to fill his belly with the east wind; and is what can never satisfy, because it is not answerable to the law and justice of God; and was no other than

that the swine did eat, self-righteous persons, like himself; for such an one was now the publican and sinner become, though he did not continue so. Christ's lambs and sheep do not eat such food, nor will, nor can they, only swinish, selfish persons; this is suitable to their nature, they eat it, and live

upon it; which shows them to be unrenewed, and that their taste is not changed.

And no man gave unto him: not the husks, though this is the sense of the Arabic version, which renders it, “neither did he obtain them”; and so it seems to be ours and others: but these were at hand, which he might have taken himself, and did; nor is it reasonable to think he should wait to have them given him by another; or that he should be restrained from them; but it is to be understood of bread, or proper food, and that no man gave that unto him: and the words, as Calvin observes, may be read causally, “for no man gave to him”; and so are a reason why he craved husks, because no man gave him any bread: the citizen, or legal preacher, to whom he joined himself, gave him none; nor the swine, the self-righteous persons, to whom he was sent, and with whom he conversed, gave him none; he had nothing under the ministry, nor in conversation, that was proper food to him; there were nothing but these husks that presented, and he tried to satisfy himself with them; and indeed none but Christ can give the true bread, the bread of life, to those that are hungry, and in want.

Ver. 17. *And when he came to himself,* etc.] An unregenerate man, whether while a voluptuous man, or a self-righteous man, is not himself; he is beside himself; and is no other than a madman. The man that pursues his worldly lusts and pleasures, promises himself liberty, while he is a slave; he ruins himself, his soul, body, and estate, and chooses to do it rather than part with his lusts; he takes delight in doing mischief himself, and in seeing it done by others; he proclaims his folly publicly, declares his sin, and glories in it; all which a man in his right mind would never do. The self-righteous person trusts in his own heart, which is the greatest madness and folly in the world; he compasses himself about with sparks of his own kindling, and sacrifices to his own net; he dresses himself in his rags, and pleases and prides himself with them, when a robe of righteousness, and garments of salvation, are provided; which no man in his senses would ever do. But when the Spirit of God comes to work upon a sinner's heart in conversion, he brings him to himself; which a man may be said to be, when he is brought to true evangelical repentance for sin; and that is, when he has a true sense of it, as committed against God, and a godly sorrow for it, and makes an hearty and ingenuous acknowledgment of it, and forsakes it; and when he is brought to a sense of the insufficiency of his own righteousness, and is made willing to part with it, and desires to be found in Christ, and in his righteousness alone, which he is encouraged to lay hold

on, and receive by faith, trust to, and rejoice in; when he has his spiritual senses exercised on Christ, and to discern between good and evil; and is brought to the feet of Jesus, as to submit to his righteousness, so to serve him; when he is all this, then, like the man in the Gospel, he is clothed, and in his right mind:

he said, how many hired servants of my father's; who, according to some, were the Scribes and Pharisees, men of a servile disposition, and of mercenary views; and were, by profession, the servants of God, and had plenty of bread, because they had all the external means and ordinances: but these are designed by the elder brother in the parable; and besides, this man had endeavoured to live as they did in this far country. It may be queried, whether the ministers of the Gospel are not intended, since these are the servants of the most high God; are labourers hired by him, and are worthy of their hire, and abound with Gospel provisions for the service of others. But to this it may be objected, the desire of this man to be made as one of them, (²¹⁹Luke 15:19) which petition expresses his humility; whereas to be a servant, in this sense, is to have the highest place and office in his father's house. Rather therefore the meanest of the saints, and household of God, are here meant, who have the least degree of evangelical light, whose faith is weak, and their consolation small; and who, though they are sons, yet by reason of that legality and mercenariness that appear in their frames and services, differ little from servants: and yet these, in comparison of him, who was in a hungry and starving condition,

have bread enough, and to spare; as the doctrines, promises, and ordinances of the Gospel, the fulness of grace that is in Christ, and Christ himself the bread of life; which are more than enough for them, and sufficient for the whole family in heaven, and in earth; and even the meanest and weakest believer may be said to have enough and to spare, because he has an interest in all these; though by reason of the weakness of his faith, it is but now and then he has a full and comfortable meal; but this is infinitely better than to be starving, as this man was:

and I perish with hunger. The Vulgate Latin, and all the Oriental versions add, “here”; in this far country, in the citizen's fields, among his swine, and their husks: all mankind are in a lost and perishing condition; for having sinned against God, they have exposed themselves to the curses of the law, and are destitute of a justifying righteousness, and are in the way, to ruin and destruction; but all are not sensible of it, being ignorant of God, and

his righteousness, of the exceeding sinfulness of sin, and of the insufficiency of their own righteousness; but some are sensible of it, and in their own apprehensions are ready to perish: these see sin in its true light, without a view of pardon; an angry God without a smile; injured justice without a righteousness; and a broken law without a satisfaction for the violation of it; and such was this man's case. The Jewish writers ^{f457} say,

“a sinner is like to a son that runs away from his father, and turns his back upon him, who yet afterwards repents, and has a mind to return to his father's house:”

so it was now with the publicans and sinners, signified by this man.

Ver. 18. *I will arise*, etc.] This is the resolution which at last, through divine grace, he came into: he determines to quit the country, and his companions; he had left his harlots, and his old course of living before, but was in the same country still; for this a man may do, and yet remain unregenerate: but he is now for leaving the country itself, and his new acquaintance; he is now determined to drop his legal preacher, to be gone out of his fields, and from under his ministry, and to leave his swine and husks;

and go to my father: not to his old companions in debauchery and sin; nor to his elder brother, the Pharisees; he had made trial of both these to his cost already; nor to his father's servants, but to his father himself; to which he was moved and encouraged, from his being ready to perish, from the fulness of bread in his father's house and from the relation he stood in to him; notwithstanding, all that had passed, he was his father, and a kind and merciful one: this shows, that he knew him as his father, having now the Spirit of adoption sent down into him; and the way unto him, which lies through Christ the mediator:

and will say unto him, father; or, “my father”, as the Syriac and Persic versions read:

I have sinned against heaven; by preferring earthly things to heavenly ones; and have sinned openly in the face of the heavens, who were witnesses against him; and against God, who dwells in heaven. It was usual with the Jews to call God, **יְהוָה**, “heaven”; (see Gill on “⁴¹²⁵Matthew 21:25”). They have this very phrase;

“there is a man, (say ^{f458} they), who sins against earth, and he does not **μυμϸβ aj h**, “sin against heaven”; against heaven, and he does not sin against earth: but he that speaks with an ill tongue sins against heaven and earth, as it is said, (^{-1973D} Psalm 73:9) “they set their mouth against the heavens and their tongue walketh through the earth.””

And so the sense is, that he had sinned against God himself, and not merely against men, and human laws. All sin is a transgression of the law of God; and the thought of sin being committed against a God of infinite holiness, justice, goodness, grace, and mercy, is cutting to a sensible sinner: and this being the case, this man determined to go to God his Father, and him only, for the pardon of his sin, against whom it was committed. It is added,

and before thee; for he was now convinced of his omniscience. Sin may be committed against a man, and not before him, or he not know it; but whatever is committed against God, is before him, it is in his sight, he knows it: he is God omniscient, though sinners take no notice of this perfection of his, but go on in sin, as if it was not seen, known, and observed by God. But when God works powerfully and effectually upon the heart of a sinner, he convinces him of his omniscience, as this man was convinced: hence he determined to go to God, and acknowledge his sin before him; and that it was committed before him, and was in his sight; and that he could not be justified in his sight by any righteousness of his own; and therefore humbly desires pardon at his hands. This man's sense of sin and sorrow for it, and confession of it, appear very right and genuine, which he determined to express; they appear to be the convictions of the Spirit of God: it was not a sense of sin, and sorrow for it, as done before men, but God; and the concern was not so much for the mischief that comes by sin, as for the evil that was in it; and this did not drive him to despair, as in the cases of Cain and Judas, but brought him home to his father; and his confession appears to be hearty, sincere, and without excuse.

Ver. 19. *And am no more worthy to be called thy son*, etc.] As all the Jews were; not only by creation, and providential care, as all men are; but by national adoption: and however worthy this man might think himself to be called a Son of God before, and value himself upon it; he now sees, and was ready to own his unworthiness to be called so in any sense; and much more to be called and accounted a Son of God by special adoption;

make me as one of thy hired servants; this is said not from a servile spirit, but to express the mean thoughts he had of himself, and the great desire he had to be fed from his father's table, in the meanest way; and what an happiness and honour it would be to him, could he be the meanest in his family, a doorkeeper in his house; which was more eligible to him, than to dwell in the tents of sin, or continue in this hungry and starving condition.

Ver. 20. *And he arose*, etc.] This shows that his resolution to arise was not of nature, but of grace, by its being put into execution; for it was made and executed, not in his own strength, but in another's. He did not confer with flesh and blood; nor listen to discouragements which might present; as the distance of the way, the danger in it, the cold reception, if not rejection, he might expect from his father: but he arose immediately; he arose and stood upon his feet, in obedience to the heavenly call, being assisted by divine grace; he arose, and quitted the far country, the citizen, swine, and husks, and denied both sinful and righteous self;

and came to his father; his own father; “the father of himself”, as in the Greek text, who was so before he came to him; a sense of which he had, and was what encouraged him the rather to go to him: and this coming to him denotes a progression towards him; for as yet he was not come to him, but was at some distance, as the next clause expresses; and means not so much attendance on ordinances, as some inward secret desires after God:

but when he was yet a great way off. This is not to be understood of his state of alienation from God, which is before signified by his being in a far country; but the distance he observed, as conscious of his vileness, and unworthiness; and the humility he expressed on a view of himself; and a sense he had of his need of divine grace: and which is grateful to God; he looks to such that are of an humble, and of a contrite spirit, and dwells among them, and gives more grace to them:

his father saw him; he saw him when in the far country, spending his substance with harlots, and in riotous living; he saw him when among the swine and husks; he saw him when he came to himself, and all the motions and determinations of his heart; he saw him in his progress towards him, and looked upon him with an eye of love, pity, and compassion, as it follows,

and had compassion: God is full of compassion, and pities him, as a father does his children; yea, as a woman's heart of compassion yearns after the

son of her womb: he had compassion on him, and his heart of pity moved towards him, he being as one grieved in spirit for his sins, and wounded with a sense of them, and wanting a view of pardon, as starving and famishing, and as naked, and without clothing.

And ran; to him, which shows the quick notice God takes of the first motions of his own grace in the hearts of sensible sinners; the speedy relief he gives to distressed ones; and this points out his preventing grace and goodness.

And fell on his neck; expressive of the strength of his affection to him, (^{<0454>}Genesis 45:14 46:29, ^{<4037>}Acts 20:37) and of his great condescension and grace to fall on that neck which had been like an iron sinew, so stiff and rebellious; though now, through divine grace, was made flexible and pliable, and subject to him, and willing to bear the yoke, and to do whatever he would have him; and this was grateful to his father:

and kissed him; as a token of love; and as owning the relation he stood in to him; as a sign of reconciliation and friendship; and was an admission of him to great nearness to his person; and an application and manifestation of great love indeed to him; and a strong incentive of love in the son to him again; (see ^{<0449>}1 John 4:19).

Ver. 21. *And the son said unto him, father,* etc.] Or “my father”, as the Syriac version reads; and the Persic version adds, “pardon me”: sin lay heavy on him, and he wanted a view and application of pardoning grace, though he seems to be prevented making this request by the kiss he received from his father:

I have sinned against heaven, and in thy sight; this is what he determined to say, and was allowed to say, having a deep sense of his sin and vileness, and which was increased by the love and kindness his father had shown him. The phrase is Jewish; (see Gill on ^{<4258>}Luke 15:18”) to which may be added, what is elsewhere said ^{f459},

“what is the sense of that passage, (^{<3924>}Psalm 12:4) “who have said, with our tongues we will prevail?” etc. it designs all the transgressions a man sins against earth; and if $\mu\upsilon\mu\sigma\beta \ \hat{\text{y}}\text{aj} \ \text{w}\text{j}$, “they sin against heaven”, and earth; what is the sense of that in (^{<4731>}Psalm 73:9)?”

and am no more worthy to be called thy son: so much he was suffered to say, which fully expresses his sense of his vileness and unworthiness: but he was not allowed to say, “make me as one of thy hired servants”; because this could not be granted; for a son is always a son, and cannot become a servant; (see ^{<4016>}Galatians 4:6,7).

Ver. 22. *But the father said to his servants*, etc.] The word “but”, with which those words begin, is expressive of much grace, as it often is; (see ^{<4161>}1 Corinthians 6:11 ^{<4104>}Ephesians 2:4 ^{<5013>}1 Timothy 1:13 ^{<5104>}Titus 3:4) and signifies, that though the son had behaved so badly, and was now so sensible of it himself, as that he desired to be a hired servant, being unworthy to be called a son; but the “father”, against whom he had sinned, would hear nothing of it: but

said to his servants; not the angels, but the ministers of the Gospel; who are the servants of the most high God; and whose business it is to set forth, in the ministry of the word, the righteousness of Christ, and the everlasting love of God; and to direct souls to a life and conversation becoming the Gospel of Christ; and to set before them the rich provisions of the Gospel for their nourishment, joy, and comfort. These servants, the father of the son ordered, not to take him away from his presence, as one whose person he could not endure in his sight; nor to terrify and affright him with the curse and condemnation of the law, and fill his mind with wrath and terror; nor even to chastise and correct him for his former course of living, and to upbraid him with it; but to confer upon him all the honour, and high favours, and blessings that could be expressed in the following language:

bring forth the best robe; out of the wardrobe, that it is in. The Vulgate Latin version adds “quickly”; which increases the father's regard to him and shows that he was in haste to have his son appear in a better condition: the Arabic version adds it in the next clause, “and put it on him quickly”; which expresses the same thing; and the Ethiopic version renders it, “hasten ye, bring”, etc. By the “best robe” is meant, not water baptism; nor an holy life and conversation; nor any particular grace, as faith, or hope, or charity; or the whole of sanctification; nor Adam's robe of innocence; but the righteousness of Christ which is often compared to a robe, or garment, (^{<2310>}Isaiah 61:10 ^{<3104>}Zechariah 3:4 ^{<6608>}Revelation 19:8) because it is not any thing in believers, but what is unto them, and upon them, and is put there by an act of God's grace in imputation; and is what covers their naked souls, and hides their sins from the avenging eye of divine justice; protects

them from all injuries, and saves them from wrath to come; as well as beautifies and adorns them, and renders them acceptable in the sight of God; and keeps them warm and alive; and gives them a right and title to eternal life. This is as in the Greek text “the first robe”; and so it is rendered by the Vulgate Latin, and Arabic versions; because it was first in God's designation and counsel, and in Christ the head of his people, in whom they are blessed with all spiritual blessings before the foundation of the world, and so with this blessing; and it was also provided and secured in the everlasting covenant of grace, long before Adam's robe of innocence and righteousness was made and wore by him: the reference is not to the first that should be come at in the wardrobe; or to that which the son wore before he went into the far country; but to the **tyl j**, “Talith”, which was the first and uppermost garment wore by the Jews, and answers to the Greek word **στολη**, “the stole”, here used: so the Babylonish garment is called, **atlymdaljxya**,^{f460} which the gloss interprets a “Talith”, made of pure wool. The Ethiopic version renders the phrase, “fragrant garments”; and such are Christ's garments of salvation, and robe of righteousness; (see ^{<19518>}Psalm 45:8) the Persic version renders it, “the splendid robe”; and the Syriac, as ours, the “chief”, or “best robe”; and such is Christ's righteousness: it is a better righteousness, not only than that of a self-righteous Pharisee; but better than the outward conversation garment of a real good man, which, at best, is imperfect; or than the inward sanctification of the Spirit of God, which, though pure, is not yet perfect: it is better than the robe of innocence wore by Adam in his sinless state; for that was but a natural righteousness, and the righteousness of a creature, and was loseable, as the event has shown; and had he kept it, would not have given him a title to eternal life: yea, it is better than the righteousness of the angels heaven; for what is said of Adam's, may be said of theirs, that it is natural, the righteousness of a creature; and had it not been for confirming grace, a loseable one: but Christ's righteousness is pure and perfect; the righteousness of God, and an everlasting one: and when the servants of God, the ministers of the Gospel, are ordered to bring it out,

and put it on him: this is done, not by the imputation of it to men, for that is the Father's act; nor by application of it to them, that is the Spirit's work; but by a declaration of it, setting it forth in a ministerial way before them; declaring it to be a justifying one, and encouraging their faith to lay hold upon it as such:

and put a ring on his hand; on one of the fingers of his hand: by which is intended not the grace of faith; that is, rather the hand on which the ring is put; and though this grace is both precious and ornamental, as will be allowed, yet it does not unite to Christ, this must be denied; it being a grace which flows from union, as all grace does; and by which souls have communion with Christ: nor are good works designed; such indeed who are called by grace, are to be set to work from a right principle, to a right end; and true grace does show itself by works; and good works are the seal and token of grace to the world; but then, as before, these are rather meant by the hand; since that is the instrument of action: nor is the seal and earnest of the Spirit meant by the ring. The Spirit of God is certainly the seal of grace, and the earnest of glory; and to have this is a high favour, and a precious benefit indeed, and what will never be taken away; but as faith, so not the Spirit is the bond of union between God and his people, but the fruit of it: by the “ring” is meant the everlasting love of God; and which, as a ring, is round, and has neither beginning nor end; it does not begin with the obedience of his people, nor with their love to him; nor with their conversion; nor with the mission, sufferings, and death of Christ; but was from all eternity; nor will it have any end, nor can there be any separation from it: this is the bond of union, that can never be dissolved; and this being manifested to the soul, is a token of freedom; it sets a man free from the bondage of corruption, and from the slavery of Satan, and introduces into the liberty of the children of God: it is a mark of great honour, a sign of riches, both of grace and glory; it is a declaration of sonship, and heirship; and is a seal and pledge of everlasting happiness: now the putting on of this ring does not design the shedding abroad of this love in the heart by the Spirit of God; but the declaration of it by his servants in a ministerial way; setting it forth in its nature and effects, to the great joy and comfort of souls; when believers receive it by the hand of faith, and which constrains them, and makes them active, and puts them upon doing good works to the glory of God.

And shoes on his feet: by feet are meant the outward walk and conversation; which in persons called by grace should be different from what it was before, and from that of others: it should not be loose and naked, as those that walk barefoot, but should be upright, straight, and regular; not carnal and earthly, but spiritual and heavenly; and should be with prudence, care, and circumspection, and worthy of their calling, and as becomes the Gospel of Christ: and by “the shoes” may be meant, the

preparation of the Gospel of peace, (~~4065~~Ephesians 6:15). The Gospel is as shoes to the feet; it beautifies and adorns, (~~2001~~Song of Solomon 7:1) it keeps the feet tight and straight, the conversation regular and upright; preserves from slipping and failing; strengthens and makes more fit for walking; directs, guides, and influences in walking, and protects from the stones, thorns, and scorpions of the world's reproaches; and the doctrines of it are shoes that will never wear out: and to walk according to the Gospel of Christ, is what Gospel ministers direct and exhort unto, and may be meant by their putting on those shoes; they pressing a good life and conversation from, and by the doctrines of grace. A person with all these things on him was reckoned, among the Jews, as one thoroughly dressed: a canon of theirs, relating to the defilement of leprosy, runs thus ^{f461};

“a man of Israel that goes into a house infected with the plague of leprosy, *wydyb wytw[bj w wyl grb wyl dnsw wydgbob ɔwbl* ,
 “clothed with garments, and his sandals on his feet, and his rings on his hands”, lo, that man is immediately defiled.”

Ver. 23. *And bring hither the fatted calf, and kill it*, etc.] By which Christ is designed, in allusion to the calves offered in sacrifice, which were offered for sin offerings, and for peace offerings, and for burnt offerings; and were one of the sacrifices on the day of atonement: so Christ has offered up himself in soul and body, freely and voluntarily, in the room and stead of his people, an offering and sacrifice to God, of a sweet smelling savour; which is well pleasing to him, and effectual to the purposes for which it was offered, and therefore will never be repeated; and has hereby satisfied law and justice, procured peace and reconciliation, and made full atonement and expiation for all their sins and transgressions: or else in allusion to the feasts and liberal entertainments of friends, when the fatted calf made a considerable part, (~~1087~~Genesis 18:7,8 ~~0323~~1 Samuel 28:24,25 ~~3004~~Amos 6:4 ~~3042~~Malachi 4:2) Christ is the best provision that can be set before a believer, or he can feed upon; yea, the best that God can give, or saints desire: he is true and real food, spiritual, savoury, satisfying, and durable; what both gives and preserves life; nourishes, strengthens, refreshes, delights, and fattens. Now by “bringing it hither”, is meant preaching Christ; opening the Scriptures concerning him; setting him before believers, as their only proper food, both in the ministry of the word, and in the Lord's supper: and “killing” him does not design either the slaying of him in purpose, promise, and type, from the foundation of the world; nor the actual crucifixion of him by the Jews; but the setting him

forth in the Gospel in a ministerial way, as crucified and slain, for saints by faith to feed and live upon:

and let us eat and be merry: for as the Jews^{f462} say,

“there is no mirth without eating and drinking:”

this is a mutual invitation or encouragement to eat of the fatted calf: the parties called upon to eat of it are the Father, the servants, and the returned son. The Father, to whom the salvation of his people, by the death of Christ, is as a feast; his heart was set upon this from everlasting; and he was infinitely well pleased with Christ, as the surety of his people from all eternity; his eye was upon him as such throughout the several dispensations before his coming; he sent him forth with great pleasure in the fulness of time; and not only did not spare him, but it even pleased him to bruise him; and he accepted of his sacrifice with delight; and takes pleasure in seeing his people feed upon their crucified Saviour; and this is expressive of that communion which God admits his people to with himself, and which, as it is signified by walking and talking, and sitting and dwelling, so by eating together; and is in consequence of union to him; and is only enjoyed by true believers; and is the greatest blessing on earth, and what is next to heaven. The servants, the ministers of the Gospel, they are among the “us”, who are to eat; and it is but reasonable they should, and it is even necessary that they do eat, and live upon a crucified Christ themselves, whose business it is to set him forth as such to others: and especially the returned son makes a principal guest at this entertainment; for whom it is made, and for whose sake chiefly the invitation to eat is given: by which is meant not corporeal eating, but eating by faith; which supposes food to eat, of which there is plenty in the Gospel provision; a principle of life infused, for a dead man cannot eat; and spiritual hunger and thirst, otherwise there will be no appetite; and the grace of faith; which is the hand that takes, and the mouth that receives, and eats spiritual food: and believers have full and free liberty to eat of it; nor should they object their own unworthiness, but consider the suitableness of the food unto them; that it is on purpose prepared for them; that they are in their Father's house, and at his table; and the invitation to eat is hearty and cordial; and both the Father and Christ give this food, and bid welcome to it; and there is a necessity of eating it, for without this there can be no living in a spiritual sense: it is hereby that life is supported and maintained; without this the saints must be starving; it is this which preserves from hunger, and satisfies it, and nourishes up unto eternal life.

The manner of eating, or the circumstance attending it, is “mirth”, both in Father, son, and servants; and as corporeal, so spiritual eating should be with joy, and with a merry heart, (²⁰⁰⁷Ecclesiastes 9:7) and indeed is the most proper means of stirring and increasing spiritual joy and pleasure; see the note on the latter part of the following verse, (see Gill on “²⁰⁵⁴Luke 15:24”).

Ver. 24. *For this my son was dead*, etc.] These words contain the reasons of the above entertainment, and of all that spiritual joy and mirth; in which the father acknowledges the returning penitent as his son; though he had behaved so wickedly before, and though he judged himself unworthy of the relation; and this he did, by sending the Spirit of adoption into his heart, to witness his sonship to him; and takes notice of his past state and condition, to show the great reason there was for joy, at his present one: for before he was “dead”, dead in Adam, in whom all died; dead in law, being under a sentence of condemnation and death; and dead in trespasses and sins, which is a spiritual or moral death: in which all mankind by nature are: and which lies in a separation from God, Father, Son, and Spirit; in an alienation from the life of God; in a deformation of the image of God; in a loss of original righteousness; in the darkness of the understanding; in the inordinateness of the affections; in the pollution of the mind and conscience; in the stubbornness of the will; and in an impotency to that which is spiritually good; and in a privation of spiritual sense and motion: this had been the case, but now it was otherwise:

and is alive again: the Spirit of life from Christ had entered into him, and Christ was formed in his heart; and a principle of life was infused into him; a divine image was enstamped upon his soul; the understanding was enlightened in divine things; the affections were set upon them; the will was subjected to God, to his will and law, and to Christ and his righteousness, and the way of salvation by him, and to his commands and ordinances; and principles of grace and holiness were wrought in him, to do as well as to will; a spiritual sense of things were given him; a spiritual sight, hearing, tasting, and feeling, and savouring; he lived a life of holiness from Christ, of faith upon him, and of communion with him, and to his glory: and he came to be so, not of himself, nor by any creature; for no man can quicken himself, nor can any creature do it for him; it was entirely owing to the power and grace of God: and great reason here was for joy and mirth, as there is for every one that is quickened by the Spirit of God; for such shall

never enter into condemnation, nor die again, but shall live and reign with Christ for ever:

he was lost; lost in Adam, and in himself; so he was when in the far country, and when among the swine and husks; so as that he knew not where he was, nor what a condition he was in; nor did he know how to get out of it, nor could he help himself; nor could any other creature; though not irretrievably and irrecoverably lost; not to the love of God, his knowledge of him, care and provision for him in Christ, in his counsel and covenant: hence the following mercy,

and is found; not only by Christ, in redemption, but by the Spirit of Christ in the effectual calling; when he was brought and came to himself, and saw his lost state and condition by nature; and when he was directed and brought home to his Father's house, and entertained with all the provisions of it; and such have reason to rejoice and be glad, for they shall be found in Christ at death and at judgment, and shall be with him to all eternity:

and they began to be merry: all parties. The Father expressed his joy, and the gladness of his heart, upon the return of his son to him; he exhorted to be merry on this account, (^{15:23}Luke 15:23) and enforces it with reasons in this verse, taken from the relation he stood in to him, and the wonderful change that had passed upon him, and the finding of him; and he rejoices himself at his conversion, in the exercise of that grace which he himself implanted, and in the performance of duty by his assistance: not that any new joy arises in God's heart at such a time; for he always rejoiced in the persons of his elect, as they were the objects of his love, as chosen in Christ, and given to him, and as interested in the covenant of grace; and he rejoiced in the accomplishment of their salvation, by his Son: but in conversion, there are new expressions of joy; he rejoices over them to do them good, and rejoices in the good he does them; and this is the open beginning of his joy, and but the beginning of it; for it will continue, it is not all over, not all expressed, but will be in the fullest manner hereafter, to all eternity: the returned son began to be merry, as he had good reason for it; as that he was come back from the far country, where a mighty famine had been: and from the citizen of that country, his fields, and swine; that he was come to his father, and his father's house, where was bread enough and to spare; an house well furnished with all suitable provisions; a family made up of saints, where ministers of the Gospel are stewards, and angels guards, and where Christ is Son, priest, and master; and that he was

received here, and owned as a son; not only was one secretly, but was owned as such openly; and was not only called so by the servants, but by the father himself; and that after he had behaved so vilely, and in his own conscience knew he was unworthy of the relation; and that he was received immediately, as soon as ever he came, and that in the most tender manner; and was entertained in the most free, generous, and sumptuous way; though he went away from his father of himself, and had spent his substance in a scandalous manner; and was in a most filthy, ragged, and piteous condition; and that he should be clothed with the best robe, the robe of Christ's righteousness; and so had nothing to fear from law and justice; nor was he in any danger of wrath to come because of his sins; nor had he any reason to doubt of his right and admission to the heavenly glory; and that he had the ring of love on the hand of faith, and could believe his interest in it, which is better than life, and will continue for ever; and that his feet were shod with the preparation of the Gospel of peace; that he understood the Gospel, and was brought to a submission to Gospel ordinances, and had his conversation agreeably to it; and that the fatted calf was killed, and set before him to eat of, and feed upon: and now he began to live and fare sumptuously, and to have spiritual joy and pleasure, which he never knew before; and this was but the beginning of joy to him: spiritual joy is not all over at once, it continues and increases; nor is it full and perfect in this life, but in heaven it will be complete, and without interruption; the servants also, the ministers of the Gospel, began to be merry on this occasion; who express their joy at the conversion of sinners, because of the glory of Father, Son, and Spirit, concerned in it; because of the grace bestowed then on sinners themselves; and because the interest of Christ is strengthened, and his churches increased, and Satan's kingdom weakened; and because their own ministry is blessed; and which strengthens their hands and hearts, and encourages them to go on in their work: and this is but the beginning of their joy; for they continue to rejoice at the growth of grace in believers, and when they are in a thriving and flourishing condition; when they walk becoming the Gospel of Christ, and live in peace among themselves; and persevere in faith and holiness to the end; and these will be their joy and crown of rejoicing, at the coming of Christ Jesus.

Ver. 25. *Now his elder son was in the field*, etc.] By “the elder son” is meant, not angels, as has been observed on (^{<Q151>}Luke 15:11) nor truly converted persons, of some standing in the church; for though these may

be said to be elder than young converts, and are more solid and settled, yet they are not ignorant of spiritual mirth; nor of the Gospel sound; nor are they angry at the conversion of sinners; nor will they ever speak in such commendation of themselves; or say that they never had a kid, much less a fatted calf, as this elder brother does: nor the Jews in general, in distinction from the Gentiles, as has been remarked in the above place: the Scribes and Pharisees in particular are meant, in opposition to the publicans and sinners: now these are said to be “in the field”; in the world, which is comparable to an uncultivated field; being overrun with the briers and thorns of sin, and sinful men; where beasts of prey inhabit, and who are fitly signified by lions, whose teeth are spears and arrows, and their tongue a sharp sword; and out of which the garden of the church is taken and separated, and fenced by distinguishing grace: now this elder brother, the Scribe and Pharisee, notwithstanding all his sobriety and morality, was in a state of nature and unregeneracy, in the same condition he came into the world; and was under the influence of the god of the world; and was taken up with the things of the world, the honours, riches, and profits of it; and though he was in the Jewish church state, yet was in the field of the world; the ceremonies of that state, were the rudiments of the world; and the sanctuary in it, was a worldly sanctuary; and the chief men in it, were the princes of the world: and this elder son was in the field at work, working for life: to work is right, when men work from a principle of grace, in the name, faith, and strength of Christ, to the glory of God and religion, and their own and others good; and ascribe all they do to the grace of God, and acknowledge their own unworthiness; but to work, in order to obtain righteousness, life, and salvation, proceeds from wretched ignorance, and is an instance of the pride and vanity of human nature; and is not only a vain and fruitless attempt, but a piece of wickedness, it being a denial of Christ, as God's salvation: now while the younger son, the publicans and sinners, were received and entertained in the house and kingdom of God their Father, the elder son, the Scribe and Pharisee, were without in the field, labouring to obtain life by doing;

and as he came and drew nigh to the house. The Ethiopic version reads, “to the border of the city”: he “came” out of the field, the world; not that he was come out from the world, and had left the company of the men of it, or parted with the sins and lusts of it; but he came from his labour, having done his day's work, and the task of duty he had set himself; and was now going for his hire, for what he imagined he had merited: and

drew nigh to the house; for he did not go in, (~~2153~~Luke 15:28) he only made some advances to it, and took some steps towards entrance into it; namely, into a visible church; he came to hear the word, as the Scribes and Pharisees did; and to attend on ordinances, particularly at the administration of the ordinance of baptism, and seemed desirous of submitting to it in John's time; but never came to Christ in a spiritual way; nor entered into the kingdom of heaven, the Gospel dispensation; and did all that could be, to hinder others, especially publicans and sinners;

he heard music and dancing. The Syriac; Persic, and Ethiopic versions, leave out “dancing”: the former only reads, “the voice of the singing of many”, and the next, “the voice of singing”; and the last, “pipes and songs”; by “music” is meant not the instrumental music used in the Old Testament church; nor vocal singing in the new; but the preaching of the Gospel by the ministers of it, the servants, in (~~2152~~Luke 15:22,23) setting forth the love of God, the righteousness of Christ, peace, pardon, and salvation by him; in which, as in music, there is a distinction of sounds, the voice of Christ in the Gospel, and the several doctrines of it, are distinctly pronounced, discerned, and understood: and there is also, as in music, an harmony and agreement; the Gospel does not give an uncertain sound, nor contradict itself; it is not yea and nay: and, like music, it is delightful and charming; it is a sound of love in all the three persons, Father, Son, and Spirit; of free grace, and rich mercy; of liberty, reconciliation, forgiveness, righteousness, and eternal life: and as music, has a powerful and attractive virtue in it; so the Gospel is mighty and efficacious in the hand of the Spirit of God to quicken even dead sinners, to draw them to Christ, to allure, charm, and comfort them: “dancing” may design those expressions of joy, which are delivered by young converts at hearing the Gospel, as by the three thousand, in (~~4124~~Acts 2:41) by the inhabitants of Samaria, (~~4186~~Acts 8:6,8) and by the jailor and his household, (~~4164~~Acts 16:34) and by many others: now all this the elder brother, the Scribes and Pharisees, “heard”; not so as to know the true meaning of it, as appears from the following verse; nor as to approve of it; or so as to feel the power, and enjoy the sweetness of it; nor as to practise what was heard; only externally hearing, they heard, but understood not, their eyes were blinded, and their hearts were hardened.

Ver. 26. *And he called one of the servants*, etc.] One of the ministers of the word, one of the disciples of Christ, as the Scribes and Pharisees

sometimes did: choosing rather to speak to one of the disciples, than to Christ himself, when they were offended; (see ~~41216~~ Mark 2:16)

And asked what these things meant: for self-righteous persons, as these Scribes and Pharisees were, are ignorant of the truths of the Gospel; they do not understand them, nor conceive what is meant by them they cannot take in the doctrine of God's everlasting love, that it should be so early; be towards some, and not others; that it should be independent of men's works, both in the rise and continuance of it; that it should be exercised towards sinners, and yet be no licentious doctrine: and as much at a loss are they about the doctrine of election: as that it should be eternal, personal, discriminating, irrespective of works, and yet give no liberty to sin: they know nothing of the covenant of grace, nor have any other notion but of a covenant of works; and if of any other, yet a conditional one, made with them upon their conversion; or rather, one of their own making, and which depends on their good behaviour: they are ignorant of salvation by Christ; of justification by his righteousness; of peace and pardon by his blood; of the doctrine of regeneration, and of living by faith on Christ; and of eternal life as God's free gift; and so likewise of spiritual joy, and mirth: they are strangers to themselves, their lost state and condition, and a deliverance out of it; to the kingdom of God, or an internal work of grace, the fruits of which are peace and joy in the Holy Ghost; and to the person, offices, and grace of Christ; to justification and atonement by him; to the promises of the Gospel, and to that itself which is the joyful sound; all which produce spiritual joy, delight, and pleasure in sensible souls: the rejoicing of such persons is only in themselves, and in their own works and duties; but as for true solid spiritual joy, they intermeddle not with it, nor know they what it means.

Ver. 27. *And he said unto him,* etc.] The Syriac, Arabic, and Persic versions, leave out the copulative “and”, and the latter reads, “they said unto him”; the servants, one or other of them:

thy brother is come; for in the relation of a brother, the younger son stood to him; being of the same nature and species, of the same nation, and both sons by national adoption: who was “come” to his father, and to his father's house; not as a righteous and worthy person in himself, but as a sinner, a sensible and penitent one; as hungry, naked, and ready to perish; and as unworthy, in his own opinion, of the least mercy and favour, and especially to be called a son:

and thy father; who was so by creation, by national adoption, and by profession:

hath killed the fatted calf, by which Christ is meant: (see Gill on “⁴⁰¹⁵³Luke 15:23”) and designs either the concern the Father had in the death of Christ; or rather, his orders to his ministering servants, to preach a crucified Christ, to the comfort of poor sinners; and in general, expresses the large and rich entertainment God makes for souls, when they are brought home to him by repentance: and the Persic version adds, “and hath made a feast”; the reason of which is given in the next clause:

because he hath received him safe and sound; or “in good health”. This is left out in the Persic version, but rightly retained in all others: the word translated “received”, signifies the recovery, or enjoyment of any thing before had, but since lost, and the taking it at the hands of another: the elect of God, signified by the younger son, were his in a peculiar sense, being chosen by him; but through the fall of Adam, and their own transgressions, were in some sense lost unto him; but in consequence of redemption by Christ, and through efficacious grace in calling, are found, received, and enjoyed again: and so the Ethiopic version reads it, “because he found him alive”; and so took him again, as he did, at the hands of his son: all the elect of God were put into the hands of Christ, as the surety of them; and being redeemed by his blood in the effectual calling, they are brought by him to the Father, and come to God by him: as they are also received by the Father from the hands of his Spirit, who convinces them of sin, causes them to believe in Christ, witnesses their adoption to them; in a view of which, they come to God, and are received by him; and even from their own hands too, for under the power of divine grace, they are made willing to give up themselves to the Lord, and do so; who kindly and graciously receives them into his arms; into his heart's love, and affection, into the open enjoyment of it; into his care and protection, into his family, and into communion with himself, and will afterwards receive them to glory: the case and condition in which he was received is,

safe and sound; there is but one word in the original; some translate it “safe”, as the Arabic version; and others “sound”, as the Syriac; and ours both: he was received “safe”, though he had been in a far country, and in a mighty famine, and almost starved: God's elect fell in Adam, as others; their nature is corrupted by sin, and they are guilty of actual transgressions, which deserve death; yet they were preserved in Christ, and being

redeemed by him, are safe; so that the law cannot lay hold on them, nor sin, nor any thing else condemn them, nor Satan destroy them: and he was received “sound”; in his right mind, being come to himself, and brought to true repentance for his sin; and willing to part with his own righteousness, and to be clothed with the best robe; and having his spiritual senses exercised, to discern between good and evil, and upon the person and grace of Christ; or he was received “sound”, being in good health, and as opposed to being sick or diseased: sins are diseases, and as all men, so God's elect, are attended with them; but being made sensible of them, they come to Christ for healing; and they are perfectly cured by him; by his stripes and wounds, all their iniquities are forgiven; so that they have no reason to say any more, they are sick: and hence the Father receives them safe and sound; and which is matter of joy, and was the occasion of all this music, dancing, and feasting.

Ver. 28. *And he was angry*, etc.] Particularly that the fatted calf was killed, (~~15:27~~ Luke 15:27,30) the preaching of a crucified Christ, and of free and full salvation by him, is highly displeasing and provoking to self-righteous persons; they are angry at it, that it should be free, that election to salvation should be of grace, that justification should be freely by the grace of God, and that pardon of sin should be according to the riches of God's grace, and salvation be by grace, and not by works; and that it should be discriminating, that God should appoint some, and not all unto salvation; that Christ should redeem some, and not all; and that all men are not called unto it, by his Spirit and grace; and that it should be full and complete, so as nothing can be added to it; and that it should be for sinners, and alone by Christ, and by him as crucified: it would be agreeable, was it taught that salvation was by Christ in a doctrinal way, by giving laws and rules to men, whereby to save themselves; or that Christ saves by example, and not by his sacrifice, in a way of satisfaction for sin. Now, though no grievous words were used, nor any thing said that might justly provoke, yet such was the pride of his heart, that he could not bear that his brother should be taken so much notice of, who had acted and lived so scandalously; and besides, his own character as a righteous person, was neglected by this doctrine; and his own righteousness laid aside, in the business of justification and salvation, which was intolerable by him:

and would not go in; into his father's house, nor to the feast, nor into the kingdom of heaven, or Gospel dispensation; the Scribes and Pharisees shut it up to themselves, and others; would neither go in themselves, nor suffer

others; they did not believe Jesus to be the Messiah, nor did they receive, but reject him; nor did they give any credit to the doctrines, nor submit to the ordinances of that dispensation:

therefore came his father out; not in a way of wrath and judgment, but in the ministry of the word; for though the Jews rejected it, it was not at once taken away from them, but was continued time after time, and for some considerable time: the Jews of old had the ministry of the word, both by angels and men; God frequently went forth to them by his prophets, and at last by his Son; and though they were angry with him, and rejected him, yet still the ministry of the word, by the disciples of Christ, were continued a good while to them; which shows the condescending goodness and grace of God, and his patience and longsuffering towards them:

and entreated him; the Persic version reads, “and said unto him, why dost thou not go in?” this regards the external call by the ministry of the word, to the outward duties of religion, to means of grace; to give credit to the doctrines, and to attend the ordinances of the Gospel.

Ver. 29. *And he answering, said to his father*, etc.] Commending himself, and reflecting on his father:

lo, these many years do I serve thee; for though he was called a son, yet differed little from a servant; he was of a servile disposition, and under a spirit of bondage; he served his father, not in the Gospel, but in the law, moral and ceremonial; in the letter of it, and not in the newness of the Spirit; externally, and not internally; from fear, and not from love; with mercenary views, and not freely; with trust in, and dependence on his service, seeking justification and eternal life by it, and not with a view to the glory of God; and this he had done “many years”; from his youth upwards, as the Pharisee in (~~1820~~) Matthew 19:20) whereas his younger brother had never served him, but his own lusts; and yet as soon as ever he was come home, before he could enter upon service, this entertainment was made for him, and which he therefore resented: moreover, he does not say I have served thee, but “I do”; denoting the continuance and constancy of his service; and intimating that his life had been, and was one continued series of obedience:

neither transgressed I at any time thy commandment; which though true of the elect angels, can never be said of any of the sons of men; and which shows, that he had never been under a work of the Spirit of God, who

convinces of sin; and had never seen himself in a true light, in the glass of that law, he pretended to serve God in; that he was a stranger to the plague of his own heart, and was a self-deceiver, and the truth of grace was not in him: he could not be a good man, for so to say, is contrary to the experience of all good men; to their groans, complaints, and confessions; to their prayers, for fresh application of pardoning grace; and to the observation of all wise and good men in all ages; and most fully proves him to be, a Pharisee:

and yet thou never gavest me a kid, that I might make merry with my friends; some by a “kid”, or “goat”, as Theophylact, understand a persecutor, as Saul was of David, and Ahab of Elijah; and so means that God had not delivered up such an one into his hands; or took him away by death, that he might have some peace and rest, amidst his labours and service; and others understand this of the Jews, desiring Barabbas, a goat, and not Jesus, the Lamb of God; but his meaning seems to be, that he had never received any favour in proportion to the services he had done; and so charges his father with ingratitude.

Ver. 30. *But as soon as this thy son was come*, etc.] He will not own him in the relation of a brother, though the father had owned him in that of a son; and the offence he took was, that the fatted calf should be killed, or that a crucified Christ should be preached; that he should be preached at all, and much less that he should be preached to sinners; and still less that he should be preached so soon to them, as soon as ever they became sensible of their sin, as it was the will of his father it should be: for such are not to be sent away to cleanse themselves from sin by any thing they do, and then apply to Christ; or to heal themselves, and then come to him for a cure; or to get peace by doing so, and then come to him for rest; or to do any thing to fit themselves for him, for their case requires present help: now at this the self-righteous man is displeased. The elder brother would have had another method taken with this younger son: he would have had him soundly whipped with the rod of the law, for his former sins; and sent into the fields along with him to work out his salvation; and not to have a rag put upon him, or a shoe on his foot, or a morsel of bread given him, till he had earned them; but instead of this, to be received and entertained in the manner he was, and so soon, highly provoked him: for he thought such a conduct was unbecoming God, and his moral perfections; and what his brother was undeserving of; and opened a door to, licentiousness; and highly reflected on his services, as of no value and regard.

Which hath devoured thy living: given to his son; that part of his goods he had divided to him, (^{<Q1512>}Luke 15:12,13)

with harlots; in rioting and drunkenness, in chambering and wantonness, in gluttony and debauchery:

thou hast killed for him the fatted calf; (see Gill on “^{<Q1513>}Luke 15:23”)

Ver. 31. *And he said to him, son*, etc.] For so he was, as before observed, by creation, national adoption, and profession:

thou art ever with me; not in such a sense as Christ the Son of God was: nor can it design the gracious presence of God, or communion with him; for this man did not walk with God; and besides, this is more frequently expressed by God's being with his people, than by their being with him; nor are good men always with God, or God with them, in this sense; sometimes the phrase designs the saints being with God, or Christ, in heaven; but here it intends only attendance on public worship, in the place where the symbol of God's presence was, the temple; and the “ever” denotes the term of the legal dispensation, which in many branches of it, as circumcision, the passover, and other ordinances and statutes, is said to be for ever.

And all that I have is thine: which must be understood with a limitation; for it cannot mean, that he had all the perfections of God, as Christ the Son of God has; nor all spiritual blessings, as the adopted sons of God have; nor indeed any of them, but all the outward ordinances of the legal dispensation, which belonged to the Jews; particularly those that are enumerated in (^{<R001>}Romans 9:4,5) as the adoption, the glory, the covenants, the giving of the law, the service of God, the promises, their descent from the fathers, and the Messiah's descent from them; they had him in person among them, and his personal ministry, the word and ordinances of the Gospel; and had as much as they could have, or desire to have, in an external way.

Ver. 32. *It was meet that we should make merry*, etc.] Both father, son, and servants; (see Gill on “^{<Q1513>}Luke 15:23””) (see Gill on “^{<Q1514>}Luke 15:24””) and this elder brother also, because of the relation he stood in to him: and if he had had the same spiritual affection the apostle had for his brethren and kinsmen, according to the flesh, (^{<R001>}Romans 9:3 10:1) and he would have rejoiced at the conversion and return of sinners by repentance:

and be glad; as his father was, and the angels in heaven be; (see ~~¶~~ Luke 15:10)

for this thy brother, though he would not own him as such,

was dead, and is alive again, and was lost, and is found: (see Gill on “~~¶~~ Luke 15:24”) and so the parable is concluded, the elder brother being silenced, and having nothing to say against such strong reasoning.

CHAPTER 16

INTRODUCTION TO LUKE 16

Ver. 1. *And he said also to his disciples*, etc.] The Syriac version adds, “a parable”, as the following is; and which is directed to the disciples, as those in the preceding chapter are to the Pharisees; and who also are designed in this; though it is particularly spoken to the disciples, because it might be of some use to them, with respect, to the stewardship they were in. The Persic and Ethiopic versions read, “Jesus”, or “the Lord Jesus said”: and which is to be understood, though not expressed; for the parable was delivered by him, and is as follows:

there was a certain rich man: by whom God is meant, who is rich in the perfections of his nature, in the works of his hands, in his government, and the administration of it, in providential goodness, and in the large revenues of glory due to him from his creatures; for all temporal riches are from him; and so are all the riches of mercy, grace, and glory:

which had a steward: by whom is designed, not all mankind; for though all men are, in a sense, stewards under God, and are entrusted with the good things of life, the gifts of nature, endowments of mind, health, strength of body, time, etc. yet all cannot be meant, because some are distinguished from this steward, (^{<Q168>}Luke 16:5,8) nor are the disciples intended, though the parable is directed to them; and they were stewards of the mysteries and manifold grace of God; and one among them was an unfaithful one, and was turned out of his stewardship; but the character of an unjust man will not suit with them: and besides, this steward was of the children of this world, (^{<Q168>}Luke 16:8) but the Pharisees are meant: for these are taken notice of as gravelled at this parable, (^{<Q164>}Luke 16:14,15) and to them agrees the character of the men of this world, who were worldly wise men; as also that of a steward; these are the tutors and governors mentioned in (^{<R01E>}Galatians 4:2) who had the care of the house of Israel, the family of God, under the legal dispensation; and to whom were committed the oracles of God, the writings of Moses, and the prophets; and whose business it was to open and explain them to the people.

And the same was accused unto him, that he had wasted his goods; put false glosses upon the Scriptures; fed the family with bad and unwholesome food, the traditions of the elders, called the leaven of the Pharisees: made havoc of the souls of men; and made the hearts of the righteous sad: and hardened sinners in their wicked ways: and fed themselves, and not the flock; and plundered persons of their temporal substance; of all which they were accused by Moses, in whom they trusted; by his law which they violated; and by their own consciences, which witnessed against them; and by the cries of those whom they abused, which came into the ears of the Lord of sabaoth.

Ver. 2. *And he called him,* etc.] By the prophets, sent one after another; by John the Baptist, by Christ himself, and by his apostles:

and said unto him, how is it that I hear this of thee? of thy corrupting the word; of thy covetousness, rapine, and theft; of thy adultery and idolatry, and sad violation of the law; (see ^{<4121>}Romans 2:21-23)

give an account of thy stewardship: what improvement is made of thy gifts; what care has been taken of my vineyard, the Jewish church; and where are the fruits that might be expected to have been received at your hands:

for thou mayest be no longer steward. This was foretold by the prophets, that God would write a “Loammi” upon the people of the Jews; that he would cut off three shepherds in one month, and particularly lay aside the idol shepherd, by whom the Pharisees may be meant, (^{<3810>}Zechariah 11:8,17) and by John the Baptist, who declared the axe was laid to the root of the tree, and it was just ready to be cut down, (^{<4180>}Matthew 3:10,12) and by Christ, that the kingdom of God should be taken from them, (^{<4213>}Matthew 21:43) and by the apostles, who turned from them to the Gentiles, (^{<4136>}Acts 13:46).

Ver. 3. *Then the steward said within himself,* etc.] As the Scribes and Pharisees were wont to do, (^{<4189>}Matthew 3:9 9:3 ^{<4079>}Luke 7:39,49)

what shall I do? he does not say, what will become of me? I am undone, and what shall I do to be saved? or what shall I do for my Lord and Master I have so much injured? or what shall I do to make up matters with him? or what account shall I give? but what shall I do for a maintenance? how shall I live? what shall I do to please men, and gain their opinion and good will, and so be provided for by them? of this cast were the Pharisees, men pleasers, and self-seekers:

for my Lord taketh away from me the stewardship: the priesthood was changed, and there was a change also of the law; the ceremonial law was abrogated, and the ordinances of the former dispensation were shaken and removed; so that these men must of course turn out of their places and offices:

I cannot dig; or “plough”, as the Arabic version renders it; or do any part of husbandry, particularly that which lies in manuring and cultivating the earth; not but that he was able to do it; but he could not tell how to submit to such a mean, as well as laborious way of life; for nothing was meaner among the Jews than husbandry: they have a saying, that [qrqh ĩm htwj p twnmwa Æl ĩya, “you have no trade”, or business, “lesser”, or meaner “than husbandry”^{f463}:

and to beg I am ashamed; for nothing could be more disagreeable, to one who had lived so well in his master's house, and in so much fulness and luxury, as the Scribes and Pharisees did. The Jews have a saying, that^{f464}

“want of necessaries, wtl açm bwj , “is better than begging”: (and says one) I have tasted the bitterness of all things, and I have not found any thing more bitter “than begging:””

and which was literally true of the Jews, after the destruction of Jerusalem; when multitudes of them were condemned to work in the mines; and vast numbers were scattered about every where as vagabonds, begging their bread; both which were very irksome to that people: though both these phrases may be mystically understood: and “digging” may intend a laborious searching into the Scriptures, and a diligent performance of good works: neither of which the Pharisees much cared for, though they made large pretensions to both; nor did they dig deep to lay a good foundation whereon to build eternal life and happiness: nor could they attain to the law of righteousness by all their toil and labour, they would be thought to have taken: and for “begging”, they were above that: read the Pharisee's prayer in (~~ORIG~~ Luke 18:11,12) and you will not find one petition in it. To ask any thing at the throne of grace, in a way of mere grace and favour, and not merit: or to beg any thing at the hands of Christ, as life, righteousness, pardon, cleansing, healing, food, etc. they were ashamed of, and cared not for.

Ver. 4. *I am resolved what to do*, etc.] Or “I know what to do”; I have a scheme in my head, and I am determined to execute it, which will provide for me, and secure me a maintenance:

that when I am put out of the stewardship; drove from Jerusalem, and from the temple and the synagogues:

they may receive me into their houses; either Jews or Gentiles, after their dispersion.

Ver. 5. *So he called every one of his Lord's debtors*, etc.] Either the Gentiles, who were greatly indebted to God, having sinned against him, and the law, and light of nature, at a great rate; into whose affections, houses, and palaces, the Jews found ways and means to introduce themselves; and, in process of time, got leave to have synagogues built, and their worship set up again: or else the Jews, their countrymen; since these were under those stewards, tutors, and governors, and were debtors to do the whole law; and had, by breaking the law, contracted large debts; and against whom the ceremonial law stood as an handwriting: these the steward called

unto him, and said unto the first, how much owest thou unto my Lord? and it is observable, that the debts of these men, of the first, lay in oil, and of the other in wheat; things much used in the ceremonial law, in the observance of which they had been, greatly deficient; (see ^{<1290>}Exodus 29:40,41 ^{<1450>}Numbers 15:4-12 ^{<3613>}Ezekiel 45:13,14)

Ver. 6. *And he said an hundred measures of oil*, etc.] Or “baths of oil”, the same quantity as in (^{<1312>}Ezra 7:22) where Aben Ezra ^{f465} calls them, **twdm**, “measures”, as we do here; and Jarchi ^{f466} observes, that they were, **twj nm l wl bl**, “to mingle with the meal, or flour offerings”; which illustrates the above observation, that they were for the temple service; and the bath was the measure of oil, as the ephah was of wheat ^{f467}; and they were both of the same quantity, (^{<3611>}Ezekiel 45:11). According to Godwin ^{f468} it held four gallons and a half; so that a hundred of them contained four hundred and fifty gallons; though some make the measure much larger. Some say the “bath” held six gallons, one pottle, and half a pint; and others, seven gallons, two quarts, and half a pint; and others, nine gallons, and three quarts.

Take thy bill, or “writing”; which showed the bargain made for so many measures; and which acknowledged the receipt of them, and promised payment:

and sit down quickly; for his case required haste;

and write fifty; just half; that it might appear he had bought but fifty, and was accountable for no more.

Ver. 7. *Then said he to another, and how much owest thou?* etc.] To my Lord, as before:

and he said, an hundred measures of wheat, or “cors of wheat”; the same with “homers”, (³⁶⁸⁴Ezekiel 45:14) the same quantity as in (³⁰⁷²Ezra 7:22) where, as here, they are called an hundred measures of wheat; and were, as Jarchi on the place observes, **twj nml**, “for the meal, or flour offerings”: according to the above writer ^{f469}, this measure held five bushels, and five gallons; so that the whole was five hundred, sixty bushels, and a half: some make the measure to hold eight bushels and a half; and others, fourteen bushels and a pottle, which greatly increases the quantity.

And he said unto him, take thy bill and write fourscore. The Persic version reads “seventy”. Inasmuch now as oil and wheat were things expended in the observance of the ceremonial law, and these men's debts lay in them, it may have regard to the deficiency of the Jews in those things: wherefore by “the bill” may be meant the law; and which is sometimes called by the same name as here, **γραμμα**, the “writing”, or “letter”, (⁴⁰⁸⁶2 Corinthians 3:6 ⁸¹²⁹Romans 2:29 7:6) and is so called, not merely because it was written in letters; but because it is a mere letter, showing only what is to be done and avoided, without giving strength to perform, or pointing where it is to be had; and it is so, as obeyed by an unregenerate man; and as abstracted from the spirituality of it; and as weak, and without efficacy, to quicken, justify, or sanctify: and whereas the steward, the Scribes and Pharisees, ordered the debtors to write a lesser sum; this may regard the lessening, and even laying aside of many things in the law, after the destruction of the temple; as particularly the daily sacrifice, and other things; (see Dan 9:27 ³⁰⁸⁴Hosea 3:4) and the doctrine of the Pharisees was always a curtailing of the law, and making less of it than it was; as appears from the glosses they put upon it, refuted by our Lord in (⁴⁰⁸¹Matthew 5:1-48). They compounded the matter with the people, as some men do now, and taught them, that an imperfect righteousness would do in the room of a perfect one: a doctrine

very pleasing to men, and which never fails of gaining an access into the hearts and houses of carnal men; though very injurious to God, and to his divine perfections, particularly his justice and holiness; as the methods this steward took were unjust to his Lord, though very agreeable to his debtors, and were well calculated to answer the end he proposed, an after provision for himself. I am much indebted to a learned writer^{f470}, whose name is in the margin, for several thoughts and hints in the explanation of this parable; and also of that of the rich man and Lazarus, in the latter part of this chapter.

Ver. 8. *And the Lord commended the unjust steward*, etc.] Not the Lord Jesus Christ, who delivered this parable, as the Syriac version seems to suggest, rendering it, “our Lord”; but the Lord of the steward, or “God”, as the Ethiopic version reads: not that he commended him for the fact he did, or the injustice of it for this is contrary to his nature and perfections; but for his craft and cunning in providing himself a maintenance for time to come: for he is on that account branded as an “unjust steward”, as he was, in wasting his Lord's goods; putting false glosses on the Scriptures; doing damage both to the souls and worldly estates of men: and in neglecting and despising lawful and honest ways of living, by digging or begging, asking favours at the hand of God, and doing good works; and in falsifying accounts; breaking the least of the commandments, and teaching men so to do; and in corrupting others, making proselytes twofold more the children of hell than himself; and in being liberal with another's property, to wrong objects, and for a wrong end. It was not therefore because he had done justly to his Lord, or right to others, that he is commended; but

became he had done wisely for himself: the wit, and not the goodness of the man is commended; which, in the language and sense of the Jews, may be thus expressed^{f471}:

“because a man, *wmx[I hbwj hçw[*, “does good” for himself with “mammon” which is not his own.”

For the children of this world are in their generation wiser than the children of light: by “the children of this world” may be meant the Israelites, who belonged to the Jewish nation and church, called the “world”, and “this world”, ([1 Corinthians 10:11 2:6,8](#)) especially the princes of it, the ecclesiastical doctors and rulers: and who also were the men of this present world; in general they were such who were, as they

were born into the world; in their sins, in the pollution, and under the guilt of them; were carnal, in the flesh, or unregenerate, and in darkness and blindness: they were such as were not only in the world, but of it; they belonged to it, having never been called out of it; and were under the influence of the God of it; and were taken with the things of it, its riches, honours, and pleasures; and had their portion in it, and were of worldly spirits; all which agrees with the Scribes and Pharisees; (see ^{<19174>}Psalm 17:14) and Aben Ezra on it, who has the very phrase here used: **aml [d synya**, a “man of the world”, is sometimes ^{f472} distinguished from a scholar, or a wise man; but **aml [ynb**, “the children of the world”, as they frequently intend the inhabitants of the world ^{f473}, are sometimes distinguished from **ytad aml [^b**, “a son of the world to come” ^{f474}; and from “the children of faith” ^{f475}, the same as “the children of light” here; by whom are meant the children of the Gospel dispensation; or persons enlightened by the Spirit and grace of God, to see the sinfulness of sin, and their wretched state my nature; the insufficiency of their own righteousness to justify them before God; the way of life, righteousness, and salvation by Christ; who see that the several parts of salvation, and the whole, are of grace; have some light into the Scriptures of truth, and doctrines of the Gospel; and some glimpse of heaven, and the unseen glories of another world, though attended with much darkness in the present state: and who shall enjoy the light of glory. Now, the men of the world, or carnal men, are, generally speaking, wiser than these; not in things spiritual, but in things natural, in the affairs of life, in worldly matters. The phrase seems to answer to **twdl wt**, “generations” used in (^{<01083>}Genesis 6:9 37:2) “these are the generations of Noah”, etc. and “the generations of Jacob”; by which are meant, not the genealogies of them, but their affairs; what befell them in life: as so the Jewish writers ^{f476} explain the phrase by **twrwqh**, “the things which happened” unto them in this world, in the course of their pilgrimage: or they are wise, **εις την γενεαν την αυτων**, “for their own generation”: for the temporal good of their posterity, than saints are for the spiritual good of theirs: or they are wiser for the time that is to come in this life, than good men are concerning themselves for the time to come in the other world: or they are wiser, and more prudent in disposing of their worldly substance for their own secular good, and that of their offspring, than men of spiritual light and knowledge are, in disposing of their worldly substance for the glory of God, the interest of Christ, the honour of religion, their own spiritual good, and that of their posterity.

Ver. 9. *And I say unto you,* etc.] These are the words of Christ, as are also the latter part of the preceding verse, accommodating and applying the parable to his disciples, and for their instruction:

make to yourselves friends of the mammon of unrighteousness: by “mammon” are designed riches, wealth, and substance; (see Gill on ^{<406>}Matthew 6:24”) and is called “mammon of unrighteousness”, because such wealth is often unrighteously detained, and is not made use of to right and good purposes, by the owners of it; or because, generally speaking, it is possessed by unrighteous men; and, for the most part, used in an unrighteous manner, in luxury, pride and intemperance, and is the root, instrument, and means of such unrighteousness: or it maybe rendered “mammon of hurt”, or “hurtful mammon”; as it often is to those who are over anxious and desirous of it, or other disuse or misuse of it: or, as best of all, “mammon of falsehood”, or “deceitful mammon”; so in the Targum ^{f477}, frequent mention is made of **rqqd wmm**, “mammon of falsity”; and stands opposed to “true riches” in (^{<2160>}Luke 16:10) for worldly riches are very empty and fallacious; wherefore deceitfulness is ascribed to them; and they are called uncertain riches, which are not to be depended upon. (^{<412>}Matthew 13:22 ^{<5167>}1 Timothy 6:17) unless it should be rather thought that it is so called, because gotten in an unrighteous way; as it was by Zacchaeus, and might be by Matthew, one of the disciples, Christ now speaks to, and the publicans and sinners, who were lately become his followers, and whom he advises, as the highest piece of wisdom and prudence, to dispose of in such a manner, as of it to “make” themselves “friends”; not God, Father, Son, and Spirit. These indeed are friends to the saints, but they are not made so by money; reconciliation and redemption are not procured this way; nor is the favour of the judge to be got by such means; the only means of reconciliation, are the blood and death of Christ; though indeed acts of beneficence, rightly performed, are well pleasing to God: nor are the angels meant, who are very friendly to all good men; nor rich men, to whom riches are not to be given, (^{<3126>}Proverbs 22:16) but rather riches themselves, which, if not rightly used, and so made friends of, will cry, and be a witness against the owners of them, (^{<511>}James 5:1-3) though it may be the poor saints are intended; who by their prayers are capable of doing either a great deal of hurt, or a great deal of good; and it is the interest of rich men to make them their friends:

that when ye fail: of money; or “that fails”, as the Ethiopic version reads; or rather, when ye leave that, that is, when ye die; so in (^{<3422>}Jeremiah

42:22) “know certainly that ye shall die”; the Septuagint renders it, **ἐκλειθετε**, “ye shall fall by the sword”, etc.

they may receive you into everlasting habitations: the mansions of glory, which are many, and of an eternal duration: this is to be understood of their being received thither, not by the poor, to whom they have been benefactors; for though these may now pray for their reception to glory when they die, and will hereafter rejoice at their reception thither; yet they themselves will not be receivers of them, or their introducers into the everlasting tents, or tabernacles: nor are the angels intended, who carry the souls of the righteous into Abraham's bosom, and will gather the elect together at the last day; for not they, but God and Christ, receive the saints to glory: the words may be rendered impersonally, “you may be received”; in a way of welldoing, though not for it; mention is made of the “everlasting tabernacles”, in

“Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.” (2 Esdras 2:11)

and so the phrase may be rendered here, as opposed to the earthly and perishable tabernacles of the body (**¶**2 Corinthians 5:1 **¶**2 Peter 1:13,14)

Ver. 10. *He that is faithful in that which is least*, etc.] In quantity and quality, especially the latter; in that which is of little value and worth, at least when compared with other things:

is faithful also in much: in matters of greater consequence and importance: the sense of the proverb is, that, generally speaking, a man that acts a faithful part in a small trust committed to him, does so likewise in a much larger; and being tried, and found faithful in things of less moment, he is intrusted with things of greater importance; though this is not always the case: for sometimes a man may behave with great integrity in lesser matters, on purpose that he might gain greater confidence, which, when he has obtained, he abuses in the vilest manner; but because it is usually otherwise, our Lord uses the common proverb; and of like sense is the following;

and he that is unjust in the least, is unjust also in much: that man that acts the unfaithful part in a small matter, and of little worth, generally does the same, if a greater trust is committed to him.

Ver. 11. *If therefore ye have not been faithful*, etc.] This is the application of the above proverbial expressions, and seems to be directed to the disciples of Christ, though not without a view to the covetous Scribes and Pharisees, who were in hearing of it, and were disturbed at it, (Luke 16:14) and the meaning is, that whereas some of them might have been unfaithful, and have acted the unjust part of gathering of riches, as Matthew, and other publicans, that were now become the followers of Christ; if therefore they should be unfaithful

in the unrighteous mammon; in the disposing of it to improper uses, which was either unrighteously gotten, and therefore called, as it sometimes was, [ܩܪܕ ܐܡܡܢ, “mammon of ungodliness”, or “ungodly mammon”^{f478}; or, which was fallacious, deceitful, vain, and transitory:

who will commit to your trust the true riches; or mammon? that is, how should you expect to be intrusted with the riches of grace, as the blessings and promises of the covenant of grace, the graces of the Spirit of God, which truly enrich persons, and are solid and durable? or the riches of glory, the better and more enduring substance in heaven, signified by a kingdom, and an inheritance that fadeth not away? so the Jews call the good things of another world, and say^{f479}, that

“all the good things of this world are not *twytma twbwj*, “true good things”, in comparison of the good things of the world to come.”

And they use the same distinction with respect to “mammon”, as here:

“the holy, blessed God, they say^{f480}, gives him, *tma l ܩ ܐܡܡܢ*, “mammon of truth”, or true mammon; and he makes it *rܩܩ*, “false”, or deceitful:”

or rather the rich treasure of the Gospel is meant, called a treasure in earthen vessels, and the unsearchable riches of Christ; and is comparable to, and of more worth than gold, silver, and precious stones. And so the Syriac version renders it, “who will trust you with the truth?” with the truth of the Gospel.

Ver. 12. *And if ye have not been faithful in that which is another man's*, etc.] Which is not a man's own, but what is committed to him by another; *ܡܦܪܝܝܢܐ ܐܡܡܢܒܐ*, “with the mammon of others^{f481}”, to speak in the language

of the Jews; and of mammon, our Lord is speaking, and here of another man's, of which they were only stewards, as he in the preceding parable was: hence we read ^{f482} of *ˆwmm yrmwç*, “keepers of mammon”, who were intrusted with another's substance; and such are here supposed, which, if unfaithful in,

who shall give you that which is your own? that is, should you unjustly detain, or make an ill use of another man's substance lodged in your hands, how can you expect but that you will be dealt with in like manner by others, who will not pay you yours, they have in their possession, but convert it to their own use? A like distinction of another's and a man's own, may be observed among the Jews:

“there are (say they ^{f483}),) four sorts of men in respect of giving alms; he that would give, but would not have others give, his eye is evil, *µyrj a l çb*, “in that which is other men's” (i.e. as the commentator observes ^{f484}, lest the goods of others should be increased, and they get a good name); he that would that others should give, but he will not give himself, his eye is evil, *wl çb*, “in that which is his own”; he that gives, and would have others give, he is a “good man”; he that neither gives, nor would have others give, he is an “ungodly man”;

(see ^{<487>}Romans 5:7,8). Interpreters generally understand by “that which is another man's”, in the first clause, the things of this world, which men are possessed of, because these are not of themselves, but from another, from God; and they are but stewards, rather than proprietors of them; and they are for the good of others, and not for themselves; and are not lasting, but in a little while will pass from them to others: and by “that which is your own”, they understand the good things of grace and glory, which, when once bestowed on man, are his own property, and for his own use, and will never be alienated from him, but will always abide with him: but if he is unfaithful in the former, how should he expect the latter to be given to him?

Ver. 13. *No servant can serve two masters*, etc.] (See Gill on “^{<405>}Matthew 6:24”).

Ver. 14. *And the Pharisees also who were covetous*, etc.] Or lovers of money, the love of which is the root of all evil; and that they were, is

evident from their devouring widows' houses, under a pretence of making long prayers for them, (⁴²³⁴Matthew 23:14)

heard all these things; as well as the disciples, being in company with them, (⁴²³⁵Luke 15:2) even the parable concerning the unjust steward, and the application of it; and the directions given about using the things of this world, and the distributing of them to the poor, and showing a greater concern for riches of an higher nature:

and they derided him: lift up their nose, or drew it out to him, as the word signifies, in a sneering way; they rejected and despised what he said about their injustice, in their stewardship; the calling of them to an account for it, and the turning of them out of it; and concerning the true use of worldly riches, and the contempt of them; they looked upon themselves safe and secure in the good opinion of the people, and happy in the enjoyment of worldly things; and looked upon him as a weak man, to talk in the manner he did.

Ver. 15. *And he said unto them*, etc.] That is, Jesus said unto them, as the Syriac and Persic versions express it: “ye are they which justify yourselves before men”: from the sins of injustice, unfaithfulness, covetousness, and all others; and would be thought, and appear to be righteous; but it is only in the sight of men, who can only see the outside of things, and judge thereby:

but God knoweth your hearts; and what is in them, the deceitfulness, hypocrisy, covetousness, and cruelty of them, which are hid from the eyes of men:

for that which is highly esteemed among men; or what is high in the account and esteem of men, as the outward appearance of these men for morality, religion, and holiness; their zeal for the ceremonies of the law, and the traditions of the elders:

is abomination in the sight of God; who knew full well from what principles, and with what views they acted, to gain popular applause, and amass riches to themselves, without any concern for the glory of God, and the good of men: (see ²³⁶⁵Isaiah 65:5).

Ver. 16. *The law and the prophets were until John*, etc.] Till the time that John the Baptist began his ministry; for till then, the law and the prophets, with the Hagiographa, or holy writings, for into these three parts the Jews

divided the books of the Old Testament, were the only writings they had; and which contained the whole of the revelation granted to them; and which they wrested, and put false glosses on; and therefore it was no wonder that they derided Christ, and despised his ministry: and whereas spiritual things were promised in these writings, under the notion of temporal ones; which they not understanding, might imagine the doctrine of Christ, concerning the contempt of worldly riches, was contrary to: and since they valued themselves on having the law and the prophets, Christ observes, that

since that time, the kingdom of God is preached; the Gospel, and the mysteries of relating to the kingdom of the Messiah, his person, office, and grace; and to the kingdom of grace, which lies not in outward, but in inward and spiritual things; and to the kingdom of heaven, or glory hereafter; and which is a superior dispensation to that of the law and the prophets, and sets things in a clearer, plainer, and better light:

and every man presseth into it; the Gospel dispensation, the kingdom of the Messiah; “that he may enter into it”, as the Syriac and Persic versions add; which the Scribes and Pharisees did all they could to hinder; (see ^{402B}Matthew 23:13) large multitudes crowded the ministry of John, of Christ, and of his apostles; the people flocked in great numbers to hear the word, and seemed disposed to embrace the doctrines of the Gospel, and the ordinances of it; they pressed on one another to hear it, and through many difficulties, discouragements, and obstacles, the Pharisees threw in their way; there was scarce a man but seemed very desirous of attending upon the preaching of it, and pressed hard for it; and with much force and violence, with great eagerness and endeavour broke his way to it; though a different sense is given by others reading the words, and “every one suffers violence to himself for it”, as the Arabic version; or “is oppressed for it”, as the Ethiopic; that is, suffers reproach, contradiction, and persecution, for the sake of hearing it.

Ver. 17. *And it is easier for heaven and earth to pass*, etc.] This is said by Christ, lest it should be thought by his saying, that the law and the prophets were until John, that they were no longer, nor of any more use; but were now abrogated and laid aside; whereas heaven and earth might sooner pass away, and the whole frame of nature be dissolved:

than one tittle of the law to fail; which, and the prophets, in all the precepts, promises, types, figures, prophecies, etc. thereof, had their full

accomplishment in the person, miracles, obedience, sufferings, and death of Christ; (see ^{<41518>}Matthew 5:18).

Ver. 18. *Whosoever putteth away his wife*, etc.] For any other cause than for adultery, as the Jews used to do upon every trifling occasion, and for every little disgust: by which instance our Lord shows, how the Jews abused and depraved the law, and as much as in them lay, caused it to fail; and how he, on the other hand, was so far from destroying and making it of none effect, that he maintained the purity and spirituality of it; putting them in mind of what he had formerly said, and of many other things of the like kind along with it; how that if a man divorces his wife, for any thing else but the defiling his bed,

and marrieth another, committeth adultery: with her that he marries: because his marriage with the former still continues, and cannot be made void by, such a divorce:

and whosoever marrieth her that is put away from her husband; the phrase “from her husband”, is omitted in the Syriac and Persic versions:

committeth adultery; with her that he marries, because notwithstanding her husband's divorce of her, and his after marriage with her, she still remains his lawful and proper wife; (see Gill on “^{<4052>}Matthew 5:32”). The Ethiopic version reads this last clause, quite different from all others, thus, “and whosoever puts away her husband, and joins to another, commits adultery”, agreeably to (see Gill on “^{<41002>}Mark 10:12”).

Ver. 19. *There was a certain rich man*, etc.] In Beza's most ancient copy, and in another manuscript of his it is read by way of preface, “he said also another parable”: which shows, that this is not a history of matter of fact, or an historical account of two such persons, as the “rich” man and the beggar, who had lately lived at Jerusalem; though the Papists pretend, to this day, to point out the very spot of ground in Jerusalem, where this rich man's house stood: nor is it to be understood parabolically of any particular rich man, or prince; as Saul the first king of Israel; or Herod, who now was reigning, and was clothed in purple, and lived in a sumptuous manner: nor of rich men in general, though it greatly describes the characters of such, at least of many of them; who only take care of their bodies, and neglect their souls; adorn and pamper them, live in pleasure, and grow wanton, and have no regard to the poor saints; and when they die go to hell; for their riches will not profit them in a day of wrath, nor deliver from it, or be regarded by

the Judge, any more than hills and mountains will hide them from his face: but by the rich man are meant, the Jews in general; for that this man is represented, and to be considered as a Jew, is evident from Abraham being his father, and his calling him so, and Abraham again calling him his son, (^{<0163>}Luke 16:24,25) of which relation the Jews much boasted and gloried in; and from his brethren having Moses and the prophets, (^{<0163>}Luke 16:29) which were peculiar to the Jewish people; and from that invincible and incurable infidelity in them, that they would not believe, though one rose from the dead, (^{<0163>}Luke 16:31) as the Jews would not believe in Christ though he himself rose from the dead, which was the sign he gave them of his being the Messiah: and the general design of the parable, is to expose the wickedness and unbelief of the Jews, and to show their danger and misery, for their contempt and rejection of the Messiah; and particularly the Pharisees are designed, who being covetous, had derided Christ for what he had before said; and, who though high in the esteem of men, were an abomination to God, (^{<0164>}Luke 16:14,15). These more especially boasted of Abraham being their father; and of their being the disciples of Moses, and trusted in him, and in his law; and thought they should have eternal life through having and reading the books of Moses and the prophets: these may be called “a man”, because this was the name by which the Jews style themselves, in distinction from the Gentiles, whom they compare to beasts; (see Gill on “^{<0153>}Matthew 15:26”) and this they ground on a passage in (^{<0161>}Ezekiel 34:31) “and ye my flock, the flock of my pasture, are men”: upon which their note is ^{f485},

“ye are called, **pda**, “men”, but the nations of the earth are not called men.”

And they may be called a “certain” man, a famous man, a man of note, as the Jews, and especially the Pharisees, thought themselves to be; and therefore coveted the chief places in the synagogues, and at feasts, and loved salutations and greetings in market places, and to be called of men Rabbi, and master: as also a “rich man”; for the Jews in general were a wealthy people, lived in a very fruitful country, and were greatly indulged with the riches of providential goodness; and particularly the Pharisees, many of whom were of the great sanhedrim, and rulers of synagogues, and elders of the people; and who by various methods, amassed to themselves great riches, and even devoured widows' houses; (see ^{<0163>}Luke 6:24 18:18,23 20:47) and they were also rich in outward means and ordinances, having the oracles of God, his word, worship, and service; and as to their

spiritual and eternal estate, in their own esteem; though they were not truly rich in grace, not in faith, nor in spiritual knowledge, nor even in good works, of which they so much boasted; but in appearance, and in their own conceit, they were rich in the knowledge of the law, and in righteousness, which they imagined was perfect, and so stood in need of nothing; no, not of repentance, and especially of Christ, or of any thing from him:

which was clothed in purple and fine linen; or “byssus”, which is said to ^{f486} grow on a tree, in height equal to a poplar, and in leaves like a willow, and was brought out of India into Egypt, and much used there, as it also was among the Jews: hence we often read ^{f487} of אַרְבָּנִים or תְּבֵדִים יָצִיבִים “garments of byssus”, or fine linen: the Jews in general dressed well; their common apparel were fine linen and silk; (see ²⁶⁶⁰ Ezekiel 16:10,13) and so the Arabic version here renders it, “silk and purple”; and the Persic version, “silks and bombycines”: and the priests particularly, were arrayed in such a habit; the robe of the ephod, and also its curious girdle, were of blue, purple, scarlet, and fine linen, and at the hem of it were pomegranates of blue, purple, and scarlet, (¹²⁸⁶ Exodus 28:6,8,33). And as for the Pharisees, they loved to go in long robes, and to make broad their phylacteries, and enlarge the borders of their garments, which were fringes of blue, joined unto them; and which may figuratively express the fine outside show of holiness and righteousness, they made;

and fared sumptuously every day. The Jews in common lived well, being in a land that flowed with milk and honey; (see ²⁶⁶³ Ezekiel 16:13) and especially the priests, who offered up lambs every day, besides other offerings, of which they had their part; as also the Pharisees, who were often at feasts, where they loved the chief places: and this may signify the easy and jocund life they lived; knowing no sorrow upon spiritual accounts, having no sense of sin, nor sight of the spirituality of the law, nor view of danger; but at perfect ease, and not emptied from vessel to vessel.

Ver. 20. *And there was a certain beggar named Lazarus*, etc.] By whom is designed, not any particular beggar in the times of Christ, that went by this name; though there were such persons in Israel, and in the times of our Lord; as blind Bartimaeus, and others: nor David, in the times of Saul, who was poor and needy; and who sometimes wanted bread, and at a certain time went to Abimelech for some: nor the godly poor in common, though the heirs of the heavenly kingdom are, generally speaking, the poor of this world; these receive Christ and his Gospel, and have their evil things here,

and their good things hereafter; they are now slighted and neglected by men, but shall hereafter have a place in Abraham's bosom, and be for ever with the Lord: nor are the Gentiles intended; though they may be said to be poor and helpless, as they were without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, and without hope and God in the world; and were despised and rejected by the Jews, and not suffered to come into their temple, and were called and treated as dogs; though, as the Syrophenician woman pleaded, the dogs might eat of the crumbs which fall from their master's table; and who, upon the breaking down of the middle wall of partition, were called by grace, and drawn to Christ, and were blessed with faithful Abraham, and made to sit down with him in the kingdom of heaven: but our Lord Jesus Christ himself is here meant; as appears from the cause and occasion of this parable, which was the derision of Christ by the covetous Pharisees, who, though high in the esteem of men, were an abomination to God; and from the scope and design of it, which is to represent the mean and despicable condition of Christ in this world, whilst the Pharisees, his enemies, lived in great pomp and splendour; and the exaltation of Christ hereafter, when they would be in the utmost distress; and also the infidelity of that people, who continued in their unbelief, notwithstanding the resurrection of Christ from the dead: the name Lazarus well agrees with him. The Syriac version calls him "Loozar", as if it signified one that was helpless, that had no help, but wanted it, and so a fit name for a beggar; and well suits with Christ, who looked, and there was none to help, (^{233B} Isaiah 63:5) nor did he receive any help from men; though rather, the word is the contraction of Eleazar, and so the Ethiopic version reads it here; and it is easy to observe, that he who is called R. Eleazar in the Babylonian Talmud, is in the Jerusalem called, times without number, **rz[l br**, R. Lazar^{f488}; and R. Liezer, is put for R. Eliezer: it is a rule given by one of the Jewish writers^{f489}, that

“in the Jerusalem Talmud, wherever R. Eleazar is written without an “aleph”, R. Lazar ben Azariah is intended.”

And Christ may very well be called by this name; since this was the name of one of his types, Eleazer the son of Aaron, and one of his ancestors, who is mentioned in his genealogy, (^{401B} Matthew 1:15) and especially as the name signifies, that the Lord was his helper: (see ^{2180B} Exodus 18:4). Help was promised him by God, and he expected it, and firmly believed he should have it, and accordingly he had it: God did help him in a day of

salvation: and which was no indication of weakness in him, who is the mighty God, and mighty to save; but of the Father's regard to him as man, and mediator; and of the concern that each of the divine persons had for, and in man's salvation: and on account of his circumstances of life, he might be called **πτωχος**, a “poor man”, as he is in (~~400~~ 2 Corinthians 8:9) and frequently in prophecy; (see ~~1906~~ Psalm 34:6, 40:17, 41:1, 69:29 ~~2005~~ Ecclesiastes 9:15 ~~2300~~ Isaiah 66:2) (~~3000~~ Zechariah 9:9) and though by assuming human nature, he did not cease to be God, or to lose the riches of his divine nature and perfections, yet his divine perfections, and the glory of them, were much hid and covered in his state of humiliation; and he was much the reverse of many of them in his human nature; in which he was exposed to much outward poverty and meanness: he was born of poor parents; had no liberal education; was brought up to a trade: had not a foot of ground to call his own, nor where to lay his head: and lived upon the ministrations of others to him; and when he died, had nothing to bequeath his mother, but left her to the care of a disciple: and he is further described, by his posture and situation,

which was laid at his gate; that is, at the “rich man's”, as is expressed in the Syriac, Persic, and Ethiopic versions: this was the place where beggars stood, or were laid, and asked alms; hence is that rule with the Jews ^{f490}, and in many other places the following phrase;

“if a man dies and leaves sons and daughters — -if he leaves but a small substance, the daughters shall be taken care of, and the sons, **uyj tph l [wl aqy**, “shall beg at the gates.””

This denotes the rejection of Christ by the Jews; he came to them, and they received him not; he had no entrance into their hearts, and was admitted but into few of their houses; they put those that confessed him out of their synagogues; and caused him himself to depart out of some of their cities; they delivered him up unto the Gentiles that were without; and at last led him without the gate of Jerusalem, where he suffered:

full of sores; so Nahum Gamzu ^{f491} is said to have his whole body, **^yj q al m**, “full of ulcers”: sometimes the Jewish phrase, which answers to the word here used, is **^yj q hkwm**, “one plagued with ulcers” ^{f492}; and this by the commentators ^{f493}, is explained of a “leprous” person; so one of the names of the Messiah is with the Jews ^{f494}, **arwmyj**, which signifies “leprous”, in proof of which, they produce (~~2500~~ Isaiah 53:4). “Surely he

hath borne our griefs”, etc. By these “sores” may be meant, sins; (see ~~CHRIS~~ Psalm 38:5,7 ~~CHRIS~~ Isaiah 1:6). Christ was holy and righteous in himself, in his nature, life, and conversation; he was without both original, and actual sins, yet he was in the likeness of sinful flesh, and was reproached and calumniated by men as a sinner; and had really and actually all the sins of his people on him, by imputation; and was made even sin itself, for them; so that in this sense he might be said to be full of them, though in himself he was free from them: they may also intend the temptations of Satan, those fiery darts which were flung at him, and by which he suffered; as also the reproaches and persecutions of men, which attended him more or less, from the cradle to the cross; together with all his other sorrows and sufferings, being scourged, buffeted, and beaten, and wounded for our sins, and bruised for our transgressions; of which wounds and bruises he might be said to be full.

Ver. 21. *And desiring to be fed with the crumbs*, etc.] The offal food, broken bread, fragments of meat: that food which falls from the knife, or plate, in eating, and from thence on the ground; and literally understood, may express the low condition Christ was in, in his human nature: he assumed a true body, like to ours, and partook of the same flesh and blood with us, and was liable to the same infirmities as ours, which are sinless; and among the rest, was subject to hunger and thirst, and was obliged to the ministration of others for a subsistence: and it may also express his contentment in such a condition; he never murmured at the providence of God, but was entirely, resigned to his will; he did not desire to live in fulness and affluence, but avoided and shunned every step that led unto it; nor did he envy the plenty of others, and was fully satisfied with his meanness; nor did he ever work a miracle for the sake of feeding himself. Moreover, the words being understood mystically, may design the elect of God among the Jews, who, like crumbs, were few in number, a seed, a remnant, according to the election of grace; there were but few among them that were chosen of God, and effectually called by his grace; and but a little flock to whom he gave the kingdom; and a small number, who entered in at the strait gate, and were saved; and these few were very mean and despicable for their outward poverty; for the poor had the Gospel preached to them, and they received it, when the rich, and the rulers of the people, rejected it: and they were like crumbs their small degree of worldly wisdom and knowledge, being babes, simple, and foolish, who followed Christ, while the learned, wise, and prudent despised him; and for their

sinfulness and vileness, being, generally speaking, notorious sinners, publicans and harlots; and of these it may be said what follows,

which fell from the rich man's table; being originally of the Jews, but separated from them by the grace of God, and rejected by them with scorn and contempt. These Christ “desired”; (see ^{<2170>}Song of Solomon 7:10) his desire was towards them from everlasting, when he asked them of his Father, and they were given to him; and it was not only after their persons, but after their salvation, and that both in eternity and in time; and which he signified by various words and actions; and it is towards them, while in a state of unregeneracy, that they may be converted, and believe in him; and when they are called, he delights in the grace he puts in them, and in the righteousness he puts upon them; he takes pleasure in their company; he desires them for his habitation; he stands at the door and knocks for admission to them; and nothing is he more earnestly solicitous for, and eager after, than their being with him in glory to all eternity; and his end in all, “is to be fed” or “satisfied with them”; (see ^{<2381>}Isaiah 53:11) he came into the world to gather these scattered crumbs and fragments together; it was his meat and drink, to work out their salvation; and it will be his highest joy and pleasure to present them to his Father, and himself, complete and perfect, and introduce them into his kingdom and glory: he will be fully satisfied in them, and they in him, when they shall awake in his likeness. Then will all Christ's desires, prayers, and intercessions, have their full accomplishment. The Vulgate Latin adds, “and no man gave to him”; which seems to be transcribed from (^{<2156>}Luke 15:16) and is not supported by any copy or version.

Moreover, the dogs came and licked his sores: by the dogs are meant not the Jews, though they are sometimes so called, and especially the Scribes and Pharisees, (^{<19216>}Psalms 22:16,20 ^{<23610>}Isaiah 56:10,) (^{<23611>}Isaiah 56:11 ^{<11812>}Philippians 3:2) for these made his sores and wounds, or were the authors of his sorrows and sufferings; but rather the Gentiles, who were so called by the Jews; (see Gill on “^{<4156>}Matthew 15:26”) because these creatures were unclean by the law, and had in the greatest contempt by the Jews; and for their barbarity, malice, and cruelty, (^{<12318>}Deuteronomy 23:18 ^{<19214>}1 Samuel 24:14 ^{<11812>}2 Kings 8:12,13) as the Gentiles were by the Jews esteemed unclean and unfit, either for civil or religious conversation; and were treated as aliens by them; and were indeed in their Heathenish state, barbarous and inhuman, and lived in malice, hateful, and hating one another: these, some of them came to Christ in person, as the centurion,

and Syrophenician woman, many of the Samaritans, who, with the Jews, were all one as Heathens, and several Grecians at the feast; and many of them also came to him by faith, through the ministry of his servants, under the influence of divine grace, and that according to various prophecies in the Old Testament, concerning the calling and gathering of the Gentiles to him: these embraced a crucified Christ; and fed upon the slain Lamb of God; eat his flesh, and drank his blood; stretched forth the hand of faith, and thrust it into his bleeding wounds; and lived by faith on him, who was wounded and bruised for their sins, and whose blood was shed for the remission of them.

Ver. 22. *And it came to pass that the beggar died,* etc.] The death of Christ was not a casual thing, a fortuitous event; it was agreed unto, and settled in the covenant of grace; it was spoken of by the prophets of the Old Testament; it was typified by the sacrifices of the law, and other things; it was foretold by Christ himself, and was the end of his coming into this world, wherein the great love, both of him and of his Father, is expressed; and is the main article of the Christian faith; so that this came to pass according to the decrees of God, the counsel, and covenant of peace, the will of Christ, and his predictions, and as the accomplishment of the law, and prophets: it was not a natural, but violent death which Christ died; and yet it was both voluntary and necessary; it was but once, and is of an eternal efficacy, and is a sacrifice acceptable to God; it was not for himself, or any sin of his, who knew none, nor for the angels, and their redemption, whose nature he did not assume; but for men, and for their sins. Christ died not merely as an example to them, or only to confirm his doctrines; but as a substitute, in the room and stead of his people; to atone for their sins, and satisfy divine justice; to procure the pardon of them in a way of justice; to take them away, and utterly abolish them; to bring in an everlasting righteousness; to obtain eternal redemption, and bring such nigh to God who were afar off, and that men might live through him now, and have eternal life by him hereafter:

and was carried by the angels into Abraham's bosom: by Abraham's bosom is meant heaven, a phrase well known to the Jews, by which they commonly expressed the happiness of the future state: of Abraham's happy state they had no doubt; and when they spake of the happiness of another's, they sometimes signified it by going to Abraham; as when the mother of the seven sons, slain by Caesar, saw her youngest going to be sacrificed ^{f495}

“she fell upon him, and embraced him, and kissed him, and said unto him, my son, **μkyba μhrba l xa Æl** , “go to Abraham, your father”, and tell him, thus saith my mother, etc.”

and sometimes, as here, by being in his bosom. So it is said ^{f496}, that Eliezer his servant (Abraham's, the same name with Lazarus) **wqyj b hnwm**, “is laid in his bosom”: and which may refer to the account in the Talmud ^{f497}, that when R. Benaah, the painter of caves, came to the cave of Abraham, he found Eliezer, the servant of Abraham, **hymq yaqd**, “standing before him”. And it is also said ^{f498} of Rabbi, when he died, **μhrba l ç wqyj b bçwy μwyh**, “this day he sits in the bosom of Abraham”; for as it was usual with them to represent the joys of heaven by a feast, so the partaking of them, by sitting down at a table with Abraham, Isaac, and Jacob; (see ^{<4081>}Matthew 8:11) and as their manner at meals was by lying along on couches at eating; he that lay next another might be said to lie, or lean, in his bosom: hence Abraham's bosom came to signify the near and intimate enjoyment of happiness with him in the other world. The ascension of Christ is expressed by a being “carried up into heaven”, (^{<251>}Luke 24:51) and here he is entered, and has been received, and will be retained, until the time of the restitution of all things; here he is glorified in human nature, sits at the right hand of God, and appears in his presence, on the behalf of his people; and indeed, the ends of his going there, were to receive gifts for them, to be their advocate and intercessor, to take possession of heaven in their name, and prepare that for them, and them for that; and hither “he was carried by angels”: these were the chariots in which he rode; and these the guard that attended him, when he was seen, looked upon, and gazed at by them with adoration, faith, and wonder; which shows the ministration of angels to him, and seems to set forth the glory and magnificence in which he ascended; and this agrees with the notions of the Jews, that when good men die, their souls are immediately received by angels, and taken under their care, and carried to heaven. So one of their paraphrasts ^{f499} having mentioned the garden of Eden, which is but another name for heaven with them, adds,

“into which no man can enter but the righteous, whose souls are “carried” thither, **aykal m dyb**, “in the hand”, or “by the means” of angels.”

And elsewhere they say ^{f500},

“with the Shekinah come three ministering angels to receive the soul of a righteous man.”

Particularly it is said of Moses, at the time of his death ^{f501}, that

“the holy blessed God descended from the highest heavens, to take the soul of Moses, and three ministering angels with him.”

And sometimes they say ^{f502}, not only three angels, but three companies of angels attend at such a time: their words are these;

“when a righteous man departs out of the world, three companies of ministering angels meet him; one says to him, “come in peace”; and another says, “walking in his uprightness” and the other says, “he shall enter into peace”, etc.”

No mention is made in this parable of the burial of this man, nor any words used expressive of it, or that in the least hint it. The reason is, because Christ lay so short a time in the grave, and he was not left there, nor did he see corruption; but in a very little while was raised from the dead, and delivered from the power of the grave; when, after some stay on earth, he was attended by angels to the highest heavens: for this is to be understood, not of his soul being had to paradise immediately upon his separation from the body; but of his ascension to heaven after his resurrection, when he was escorted by angels thither.

The rich man also died. This may be understood both of the natural death of the Scribes and Pharisees; who, though they were dignified persons, were as gods, yet were mortal, and died like men; (see ^{<BIB>}Psalm 82:6,7) compared with (^{<BIB>}John 10:34,35) and they died in their sins, in their unbelief of the Messiah, and so were damned; in their impenitence and hardness of heart, for as they thought they needed no repentance, they were not called unto it; and in the sin against the Holy Ghost, blaspheming the miracles of Christ done by him, and which was a sin unto death; and under the power and guilt of all their other sins, and so were lost and perished. And it may also be understood of the political and ecclesiastical death of the Jewish people; which lay in the destruction of the city of Jerusalem, and of the temple, and in the abolition of the temple worship, and of the whole ceremonial law; a “Lo-ammi” was written upon their church state, and the covenant between God and them was broken; the Gospel was removed from them, which was as death, as the return of it, and their call by it, will be as life from the dead; as well as their place and

nation, their civil power and authority were taken away from them by the Romans: and a death of afflictions, by captivity and calamities, of every kind, have attended them ever since. And it is to be observed, that Lazarus died before the rich man, as Christ died before the destruction of the Jewish polity and church state: the city and sanctuary were not destroyed, nor the daily sacrifice made to cease, nor the consummation, and that determined, poured upon the desolate, until some time after the Messiah was cut off, according to the prophecy in (^{2702b}Daniel 7:26,27). Moreover, no mention is made of the rich man being carried by angels, as Lazarus was; and if he was, he was carried, not by the good, but by the evil angels, and not into Abraham's bosom, but to hell. So the Jews ^{f503} say,

“if a soul is worthy, how many holy troops, or companies, are ready to join it, and bring it up into paradise? but if not worthy, how many strange troops are ready to bring it in the way of hell? these are the troops of the destroying angels.”

However, this is said of him, as is not of Lazarus,

and was buried: as wicked men are, when sometimes the saints are not; (see ²⁰⁸⁰Ecclesiastes 8:10 ^{499D}Psalm 79:2,3). The Scribes and Pharisees, who were so diligent to build and garnish the sepulchres of the prophets, among their other instances of pride and vanity, took care, no doubt, to provide and erect stately monuments for themselves: and who were buried in great pomp and splendour. Though this may respect their church state, service, and ceremonies, which received their death blow at the crucifixion of Christ, but remained for some time unburied, it being with difficulty that these things were got under the feet of the church; and may also refer to the political state of the Jews, who, as a nation, are represented as in their graves, where they are to this day, and will be until they shall be turned unto the Lord, when they shall be brought out of their graves, and shall live and return to their own land, (^{457D}Ezekiel 37:12-14). The Vulgate Latin adds, “in hell”; but this belongs to the following verse.

Ver. 23. *And in hell he lift up his eyes, being in torments,* etc.] Which may design the place of torment, and the miserable state the Scribes and Pharisees, as all wicked men, enter immediately into upon death, (⁴⁸⁹⁷Psalm 9:17) who in their lifetime were blind, and are called blind guides, blind watchmen, blind leaders of the blind, and who were given up to judicial blindness and hardness of heart; but in hell their eyes are opened, and they see their mistakes about the Messiah, and find themselves in torments,

under dreadful gnawings, and remorse of conscience; and having a terrible sensation of divine wrath, their worm dies not, and their fire is not quenched: or this may regard the vengeance of God on the Jews, at the destruction of Jerusalem; when a fire was kindled against their land, and burned to the lowest hell; and consumed the earth with her increase, and set on fire the foundations of the mountains; and the whole land became brimstone, salt, and burning; and they were rooted out of it in anger, wrath, and great indignation; (see ^{<4623>}Deuteronomy 29:23,27,28 32:22) or rather, the dreadful calamities which came upon them in the times of Adrian at Bither; when their false Messiah Bar Cochab was taken and slain, and such multitudes of them were destroyed in the most miserable manner ^{f504}, when that people, who before had their eyes darkened, and a spirit of slumber and stupidity fallen upon them, in those calamities began to be under some convictions:

and seeth Abraham afar off: the covenant of circumcision given to him, and to them his natural seed, now of no use to them; their descent from him, of which they boasted, and in which they trusted, now of no avail; and him in the kingdom of heaven, and themselves thrust out; (see ^{<4133>}Luke 13:28).

And Lazarus in his bosom; they now found the Messiah was come, and was gone to heaven, whither they could not come, (^{<4173>}John 7:33,34). The Jews are convinced that the Messiah is born, though not revealed; and they sometimes confess, that he was born the same day Jerusalem was destroyed; and sometimes they say, he sits at the gates of Rome among the lepers, and at other times, that he is in the walks of paradise ^{f505}. This is said in agreement with the notions of the Jews, that wicked men will see the righteous in happiness, and themselves in torment; by which the latter will be aggravated, to which the allusion is; for they say ^{f506},

“the gates of paradise are fixed over against the gates of hell, so that they can see the righteous in rest, and themselves in distress.”

Ver. 24. *And he cried and said, father Abraham*, etc.] The Jews used to call Abraham their father, and were proud of their descent from him, (^{<4189>}Matthew 3:9 ^{<4183>}John 8:33,39) and so persons are after death represented by them, as speaking to, and discoursing with him; as in the passage cited in the note (see Gill on “^{<4162>}Luke 16:22”) to which the following may be added ^{f507};

“says R. Jonathan, from whence does it appear that the dead discourse with each other? it is said, (^{f504}Deuteronomy 34:4) “And the Lord said unto him, this is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying”, etc. what is the meaning of the word “saying?” the holy blessed God said to Moses, “go say to Abraham”, etc.”

And here the Jews, in their distress, are represented as applying to him, saying,

have mercy on me, and send Lazarus; which seems to have respect to the mercy promised to Abraham, the covenant made with him, and the oath sworn unto him, to send the Messiah, (^{f507}Luke 1:70,73) and which now, too late, these wretched Jews plead, the Messiah being sent already:

that he may dip the tip of his finger in water; in allusion to the washings and purifications among the Jews, and the sprinkling of blood by the finger of the high priest; which were typical of cleansing, pardon, comfort, and refreshment, by the grace and blood of Christ:

and cool my tongue; which had spoken so many scurrilous and blasphemous things of Christ; saying that he was a sinner, a glutton, and a winebibber, a Samaritan, and had a devil; that he cast out devils by Beelzebub, the prince of devils; and that he was a seditious person, and guilty of blasphemy: so the Jews represent persons in hell, desirous of cooling water, and as sometimes favoured with it, and sometimes not: they say ^{f508}, he that reads “Keriat Shema, (i.e. hear, O Israel”, etc.) and very accurately examines the letters of it, *ynnxm*, “they cool hell for him”, as it is said, (^{f504}Psalm 68:14). And elsewhere ^{f509}, they speak of a disciple, or good man, that was seen after death amidst gardens, and orchards, and fountains of water; and of a publican, or wicked man, seen standing by the bank of a river, seeking *yj m al w aym yj mm*, “to come to the water, but could not come at it”. So Mahomet ^{f510} has a passage that is somewhat like to this text;

“the inhabitants of hell fire, shall call to the inhabitants of paradise, saying, pour upon us some water, or of those refreshments God hath bestowed on you.”

This man could not so much as get a drop of water to cool his tongue, not the least refreshment, nor mitigation of the anguish of his conscience, for the sins of his tongue:

for I am tormented in this flame; in the destruction of Jerusalem, and calamities at Bithur, and other afflictions; together with the wrath of God poured into the conscience, and the bitter remorse of that for speaking against the Messiah; and which are still greater in hell, where the worm dies not, and the fire is not quenched.

Ver. 25. *But Abraham said, son*, etc.] He calls him “son”, not in a spiritual sense; he was not one of Abraham's spiritual seed, that trod in the steps of his faith; but because he was so according to the flesh; and in return to his calling him father: good men have not always good children, nor is any trust to be put in birth and parentage:

remember, that thou in thy lifetime receivedst thy good things; temporal good things; a land flowing with milk and honey; all the outward blessings of life that could be wished for, the Jews had, whilst they were in their own land; and also ecclesiastical good things, as the adoption, the glory, the covenants, the giving of the law, and the service of God, and the promises, the fathers, and the Messiah according to the flesh, even all external privileges and ordinances, (~~400~~Romans 9:4,5).

And likewise Lazarus evil things; Christ was surrounded with the infirmities of human nature, he assumed; was attended with much outward meanness and poverty; was loaded with calumnies and reproaches; and followed with the wrath, hatred, and persecution of men; and suffered many evil things, as buffetings, scourging, spitting, and cruel mockings, and at last death itself:

but now he is comforted; (see ~~409~~Psalm 16:9-11) compared with (~~412~~Acts 2:25-28). Christ being raised from the dead, and set in human nature at the right hand of God, is comforted with the presence of God, which for a while he was deprived of, when on the cross; and is delighted with the glory that it put upon him as man; and with pleasure sees the travail of his soul continually, his elect and redeemed ones, called and gathered by the grace of God, who are his jewels, his portion, and goodly heritage:

and thou art tormented; as were many of the Jews, his implacable enemies and persecutors in hell, and others in captivity, bondage, and distress.

Ver. 26. *And besides all this*, etc.] The different circumstances of each, both past and present, which should be observed and considered:

between us and you there is a great gulf fixed; as this may regard the state of the Pharisees after death, it intends not the natural distance between heaven and hell; though there may be an allusion to the notions of the Jews concerning that, who on those words in (²⁰⁷⁴Ecclesiastes 7:14). “God hath set the one over against the other”, say ^{f511},

“this is hell and paradise, what space is there between them? an hand’s breadth; R. Jochanan says a wall, but the Rabbans say, they are both of them even, so that they may look out of one into another.”

Which passage is cited a little differently ^{f512}, thus;

“wherefore did the holy blessed God create hell and paradise? that they might be one against another; what space is there between them? R. Jochanan says, a wall, and R. Acha says an hand’s breadth: but the Rabbans say, two fingers.”

And elsewhere it ^{f513} is said,

“know that hell and paradise are near to one another, and one house separates between them; and paradise is on the north east side — -and hell on the north west.”

Mahomet seems to have borrowed this notion from them, who says ^{f514},

“between the blessed and the damned, there shall be a vail; and men shall stand on “Al Araf”, (the name of the wall or partition, that shall separate paradise from hell,) who shall know every one of them by their mouths.”

But not this natural space, be it what it will, but the immutable decree of God is intended here, which has unalterably fixed the state of the damned, and of the blessed:

so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence; not that those in heaven can desire to go to those in hell; though those in hell, may wish to be in heaven; but the sense is, that by this irrevocable decree of God, the saints in heaven are eternally happy, and the wicked in hell eternally miserable: and this also

agrees with the notions of the Jews ^{f515}, who represent it impossible: for a man, after he has descended into hell, to come up from thence any more: but as this may regard the Jews state of captivity and affliction, since the destruction of their city and temple, upon, and for their rejection of the Messiah; it may denote the impossibility of Christ's coming again upon the same errand he came on before, to be a Saviour of sinners, and a sacrifice for sin; and of the Jews believing in him, so long as they lie under the spirit of slumber, and are given up to judicial blindness and hardness of heart.

Ver. 27. *Then he said, I pray thee therefore father*, etc.] The Cambridge, copy of Beza's, and the Ethiopic version read, "father Abraham"; finding he could have no redress of his misery, nor any relief for himself, he applies for others:

that thou wouldst send him to my father's house; the house of Israel and Jacob, the surviving Jews: and this agrees also with a notion of theirs, that the dead seek for mercy for them ^{f516}. The Persic and Ethiopic versions read, "that thou wouldst send Lazarus", etc. whom the one calls Gazarus, and the other Eleazar.

Ver. 28. *For I have five brethren*, etc.] Meaning his brethren and countrymen, according to the flesh; who when he was alive, stood in such a relation to him; said to be "five", in allusion it may be to the children of Israel coming out of Egypt, ϣϥϩμϯ, "by fives", or five in a rank, (^{⓪2138}Exodus 13:18) as a learned man ^{f517} conjectures, to whom I am beholden for several hints, in the explanation of this parable; and certain it is, that these five brethren were Jews, since they had the writings of Moses and the prophets with them, (^{⓪2169}Luke 16:29). Wherefore I shall venture to propose another conjecture, though it may be liable to exception, as all conjectures usually are: it is plain that there were "six" brethren in all; let it be observed then, that the Jewish nation were usually divided into "three" parts, "priests, Levites, and Israelites"; of these three the great sanhedrim usually consisted ^{f518}; and these read the law every sabbath day; first a priest, then a Levite, and then "five Israelites" ^{f519}; (let that number also be remarked;) now these were again divided into "three" sects, "Pharisees, Sadducees", and "Essenes". The former of these are represented in this parable; this I only propose, I lay no stress on it: it may be, that the twice five, or ten tribes of Israel, which were not known where they were, nor are they to this day, may be designed by a "synechdoche", of a part for the

whole; whose return the Jews are yet expecting, and for whose welfare they are greatly concerned.

That he may testify unto them: that is, preach unto them, as the word is used in (⁴⁸⁰Acts 2:40 10:42 20:21,24). Christ, when here on earth, did testify to that people of their sins, showed them the heinousness of them, inveighed against them, and reprov'd for them; and of their righteousness, and showed the hypocrisy, deficiency, and insufficiency of it to justify them; of himself as the Messiah; of truth in general; and of their ruin, temporal and eternal; but he had now finished his testimony, and which, though faithful, was not heard nor received by them; the reason of this request is,

lest they also come into this place of torment; as hell is, and which these brethren of his, he left behind, were deserving of, and in danger of coming into; and his concern for them did not arise from any regard to Christ, and the enlargement of his interest; nor from any love to his testimony, the Gospel; nor from any real notion or desire of converting grace for his brethren; nor from true love to them; but from a selfish principle, lest his own torments should be aggravated by their coming: this, as it may regard the Jews in their affliction, and if the ten tribes should be meant by the five brethren, may design the very passionate concern the Jews had, and still have for them, who yet, to this day, hope for the return of them; see Manasseh ben Israel's book, called, "Spes Israelis".

Ver. 29. *Abraham said unto him.* etc.] In reply to this his request:

they have Moses and the prophets; that is, their writings; which shows this man, and his five brethren, to be Jews; for to them were the oracles of God committed; and these had the writings of Moses and the prophets read to them every sabbath day; and is true, whether the contemporaries and immediate successors of the Pharisees are meant, or the ten tribes: and also shows, that one view of the parable, is to establish the authority of these writings; (see ⁴²⁶Luke 16:16,17) and that it is a peculiar privilege to have them; and that they ought to be attended to and regarded;

let them hear them; for they testified concerning Christ, and concerning the sins of the Jews, and the calamities, both temporal and eternal, that should come upon them; and which, testimony was sufficient to leave them without excuse: and indeed, the word of God, read, explained, and heard,

is the ordinary means of conversion, or of bringing men to faith and repentance.

Ver. 30. *And he said, nay, father Abraham,* etc.] He contradicts his father Abraham, or at least desires it might not be so; this way he suggests, was not so right, and would not succeed; for he knew his brethren were a rebellious, and stiffnecked people, and would not hear Moses and the prophets, notwithstanding all their outward boast of them, and pretensions of regard to them:

but if one went unto them from the dead, they will repent; but alas! repentance is not of man's will, but a gift of God's grace; nor could these men repent, because in a judicial way their eyes were shut, their ears were stopped, and their hearts were hardened; and though Christ came in person to them, and preached, as never man did, with power and authority, and confirmed his doctrine with miracles, yet they repented not, nor did they when he arose from the dead.

Ver. 31. *And he said unto him.* etc.] That is, Abraham said unto him, as the Syriac, Persic, and Ethiopic versions express it:

if they hear not Moses and the prophets; as they did not, nor regarded what they said of Christ, but disbelieved both him and them:

neither will they be persuaded: or brought to repent and believe;

though one rose from the dead; as Christ did; whose resurrection, the truth of it they endeavoured to baffle, stifle, and suppress: this was the sign Christ gave them, of the truth of his Messiahship; and yet they repented not of what they had done to him, that they might believe in him; but remained still in their impenitence and infidelity, and so died. This shows the regard that ought to be had to the written word, as read, or preached; and that it is a sad sign of a desperate condition, when men reject divine revelation. Beza's ancient copy adds, "and should go unto them".

CHAPTER 17

INTRODUCTION TO LUKE 17

Ver. 1. *Then said he unto his disciples*, etc.] In the Alexandrian copy, and in “three” of Beza's exemplars it is read, “his disciples”; and so read the Vulgate Latin, and all the Oriental versions; that is, Jesus said to his disciples what follows, as the Syriac and Persic versions express, and the latter reads, he said “again”. About the time that he delivered the above parable concerning the rich man and Lazarus, he repeated to his disciples what he had before said to them on another occasion, (~~4087~~ Matthew 18:7)

it is impossible but that offences will come; considering the decree of God, the malice of Satan, the wickedness of men, the corruption both of their principles and practices. The Ethiopic version renders it, “temptation will come”; that which will be trying to the faith of the saints, and a stumblingblock to weak minds, as reproach and persecution, errors, and heresies, and the evil lives of professors:

but woe [unto him] through whom they come; (see Gill on “~~4087~~ Matthew 18:7”)

Ver. 2. *It were better for him that a millstone*, etc.] (See Gill on “~~4086~~ Matthew 18:6”) and (See Gill on “~~4092~~ Mark 9:42”).

Ver. 3. *Take heed to yourselves*. etc.] Or to one another, that ye neither give, nor take offence. Take heed to your spirits, to your doctrines, walk, and conversation, that you give no offence to any, that you are not stumbled by what you shall see in, and meet with from others:

if thy brother trespass against thee; (see Gill on “~~4085~~ Matthew 18:15”)

rebuke him; privately, and proceed according to the rules there directed to; lay his sin before him; endeavour not only to convince him of the fact, but of the evil of it; how contrary to the will of God; how unbecoming the Gospel of Christ, and the profession he makes; how hurtful to himself, as well as injurious to his brother; and how such evils give the enemy occasion to reproach the saints, to speak evil of the ways of God, and

blaspheme the name and doctrines of Christ, and harden sinners in their sins, as well as stumble weak Christians, and sadden the hearts of the righteous.

And if he repent; if he is made sensible of his evil, and is truly sorry for it, and ingenuously acknowledges it:

forgive him; the injury committed against a man's self; and pray to God for him, for an application of his pardoning grace and mercy to him; and comfort him with the hope of forgiveness with God, by the gracious promises and declarations of pardon made to such persons; drop all resentment and anger, and behave towards him with all sweetness of temper, and affability, and respect: and this is to be done immediately, as soon as a man repents: and so say the Jews ^{f520};

“says R. Chanina bar Papa, whoever commits a thing, and repents of it, they forgive him directly; as it is said, (^{<3985}Malachi 3:5) “and fear not me”: lo, they that fear me, forgive immediately:”

such were reckoned good men, men fearing God.

Ver. 4. *And if he trespass against thee seven times in a day*, etc.] For good men are frequently apt to fall into sin, and offend both God and man; (see ^{<1246}Proverbs 24:16) “and seven times in a day turn again to thee, saying, I repent”; as often as he sins, and appears to be truly sensible of it, and humble for it, and makes acknowledgments of it; and not only barely in words professes his concern for it, but there is reason to believe that he is heartily grieved for it, and to hope that he will behave better for the future:

thou shalt forgive him; this seems to be occasioned by Peter's putting such a question to Christ, how often a brother might sin against him, and he forgive him; (see ^{<1821}Matthew 18:21,22). The Jews plead for great tenderness and readiness to forgive penitents, when they ask for forgiveness; which they insist upon should be done: they say ^{f521},

“it is forbidden an injured person to be cruel, and not forgive; this is not the way of the seed of Israel: but when he that has done the injury asks of him, and prays him once and again, and he knows that he has returned from his sin, and hath repented of his evil, he ought to forgive him; and whoever makes haste to forgive, is praiseworthy.”

But then, they say ^{f522},

“if he brings all the rams of Nebaioth that are in the world, he is not to have pardon, unless he asks it of him.”

And they seem also to have set times for it, as well as restrain the frequent repetition of it: they observe ^{f523};

“if a man returns by repentance, in the intermediate time, (i.e. as the gloss explains it, between the beginning of the year, or New Year's Day, and the day of atonement,) they pardon him; but if he does not return in the intermediate time, though he brings all the rams of Nebaioth in the world, they do not pardon him.”

A man that was always forgiving, was reckoned by them an extraordinary man: it is said ^{f524} of Mar Zutra bar Nachman, that he was 𐤎𐤓𐤕 𐤀 𐤊𐤁 𐤀 𐤓𐤓, “forgiving every day”; but yet they do not seem to care to carry it to so great a length, and to repeat it so often as our Lord directs; they allow a man to forgive three times, but not a fourth; (see Gill on “~~4182~~ Matthew 18:22”).

Ver. 5. *And the apostles said unto the Lord*, etc.] Either on account of what was now said by Christ concerning offences, and forgiving injuries; being conscious to themselves of their own weakness to withstand temptations; and fearful lest they should be stumbled and offended with what they should meet with; or that they should give offence to others: and being also sensible of what spirits they were of, and of the difficulties of conquering them, and mastering the resentment of their minds, when injured and provoked; and also the necessity of divine assistance, of having fresh supplies of grace, and of having their graces, and particularly faith, strengthened, and drawn into a lively exercise; or on account of their not being able to cast out a devil from one that was possessed, (~~4179~~ Matthew 17:19,20) when words, to the same purpose, were spoken by Christ, as in the following verse; on occasion of one or other of these, though more likely the former, the apostles addressed Christ in this manner,

increase our faith; both the faith of working miracles, and the grace of believing in him: by which, as they express their sense of the weakness, and imperfection of their faith; and their great desire to have it increased, which might be for their comfort, and his glory; so they acknowledge his divine power, and that he is the author and finisher of faith; and that as the

beginning, so the increase of it is from him: wherefore faith is not of a man's self, or the produce of man's freewill and power, but is the gift of God; and even where it is, it is not in man to increase it, or add to it, or to draw it forth into exercise; this also is the operation of God. And if the apostles had need to put up such a petition to Christ, much more reason have other men.

Ver. 6. *And the Lord said*, etc.] In answer to the disciples. The Syriac version leaves out the word "Lord": and the Persic version, in the room of it reads, "Jesus":

if ye had faith as a grain of mustard seed; (see Gill on "^{ⲁⲓⲛⲁ}Matthew 17:20")

ye might say unto this sycamine tree; which was near at hand; for in Galilee, where Christ now was, such trees grew, especially in lower Galilee: hence those words ^{f525};

“from Caphar-Haniah, and upwards, all the land which does not bear ^{ⲁⲓⲛⲁ}ymqç, “sycamines”, is upper Galilee, and from Caphar-Haniah, and downwards, all which does bear “sycamines”, is lower Galilee.”

This, by Maimonides ^{f526}, is said to be a wild fig tree; but the Vulgate Latin, Syriac, Arabic, and Ethiopic versions render it, the “mulberry tree”: and that the sycamine and mulberry tree are the same, Beza shows from Dioscorides, Athenaeus, and Galen; though whether it is the same with the sycamore in (^{ⲁⲓⲛⲁ}Luke 19:4) is not certain. The first of these writers makes them to be the same; and the last asserts they are different, and so they should seem by their different names.

Be thou plucked up by the root, and be thou planted in the sea, and it should obey you: for such a tree to be plucked up by the root at a word speaking, is very wonderful and miraculous, and beyond the power of nature; and much more for it to remove into the sea, and plant itself there, where trees grow not; and to believe this should be done, and such a word of command obeyed, one should think required very great faith; and yet, if it was but as a grain of mustard seed, which is very small, it might be done. The design is to show, what great things are done by faith, and what an increase of it they should have.

Ver. 7. *But which of you having a servant ploughing*, etc.] In order to keep the disciples humble in the performance of such miraculous works; and that they might not imagine they could have any thing at the hands of God by merit; and to excite them to go on from one duty to another; and never think they have done, or done enough, or more than what is their duty, Christ delivers the following parable.

Which of you having a servant ploughing, or feeding cattle; or “sheep”, as the Syriac and Persic versions render it; or a “ploughman”, or a “shepherd”, as the Ethiopic version; which are both servile works, and done in the field: not that the disciples had any such servants under them, though the words are directed to them, for they had left all, and followed Christ; nor were they brought up to husbandry, but most of them in the fishing trade; Christ only puts this for instance, and supposes such a case:

will say unto him by and by; or straightway, immediately, directly,

when he is come from the field; and has done ploughing, and feeding his cattle, sheep, or cows, or whatever they are; as soon as ever he comes home; or “first”, as the Persic version; the first thing he shall say to him, upon his return from thence,

go; to the other side of the room, and to the table there ready spread, and furnished; or “go up”, as the Arabic and Ethiopic versions render it; go up to the upper room where they used to dine or sup; (see ^{<2212>}Luke 22:12) or “come in”, as the Persic version renders it; and which some learned men observe, is the sense of the Greek word here used; come into the house,

and sit down to meat? or fall, and lie down on the couch, as was the custom in those countries at eating.

Ver. 8. *And will not rather say to him*, etc.] Or, “will he not say to him?” it is very likely, it is more agreeable to the language of a master, and the condition of a servant, that he should say to him,

make ready wherewith I may sup: by dressing the food, spreading the table, and putting the food on it; for it was the business of servants to prepare, as at the passover, (see Gill on ^{<4057>}Matthew 26:17) so at ordinary suppers:

and gird thyself and serve me; by giving him drink, or whatsoever he called for: and as they used to wear long garments in those countries, servants

girded them up about their loins, that they might be fit for service, expedite in it, and perform it more readily, and with greater ease and dispatch:

till I have eaten and drunken; finished his meal:

and afterward thou shalt eat and drink: the, Persic and Ethiopic versions read in the imperative, “then eat thou and drink”. If he was an Hebrew servant, he ate and drank the same as his master did: for so one of the Jewish canons runs ^{f527};

“every Hebrew servant, or handmaid, their master is obliged to make them equal to himself “in food and in drink”, in clothing, and in dwelling, as it is said, (^{f516}Deuteronomy 15:16) “because he is well with thee”: wherefore, thou shalt not eat fine bread, and he eat coarse bread, nor drink old wine and he drink new wine, etc.”

And even a Canaanitish servant was to be provided with proper food and drink: they say indeed ^{f528},

“it is lawful to cause a Canaanitish servant to serve with rigour: but though the law is such, the property of mercy, and the ways of wisdom are, that a man should be merciful, and not make his yoke heavy on his servant, nor oppress him; but cause him to “eat and drink” of all sorts of food and drink; and the former wise men used to give their servants of all sorts of food that they themselves ate of;”

which was using them as they did their Hebrew servants: yea, it is added;

“and they gave their beasts, and their servants, food, before they ate their own meal;”

but this was not commonly done: it does not appear to have been the practice in Christ's time; nor was it necessary.

Ver. 9. *Doth he thank that servant*, etc.] As if he had done him a favour, and what he was not obliged to;

because he did the things that were commanded him? for, as a servant, he ought to do them, and in so doing does but his duty: he may indeed be commended for it, but not thanked:

I trow not; or “I think not”; it do not seem so to me, as if he would, or, as though it was proper and necessary he should. The Ethiopic version leaves out this last clause.

Ver. 10. *So likewise ye*, etc.] This is the accommodation and application of the parable to the disciples of Christ, who whether ministers or private believers, are as servants, and should be as laborious as the ploughman, and the shepherd; and as their condition is, so their conduct should be like theirs: the employment of the ministers of the word lies in reading, prayer, meditation, and study; in preaching the word, and administering the ordinances; and in performing other duties of their office: and every private believer has business to do, which lies in the exercise of grace, as the work of faith, the labour of love and patience, of hope: and in the discharge of duty with regard to themselves, in their families, the church, and the world; and these servants should be continually employed; and when one work is done, another is to be taken in hand: saints should be always believing, hoping, waiting, loving, and doing one good work or another; as preaching or praying, reading, hearing, and doing acts of benevolence and charity; and God and Christ are to be served by them in the first place, and then themselves: but some that would be called the servants of Christ, mind their own bellies, and not the service of Christ at all; others in the service of Christ, seek nothing but themselves; others are for the serving themselves first, and then Christ; but the true servants of Christ, serve him in the first place, and seek first his righteousness, and his kingdom, and the honour of it, believing that all other things shall be added to them: and when these have done all that are commanded them, they are not to think their service thank worthy: as for instance, if the service be preaching the word, a man so employed ought to be thankful to God, that has bestowed ministerial gifts upon him, and makes his labours useful, and uses him as an instrument, to do much good to the souls of men, and for his glory, and has put such an honour upon him; but he is not to expect thanks from God, for his most diligent and faithful performance of his work, or imagine that he merits any thing at his hand thereby: or if the business be hearing the word, a man should be thankful to God, for the word, ordinances, and ministers, for liberty of waiting upon God in such a way; for health of body, and inclination of mind, for such service; and for all the good, profit, and advantage, he gains hereby; but he is not to think that he lays God under any obligation to him by so doing, or deserves thanks, or a favour from him on account of it: or if the employment be prayer, a man should be greatly

thankful to the God of all grace, that there is a throne of grace for him to come to; and for a mediator, who is the way of access to God; and for the assistance of the Spirit in prayer; and for all the blessings which are given, as an answer of prayer; but he is never to entertain such a thought, that God is obliged to him for his prayers, or should thank him for them: or if the work be doing of good with worldly substance, such should be thankful to God for their substance he has given them, and for hearts to make use of it; but ought not to conclude, that they hereby merit his favour, or that this is any gain to him: but on the other hand, Christ directs his disciples, saying,

when ye shall have done all those things which are commanded you; as preaching, or hearing, or reading, or praying, and every other act of divine and religious worship; or all acts of justice and benevolence among men; every duty both for matter and manner, as it should be, according to the will of God, from right principles, and to right ends, and by the assistance of the Spirit and grace of God:

say we are unprofitable servants; not in such sense as unregenerate men are, who are disobedient, and to every good work reprobate and unfit, (^{<4812>}Romans 3:12 ^{<5016>}Titus 1:16) or as the slothful servant, who did not what his Lord commanded, (^{<4250>}Matthew 25:30). Nor is this the sense, that they are unprofitable to men; for they may be, and are very useful and serviceable to men, and to the saints; but that they are so to God, by whose grace and strength they are what they are, and do what they do; and can give nothing to him but what is his own, and his due; and so can lay him under no obligation to them, nor merit any thing from him; no, not even thanks, and much less heaven and eternal life. The Persic version, quite contrary to the sense of the words reads, “we are pure or clean servants, for we have done”, etc. and the Ethiopic version leaves out the word “unprofitable”, and reads “we are servants”; we acknowledge ourselves to be servants:

we have done that which is our duty to do; wherefore, as diligence is highly proper, and reasonable in doing the work of the Lord, humility is necessary, that a man may not arrogate that to himself, which do not belong to him; or boast of his performances; or place any dependence on them: or have his expectations raised on account of them; since when he has done the most and best, he has done but what he should, and what he

was obliged to, and in that is greatly deficient: a saying somewhat like this, is used by R. Jochanan ben Zaccai^{f529};

“if thou hast learned the law much, do not ascribe the good to thyself; for, for this wast thou created.”

Ver. 11. *And it came to pass as he went to Jerusalem*, etc.] That is, Jesus, as the Persic version expresses it; though the Ethiopic version reads in the plural, “they going to Jerusalem passed”, etc. that is, the disciples, or Christ with his disciples; who was now going thither to eat his last passover, and suffer and die for his people:

that he passed through the midst of Samaria and Galilee; or “between Samaria and Galilee”; as the Syriac and Arabic versions render it; he steered his course through the borders of both these countries; and as he passed, Samaria was on his right hand, and Galilee on the left.

Ver. 12. *And as he entered into a certain village*, etc.] Whether in Samaria or Galilee, is not certain; perhaps it bordered on both, since there were both Jews and Samaritans in it, as appears by what follows; and since Christ was passing between both places:

there met ten men that were lepers; who either were confined to this place, this village, for they might not be in the larger cities, and walled towns; (see Gill on “^{<418D>}Matthew 8:2”) or else having heard that Jesus of Nazareth was going to such a place, got together, and met him as he entered in it, in hope of being cured by him:

which stood afar off; from Christ, by reason of their uncleanness, as they were obliged to by the law, in (^{<4134>}Leviticus 13:46).

Ver. 13. *And they lifted up their voices*, etc.] Together, and cried aloud, being at a distance, that they might be heard; as well as to express their vehement desire, and great importunity to be cleansed; (see ^{<4107>}Judges 9:7).

And said, Jesus, Master; or “Rabbi, Jesus”, thou great Master in Israel; who art a teacher come from God, and who dost surprising miracles, and art able to cure us:

have mercy on us; and cleanse us from our leprosy; we believe thou art able, if thou wilt; show compassion to us, miserable objects, as they were; their faith was the same with that of the other leper, in (^{<418D>}Matthew 8:2).

Ver. 14. *And when he saw [them], he said unto them,* etc.] When upon their loud cry he looked up, and towards them, and saw what a condition they were in, his compassion moved towards them, and he ordered them to do as follows;

go show yourselves unto the priests. The Ethiopic version reads in the singular number, “to the priest”, as in (^{408A}Matthew 8:4) whose business it was to inspect into this matter, to see whether a person was healed, or not; and if he was to, pronounce him clean, when a gift was offered according to the law, in (^{484B}Leviticus 14:2-4). So careful was Christ that the ceremonial law, which was as yet in force, might be strictly observed: though these ten lepers could not be viewed and examined by the priest together, but one after another; for so is the tradition of the Jews ^{f530},

“two leprosies are not looked upon together, whether they be in one man, or in two men; but he views one, and either shuts him up, or declares or dismisses him, and then goes to a second.”

And it came to pass that as they went, they were cleansed; before they came to the priests, whilst they were in the way, they at once found themselves entirely healed of their disease; as Christ very likely gave them reason to believe they should; whereby his power was seen in it; and it was a clear case, that it was owing to him, and not the priests, that they had their cleansing. On the nature of the disease of leprosy, and of the likeness there is between that and sin, and of the agreement between the cleansing of a leper, and the cleansing of a sinner by the blood of Christ, (see Gill on ^{415D}Luke 5:12”). Here it may be observed, that as these lepers had a cure while they were in the way of their duty, going, as Christ ordered them; so generally speaking, it is in the way of means, in an attendance on ordinances, that souls receive a spiritual cure from Christ: the man at Bethesda's pool waited long, and had healing at last; it is good to watch at Wisdom's gates, and wait at the posts of her door; faith in Christ, whereby the heart is purified, comes by hearing the word of God.

Ver. 15. *And one of them, when he saw that he was healed* etc.] When he felt perfect soundness in his body, and perceived that he was restored to his health, and saw with his eyes that the leprosy was gone from him, which must be visible enough:

turned back; either immediately, before he went to the priests; or afterwards, came back to Jesus, when he had been with them:

and with a loud voice glorified God; Jesus Christ, who is truly God, and whose proper divinity might be seen in this miracle; (see ^{<1287>}2 Kings 5:7) or God the Father, through Christ, and for his sake, by ascribing his cure to his power, and by returning thanks for it, and acknowledging with gratitude, Christ to be the author of it; which he did, with as loud a voice, as he cried to him for mercy; that all might know the miracle that was wrought, and join in giving glory to Christ: and it was but one of them that did so; gratitude is a rare thing, it is found but in few; unthankfulness cleaves to most persons; it is the general character of men to be unthankful and unholy; multitudes, even all men, share in the providential goodness of God, yet few take notice of, and are thankful for it; God is therefore said to be good, to the unthankful and to the evil, (^{<1635>}Luke 6:35). Few there are who are of Jacob's spirit, that judge themselves unworthy of the least of mercies, and are heartily thankful for every favour: and this the leper did, when he was sensible that he was healed; no man will seek after a cure, till he sees, or is sensible of his sickness and his wound; and when he does, he will inquire after, and make use of the proper means of healing; and when he has got a cure, he is, or at least ought to be, thankful for it: and so it is in spiritual things, the whole need not a physician, or see no need of the physician, Christ; but those who are sick, and sensible of the sickness of sin, do; and when they perceive that their diseases are healed, and their sins forgiven, then they call upon their souls, and all within them, to bless the Lord, who has done this for them: and it becomes such who are cured of the leprosy of sin, to glorify God; not only with their mouths, by bringing their offering and sacrifice of praise to him, as the leper by the law was obliged to bring his offering, at the time of his cleansing; but by deeds also, with their bodies, and with their spirits; by a holy, humble, and spiritual conversation before men, signified by the leper's washing himself, and clothes, and shaving off all his hair; and by attending on the word and ordinances, by a professed subjection to the Gospel of Christ, signified by the blood being put upon the tip of the right ear of the leper, and on the thumb of his right hand, and on the great toe of his right foot, (^{<1844>}Leviticus 14:14).

Ver. 16. *And he fell down on his face at his feet*, etc.] For being cleansed, he might draw nigh unto Jesus; and which he did, with the most profound respect unto him, and reverence of him; and having a deep sense of the favour he had received from him, prostrated himself in this manner before him:

giving him thanks; who had shown compassion to him, had exerted his power on him, and had favoured him with such a singular mercy, as restoring him to health:

and he was a Samaritan; this is particularly remarked by the evangelist, because the Samaritans were reckoned by the Jews, to be ignorant and irreligious persons, and no better than Heathens; and yet this man behaved as a religious good man, who had a sense of his mercy, knew his duty, and his obligations, and performed them; when the other nine, who very likely were all Jews, acted a very stupid and ungrateful part.

Ver. 17. *And Jesus answering, said*, etc.] After the Samaritan had paid his respects to him, and made his acknowledgments in this grateful way:

were there not ten cleansed? so many applied for a cure, and so many had it:

but where are the nine? or nine of them; here was one, but where were the rest? they went and showed themselves to the priests, and then returned to their several places of abode, and took no notice of their physician and Saviour, to make any returns to him. They are many, that are cleansed by the blood of Christ; his blood was shed for many, for the remission of sins; and by his righteousness, he justifies many; at least there are many who profess themselves to be cleansed by him, and yet there are but few that glorify him, by keeping close to the rule of his word, by giving up themselves to the churches of Christ, and by walking with them in the ordinances of the Gospel: Christ's flock, which is separated from the world, and walks in Gospel order, within the inclosures of it, is but a little flock; they are but a few names in Sardis, who have not defiled themselves, with corruptions in doctrine and discipline; and these few are often such, who have been the worst of men, the vilest of sinners, from whom it has been least expected, they should glorify Christ: publicans and harlots go into the kingdom of heaven, the Gospel church state, embrace its doctrines, and submit to its ordinances, when the Scribes and Pharisees, self-righteous persons, do not: ingratitude is a crime many are guilty of, and it is highly resented by Christ; instances of gratitude are few, but as one in ten; now and then a single Samaritan, a stranger, one that has been a vile sinner, comes and acknowledges the grace of Christ in cleansing him; comes to the ministers of Christ, and to the churches, and tells them what God has done for his soul: but where are the rest, the many others, who have received

spiritual advantages, and never come to relate them, and express by words and deeds, thankfulness for them?

Ver. 18. *There are not found that returned*, etc.] Or it do not appear, that any have returned:

to give glory to God; for inasmuch as they did not return to give thanks to Christ, and acknowledge him the author of their cure and cleansing they did not give glory to God:

save this stranger; for so the Samaritans were reckoned by the Jews, even as the Gentile, aliens from the commonwealth, of Israel, and strangers to the covenants of promise. Christ speaks in the language and dialect of the nation, and yet we find sometimes, that, *ytwk*, “a Cuthite”, or a Samaritan, is distinguished from, *yrkn*, “a stranger”, Or a Gentile: they might set up their beasts in the inns of the Samaritans, but not in the inns of “strangers”; and a man might let out his bath to a Samaritan, but not to a “stranger”^{f531}; but this must be understood of them in times past, before they were found out to be idolaters; when, as Rabban Simeon ben Gamaliel says^{f532}, they were as Israelites in all things, and kept the law and the precepts of it, and even more exactly than the Israelites themselves did^{f533}; but afterwards a Samaritan was reckoned a Gentile, and so he was in the times of Christ; and therefore he calls a Samaritan a stranger: that tradition of the Jews, requires some notice and consideration^{f534}; all are defiled

“with leprosies, except *pyrknh*, “strangers”, and the proselyte of the gate.”

And yet here is a stranger among the Jews, and reckoned unclean, on account of leprosy, and sent with them to show himself to the priest.

Ver. 19. *And he said unto him, arise*, etc.] For, as yet, he lay at his feet upon his face, adoring and praising him; nor did he attempt to rise till Jesus bid him: adding,

go thy way; to thine own country, town, or city, and to thy friends and relations, and about thy business:

thy faith hath made thee whole: or “saved thee”, in soul, as well as body; that is, Christ, the object of faith, had saved him; for his salvation is ascribed to his faith, not as the efficient cause of it, but as that was wrought in him, and drawn forth from him, and exercised by him, in

receiving this blessing from Christ, the author of it, even both corporeal and spiritual salvation.

Ver. 20. *And when he was demanded of the Pharisees*, etc.] Or “asked” by them; who expected the Messiah, and that when he was come he would set up a temporal kingdom, and deliver them from the Roman yoke; when they should enjoy great liberty, peace, and prosperity; so that they might put the following question to Christ in a serious manner, agreeably to these expectations: or it may be occasioned by the frequent mention that had been made of the kingdom of God by John, and Christ, and his disciples in their ministry, and so be put in a way of derision; or, as most of their questions were, with a view to ensnare or puzzle:

when the kingdom of God should come; either the kingdom that God had promised, or the kingdom of the Messiah, who is truly God, that had been so often spoken of by John the Baptist, Christ, and his apostles. The Ethiopic version reads, “the kingdom of heaven”, which is the same with the kingdom of God; for these phrases are promiscuously used. This question they need not have asked, had they carefully attended to the writings of the Old Testament they had in their hands; and had they diligently observed the signs of the times, in which they lived; and had they seriously regarded the ministry and miracles of Christ among them; from these things, they might have concluded, not only that the time was at hand, when the kingdom of God should be set up, but that it was already come: they might have observed, that not only the harbinger of the Messiah was come, who was John the Baptist; but that the Messiah himself was among them, by the many wonderful things which he wrought among them, and by the many Scripture prophecies which were fulfilled in him; they might have seen that the sceptre was manifestly departing from Judah; that all power and authority were falling into the hands of the Romans; and that only a mere shadow and appearance of it were among them; they might have known, by calculation, that the time fixed in Daniel's prophecy, for the coming of the Messiah, was now up, and therefore he must be come; and they had very good reason to believe that Jesus was he.

He answered them and said, the kingdom of God cometh not with observation; or so as to be observed by the eye, or to be distinguished when it comes as the kingdoms of this world, by outward pomp and splendour, by temporal riches, external honours, and worldly power and grandeur; though it so far came with observation, that had they had eyes to

see, they might have observed that it was come, by what they saw done by Christ, particularly the power that he showed in the dispossessing devils out of the bodies of men; (see ^{<4023>}Matthew 12:28). The Syriac version reads, “with observations”; and some understand the words of the observances of the ceremonies of the law, of days, months, and years, and the difference of meats, and the like, which the kingdom of God is not in, and which were to cease upon its coming; but the former sense is best.

Ver. 21. *Neither shall they say*, etc.] Or shall it be said by any, making their observations, and pointing to this, or that place:

lo here, or lo there; in this, or that place, country or city, the kingdom of God is set up; the throne of the Messiah is there; and there are the “regalia”, or ensigns of his regal power; no such thing will fall under the observations of man, not but that this would be said, and was said by some persons, as it is suggested it should, (^{<4073>}Luke 17:23) and it appears from (^{<4025>}Matthew 24:26) that some would say he was in such a wilderness, and others, that he was in some private retirement in a house, or that he was in such a town or city; as particularly it was said in Adrian's time, that he was in a place called Bither, where Bar Cochab set up himself for the Messiah: but the sense of the words is, that no such thing ought to be said; and if it was said, it would not be true; nor should it be credited: and the Cambridge copy of Beza's adds, “believe not”; as in (^{<4025>}Matthew 24:26)

for behold the kingdom of God is within you: in the elect of God among the Jews, in their hearts; it being of a spiritual nature, and lying in righteousness, and peace, and joy in the Holy Ghost; in the dispossession of Satan, the strong man armed; in the putting down of the old man, sin, with its deceitful lusts, from the throne; and in setting up a principle of grace, as a governing one; and so escapes the observation of natural men, and cannot be pointed at as here, or there: hence it appears, that the work of grace is an internal thing; it is wrought in the hearts of men; it has its seat in the inward parts, and is therefore called the inner, and the hidden man: it does not lie in words, in an outward profession of religion: it is oil in the vessel of the heart, and is distinct from the lamp of a visible profession; it does not lie in external works and duties, but it is an inward principle of holiness in the soul, or spirit of man, produced there by the Spirit of God, and is therefore called by his name, (^{<4016>}John 3:6) and it also appears to be a very glorious thing, since it is signified by a kingdom: it is a rich treasure; it is gold tried in the fire, which makes rich; it is an estate,

that good part, and portion, which can never be taken away; it is preferable to the greatest portion on earth men can enjoy; even the largest and richest kingdom in the world is not to be compared with it; it is a kingdom which cannot be moved; and as it is glorious in itself, it makes such glorious who are partakers of it: “the king's daughter is all glorious within”, (~~1953~~ Psalm 45:13) and it is high in the esteem of God; it is the hidden man of the heart, but it is in his sight; it is in his view, and is in his sight of great price: it is likewise evident from hence, that it has great power and authority in the soul; it has the government in it; it reigns, through righteousness, unto eternal life; and by it, Christ, as king of saints, dwells and reigns in his people. Now this is not to be understood of the Scribes and Pharisees, as if they had any such internal principle in them, who were as painted sepulchres, and had nothing but rottenness and corruption in them: but the sense is, that there were some of the people of the Jews, of whom the Pharisees were a part, who had been powerfully wrought upon under the ministry of John, Christ, and his apostles; and were so many instances of efficacious grace, and of the kingdom of God, and of his Gospel coming with power to them. Though the words may be rendered,

the kingdom of God is among you; and the meaning be, that the king Messiah was already come, and was among them, and his kingdom was already set up, of which the miracles of Christ were a full proof; and if they could not discern these signs of the times, and evident appearances of the kingdom of God among them, they would never be able to make any observation of it, hereafter, or elsewhere.

Ver. 22. *And he said unto his disciples*, etc.] Who also were expecting a worldly kingdom, and external honours, and temporal emoluments, and riches; and therefore to take off their minds from these things, and that they might not have their expectations raised this way, but, on the other hand, look for afflictions and persecutions, he observes to them,

the days will come when ye shall desire to see one of the days of the son of man; *j ycmh twmy*, “the days of the Messiah”, a phrase frequently used in Jewish writings; that is, when they should be glad to enjoy one such a day in the personal presence of Christ, as they now did; and instead of looking forward for happy days, in a temporal sense, they would look back upon the days they have enjoyed with Christ, when he was in person among them, and wish they had one of those days again; when besides his corporeal presence, and spiritual communion with him, and the advantage

of his ministry and miracles, they had much outward peace and comfort: whereas in those days nothing but afflictions and persecutions abode them, wherever they went; so that by these words Christ would have them to understand, that they were not to expect better times, but worse, and that they would be glad of one of the days they now had, and in vain wish for it:

and ye shall not see [it], or enjoy it. Moreover, days and opportunities of public worship, of praying to the Lord, of singing his praise, of hearing his word, and of attending on his ordinances, may be called days of the son of man, or Lord's days; (see ^{<4010>}Revelation 1:10) even the first days of weeks, on which days the apostles, and primitive churches, met together for religious worship: and these may very well be called days of the son of man, since, on those days, he first appeared to his disciples, after his resurrection, (^{<4010>}John 20:19,26) and on the same days his disciples and followers met together to preach in his name, to hear his Gospel, and to commemorate his sufferings and death, (^{<4010>}Acts 20:7 ^{<4010>}1 Corinthians 16:1,2) and still continue to do so; and seeing he often meets with his people at such seasons and opportunities, fills them with his Spirit, communicates his grace, and indulges them with fellowship with himself, which make those days desirable ones: but sometimes so violent has been the persecution of the saints, that they have not been able, for a long time, to enjoy one of those days openly, and with freedom, though greatly desired by them; which may be considered as a fulfilment, at least in part, of this prediction of our Lord's: and therefore, whenever this is the case, it should not be thought strange; it is no other than what Christ has foretold should be: and it may teach us to prize, make use of, and improve such days and opportunities, whilst we have them, we know not how soon our teachers may be removed into corners, when we shall wish in vain for them; and seasons of hearing them, as is here suggested: sad it is to know the worth of Gospel opportunities, by the want of them!

Ver. 23. *And they shall say unto you, see here, or see there*, etc.] That is, there is Christ; and in two of Beza's exemplars, the word Christ is added as in (^{<4010>}Matthew 24:23) from whence it seems to be transcribed: and the sense is, it shall be said by one or another; Christ is in such a place, or he is in such a place, and he will quickly appear, and deliver the people of the Jews out of all their distresses and calamities by the Romans,

Go not after them nor follow [them]: the last clause, "nor follow them", is left out in the Syriac and Persic versions; the meaning is, give no credit to

them; as if Christ was come again in person, and was in such a place, do not go along with them, where they direct, as into the desert, or into the secret chambers; for to follow them will be very dangerous, of bad consequence, as well as vain and fruitless; (see ⁴⁴⁸⁶Acts 5:36,37).

Ver. 24. *For as the lightning that lighteneth out of the one [part] under heaven*, etc.] The Syriac version reads, “out of heaven”, and the Arabic version, “in heaven”; which is the seat of lightning, and from whence it arises:

and shineth unto the other part under heaven; enlightens the earth, which is under the heaven: though the sense of the words, as they lie in the original text, seems to be, that as the lightning lightens at one end of the heavens, and shines to the other; which is done at once, in a moment, in a twinkling of the eye, and to which agrees the Ethiopic version;

so shall also the son of man be in his day: which is not to be understood of the swift progress of the Gospel, after his resurrection and ascension, and the pouring forth of his Spirit; but of his sudden coming, first to take vengeance on the Jewish nation for their rejection of him, and then at the last day, to judge both quick and dead. By his day, is meant his kingdom and glory, or his appearance with power, and great glory: Thus we read ^{f535}for Solomon, **w**t [çb, “in his hour”, that is, in his glory, in the time of his kingdom, when he was in his greatest magnificence.

Ver. 25. *But first must he suffer many things*, etc.] By cruel mockings, spitting, buffeting, scourging, and, at last, death itself; all which must be, and were before his day came, or he entered into his glory, or came in it:

and be rejected of this generation; as the Messiah, and be treated with the utmost scorn and contempt, and in the most base and ignominious manner: being put to the death of the cross, and hanged upon the accursed tree: all which were necessary, “must” be; on account of the purposes and decrees of God; the covenant engagements of Christ; the predictions of the prophets of the Old Testament, and his own; and the salvation of his people.

Ver. 26. *And as it was in the days of Noe*, etc.] Whilst he was building the ark, and before he went into it; for this respects the days of Noah before the flood, and not after it; for he lived after the flood three hundred and fifty years, (⁰⁰²⁸Genesis 9:28)

so shall it be also in the days of the son of man; some time before, and at his coming in power, and great glory, to destroy the Jews, their nation, city, and temple; and as then, so it will be when he shall come in person, at the last day, to destroy the world: the times of Noah's flood, of Jerusalem's destruction, and of the end of the world, bear a great resemblance to each other: and when the son of man comes in either of these senses, then will the kingdom of God come; or then will it appear that the Messiah is come, and has took to himself his great power, and reigns.

Ver. 27. *They did eat, they drank*, etc.] That is, the inhabitants of the old world ate and drank, not merely in a common way, with moderation, and for the support and comfort of life, which is not blameworthy, nor inconsistent with religious exercises; but they lived in an extravagant and luxurious manner; they indulged their sensual appetites, and put away the evil day far from them, that Noah told them of:

they married wives, they were given in marriage; not as should have been done by professors of religion among themselves; but the sons of God, or professors of the true religion, the posterity of Seth took them wives of the daughters of men, of the wicked, of the seed of Cain; and very likely gave their daughters in marriage to the sons of men; (see ^{<COR1>}Genesis 6:2,4) and so they went on in a secure manner, notwithstanding all the remonstrances, warnings, and threatenings of God, by his servant:

until the day that Noe entered into the ark; which he had built by divine direction, for the saving of himself and family, and the creatures that were with him, from the waters of the flood; and this was in the six hundredth year of his life, in the second month, the month of October, and in the seventeenth day of that month; (^{<COR1>}Genesis 7:11,13)

and the flood came and destroyed them all; all the inhabitants of the earth, every living substance, men, cattle, creeping things, and fowls of the heaven; all but Noah, and his wife, and his three sons, and their wives, and the creatures that were with him in the ark: the flood came not of itself, or by chance, or through the influence, or by the concurrence of second causes merely; though these were used, ordered, and directed by the first cause of all things; but it came by the power of God, according to his will; he brought it on the world of the ungodly; (see ^{<COR1>}2 Peter 2:5) The mode of expression is Jewish; it is said of Cain, who is supposed by the Jews to

have lived till the flood, **wpj çw l wbmab**, “the flood came”, and washed him away ^{f536}.

Ver. 28. *Likewise also as it was in the days of Lot*, etc.] When he lived in Sodom, and before, and at the time of the destruction of that city with other neighbouring ones:

they did eat, they drank; (see Gill on “^{<-2172>}Luke 17:27”), and (^{<-2169>}Ezekiel 16:49). This is to be understood of the inhabitants of Sodom, and the other cities that perished with it:

they bought, they sold: they traded among themselves, and with their neighbours; and, as it appears from the text referred to, they had no regard to the poor and needy; they made no conscience of defrauding and oppressing them:

they planted; vineyards, and fruit trees; living in a very fruitful soil, like the garden of God, (^{<-0130>}Genesis 13:10)

they builded; houses for themselves and posterity; and thus, as a Jewish writer ^{f537} observes of them, in agreement with our Lord's design in all this, being filled with the increase of the earth, they lived in security, peace, and tranquillity.

Ver. 29. *But the same day Lot went out of Sodom*, etc.] Being plucked and brought from thence by the angels early in the morning; and a fine morning it was; the sun was risen, and shone out upon the earth, as Lot got into Zoar, (^{<-0195>}Genesis 19:15,16,23). “The Jews” ^{f538} say it was the sixteenth day of Nisan:

it rained fire and brimstone from heaven; the Syriac version reads, “the Lord rained”; so it is said in (^{<-0192>}Genesis 19:24) “the Lord rained from the Lord”; Jehovah the Son, rained from Jehovah the Father; or the word of the Lord, as the Targums of Jonathan and Jerusalem render it; and which is no inconsiderable proof of the deity of Christ: and the Persic version here reads, “God rained”; and so this amazing shower of fire and brimstone, and which was a violent storm of thunder and lightning, is ascribed to God in (See Gill on “^{<-0116>}2 Peter 2:6”). The Hebrew word, **tyrpg**, used in (^{<-0192>}Genesis 19:24) though it is rendered in the Targum of Jonathan, **atyrbk**, and by the Septuagint, **ψειον**; both which words signify “sulphur”, or brimstone; and which last word is used here, following the

Greek version; yet it is observed, by some learned men, that it rather signifies “pitch”, or “rosin”, which proceeds from some sort of trees; and indeed, by its derivation, it seems to signify something belonging to or that comes out of the wood of Gopher, of which the ark was made, (⁰⁰⁶⁴Genesis 6:14) which some think to be the pine tree, from whence comes pitch: and this, though it comes from the inside of a tree, may as well be said to be rained from heaven, as brimstone, which is taken out of the bowels of the earth: and the rather, since pitch is sometimes fluid; and especially it being combustible, may be joined with fire, as well as sulphur, or brimstone; though a shower of neither, can be accounted for in an ordinary way, but must be extraordinary and miraculous: the destruction of this city, with others, by fire from heaven, and the lake Asphaltites, being a bituminous and sulphureous one, into which the tract of land they stood upon was converted, are confirmed by the testimonies of Heathen writers; as Tacitus ^{f539}, Solinus ^{f540}, Strabo ^{f541}, Justin ^{f542}, and Pliny ^{f543}; as well as by Josephus ^{f544}, and Philo the Jew ^{f545}.

And destroyed them all; all the inhabitants of Sodom, and all of Gomorrah, Admah, and Zeboim; and which was an ensample of the destruction of Jerusalem, and the land of Judea. (⁰⁵²³Deuteronomy 29:23) and of the burning of the world, and of the perdition of the wicked in hell, (⁰⁰¹⁶2 Peter 2:6 Jude 7).

Ver. 30. *Even thus shall it be in the day when the son of man is revealed.*] In his power, when he comes to avenge himself on the Jews; and when he is revealed from heaven in flaming fire, at the last day. As in the days of Noah and Lot, men lived in great carnality and security, thoughtless and fearless of danger, so were the Jews before the destruction of their city and temple, buoying themselves up with deliverance to the last; and such will be the times of indolence and supineness, before the coming of the day of the Lord to judgment: and as the destruction of the old world, and men of Sodom, and the adjacent parts, was sudden and unexpected, so was the destruction of Jerusalem, and so will be the burning of the world; that day will come, as a thief in the night: and as in the above calamities, there was a remnant saved, who were taken care of; as Noah and his family in tim ark, and as Lot, and his wife and daughters were snatched out of Sodom, when the rest were destroyed; so when the Christians removed from Jerusalem, and went to Pella, being directed by a divine oracle, then came on the siege of Jerusalem ^{f546}; and when all the elect will be gathered in, and brought to faith and repentance, then shall the earth, and the works in it be burnt up:

and as these judgments were universal, so was that upon the people of the Jews: and such will be the general desolation in the last day.

Ver. 31. *In that day, he which shall be upon the housetop*, etc.] Either for diversion or devotion, when he shall hear that the Roman armies are approaching to Jerusalem, to besiege it:

and his stuff in the house; or “his vessels”, his goods and furniture; or his utensils, and instruments of trade and business:

let him not come down; the inner way of the house, from the top:

to take it away; with him in his flight, but let him descend by the steps, or ladder, on the outside of the house, and make his escape directly to Pella, or the mountains:

and he that is in the field; at work, and has laid down his clothes in some certain part of the field, or at home:

let him likewise not return back; to fetch them, but make the best of his way as he is; (see Gill on “^{<4047>}Matthew 24:17”) and (see Gill on “^{<4048>}Matthew 24:18”).

Ver. 32. *Remember Lot's wife.*] Whose name by the Jews, is said to be Adith, as some ^{f547}; or Irith, as others ^{f548}: and who, they also say, was a native of Sodom; and that the reason of her looking, was either to see what would be the end of her father's house and family ^{f549}; or as others ^{f550}, because her heart yearned after her daughters, and she looked back to see if they followed her; upon which she became a pillar of salt, (^{<01926>}Genesis 19:26) They say ^{f551}, that her bones were burnt with the brimstone, and along with which was salt, into which she was turned, according to (^{<01923>}Deuteronomy 29:23). They often speak of **tymwrs j l m**, “salt of Sodom” ^{f552}; where the gloss says, it is thick and hard, as a stone; and to which they sometimes ^{f553} ascribe this virtue, that it blinds the eyes: and there is a sort of salt, which they call ^{f554} Galilaean salt, of like hardness; and Pliny ^{f555} speaks of salt in the Indies, which they cut out, as stones out of quarries; and that, at Carthis, a town in Arabia, is salt with which they build houses and walls: of a very durable nature it is certain, was this pillar of “salt”, Lot's wife became; for Josephus reports ^{f556}, that he saw this pillar of salt in his time; and Irenaeus asserts ^{f557}, that it was in being when he lived; and modern writers, as Burchardus and Adrichomius, speak of it as still existing; and the Jerusalem “paraphrast” on (^{<01926>}Genesis 19:26) says it

shall endure till the time the resurrection comes, in which the dead shall live: the reason of her becoming a pillar of salt, the Jews say, is, that she sinned by salt, and so was punished by salt; and which is differently related, and in a very fanciful way: one writer^{f558} reports, that when the angels came, Lot said to her, give me a little salt for these travellers; she replied to him, truly this is a bad custom, which thou bringest to be used in this place; and elsewhere^{f559} it is said, that upon their coming, she went to all her neighbours, and said to them, give me some salt, for we have travellers; but her intention was, that the men of the city might know them: but leaving those things, our Lord's design in these words, is to instruct his followers by this instance, not to look back in their flight, or to turn back to their houses, to save their goods, when the desolation of Jerusalem was coming on, lest they should suffer in it; and to warn all professors of religion, in all ages, against looking back to things that are behind, or turning their backs on him, in a time of distress and persecution; since such are not fit for the kingdom of God; and in these God has no delight and pleasure.

Ver. 33. *Whosoever shall seek to save his life*, etc.] By fleeing to some strong hold, or by continuing in the metropolis, and strongest city in the nation, Jerusalem:

shall lose it: there he will be in the greatest danger:

and whosoever shall lose his life; or expose it to danger, by fleeing to the mountains, or going to Pella, a small town beyond Jordan, of no strength, and where there might be thought no security;

shall preserve it; he shall be safe; (see Gill on “⁴¹⁶⁵Matthew 16:25”).

Ver. 34. *I tell you, in that night*, etc.] Of affliction and calamity, that shall be upon the Jewish nation, and which is before called that day, (“⁴⁰⁷³Luke 17:31) and therefore is not to be understood literally of the night:

there shall be two [men] in one bed; this is said agreeably to the time, the night before mentioned, that being the time to be in bed, at rest and asleep; for they that sleep, sleep in the night; and still suggests the security the people of the Jews would be in, at the time of their destruction. The word “men” is not in the text, it is only, “there shall be two in one bed”; and may as well be understood of a man and his wife, since it is not so usual for two men to lie in one bed; and this the rather more strongly expresses the distinguishing providence of God in saving one, and suffering the other to be taken and lost: the words may be rendered, “there shall be two upon one

couch”: that is, sitting together at supper, which was also in the night season: it was the custom of the ancients to sit upon beds, or couches, at meals; and they had a bed, or couch, which held two persons only, and was called Biclinium^{f560}: and so this likewise intimates, that the destruction of the Jews would be at a time when they were thoughtless of it, and were eating and drinking, as in the days of Noah and of Lot, (^{<077>}Luke 17:27,28).

The one shall be taken; by the Roman soldiers:

and the other shall be left; being, by one providence or another preserved; which is mentioned, to show the distinction God will make in his providence, and to encourage believers to trust in it.

Ver. 35. *Two [women] shall be grinding together*, etc.] In (^{<1241>}Matthew 24:41) it is added, “in the mill”; in the house where the mill was, and at one and the same mill; and so the Ethiopic version here, “two shall grind in one mill”: and it was common for two women to grind at one hand mill; and though the word “women” is not in the text, it is rightly put into the translation; since the word used is of the feminine gender, and since grinding was the business of women; and so the Persic version here supplies it, as we do; (see Gill on ^{<4142>}Matthew 24:42”).

The one shall be taken and the other left; the Roman soldiers entering the mill, will lay hold on the one, and carry her away with them, and leave the other; and for which no other reason can be given, but the sovereign will and providence of God, which should overrule and dispose the minds of these men, to act in such a manner.

Ver. 36. *Two men shall be in the field*, etc.] At work there, tilling the ground, or sowing the seed in it, or reaping the corn; which of them soever was the work of the field, at the time of Jerusalem's destruction:

the one shall be taken, and the other left: the circumstances attending these several, instances show, that they cannot be considered as expressive of the use and effect of the preaching of the Gospel, that being the savour of life unto life to some, and the savour of death unto death to others, some being effectually called by it, and others being left to die in their sins; since these men and women are said to be either in a bed asleep, or on a couch feasting, or grinding in a mill, or at work in the field, and so not in proper places, and at leisure to hear the Gospel preached. The whole verse is left out in the Ethiopic version, and in some Greek copies; though it is in

the Syriac, Arabic, and Persic versions, and in the Complutensian edition, and in some ancient copies, as Beza observes.

Ver. 37. *And they answered and said unto him, where, Lord?* etc.] That is, either the Pharisees put this question to Christ, who demanded of him when the kingdom of God would come, (^{<1717>}Luke 17:20) or rather the disciples, to whom Christ more especially directed his discourse, (^{<1722>}Luke 17:22) who hearing of the distinction that would be made of persons in these dismal times, ask where it should be; not where the persons would be left, but whither the others would be taken, and by whom: and he said unto them,

whersoever the body is; the carcass of the Jewish nation, as at Jerusalem chiefly, and in whatsoever place:

thither will the eagles be gathered together; the Roman army, whose ensign was the eagle; these will come, seize upon them, and take them and devour them, as they did: the Persic version renders it, “vultures”; (see Gill on ^{<4128>}Matthew 24:28”). These words can by no means be understood of sinners fleeing to Christ for eternal life and salvation; nor of the gathering of saints to him, at the last day; for how fitly soever such persons may be compared to “eagles”, the word “body”, or “carcass”, as in (^{<4128>}Matthew 24:28) and which is so read in some copies here, is not so suitable to Christ; and especially at his glorious appearing; and besides, the words are an answer to a question, where such persons would be, who would be taken and destroyed, when others would be left, or preserved; and manifestly refer to the body, or carcass of the Jewish people at Jerusalem, and other fortified places; where they should think themselves safe, but should not be so, the Roman armies gathering about them, and seizing them as their prey: it is yet a more strange interpretation, which is proposed by a very learned man ^{f561}; that by the “eagle” is meant, Christ; and by “the body”, or “carcass”, the church in the times of antichrist; and by “gathering” to it, the coming of Christ: for though Christ may be said to bear and carry his people, as the eagle bears and carries its young upon its wings, which he observes from (^{<1294>}Exodus 19:4 ^{<1521>}Deuteronomy 32:11 ^{<2379>}Isaiah 63:9) yet not a single eagle, but “eagles”, in the plural number, are here mentioned; which shows, that not a single person, as Christ, but many are here intended, even legions of Roman soldiers: nor can the church of Christ be compared to a dead and filthy carcass, in the worst of times, even in the times of antichrist; for however forlorn, distressed, and

afflicted her condition is, she is kept alive, and in some measure pure from antichristian pollutions; and is represented by a woman, to whom two wings of a great eagle are given (wherefore she should rather be designed by the eagles) to fly with into the wilderness, where she is preserved and nourished for a time, and times, and half a time, (~~6624~~ Revelation 12:14). Nor is Christ's coming ever expressed by the gathering of him to his people; but on the other hand, they are always said to be gathered unto him; (see ~~6624~~ 2 Thessalonians 2:1).

CHAPTER 18

INTRODUCTION TO LUKE 18

Ver. 1. *And he spoke a parable unto them,* etc.] To his own disciples, as the Ethiopic version reads, in order to encourage them to prayer, with perseverance in it; since such sore times of trial and affliction were coming upon the Jews, of which he had spoken in the preceding chapter; and such times more especially call for prayer; (see ^{<4815>}Psalm 50:15)

[to this end], that men ought always to pray. This is opposed to them, who pray not at all, or have left off prayer before God, or who pray only in distress; and suggests, that a man should pray as often as he has an opportunity; should be constant and assiduous at the throne of grace, and continue putting up his requests to God, though he does not presently return an answer:

and not to faint; by reason of afflictions, temptations, desertions, and delays in answering prayer; and prayer itself is an admirable antidote against fainting under afflictive providences: it is with the Jews an affirmative precept that a man should pray, $\mu\omega\upsilon \text{ I kb}$, “every day” ^{f562}; it was usual with them to pray three times a day; (see ^{<4817>}Psalm 55:17 ^{<2160>}Daniel 6:10) there is no set time fixed by Christ; men should be always praying. This is not to be understood, that a man should be always actually engaged in the work of prayer; that he should be continually either in his closet, in private devotion to God, or attending exercises of more public prayer, with the saints; for there are other religious exercises to be performed, besides prayer; and besides, there are many civil affairs of life, it is every man's indispensable duty to regard: nor does our Lord mean in the least to break in upon, or interrupt the natural and civil duties of life; but his meaning is, that a man should persevere in prayer, and not leave off, or be dejected, because he has not an immediate answer; and this is clear from the following case.

Ver. 2. *Saying, there was in a city a judge,* etc.] In every city in the land of Israel, there was a sanhedrim, or court of judicature; in Jerusalem was the great sanhedrim, consisting of seventy one; and in every city where there

were an hundred and twenty men, or more, there was a lesser sanhedrim, consisting of twenty three; and in a city in which there were not an hundred and twenty men, were three judges; for there was no sanhedrim, or court of judicature, that consisted of less than three^{f563}: but

“although there is no judicature less than three, *ḥwrl dj al rtwm*, “it is lawful for one to judge”, according to the law, as it is said, (^{<R1915}Leviticus 19:15) “In righteousness shalt thou judge thy neighbour”; but according to the words of the Scribes, (only,) when there are three, and two that judge, their judgment is no judgment: one who is publicly approved or authorized, or who has taken a licence from the sanhedrim, it is lawful for him to judge alone, but it is not accounted a judicature; and though it is lawful, it is the command of the wise men, that he set others with him; for lo, they say, do not judge alone, for there is none that judgeth alone, but one^{f564}.”

It may be, this judge was, *hj mwm*, an authorized and approved one; however, we have instances of single judges, or of persons that have judged alone, at least by the consent of parties.

“R. Abhu was sitting judge, in a synagogue in Caesarea, by himself, his disciples said to him, did not Rabbi so teach us, do not judge alone? he replied to them, when ye see me sit judge by myself, and ye come to me, as those that have taken upon themselves (or agreed to be judged by me); for the tradition is, of things in which they do not take upon them; but if they take upon them, (or agree to be judged,) one may judge, though alone^{f565}.”

And again, elsewhere^{f566};

“if he is publicly authorized or approved, he judges, though alone; says R. Nachman, as I judge pecuniary causes alone; and so says R. Chijah, as I judge pecuniary judgments alone. — Mar Zutra, the son of R. Nachman, judged a cause, and erred; he came to R. Joseph, who said to him, if they have received thee upon them (agreed to be judged by thee) thou needst not finish; but if not, go and finish.”

The qualifications of one to be a judge, even of the bench of three, were these^{f567};

“wisdom, meekness (or modesty), and fear, (i.e. of God,) and hatred of mammon, (or money,) love of truth, and to have the love of men, and to be masters of a good name (or to be of good report).”

But the judge in the text, came greatly short of these qualifications: his character follows,

which feared not God, neither regarded man; and therefore, according to the canon, was disqualified from being a judge, since he was destitute of the fear of God; and seeing he regarded not men, he could neither have any love to men, nor any share in the affections of men, and such an one is very unfit to be a judge, for he cannot be thought to have any regard to his conscience, or his credit, and so not to justice and equity. The former of these characters, is what belongs to every man in a state of unregeneracy; there is no true fear of God before the eyes, or in the heart of any unconverted man; wherever it is, it is put there by the grace of God: this is one of the first things which appears in conversion, and shows itself in an hatred of sin, and in the performance of duties; and is increased by the discoveries of the grace and goodness of God; but the want of this is more visible in some than in others: some, though they have not the grace of fear, yet are under some awe of the Divine Being, and pay a regard to the word of God; and what through the force of education, and the dictates of a natural conscience, dare not go such lengths in sin, as some do: but there are others, who even say there is no God, and at least live as if there was none; they endeavour to work themselves, and others, into a disbelief of the being of God; and set their mouths against heaven, deny his providence, and despise his word; stretch out their hands, and strengthen themselves against the Almighty; and in a fearless manner, run upon the thick bosses of his bucklers; they declare their sin as Sodom, and hide it not, yea, glory in it; they promise themselves impunity, and laugh at a future judgment; and of such a cast was this judge, and therefore a very improper person for such an office; for civil magistrates, and rulers of every sort, ought to be just, ruling in the fear of God: and as for the other part of his character, it is not to be wondered at; for such that fear not God, will have little regard to men; no otherwise, or further, than they are obliged to it: indeed, judges ought not to regard men in judgment; that is, to respect the persons of men, and through affection, or flattery, or bribes, wrest judgment: but this is not the sense of the phrase here, since this agrees not with the other part of the character, and since he is called an

unjust judge; but the meaning is, that he had no regard to the laws of men, any more than the laws of God; but made his own will the rule of his actions, and had no regard to doing justice between man and man; nor did he care what any man said of him; he had no concern about his reputation and character, having none to lose.

Ver. 3. *And there was a widow in that city*, etc.] Poor and helpless, and none among men to counsel, direct, and assist her, and take her part: now as in the accommodation of this parable, the elect of God answer to this widow; such an one is rather pitched upon to represent the helpless, desolate, and forlorn condition they are in among men in this world, though they are espoused to one husband, Christ; and especially to signify the state and condition of God's elect among the Jews in those sad times, before the destruction of Jerusalem, this parable has respect unto. Christ is the bridegroom of his church and people; he is their husband, the Lord of hosts is his name; and they are espoused as a chaste virgin to him; and whilst he was here on earth, his disciples, who were the children of the bridegroom, could not fast and mourn, for which they had no reason; but upon the death of Christ, when he was removed from them, they had great sorrow of heart; they were left like widows and orphans; hence those words of Christ, (^{<B148>}John 14:18) and were persecuted by the Jews in their own land; and wherever they went, they stirred up the Gentiles against them; and so things continued till near the destruction of Jerusalem; during which time many a request was made to God, the judge of the widows and fatherless, to the following purport:

and she came unto him, saying, avenge me of my adversary; or do me justice in the cause depending between me, and him that has wronged me; hear the cause, and do right; vindicate, and deliver me. Many are the adversaries of God's people, as the sins and corruptions of their own hearts, Satan, and his angels, wicked oppressors, and persecutors; the last seem, in the mystical sense, to be designed here: it is lawful to pray for vengeance on them; it is right to apply to God, and leave it with him, to whom it belongs; and it has been the suit and cry of the best of men; (see ^{<B149>}Revelation 6:9,10). It does not become the people of God to avenge themselves, even when it is in the power of their hands; nor should they desire it for their own sakes, so much as for the glory of God; they should ask it, not to gratify a revengeful spirit in them, but for the honour or divine justice; and this should be always with submission to the will of God, leaving it to his own time and way, to whom vengeance belongs, and

who has said it is mine, and I will repay it; as he certainly will sooner or later: the purity of his nature, his abhorrence of sin, and sinful men, and his love to his own people engage him to it.

Ver. 4. *And he would not for a while*, etc.] He would give no ear to her cries, nor take her cause in hand, nor right her wrongs, and clear her of her adversary:

but afterward he said within himself; as he was considering the matter in his own mind, and reflecting on this woman's case and the frequent application she had made to him:

though I fear not God, nor regard man; a monster in iniquity he was, to say so of himself; for though the character belongs to many, there are few that are so impudent in sin, as to take it to themselves, and glory in it.

Ver. 5. *Yet because this widow troubleth me*, etc.] By often knocking at his door, by loud cries and earnest entreaties, with strong arguments, and floods of tears, and could not easily be removed from his presence, or got out of his house:

I will avenge her; I will hear her cause, do her justice, and deliver her from her troublesome adversary:

lest by her continual coming she weary me: so that it was not from a conscience of duty in him, as a judge, or from a commiseration of the poor widow's case; but from a selfish end, for his own ease, in perfect agreement to his character, that his house might not be disturbed, and his ears stunned with her noise and cry, and he was pestered with her company day after day. The character of this judge, his reasoning with himself upon it, his principles from which he acted, and the ends he had in view, are wholly to be left out in the accommodation of this parable; and no farther to be considered than as the argument from the lesser to the greater may be strengthened by them; the intention of the parable being only to show the force, efficacy, and usefulness of importunity in prayer, as appears by the application of it, by our Lord, in the verses following.

Ver. 6. *And the Lord said*, etc.] The Lord Jesus Christ, who delivered out this parable to his disciples:

hear what the unjust judge saith; and take encouragement from hence to be frequent and importunate in prayer with God; for if such a cruel,

merciless, and unjust judge is to be wrought upon by importunity to do justice, who has no principle to influence him, how much more will not God, who is a just judge, the judge of widows, and of the oppressed, a God of great mercy and compassion, who delights in the prayers of his people, knows their cases, and is able to help them, and who has an interest in them, and they in him? how much more will not he regard their importunate requests, and arise, and save them much such like reasoning this is used by the Jews:

“says R. Simeon ben Chelphetha, an impudent man overcomes a good man, or a modest man, (by his importunity,) how much more the goodness of the world itself^{f568?}”

that is, how much more will a man, by his continual prayer, prevail with God, who is goodness itself? And they have another saying^{f569}, that agrees with this:

“says R. Nachman, impudence (i.e. importunity) even against God is profitable.”

The application of this parable follows:

Ver. 7. *And shall not God avenge his own elect*, etc.] Who are a select number, a special people, whom he has loved with an everlasting love, so as of his own sovereign good will and pleasure to choose in his Son Jesus Christ unto everlasting life and salvation, through certain ways and means of his own appointing, hence they are peculiarly his: and these he will avenge and vindicate, right their wrongs, do them justice, and deliver them from their adversaries, and take vengeance on them; as may be concluded from his hatred of sin, his justice, and his holiness, from his promises, and from his power, and from the efficacy of prayer, and the regard he has to it: for it follows,

which cry unto him day and night; whose prayers he always hears; whose tears he puts up in his bottle; and whose importunity must surely be thought to have more regard with him, than that of the poor widow with the unjust judge:

though he bear long with them? either with their adversaries, their oppressors, and persecutors, who are vessels of wrath, fitted for destruction, whom he endures with much longsuffering, till the sufferings of his people are accomplished, and the iniquities of these men are full; or

rather with the elect, for the words may be rendered, “and is longsuffering towards them”: delays his coming, and the execution of vengeance, as on the Jewish nation, so upon the whole world of the ungodly, till his elect are gathered in from among them; (see ~~GRD~~ 2 Peter 3:9).

Ver. 8. *I tell you that he will avenge them speedily*, etc.] As he did in a few years after the death of Christ, when God's elect among the Jews were singled out, and gathered in from them, and were delivered from their persecutors, and saved from temporal ruin and destruction, whilst the Roman army made sad havoc of their enemies; and so will he do in the end of the world.

Nevertheless, when the son of man cometh; either to destroy Jerusalem, or to judge the world:

shall he find faith on the earth? either in the land of Judea, the believers being removed from thence, and scattered among the Gentiles, and not a man, at least in Jerusalem, that had any faith in Jesus, as the Messiah; or in the world at the last day: there will then be little of the doctrine of faith, and less of the grace of faith, and still less of the exercise of faith, particularly in prayer, and especially about the coming of Christ; it will be little thought of, and expected, or faith little exercised about it. With this agree some expressions in the Jewish writings ^{f570}:

“Says R. Jose, the holy, blessed God, will not be revealed to Israel, but in the time, *atwnmyhm j ktça al d*, “that faith is not found among them.””

And elsewhere ^{f571}, speaking of the times of the Messiah, and of a star that shall then appear, it is said

“when that star shall be seen in the world at that time mighty wars shall be stirred up in the world, on all the four sides, *j ktçy al atwnmyhmw*, “and faith will not be found” among them.”

They seem to regard the first coming of the Messiah: and which was true with respect to the majority of their nation; and the same holds good with regard to his second coming; in the apocrypha it says: “Nevertheless as coming the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.” (2 Esdras 5:1)

Ver. 9. *And he spake this parable unto certain,* etc.] Or with respect to certain men; having a view to them, in order to expose their pride, vanity, arrogance, and self confidence:

which trusted in themselves that they were righteous; or, as if they were righteous; or because they were so in their own eyes, and in the esteem of others: the ground of their trust and confidence were themselves, their hearts, and the supposed goodness of them, their outward holiness, their moral behaviour, their duties, and good works, their almsdeeds, and religious exercises, their ceremonial observances, and fleshly privileges; on account of which they thought themselves very righteous persons, such as could not fail of being accepted with God, and justified in his sight; whereas there are none righteous in, and of themselves, no, not one. All the descendants of Adam, as such, are sinners, destitute of a righteousness, and filled with all unrighteousness, and are enemies to true righteousness: no man is naturally righteous, nor is he capable of making himself so, by any thing he can do: none are righteous by their obedience to the law of works, for that is imperfect, and cannot justify before God, in whose sight no flesh living can be justified on this account, however righteous they may appear before men, or may be in their own eyes: for this is contrary to God's way of making men righteous, and would disannul the death of Christ, and encourage boasting in men. Such trust and confidence must be very vain, and arise from ignorance; from ignorance of God, of the perfection of his justice, and of the nature of his righteous law; and of themselves, of the impurity of their hearts, and the imperfection of their obedience. These were of the "pharisaical" sort, and of which complexion were the generality of the Jews; and many of these were now standing by Christ, and within the hearing of this parable, and for whose sake it was delivered:

and despised others; or, "every man", as the Syriac and Persic versions read; all the rest of mankind, all but themselves; they made nothing of them, had them in no account; treated them as persons unworthy of the regard of God, and not fit to stand near them, or to be named with them.

Ver. 10. *Two men went up into the temple to pray,* Which is called an house of prayer, (^{<280>}Isaiah 56:7) the Jews had a mighty notion of praying in a place of religious worship, as in the temple, or in a synagogue; imagining that their prayers were more acceptable to God, and sooner heard by him in such a place than in private:

“the prayers of the congregation, they say ^{f572}, are heard always; and though there are sinners among them, the holy; blessed God, does not despise the prayer of many; wherefore, a man ought to join himself with the congregation, and not pray alone, whenever he can pray with that: and let a man go always, morning and evening, to the synagogue; for there is no prayer heard at all times but in the synagogue; and whoever has a synagogue in his city, and does not pray in it with the congregation, is called an ill neighbour. — -A divinity school is greater than a synagogue; and the great wise men, though they had many synagogues in their cities, did not pray but where they studied in the law.”

And they say ^{f573}, that

“he that prays (in the synagogue) is as if he offered a pure offering. — -Says R. Abhu, in the name of R. Abhu, “seek the Lard where he may be found”; where is he to be found? in the synagogues, and in the schools.”

These two men had, doubtless, both of them a notion of the sanctity of the place, and acted according to the prevailing sense of the people. They went up hither, not by consultation, agreement, and appointment; for they were of a different cast from each other; but so it happened. Had they went by consent, there was a rule for them ^{f574}:

“two men that go to a synagogue to pray, and one has finished his prayer before his neighbour, if he stays for him, his reward is double; and if he does not stay for him, his prayer is not heard.”

And they had rules also for the manner of their going to, and from the place of prayer: when they went thither, they were to go nimbly, in haste, and even run; but when they came back, they were to go very slowly and gently ^{f575}.

“The commandment (they say ^{f576}) is to run to a synagogue; for it is said, (~~200B~~ Hosea 6:3) “we shall know, we shall follow on to know the Lord”: but when a man comes out of the synagogue, let him not take large steps; but let him walk, little by little, or take short steps.”

How far these rules were complied with by these men, is of no great moment to know; who they were follows:

the one a Pharisee; one of those that trusted in themselves, as righteous, and despised all others, especially publicans and sinners; of these (see Gill on “⁴⁰⁸⁷Matthew 3:7”). This was the strictest sect among the Jews; they were men that prayed, and fasted much, and were great sticklers for the ceremonies of the law, and the traditions of the elders, and did all they did to be seen of men:

and the other a publican; a gatherer of the Roman tax, though by nation a Jew; and therefore such were had in great contempt by the Jews in general; nor would they eat and drink and converse with them; (see Gill on “⁴¹⁹⁰Matthew 9:10-11”)

Ver. 11. *The Pharisee stood*, etc.] Standing was a praying posture; (see Gill on “⁴⁰⁸⁵Matthew 6:5”) nor is this observed, as if it was something amiss: but the sense is, either that he stood in some place of eminence, that he might be seen of others; or he stood in a set, fixed posture, in a very grave and solemn manner, showing great devotion and seriousness; or he stood with great boldness and confidence:

and prayed thus with himself; the phrase, “with himself”, may be read either with the word “stood”, as it is in the Syriac version; and then the sense is that he stood alone, apart from the publican, at a distance from him, as despising him; and lest he should be polluted by him; (see ²³⁸⁴Isaiah 65:4) or with the word “prayed”, and does not design internal prayer, which was what the Pharisees did not use; for all they did was to be seen, and heard of men: but the meaning is, that he prayed only with respect to himself; he was wholly intent upon himself; his own self, and the commendation of himself, were the subject of his prayer: his whole dependence in it was on himself; and he was only seeking by it his own glory: he had no regard to the people of God, to aid the saints, nor did he put up one petition for them; nor had he any respect to Christ, the mediator, through whom access is had to God, and acceptance with him; nor to the Holy Spirit for his assistance; and though he addressed himself to God, yet in praise of himself, saying,

God I thank thee: there is no petition in this prayer of his for pardoning grace and mercy; nor larger measures of grace; nor for strength to perform duties, and to hold on to the end; nor for any favour whatever; nor is there any confession of sin in it. So that it scarce deserves the name of a prayer, for in it is only a thanksgiving: indeed, thanksgiving in prayer is right; and had he been a man that had received the grace of God, it would have been

right in him to have given thanks to God for it, by which he was made to differ from others: nor would he have been blameworthy, had he thanked God for the good things which he had received from him, or which by his assistance he had done; but nothing of this kind is said by him: he thanks God, in order to exalt himself, and places his righteousness in his own works, and treats all other men in a censorious and disdainful manner; thanking God, or rather blessing himself, saying,

that I am not as other men are; and yet he was as other men, and no better: he was a sinner in Adam, as other men; and a sinner by nature, as others are; and had the same iniquities and corruptions in his heart, as others; and had no more goodness in him than other men, and as far from true real righteousness. Perhaps he means the Gentiles, whom the Jews looked upon as sinners, and the worst of men; and yet they were in no wise better than the Gentiles, as to their state and condition by nature: it was usual to call the Gentiles **πυρj a**, “other men”; which phrase is sometimes explained by “the nations of the world” ^{f577}; and sometimes by the “Cuthites”, or “Samaritans” ^{f578}; (see Gill on “~~469~~ Luke 5:29”). — -He goes on,

extortioners, unjust, adulterers; and yet all these characters belonged to the men of sect: the Pharisees were oppressors of the poor, devoured widows' houses, and extorted money from them, under a pretence of long prayers: they are aptly represented by the unjust steward, in (~~210~~ Luke 16:1,8) and they were an unclean, unchaste, and an adulterous generation of men, (~~4129~~ Matthew 12:39 ~~488~~ John 8:8,9)

or even as this publican; pointing to him at some distance, with great scorn and disdain. This was his prayer, or thanksgiving. It may gratify the curiosity of some to have some other prayers of the Pharisees; and it may be worth while to compare them with this, between which there will appear a pretty deal of likeness.

“R. Nechunia ben Hakkana used to pray, when he went into the school, and when he came out, a short prayer: they said unto him, what is the goodness (or the excellency) of this prayer? he replied to them, when I go in, I pray, that no offence might come by means of me; and when I go out, “I give thanks” for my portion: when I go in, this is what I say, let it be thy good pleasure before thee, O Lord, my God, the God of my fathers, that I may not be angry with my colleagues, nor my colleagues be angry with me; that I may not pronounce that which is pure defiled, and that which is defiled,

pure; that I may not forbid that which is lawful, nor pronounce lawful that which is forbidden; and that I may not be found ashamed in this world, and in the world to come: and when I come out, this is what I say; I confess before thee, (or I thank thee) O Lord God, and the God of my fathers, that thou hast given me my portion among those that sit in the schools, and synagogues, and hast not given me my portion in the theatres and shows: for I labour, and they labour; I watch, and they watch; I labour to inherit paradise, and they labour for the pit of corruption ^{f579}.”

And these two prayers the Jews were obliged to recite at their going in, and coming out of the synagogue.

“It is a tradition of R. Juda, saying, three things a man ought to say every day; blessed be thou, *ywg ynç [al ç*, “that thou hast not made me a Gentile”; blessed art thou, that thou hast not made me an unlearned man (or one that is vain and foolish, uncivil and uncultivated); blessed art thou, that hast not made me a woman ^{f580}.”

In their prayer books ^{f581}, these thanksgivings stand thus:

“blessed art thou, O Lord our God, the King of the world, that thou hast made me an Israelite; (in some books it is, as before, that thou hast not made me a Gentile;) blessed art thou, O Lord our God, the King of the world, that thou hast not made me a servant; blessed art thou, O Lord our God, the King of the world, that thou hast not made me a woman:”

when the women, instead of this last, say:

“blessed art thou, O Lord our God, the King of the world, who has made me as he pleases.”

And very agreeable to one of these benedictions does the Ethiopic version render the prayer of the Pharisee here; “I thank thee, O Lord that thou hast not made me as other men”.

Ver. 12. *I fast twice in the week*, etc.] Not “on the sabbath”, as the words may be literally rendered, and as they are in the Vulgate Latin and Ethiopic versions; for the sabbath was not a fasting, but a feasting day with the Jews; for they were obliged to eat three meals, or feasts, on a sabbath day,

one in the morning, another at evening, and another at the time of the meat offering: even the poorest man in Israel, who was maintained by alms, was obliged to keep these three feasts ^{f582}. It was forbidden a man to fast, until the sixth hour, on a sabbath day; that is, till noon ^{f583}: wherefore, it is a great mistake in Justin ^{f584} and Suetonius ^{f585}, that the sabbath was kept by the Jews as a fast. But the word is rightly rendered, “in the week”; the whole seven days, or week, were by the Jews commonly called the sabbath; hence, **tbçb dj a**, “the first of the sabbath”, and the second of the sabbath, and the third of the sabbath ^{f586}; that is, the first, second, and third days of the week. Now the two days in the week on which they fasted were Monday and Thursday, the second and fifth days; on which days the law of Moses, and the book of Esther were read, by the order of Ezra ^{f587}; and fasts for the congregation were appointed on those days ^{f588}, and so a private person, or a single man, as in this instance, took upon him, or chose to fast on the same ^{f589}: the reason of this is, by some, said to be, because Moses went up to Mount Sinai on a Thursday, and came down on a Monday ^{f590}. But though these men fasted so often, they took care not to hurt themselves; for they allowed themselves to eat in the night till break of day. It is asked ^{f591},

“how long may a man eat and drink, i.e. on a fast day? until the pillar of the morning ascends (day breaks); these are the words of Rabbi (Judah): R. Eliezer ben Simeon says, until cock crowing.”

So that they had not so much reason to boast of these performances: he adds,

I give tithes of all that I possess; not only of what was tithable by the law of Moses, as the produce of his ground; and by the traditions of the elders, as the herbs in his garden, (^{4E33} Matthew 23:23) but of every thing he had, which was not required by either of them; upon which he thought himself a very righteous person, and more than a common man: it is asked ^{f592},

“who is a plebeian? (one of the people of the earth, or the common people) whoever does not eat his common food with purity with hands washed; these are the words of R. Meir; but the wise men say, whoever does not tithe his fruit.”

This man would not be thought to be such an one.

Ver. 13. *And the publican standing afar off*, etc.] Not at the outermost porch, or at the door: for

“a man might not fix his place at the door of the synagogue, but, **qyj ry**, “he must go afar off”, the space of two doors, and then pray^{f593};”

it may be in the court of the Gentiles, when the Pharisee was in the court of the Israelites; at least he was afar off from him: and indeed, those who came to humble themselves before the Lord, and confess their sins, were obliged to stand at the distance of four cubits one from another, that one might not hear the prayers and confessions of the other^{f594}: and it might be, that this poor man might stand at a greater distance than was required, that he might not displease the Pharisee, who, he knew, would resent it, should he stand near him; or rather this was done, to testify the sense he had of his state and condition, and of his unworthiness; as that he was afar off from God, and unworthy to draw nigh unto him, and deserved to be kept at a distance from him for ever. So it is said^{f595} of the Israelites, that they trembled at Mount Sinai, and “stood afar off”, **μτwnτwn[twrwhl** , “to show their humility”: and under a work of the law, and under such a like dispensation was this publican; and therefore

would not so much as lift up his eyes unto heaven: and which, as it was an humble posture he stood in, agrees with the rules the Jews give^{f596};

“the order (or posture) of the body, how is it? when a man stands in prayer he ought to set his feet one by the side of the other, and fix his eyes, **hj ml** , “below”, as if he looked to the earth; and his heart must be open above, as if he stood in the heavens; and lay his hands upon his heart, putting the right hand over the left; and must stand as a servant before his master, with trembling, and fear, and dread, and may not put his hands upon his loins.”

And agreeably to this, it is elsewhere^{f597} said,

“he that prays, ought to fix his eyes below, and his heart above.”

And the Jews used to look downward, or shut their eyes, for the sake of attention in prayer; and it was even forbidden them to open their eyes to look upon the wall^{f598}. This showed in the publican, that the guilt of his sins lay heavy on him; that he could not look up; that shame filled him with

blushing; that sorrow caused his countenance to fall; and that fear of divine wrath, and displeasure, possessed him; and that he looked upon himself as unworthy of the smiles of heaven,

but smote upon his breast: pointing at the fountain of his sin; expressing by this action, his sorrow, and repentance for it; and an aversion and abhorrence of himself on account of it, joined with indignation and revenge; and he did this to arouse and stir up all the powers and faculties of his soul, to call upon God. The Persic version renders it, “he fell on his knees, and beat the earth with his head”; taking a sort of revenge on himself for sin:

saying, God be merciful to me a sinner. This is his prayer; a short, but a very full one, and greatly different from that of the Pharisee: in which is a confession that he was a sinner; a sinner in Adam, who had derived a sinful nature from him, being conceived and born in sin; and a sinner by practice, having committed many actual transgressions, attended with aggravating circumstances; a guilty and filthy sinner, a notorious one, deserving of the wrath of God, and the lowest hell: he speaks of himself, as if he was the only sinner in the world; at least, as if there was none like him: and there is in this prayer also a petition; and the object it is put up to, is “God”, against whom he had sinned; with whom there is mercy and forgiveness; and who only can forgive sin; and who has promised that he will: and has proclaimed his name, a God, pardoning iniquity, transgression, and sin; and has given instances of his forgiving grace and mercy; and therefore the publican was right in addressing him by confession: the petition he makes to him is, to be “merciful”, or “propitious” to him; that is, to show mercy to him, through the propitiary sacrifice of the Messiah, which was typified by the sacrifices under the law: the first thing a sensible sinner wants, is an application of pardoning grace and mercy; and forgiveness springs from mercy; and because the mercy of God is free and abundant, therefore pardon is so: but this is not to be expected from an absolute God, or God out of Christ. God is only propitious in Christ: hence it may be observed, that God pardons none but those to whom he is propitious in his Son; and that he forgives sin upon the foot of a reconciliation, and satisfaction made to his law, and justice, and so pardon is an act of justice, as well as of mercy; and that there is no pardoning mercy but through Christ. The Arabic version renders it, “spare me, because I am a sinner”; (see ^{<2511>} Psalm 25:11).

Ver. 14. *I tell you that this man*, etc.] The publican that so freely owned himself to be a sinner, and by his carriage acknowledged he was unworthy of any favour; and who was treated with so much contempt by the Pharisee:

went down to his house; from the temple which was built on a mountain, *justified, [rather] than the other*: accounted as a righteous person in the sight of God; justified from all his sins, and accepted by him, when the other was abhorred and neglected. The Syriac and Persic versions, and so Beza's most ancient copy, read, "than the Pharisee", who had such an high opinion of himself, and despised others: not that the Pharisee was justified at all, when the publican really was; but the sense is, that if judgment had been to have been made, and sentence passed according to the then conduct and behaviour of both parties, the publican had greatly the advantage, in the sight of God; an humble demeanour being well pleasing and acceptable to him, when pride, and arrogance, boasting of, and trusting in a man's own righteousness, are abhorred by him;

for every one that exalteth himself, shall be abased, and he that humbleth himself, shall be exalted. This was a proverbial expression, often mentioned by Christ on different occasions, and frequently used by the Jews; (see Gill on "⁴⁰³²Matthew 23:12") to which may be added the following passages;

"whoever is of a haughty spirit, at last shall be made low^{f599}."

And again,

"whosoever humbleth himself, the holy blessed God will lift him up^{f600}."

Ver. 15. *And they brought unto him also infants*, etc.] As well as grown persons, that were sick, to be healed by him:

that he would touch them; in order, as some learned men think, to cure them of diseases that attended them; for one of the ways by which Christ healed persons, was by touching them; nor do we read of his touching in common for any other purpose, or of persons desiring him to touch them, or theirs, but for this end; in (⁴⁰⁹³Matthew 19:13) it is read, "that he should put his hands on them"; and so the Arabic and Persic versions here read, in order to pray over them, and bless them: but neither in one place, nor the

other, is any mention of their baptism, or of their being brought for such a purpose; nor can it be concluded from hence;

but when [his] disciples saw [it], they rebuked them; the persons that brought the infants; (see Gill on “^{<4093>}Matthew 19:13”).

Ver. 16. *But Jesus called them unto him*, etc.] Not the disciples, as the Ethiopic version reads, nor the persons that brought the children, but the children themselves; for the antecedent to the relative *αὐτοῖς*, “them”, can be no other; which shows, that these infants were not new born babes, or children at the breast, but such as were more grown up, since they were capable of being called to, and of coming to Christ:

and said; that is, to the disciples; so the Persic version expresses it:

suffer little children to come unto me, and forbid them not; (see Gill on “^{<4094>}Matthew 19:14”)

for of such is the kingdom of God; or “of heaven”, as the Syriac version reads, and as in (^{<4094>}Matthew 19:14) that is, the kingdom of God belongs to such, “who are as these”; or, “like to these”: as the Syriac, Arabic, and Persic versions render the words; ((see Gill on “^{<4094>}Matthew 19:14”).)

Ver. 17. *Verily I say unto you*, etc.], Christ takes an occasion from hence to teach his disciples humility, and guard them against pride and vanity:

whosoever shall not receive the kingdom of God; the King Messiah, the doctrines of the Gospel, and the ordinances of it, even the whole Gospel dispensation;

as a little child; without prejudice, pride, ambition, and vanity, with meekness, and humility:

shall in no wise enter therein; a very unfit and improper person to be a professor of the Gospel; or to be admitted to Gospel ordinances: or be a member of a Gospel church; or be reckoned a subject of the Messiah's kingdom, which is of a spiritual nature; and as he has not a meetness for, and a right unto the kingdom of glory, he shall never see it, and enjoy it.

Ver. 18. *And a certain ruler asked him*, etc.] A young man, (^{<4095>}Matthew 19:20) a ruler among the Jews, a civil magistrate, and a very rich man; he ran after Jesus, and overtook him in the way, as he was going towards Jericho, (^{<4107>}Mark 10:17)

saying, good master; “Rabbi”; or doctor,

what shall I do to inherit eternal life? (see Gill on “⁴⁰¹⁶Matthew 19:16”).

Ver. 19. *And Jesus said unto him*, etc.] In answer to his question, beginning with the character he gave him:

why callest thou me good? it being unusual to address men, even their Rabbins, under such a title:

none is good, save one, [that is], God: or “but God alone”; as the Vulgate Latin and Arabic versions render it; or, “but the one God”, as read the Syriac, Persic, and Ethiopic versions; (see Gill on “⁴⁰¹⁷Matthew 19:17”).

Ver. 20. *Thou knowest the commandments*, etc.] The ten commandments given to Moses, and delivered to people; and which they were careful to teach their children; though five are only here mentioned, and not in the order in which they stand: suggesting hereby that these must be kept, or the law must be fulfilled, and satisfaction made for the violation of it, or there can be no inheriting eternal life. The five commandments mentioned are, the seventh, sixth, eighth, ninth, and fifth:

do not commit adultery; do not kill; do not steal; do not bear false witness; honour father and thy mother; (see Gill on “⁴⁰¹⁷Matthew 19:17”) and (see Gill on “⁴¹⁰⁹Mark 10:19”).

Ver. 21. *And he said*, etc.] That is, the ruler said to him, as the Syriac and Ethiopic versions add; “to Jesus”, as the Persic version expresses it;

all these have I kept from my youth up; (see Gill on “⁴⁰²⁰Matthew 19:20”) where it is added, what lack I yet?

Ver. 22. *Now when Jesus heard these things*, etc.] That he had kept all these commandments, and that ever since he was a child, and to that very time:

he said unto him, yet lackest thou one thing; not but that he lacked many other things, and even every thing: for he had performed no one thing as it should be: but Christ said, partly in answer to his pert question, “what lack I yet?” and partly by an ironical concession, granting he had kept them all, as he had said, yet one thing was wanting; and chiefly with a view to mortify his pride and vanity:

sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come and follow me; (see Gill on “⁴⁰⁸¹Matthew 19:21”).

Ver. 23. *And when he heard this,* etc.] That one thing was wanting, and what that was, which was to part with all his worldly substance, and follow Christ;

he was very sorrowful, for he was very rich; (see Gill on “⁴⁰⁸²Matthew 19:22”).

Ver. 24. *And when Jesus saw that he was very sorrowful,* etc.] As he might, by his looks and gestures; and perceived that he was determined not to part with his possessions, and follow him:

he said to his disciples, how hardly shall they that have riches enter into the kingdom of God! embrace the Gospel, and submit to the ordinances of it; deny themselves, part with their worldly substance for the cause of Christ, and interest of religion. Riches, which should be a reason for, are often a bar unto a profession of Christ, and his Gospel. This is delivered as an affirmation, or by way of assertion, (see Gill on “⁴⁰⁸³Matthew 19:23”).

Ver. 25. *For it is easier for a camel,* etc.] These words were spoken to the disciples again, and were a second address to them, after they had shown astonishment at the former; (see Gill on “⁴⁰⁸⁴Matthew 19:24”) and (see Gill on “⁴⁰⁸⁵Mark 10:24”).

Ver. 26. *And they that heard it, said, who then can be saved?*] These were the disciples of Christ, who so said; (see ⁴⁰⁸⁵Matthew 19:25).

Ver. 27. *And he said,* etc.] That is, Jesus, as the Syriac, Persic, and Ethiopic versions express it:

the things which are impossible with men, are possible with God; (see Gill on “⁴⁰⁸⁶Matthew 19:26”).

Ver. 28. *Then Peter said,* etc.] “To him”, as the Syriac and Arabic versions add; that is, to the Lord Jesus, as the Ethiopic version expresses it; who was always the most forward to speak on any occasion: he observing what was required of the young man, and how unwilling he was to comply with it, and the difficulty in every rich man's way of entrance into the kingdom of God, spoke as follows;

lo, we have left all: the Arabic version reads, “all ours”; all we had, our friends, trades, and worldly substance;

and followed thee: in (^{<1927>}Matthew 19:27) it is added, “what shall we have therefore”; referring to the promise of Christ, to the young man, that should he sell all he had, and give it to the poor, he should have treasure in heaven; (see Gill on “^{<1927>}Matthew 19:27”).

Ver. 29. *And he said unto them*, etc.] To his disciples, as the Ethiopic version reads; though the Syriac and Persic versions read, “and Jesus said to him”; that is, to Peter; he particularly replied to him:

verily I say unto you, there is no man: not only you shall have peculiar honour done you, as to sit on thrones, and judge the twelve tribes of Israel; but there is not a single person of a more private character,

that hath left house, or “houses”, as read the Syriac and Persic versions;

or parents, or brethren, or wife, or children, for the kingdom of God's sake: that is, for Christ's sake, and for the sake of his Gospel, as the other evangelists have it; and which teaches us how to understand the kingdom of God here, and elsewhere.

Ver. 30. *Who shall not receive manifold more in this present time*, etc.] Not more houses, parents, brethren, etc. but that which is abundantly preferable to them; such comfort, peace, satisfaction, and pleasure, as are not to be found in such enjoyments:

and in the world to come life everlasting; which was what the young man was desirous of inheriting, (^{<2188>}Luke 18:18 (see Gill on “^{<1929>}Matthew 19:29”)).

Ver. 31. *Then he took unto him the twelve*, etc.] His twelve disciples, as the Ethiopic version expresses it; he took them aside from the rest of the company, as they were travelling on the road, and privately delivered to them, what follows; (see ^{<1117>}Matthew 20:17)

and said unto them, behold, we go up to Jerusalem; to the feast of the passover, which was drawing near, and the last Christ was to eat with his disciples, the time of his sufferings, and death, being now at hand; and of which he thought fit to give his disciples notice: and therefore he called them aside, and in a private manner, told them,

that all things that are written by the prophets, concerning the son of man, shall be accomplished; particularly, (^{<B01>}Psalm 2:1,2) (^{<B216>}Psalm 22:6-8 ^{<B06>}Isaiah 1:6 ^{<B11>}Micah 5:1 ^{<B516>}Isaiah 53:5,6,12 ^{<B215>}Psalm 22:15 26:10 ^{<B12>}Hosea 6:2) for to these the following things have respect.

Ver. 32. *For he shall be delivered unto the Gentiles*, etc.] As he was by the chief priests, Scribes, and elders, to Pilate, the Roman governor, and by him to the soldiers:

and shall be mocked; as he was by the latter, when they crowned him with thorns, arrayed him in a purple robe, and put a reed into his hand, and bowed the knee to him, saying, hail king of the Jews; and likewise by the Jews when he hung upon the cross:

and spitefully entreated. The Syriac and Persic versions leave out this clause here, and read it the next verse. It may regard the injuries done him, the abuses and affronts he received, both by words and blows:

and spitted on; as he was both by officers in the high priest's palace, and by the Roman soldiers in Pilate's hall; (see ^{<B16>}Isaiah 50:6).

Ver. 33. *And they shall scourge him*, etc.] As he was by Pilate's order, before he was crucified:

and put him to death; a shameful, and a painful one, the death of the cross:

and the third day he shall rise again; as he accordingly did.

Ver. 34. *And they understood none of these things*, etc.] “Not one of them”, as the Syriac and Persic versions render it; every article of his sufferings and death were unintelligible by them; they knew not how to understand him in any one point: or how to reconcile these things to the notions they had entertained of the temporal grandeur, and glory, of the Messiah, and his kingdom; and which shows their great ignorance of the prophecies of the Old Testament concerning these things.

And this saying, or “thing”; for it answers to the Hebrew word **rbd**, which signifies any affair, or matter, as well as a word, or saying: and so here, the whole of this affair

was hid from them; unless it should have a peculiar regard to that part of it, which expresses his resurrection from the dead; (see ^{<B10>}Mark 9:10) or the delivery of him to the Gentiles, (^{<B14>}Luke 9:44,45)

neither knew they the things which were spoken; the meaning of them. The Ethiopic version leaves out this, and puts the former clause, by way of question, “and he said unto them, and is this saying hid from you?”

Ver. 35. *And it came to pass that as he was come nigh unto Jericho*, etc.] Which lay in his way to Jerusalem;

a certain blind man sat by the way side begging: this was not blind Bartimaeus, nor his companion, for they were cured by Christ as he went out of Jericho; but this man before he came to it; for we afterwards read of his entrance into, and passing through Jericho, (~~290~~Luke 19:1) though much the same things are related in this account, as in that of the other two blind men; (see Gill on ~~400~~Matthew 20:30”).

Ver. 36. *And hearing the multitude pass by*, etc.] Their “voice”, as the Syriac version expresses it; the noise of their feet, and especially of their tongues;

he asked what it meant? what was the meaning of this concourse of people, and of this clamorous noise; or, as the Syriac version reads, “who it should be?” what person of note was passing by, that there was such a multitude after him? to which the answer best agrees.

Ver. 37. *And they told him, that Jesus of Nazareth passeth by*.] Some of the company answered him, that Jesus, the prophet of Nazareth, so much talked of, and said to be the Messiah, who was become so famous for his doctrines and miracles, for healing diseases, and dispossessing devils, was just “then” passing by; and this occasioned the noise and clamour.

Ver. 38. *And he cried, saying, Jesus thou son of David*, etc.] Believing him, at once, to be the Messiah; whence he calls him the son of David, which was a character and title of the Messiah, well known to the Jews; (see Gill on ~~400~~Matthew 1:1”) and therefore immediately called out unto him, being willing to take that opportunity as he passed, and whilst he was within hearing, to make his suit to him for his sight:

saying, have mercy on me: a poor, blind, and miserable creature, and restore me to my sight, which will be an act of singular mercy, and goodness, and will always be gratefully owned as such.

Ver. 39. *And they that went before*, etc.] In the company that preceded Christ; for he, as yet, was not come right over against the blind man:

rebuked him that he should hold his peace; being not well pleased that he should call him the son of David, which was acknowledging him to be the Messiah; or that he might not be troublesome to Christ, and retard his journey:

but he cried so much the more, thou son of David, have mercy on me; he neither dropped the character of Christ, nor his request to him; but called out more loudly, and with greater vehemence, earnestness, and importunity: so persons sensible of their need of Christ, and of his worth, excellency, and ability, are not to be discouraged from an application to him, by whatsoever they meet with from men, or devils.

Ver. 40. *And Jesus stood*, etc.] He stood still; he made a full stop, and went no further, when, it is very likely, he was just over against him:

and commanded him to be brought unto him; either by the disciples, or by some of the multitude:

and when he was come near he asked him; the following question.

Ver. 41. *Saying, what wilt thou that I shall do unto thee?* etc.] Is it alms thou askest? or is it thy sight thou wouldst have restored?

and he said, Lord, that I may receive my sight; this he chose, this was his request, and what he cried so vehemently for; and which he believed Christ, the son of David, was able to do for him.

Ver. 42. *And Jesus said unto him, receive thy sight*, etc.] Be it to thee as thou desirest, look up and see: thus by a word speaking, and power going along with it, without making use of any means, he fulfilled his desire.

Thy faith hath saved thee; or has obtained salvation for thee, a temporal salvation; and it may be also a spiritual and an eternal one: for that is the concern faith has in salvation; it is the means of obtaining and enjoying it: Christ, the object of faith, is the author of it.

Ver. 43. *And immediately he received his sight*, etc.] As soon as ever the word was gone out of Christ's mouth, virtue went forth from him, and cured the man of his blindness; his eyes were at once opened, and he saw as other men;

and followed him; his kind benefactor, with a grateful sense of his goodness, with strong affection for him, and faith in him;

glorifying God, who had sent such a Saviour to him; who had wrought such a wonderful miracle for him: for he was sensible that none but God could do this.

And all the people, when they saw [it]; what was done, how that the man they just before saw was blind, and begging by the way side, now had his sight restored to him, in an instant, and was following Jesus, in the crowd, along with them:

gave praise unto God; or, as Beza's most ancient copy reads, "glory"; they ascribed the glory to God, and praised his name, that he had raised up the Messiah among them; of which this was a clear proof, inasmuch as the eyes of the blind were opened, according to (²³⁸⁵Isaiah 35:5).

CHAPTER 19

INTRODUCTION TO LUKE 19

Ver. 1. *And [Jesus] entered, and passed through Jericho.*] Though the word “Jesus” is not in the original text it is rightly supplied in our version; as it is also in the Syriac, Persic, Ethiopic versions; for of him the words are manifestly spoken: after he had healed the blind man he met with near to Jericho, he entered into it, but made no stay in it, passed through it at once without stopping, though a very populous city; but here he had no work, either to perform miracles, or to convert sinners; though both, before he entered, and after he passed through it.

Ver. 2. *And behold [there was] a man named Zacchaeus,* etc.] Or *yakz*, “Zaccai”, a name in use among the Jews; (see ^{<1519>}Ezra 2:9). We often read of *yakz ybr*, “Rabbi Zaccai”, or “Zacchaeus” ^{f601}, and very frequently of R. Jochanan ben Zaccai, a famous doctor that lived in the times of Christ, and even till after the destruction of Jerusalem. The Jews also make mention of one R. Zaccai, a prince of the seed of David the king, in later times ^{f602}. So that this man, as appears by his name, was a Jew, though some have thought him to have been a Gentile ^{f603}, perhaps because of his employment: but it does not follow from thence; for there were Jews that were publicans, as Levi, or Matthew, afterwards one of Christ's disciples; and also in Jewish writings, mention is made, as of *yrkn skwm*, “a stranger”, or “a Gentile publican” ^{f604}, so likewise of *l arçy skwm*, “an Israelite publican” ^{f605}; and such an one was Zacchaeus, as follows:

which was chief among the publicans; the head of them in that place, to whom the rest brought the tax, tribute, or toll; he was the receiver general of the tax: at the toll booths, at bridges, for people's going over the water, there was *l wdg skwm*, “the greater publican”, and *^wj q skwm*, “the lesser publican” ^{f606}, who was deputy to the other. What sort of tax Zacchaeus was concerned in collecting, is not certain; however, he was a principal man in this employ, and had got great riches by it.

And he was rich; was a person of figure among the publicans, and of substance, which he had gained in his post. And though the instances of rich men being called by grace are few, yet there have been some; and the rather this circumstance is mentioned, because it had been observed in the preceding chapter, how difficult, but not impossible, as this instance proves, it was for rich men to enter into the kingdom of God.

Ver. 3. *And he sought to see Jesus who he was*, etc.] What sort of a person he was for complexion, stature, and age: having heard much of him, he was very desirous of indulging his curiosity with a sight of him; having, as yet, nothing else that induced him to desire to see him: his desire to see Jesus was not of the same kind with the kings and prophets, (^{<4136>}Matthew 13:16) but rather like that of Herod, (^{<4238>}Luke 23:8)

and could not for the press; the multitude of people that were flocking to meet Jesus, or who came before him, or were about him; for one part of the multitude went before him, and the other followed after him; so that he was in the crowd, and therefore could not easily be seen;

because he was little of stature. The Syriac and Persic versions read, “because Zacchaeus was little of stature”, lest it should be thought that this is said of Jesus; for the reason why Zacchaeus could not see him for the crowd, was not because Christ was little of stature, and was hid among them, but because Zacchaeus was little of stature, and could not see over their heads.

Ver. 4. *And he ran before*, etc.] Jesus, and the company that was with him; so very desirous was he of seeing him:

and climbed up into a sycamore tree to see him: which sort of trees were very common about Jericho: hence we read of, *hmqç l ç twrwq*, “beams of sycamore” in Jericho, which those that were strong took up in their arms, and the owners stood and devoted them to God ^{f607}; and among the things which the men of Jericho did, this was one, that they permitted the branches of trees devoted to sacred uses, and of the “charub” tree, and of the “sycamore”, to be cut down and used ^{f608}. This sort of trees used to grow in plains and valleys, as appears from some passages of Scripture, (^{<1107>}1 Kings 10:27 ^{<4027>}2 Chronicles 9:27) and from Jewish writings ^{f609}; and certain it is, that Jericho was in such a situation. Josephus ^{f610} says, it was seated in a plain; and Strabo says ^{f611}, that Jericho is a plain surrounded with mountains; to which agrees the account that ^{f612} Justin gives of it.

There is a valley, which is enclosed by mountains on all sides, as with a wall, like a castle; the space of the place is two hundred acres, and it is called Jericho. Hence we read of the plains and valley of Jericho in Scripture, (^{f613}Deuteronomy 34:3 ^{f614}2 Kings 25:5) so that it is very probable sycamore trees grew there in great plenty; though the place was more famous for palm trees: hence it is called the city of the palm trees, (^{f615}Deuteronomy 24:3 ^{f616}Judges 3:13) which the Targumist, in both places, interprets, the city of Jericho: to which agree the accounts given of it by Pliny ^{f617}, Strabo ^{f618}, and Justin ^{f619}, who all affirm, that it abounded with palm trees; and the latter says also with balsam trees, from the sweet smell of which it might have its name: so the Jews say ^{f620}, the ointment of balsam is called the ointment of our land, because it grows in Jericho, and because of the smell of it, it is called Jericho; though some think it has its name from the plain, being in the form of a half moon; the moon, in the Hebrew language, being called *j ry* ^{f621}. This tree seems to have been without the city: and indeed, according to the Jewish canon, it ought to be, which runs thus ^{f622};

“they set a tree at a distance from a city, twenty and five cubits, but a “charub tree”, and “sycamore”, fifty cubits.”

The reason of the greater distance of the latter is, as one of their commentators says ^{f623}, because their branches were large; and this is the reason why Zacchaeus went up into one of these trees, because it was large and able to bear him, and tall, from whence he could have a full view of Christ:

for he was to pass that [way]; or rather, “pass by that”; for the word “way” is not in the text; and the sense is, he was to pass by that tree; or “under” it, as the Arabic version renders it. The tree stood by the road side, in which Jesus came, for which reason Zacchaeus made choice of it, as fit for his purpose.

Ver. 5. *And when Jesus came to the place,* etc.] Where the tree stood, in which Zacchaeus was. Christ knows where his people are, and where to find them, where they commonly dwell, or where at any time they are, he being God omniscient: besides, the bounds of their habitations are fixed by the determination and appointment of God, and were foreknown by Christ, who, before the world began, was “rejoicing in the habitable part of his earth”, where he knew his saints would dwell, who are “the sons of men”,

with whom his delights were; and he knows where they are, when the time is come to call them: he knew Zacchaeus was in the sycamore tree, as he saw Nathanael under the fig tree, before Philip called him, (~~4048~~ John 1:48) and Christ comes to the very place where his people are, either in person, as here; and so he came to Galilee, and to the sea there, and walked by it, and on the very spot, where he knew he should meet with Peter, and Andrew, and James, and John, whom he called to follow him, (~~4048~~ Matthew 4:13,18,21). He came to his own city Capernaum, and to the place of receipt of custom near unto it, where Matthew was, and called him, (~~4048~~ Matthew 9:1,9) and he came to Samaria, and to Jacob's well, where he knew the woman of Samaria would be at such a time, in order to call her: or, though he comes not in person to others, where they are, yet by his word, and by his Spirit; and he comes to them before they come to him; and is found of them, and finds them, who sought him not; and is made manifest to them, who asked not for him; and in this he acts the part of the good shepherd, that leaves the ninety nine in the wilderness, and goes after that which is lost till he finds it; and agreeably to his character as a Saviour, and to the end of his coming into the world, which was to call sinners to repentance, and to seek, and save that which is lost, (~~2190~~ Luke 19:10).

He looked up and saw him; he knew him, he being one of those the Father had given to him, and he had loved and undertook for, and was come into the world to seek, and to save, and now, at this time, was come hither to call by his grace. He had seen him before in the glass of his Father's purposes and decrees, he being chosen in him to grace and glory, and being a vessel of mercy, afore prepared for glory: he had seen him when he was brought into the bond of the covenant; and passed under the rod of him, that telleth all the covenant ones, as they were put into it, and given to him the Mediator of it: he had seen him among them that were lost in Adam, whom he came to recover out of the ruins of their fall in him; and now he saw him in his state of nature and unregeneracy; he saw him in his blood, and said unto him, live: this look was a look of love, grace, and mercy; he looked upon him, and loved him, and was gracious to him, and had compassion on him; and it was a distinguishing look, he looked on him, and not on others. There was a great crowd both before and behind him, and all about him; but he looked not on these, but he looked up to Zacchaeus.

And he said unto him, Zacchaeus; he knew him, and could call him by his name, as he did Saul, when he called him, and revealed himself to him. His

name was written in the Lamb's book of life, and so must be known to Christ, who was present at the making of that book, and was concerned in setting down the names in it, and has it in his keeping: he was one of the sheep the Father had given him, he came to lay down his life for, and of whom he had such perfect knowledge, as to call them by name, as he does all the chosen and redeemed ones; (see ~~<BIB>~~ Isaiah 43:1 ~~<BIB>~~ John 10:3). It must be very surprising to Zacchaeus to hear Christ call him by his name, who was an utter stranger to him, and whom he had never seen before; and it is a very considerable instance of the omniscience of Christ, as well as of the great condescension and affectionate regard he has to his own, and the familiar way in which he uses them.

Make haste, and come down; from the tree. The dangerous estate and condition of a sinner requires haste; it is like that of Lot in Sodom, when it was just going to be destroyed; and like that of the manslayer, when pursued by the avenger of blood; both whom it became to escape for their lives, and flee for refuge as fast as they could: and so it became Zacchaeus to come down with all speed to Christ, who was come hither to call and save him; and the enjoyment of Christ, and his grace, calls for haste; (see ~~<BIB>~~ John 11:28,29). Such who come to Christ must quit all their exalted thoughts of themselves, of their riches, fulness, and self-sufficiency, and come to him as poor and needy, for such only he fills with his good things; and of their health and soundness, and come to him the great physician, as sick and diseased; and of their purity and goodness, holiness and righteousness, and come to him as sinners: but it must be mighty grace to cast down imaginations, and high things, that exalt themselves against Christ, and the knowledge of him, and to humble a proud sinner, and bring him to the feet of Jesus.

For this day I must abide at thy house; for a little while; not so much for the sake of refreshment for himself, and his disciples, as for the good of Zacchaeus; to make known the great salvation to him, and to bestow his grace upon him, and converse with him in a spiritual way.

Ver. 6. *And he made haste*, etc.] Such power went along with the words of Christ, that they immediately reached his heart, awakened his conscience, affected his mind, and drew his soul to Christ, and knit him to him, that he made all imaginable haste to be with him. So souls sensible of their dangerous state and condition by nature, and apprehensive of impending ruin and destruction, and having some intimation of safety and

happiness in Christ, and being filled with love to him, and a liking of him flee with all haste to him for refuge, for righteousness, peace, pardon, life, and salvation:

and came down; from the tree he had climbed, merely to indulge his curiosity, little thinking that he should be called by name by him; that he should have him a guest at his house, and have such a knowledge of him, and familiar acquaintance with him: so souls, when called by Christ, and made sensible of their need of him, and the worth there is in him, quit their former post and place, part with their carnal lusts and sinful companions, and renounce their own righteousness and works, and come as sinners, humble and lowly, and venture upon Christ:

and received him joyfully; not only into his house, but into his arms and heart: Christ was a welcome guest to him, as he is to every sensible sinner, who by faith receives him, as the Father's free gift; as the alone Saviour and Redeemer; as the great Mediator, in all his offices, of prophet, priest, and king; and in every relation and character he bears; and embraces his doctrines, and submits to his ordinances, and that with, the greatest joy; as there is reason for it, since with him, he receives the free and full forgiveness of his sins, a justifying righteousness, an abundance of grace, and a right unto, and meetness for heaven.

Ver. 7. *And when they saw it*, etc.] The Vulgate Latin, Syriac, and Arabic versions read, “when they all saw this”; that is, as the Persic version, rather paraphrasing than translating, says, “the men and the multitude that were with him”; the “pharisaical” sort, the priests and Levites, of which there were great numbers in Jericho; (see Gill on “~~4191~~ Luke 10:31”).

They all murmured; as the Scribes and Pharisees did, at his eating with publicans and sinners, (~~4192~~ Luke 15:2).

Saying, that he was gone to be guest with a man that is a sinner; a notorious one, an abandoned profligate creature; one of the worst of sinners, as being a publican, and the chief of them; who had amassed vast riches to himself, by extortion and oppression; and they thought it was not agreeable to the character of an holy man, and a venerable prophet, which Christ bore, to go into such a man's house, eat at his table; and have familiar conversation with him; (see ~~4193~~ Matthew 9:10).

Ver. 8. *And Zacchaeus stood*, etc.] Before Christ, in respect to him, and reverence of him; and in the presence of others, to make a public

confession before them, and that they might all hear it, when come to his own house:

and said unto the Lord; that is, to “Jesus”, as the Syriac and Persic versions, and some copies read; he addressed himself to Christ, and made his confession to him, as the Israelite, when he brought the basket of the firstfruits to the priest, confessed before the Lord his God, (^{<RB>}Deuteronomy 26:4,5). And the rather Zacchaeus directed his speech to Christ, being, as he was now convinced, the discernor of the thoughts, and intents of the heart; who knew the genuineness of his repentance, that it was hearty and real; and the sincerity of his expressions and resolutions, and upon what principles he acted, and proposed to do as follows:

behold, Lord, the half of my goods I give unto the poor; not to make satisfaction for the sins he had committed, but to testify his sense of them, and his repentance for them, and as willing to do good with what he had gotten; which shows, that the disposition of his mind was altered, and of a covetous oppressor, he was become tender, kind, and liberal. According to an order made by the Jews in Usha, a man might not give away more than a fifth part of his estate, unless in some extraordinary cases ^{f620}; and we read of one, that gave a “third” part of his goods to the poor ^{f621}; and of another, that gave, as here, half of his mammon, or wealth ^{f622}; and another, half of his food to the poor ^{f623}; and of another, that gave away all his goods to them ^{f624}; (see ^{<RB>}1 Corinthians 13:3); to give a tenth part, was reckoned a medium ^{f625}:

and if I have taken any thing from any man by false accusation; or by extorting any thing from him on any pretence, by making an unjust demand upon him; or in any oppressive way, by defrauding and tricking, and by doing him any injury, in any form or manner:

I restore him fourfold: the same that was done in case of sheep stealing, (^{<RB>}Exodus 22:1) but in such a case as this, the law only required the principal, with the fifth part added to it; (see ^{<RB>}Leviticus 6:5 ^{<RB>}Numbers 5:7) but Zacchaeus proposes as much as in the case of theft, and which was rarely used. The Jews ^{f626} say,

“that the manner of paying double, was more used than the manner of paying fourfold, or fivefold; for the manner of paying double was used, both in things animate and inanimate; but the manner of

paying fourfold and fivefold, was used but with respect to an ox, and a sheep only.”

This was done by Zacchaeus, to show the truth and reality of his repentance; for with that nation,

“the repentance of shepherds, and of collectors, and of “publicans”, is said ¹⁶²⁷ to be very difficult:”

the reason given by the gloss is, because they rob many, and do not know who to return to.

Ver. 9. *And Jesus said unto him*, etc.] The Persic version reads, “Jesus said to the multitude, and to his disciples”; to which well enough agree the following words:

this day is salvation come to this house: to the master of it, and it may be to others in it; the Arabic version reads, “to the inhabitants of this house”. The Persic version reads, “great salvation”; by which may be meant, the Gospel, as in (^{308B} Hebrews 2:3) so called, because it brings the account of salvation by Christ, which is not discoverable by the light of nature, nor made known by the law of Moses; but the Gospel publishes and proclaims it; the ministers of it show unto men the way of salvation, and direct them, and encourage to go to Christ for it; likewise the Gospel is the means of bringing near this salvation, and of applying it to them; and when it comes with the demonstration of the Spirit, it is the power of God unto salvation: and this might be truly said to come to Zacchaeus's house; inasmuch as Christ the great preacher of it, and by whom it first began to be spoken, and was spoken by him, as it never was by any one besides, was now in his house, preaching it; the sum and substance of which lie in the words delivered by him in the following verse; and the Gospel came to him to purpose, and was effectual: sometimes it comes to a people, city, town, or family, and it is rejected, and becomes of no effect; but here it came to Zacchaeus, and into him; and wrought effectually in him, as his words in the preceding verse declare: moreover, the blessing of salvation itself, which is wrought out by Christ, and published in the Gospel, was brought home to him; he was not only made sensible that he stood in need of salvation, but this was brought near unto him, and set before him, and applied to him; he had not only hopes of it, but faith of interest in it; it was made known unto him, that Christ was his salvation; and it was revealed and applied to the rest of the family, as well as to him: sometimes the Lord

takes one of a city, and two of a family; and sometimes whole families, as Lydia's and the jailor's, and here Zacchaeus's, as seems probable; for by his house may be meant, his family: though this may be understood of Christ, the author of salvation; who came into his house in a literal sense, as well as in a spiritual sense; and was made known to Zacchaeus, as his Saviour and Redeemer. The Alexandrian copy reads, "in this house": it follows,

forasmuch as he also is the son of Abraham. These words are to be considered, either as a reason, or evidence, of salvation being come to his house; and therefore cannot be understood of him as a son of Abraham, by natural descent: he was indeed a Jew, as appears by his name, and by his knowledge of the Jewish law, concerning restoration; and which may be confirmed by the silence of the Pharisees, who murmured at Christ's going along with him; who, had he been a Gentile, would not have failed to have mentioned it; but then, though this might be a reason justifying Christ in going to his house, who did not exceed the bounds of his office, as the minister of the circumcision, and as sent, and that only to the lost sheep of the house of Israel; yet this could be no reason of spiritual salvation coming to him, which was not confined to Abraham's natural seed, nor was it necessary to them, more than others, and much less general; and indeed, very few of them then in being, partook of it; for though salvation was of them, and Christ the Saviour came unto them, yet they rejected him, and died in their sins: nor is this a reason of salvation coming to his family; for though by virtue of the covenant of circumcision made with Abraham and his natural seed, there were many outward privileges bestowed upon them, yet spiritual salvation was not ensured by it to them; and with regard to that, natural descent from Abraham, and circumcision, were of no avail: but this is to be understood of him, as a son of Abraham in a spiritual sense, he being now a believer in Christ, and so one that walked in the steps of the faith of Abraham; and this was an evidence of his interest in salvation by Christ, the blessing with which he was blessed, with faithful Abraham: and also his being a son of Abraham, which is no other than to be a child of the promise, (~~ROM~~ Romans 9:8) or in other words, one of God's elect, a chosen vessel of salvation, was a reason why Christ, the author of salvation, came to him, why the Gospel of salvation was made known to him, and why the blessing of salvation was applied to him. The Jews use this phrase, not only of one whose natural descent is from Abraham, but whose knowledge in divine things is considerable: so when R. Eliezer ben Arach taught the Mercava, (the mystery of Ezekiel's

visions), ``R. Jochanan ben Zaccai stood and kissed his head, and said, blessed art thou, O God of Israel, that has given **µhrbal ˆb**, “a son to Abraham”, who has knowledge to understand, and to search out, and to explain the work of Mercava ^{f628}.”

For Abraham is said ^{f629} to be a father in this sort of knowledge, for which reason, this man was genealogized a son of Abraham.

Ver. 10. *For the son of man*, etc.] Meaning himself, who was truly man, and the Messiah, and which was one of his names in the Old Testament:

is come: from heaven, into this world, being sent by the Father, and with the full consent and good will of his own:

to seek and save that which was lost: as all his elect were in Adam, and by their own actual transgressions; and are considered as such, whilst in a state of unregeneracy: and particularly the lost sheep of the house of Israel are meant, one of which Zacchaeus was; and so the words are a reason of Christ's looking him up, and calling him by his grace, and making a discovery of himself, and an application of salvation to him; (see ~~<081>~~ Matthew 18:11).

Ver. 11. *And as they heard these things*, etc.] What Zacchaeus said to Christ, and what Christ said to Zacchaeus; particularly, that salvation, or the Saviour was then come to his house, and that he was come to save lost persons:

he added, and spake a parable; that is, as the Syriac version renders it, “he added a parable to the word”, or to what he had said:

because he was nigh to Jerusalem: within ten “parsas”, or large miles; for at such a distance was Jerusalem from Jericho ^{f630}, where Christ now was, according to the Jewish writers; but according to Josephus ^{f631}, it was a hundred and fifty furlongs, which must be eighteen or twenty miles, and this may be said to be nigh; and not long after this, we hear of Christ at the Mount of Olives, which was about a mile from Jerusalem, (~~<092>~~ Luke 19:29).

And because they thought that the kingdom of God should immediately appear: or be revealed, or made manifest: the phrase is Jewish; so (~~<092>~~ Song of Solomon 2:12) “the time of the singing of birds is come”, is

interpreted ^{f632}, the time that the “kingdom of heaven”, **hl gtç**, “shall be revealed”, is come, and elsewhere ^{f633},

“say to the cities of the house of Judah, **ˆwkhI ad atwkl m taylor**, “the kingdom of your God is revealed;””

meaning in both places, as here, the kingdom of the Messiah: what induced the disciples of Christ, or the multitude, or both, to imagine that the temporal kingdom of the Messiah, which they were expecting, would quickly be set up, might be what he had said to Zacchaeus, that salvation was that day come to his house, he being a son of Abraham; which they understanding of a temporal salvation, took it as a hint, that the outward prosperity of the seed of Abraham was at hand; as also what he had said, concerning his coming to seek and save that which is lost; which they were willing to interpret, of the civil state of Judea, and that he was come to restore its lost liberties and privileges; and partly, because he was now not a great way from Jerusalem, and was on his journey thither, in order to make his entrance in a very public manner; which was the metropolis of their nation, and the ancient seat of their kings, David, Solomon, and others: now the scope and design of the following parable, is to refute the notion of a temporal kingdom, and its near approach; by showing, that his kingdom lay a great way off, and was not of this world; and that his servants and disciples had a great deal of business to transact for him, and must not think of pomp and grandeur, but of labour and service; and that the Jews were so far from receiving any advantages by his kingdom, that they would not submit to his government, and would be treated as enemies, and utterly destroyed; even their nation, city, and temple.

Ver. 12. *He said therefore*, etc.] The following parable, with the above said design and view:

a certain nobleman; the son of a great family, as the Syriac version renders it; of noble descent, of an illustrious extract; by whom is meant Jesus Christ, who was a “man”, as he agreed to be, and was prophesied of as such; and who frequently appeared in an human form before his incarnation; and was now actually become man, though not a mere man: and he may truly be said to be “noble”; not only as the word may signify, as it sometimes does, a person of great authority and power, and of great generosity and goodness, but one of a noble birth; for Christ, as man, descended from the kings of the house of Judah, and was the son of David;

and from the Jewish fathers and ancestors of the greatest renown, as Abraham, Isaac, and Jacob; and he may be so called as man, because of the union of the human nature to the Son of God; or because of his divine relation, as the Son of God: this illustrious person,

went into a far country; by which, heaven is meant; so called, not only because of its distance from the earth, but in comparison of the earth, as a place of pilgrimage; and because that it is out of sight, and the views which are had of it, are very distant ones: hither Christ went at his ascension; he came from heaven at his incarnation, by the assumption of human nature; he stayed here awhile, till he had done his work he came about, and then went up to heaven; where he is received, and from whence he is expected again: the end of his going there is,

to receive for himself a kingdom: by which is intended, not the kingdom of nature and providence; for that he had, and did not receive from another; it was his of right, and by nature; nor the kingdom of grace, set up in the hearts of his people, and which was already within many of them; nor the kingdom of glory, prepared for them from the foundation of the world; though into this he entered at his ascension, and took possession of it for himself and them: but a more visible display of his mediatorial kingdom, he received from his Father; and which, upon his ascension, became more manifest, by the dispossessing of Satan, and casting him out of the Gentile world; by converting large numbers of his people, both among Jews and Gentiles; and by ruling in their hearts, subduing their enemies, and protecting and defending them; and by thus reigning till he has gathered them all in, either in Judea, or in the whole world, and then he will come again:

and return; either to destroy the Jews; the doing of which fully proved he had received his kingdom, was vested with power and authority, and was made, or declared Lord and Christ; or at the end of the world, to judge both quick and dead: and this is said, to show that his personal glorious kingdom on earth, or his kingdom in its greatest glory here, will not be till he comes a second time; and to engage diligence in his servants in the mean while; and to keep up the faith, hope, and expectation of his coming again.

Ver. 13. *And he called his ten servants*, etc.] By whom are meant, not all mankind; for though these are all his servants of right, yet not in fact; nor the elect of God, who are called by grace; for though these are the servants of Christ, and are peculiarly his, yet all that received the pound were not

such, for one of them was a wicked man; but the ministers of the Gospel, who are eminently, and in a special manner, the servants of the most high God: but as for the number “ten”, this cannot regard the apostles, for they were twelve; and though they are sometimes called the eleven, after the apostasy and death of Judas, yet not the ten; and besides, there was another chose in his room; but this number being a large and perfect one, a round number, it is sometimes made use of as a certain number, for an uncertain one; (see ^{425B}Matthew 25:1). The call of these by their Lord, is not to be understood of the call of them by his grace, but of a call of them to the office and work of the ministry:

and delivered them ten pounds; every one a pound: the **hnm**, “Maneh”, or pound of the Hebrews, if of gold, which contained an hundred drachmas, was of the value of our money, “seventy five pounds”; if of silver, the old “Maneh”, or pound, which contained sixty shekels, (^{265I2}Ezekiel 45:12) amounted to “seven pounds ten shillings”; but the “Maneh”, or pound, mentioned in the Misna ^{f634}, and which was in use in our Lord's time, contained an hundred pence, and was of the value of our money, “three pounds two shillings and six pence”: and by these pounds are designed, not special grace; for they intend not any thing wrought in these servants, but something delivered to them, and what might be taken away again, which cannot be said of special grace; and besides, it is certain, that one of these servants that had the pound, was destitute of that: but gifts are meant, and these not merely natural, or the gifts of providence, as health, riches, wisdom, etc. nor only the outward means of grace, as the word and ordinances, but ministerial gifts, which are the greatest in the church, and are therefore signified by pounds; and are what may be improved or neglected, and be lost or taken away; and for which those that have them, are accountable: but though each of these servants are represented, as having every man a pound delivered to him, this must not be understood, as if the gifts of ministers were equal and alike, any more than the inequality of their rewards proves degrees in glory; for which sometimes this parable is produced:

and said unto him, occupy; negotiate, or trade, that is, with the pounds; make use of the ministerial gifts, exercise them, lay them out, and trade with them: the ministry is a trade and merchandise, to be carried on, not in the name of the ministers of Christ, nor on their own stock, nor for themselves, but for Christ, and for the good of souls; which shows, that they must not be slothful, but laborious and diligent:

till I come: which suggests the certainty of Christ's coming, the continuance of the Gospel ministry to that time; and that there is no rest nor ease for Christ's ministers, but a continued series of labour and service, until then; when, for their encouragement, they shall receive their reward.

Ver. 14. *But his citizens hated him*, etc.] Not those who are fellow citizens with the saints, and of the household of God; whose citizenship is in heaven, and who are seeking the better country, and heavenly city; but the Jews, who were his own people and nation, among whom he was born, to whom he was sent and came, and had an undoubted right to the government of them: these hated him with a mortal hatred, as appeared by their traducing his person in the most opprobrious manner; vilifying his doctrine as false; ascribing his miracles to a diabolical influence; and by persecuting his disciples and followers:

and sent a message after him; this seems to have respect to their outrage against the disciples of Christ, after his ascension; when they not only mocked them, as on the day of Pentecost, but laid hold on them, and put them in hold, even in the common prison, and persecuted them from place to place; and so virtually,

saying, we will not have this man to reign over us: they would neither receive his Gospel, nor submit to his ordinances; but put them away from them, and judged themselves unworthy of everlasting life: and this is the language of every graceless soul; and is to be observed in their opposition to, and neglect of the truths of Christ, and his divine institutions; which are a yoke they do not care to take upon them, though so mild and easy, and are cords which they cast away from them.

Ver. 15. *And it came to pass that when he was returned*, etc.] Which return was either in power to Jerusalem, in the destruction of that city; or which will be in person to this earth, at the end of the world; and will be local and visible, and in great glory, attended with the holy angels, and with all the saints: the time is fixed and certain, though unknown, and will be sudden and unexpected; but will not be till after the Gospel has had a general spread all over the world, and the Jews are converted, and the fulness of the Gentiles brought in, and then will Christ come:

having received the kingdom; not only having been set down at the right hand of God, and crowned with glory and honour, and received gifts for men, which he bestowed on them; and which proved him to be Lord and

Christ; all which was done at his ascension, after which his kingdom came, or he returned in power and glory, to take vengeance on the Jews; but also having received the kingdom of glory for all his saints, and particularly having received the kingdom of priests, or all the elect of God, these being all called by grace, and gathered to him, as they will every one of them before his second coming; when this kingdom will be delivered to the Father complete and perfect; and this will a reckoning time, as follows:

then he commanded those servants to be called, to whom he had given the money. The servants are the ministers of the word, who must all appear before the judgment seat of Christ; and give an account of themselves to God, the Judge of all; and of their gifts and talents, and ministrations, and the souls under their care: the persons who are “commanded” to call them are the angels, and who shall be employed in gathering all the elect together; the thing that will be inquired about, and must be accounted for, is the “money” given them; that is, the Gospel they are intrusted with, and the gifts to preach it bestowed on them: the end of this summons is,

that he might know how much every man had gained by trading; not but that Christ, who is the omniscient God, the searcher of the heart, and a discerner of the thoughts and intents of it, knows full well the use that is made of every man's gift, and the benefits and advantages arising from it, both for his own glory, and the good of souls; but these summons will be given, this account taken, and inquiry made, that these things which are known to him, might be made manifest to all, and every man have praise of God; whose will it is that he should have it, and sloth and negligence be justly punished.

Ver. 16. *Then came the first,* etc.] Who were set in the first place in the church, the apostles of Christ, and who had the greatest gifts, and laboured more abundantly, and were eminently useful; such an one was the Apostle Paul:

saying, Lord; acknowledging the sovereignty and dominion of Christ over them, owning they were accountable to him, and that he had a right to inquire, what use they had made of their gifts, and what advantages these had produced;

thy pound hath gained ten pounds; it had been increased tenfold; or it has turned to a tenfold account, in the conversion of sinners, in the edification of the saints, and in the advancement of the kingdom, and interest of

Christ. This servant owns, that the gifts he had were Christ's; he calls them, "thy pound"; and therefore did not glory in them as his own attainments, or, as if he had received them not; and ascribes the great increase, not to himself, but to the pound itself; to the gifts of Christ, as they were his, and as used by his grace and strength, and as blessed, and owned by him, to these purposes.

Ver. 17. *And he said unto him, well, thou good servant,* etc.] Signifying he had well done, and had approved himself to be an honest, diligent, and laborious servant; who, having the grace of God, which made him a good man, and gifts and abilities, which made him a good minister of Christ, he made a good use them, freely communicated the good things of the Gospel, and being employed in a good work, he performed it well:

because thou hast been faithful in a very little; had preached the pure Gospel of Christ, and the whole of it, and sought not to please men, but the Lord only; not his own glory, but Christ's; abode by him and his interest, notwithstanding all reproaches and persecutions, and so acted a faithful part to Christ: "in a very little"; not that the Gospel is in itself little, or of small account; it is a treasure in earthen vessels; and contains the unsearchable riches of Christ: nor are gifts to preach it little things; they are instances of rich and amazing grace; but they are little, or, rather, the use and exercise of them are little, in comparison of the glory and happiness such faithful servants shall enjoy: from whence it appears, that since there is no proportion between what they do, and what they shall have, that therefore it is not of merit but of grace; and which is expressed in the following clause:

have thou authority over ten cities; which is to be understood, not in a literal sense, as if the apostles should have the jurisdiction over so many cities, or churches in so many cities among the Gentiles, after the destruction of Jerusalem, which were planted by their means and ministry; for nothing of this kind appears in the word of God: and much less after the second coming of Christ, shall faithful ministers of the word have power over so many cities, literally taken; for both in the kingdom state and in the ultimate glory, there will be but one beloved city, the holy city, the new Jerusalem: nor is any thing in particular, in a metaphorical sense, intended; only, in general, that the kingdom, and dominion, and the greatness of it, will be given unto them; and they shall reign with Christ on earth a thousand years; and shall also have a crown of glory, life, and

righteousness bestowed on them, and shall sit on the throne with Christ; and besides all this, the persons they have been instrumental to, will be their joy, and crown of rejoicing. A learned writer ^{f635} explains these ten cities, by the ten horns of the dragon, and beast in (~~f618~~ Revelation 12:3 13:1) by which are meant ten kings, or kingdoms, (~~f672~~ Revelation 17:12 ~~2024~~ Daniel 7:24). These indeed will be overcome by Christ, and they that are with him, and will hate the Romish antichrist, and destroy him; so that, it seems, there will be revolutions in these kingdoms; and large conversions to the faith of Christ, which seems to be what this writer means by authority over them.

Ver. 18. *And the second came*, etc.] He who was next, though less useful, yet equally diligent and active:

saying, Lord; acknowledging also the power and authority of Christ over him:

thy pound hath gained five pounds; is increased fivefold, or is turned to a fivefold account, to the interest of Christ, and good of immortal souls: the usefulness of the ministers of the Gospel is not alike; as they have gifts different one from another, so their improvements are different, and their labours, though faithful, do not turn to the same account,

Ver. 19. *And he said likewise to him*, etc.] He commended him as a good and faithful servant, though this is not expressed; and added,

be thou over five cities; which does not denote any inequality of glory in Christ's ministers, who will all shine as the firmament, and as the stars for ever and ever; at least, there will be no inequality in the ultimate state of happiness, when all the saints shall shine as the sun in the kingdom of their Father, whatever there may be in the kingdom state, or in Christ's personal reign with his saints on earth. The above learned writer would have this passage compared with (~~23918~~ Isaiah 19:18).

Ver. 20. *And another came*, etc.] Who was one of the servants; had a gift, but did not use, and improve it, nor did it turn to any account:

saying, Lord; owning also the lordship and dominion of Christ, as all will confess at the last day, even those who have no interest in him, and cannot call him their Lord;

behold, [here is] thy pound; he owns his gifts were the Lord's, and that he had received them from him, and now returns them:

which I have kept; he had kept that which was committed to him, and that even till his Lord came; he had not lost it, though it was not increased, or was of any advantage to Christ, or the souls of men, it being neglected by him; for it was

laid up in a napkin: the Greek word, here used for a napkin, is adopted by the Jews into their language, and is used for a veil and for a linen cloth: this puts me in mind of what the Jews call, *rdws ^ynq* “possession by a napkin”, or linen cloth: their custom is this; when they buy, or sell any thing, to use a piece of cloth they call “sudar”, the word in the text, which the contractors lay hold upon, whereby they ratify and confirm the bargain ^{f636}: but this man made no use of his “sudar”, or napkin, in buying and selling; he traded not at all; he wrapped up his money in it, and both lay useless; his gift lay dormant and unexercised, which was given him to profit withal.

Ver. 21. *For I feared thee*, etc.] Not with a right fear, with a fear of his goodness, who had bestowed such an excellent gift on him; for this would have taught him to have departed from evil, and have put him on doing his master's will, and making use of his gift to his glory: his fear was not of the right kind, and was ill grounded, as appears by what follows:

because thou art an austere man; cruel and uncompassionate to his servants, and hard to be pleased; than which nothing is more false, since it is evident, that Christ is compassionate both to the bodies and souls of men; is a merciful high priest, and is one that has compassion on the ignorant, and them that are out of the way, and cannot but be touched with the feeling of his people's infirmities; and is mild and gentle in his whole deportment, and in all his administrations:

thou takest up that thou layest not down, and reapest that thou didst not sow; suggesting, that he was covetous of that which did not belong to him, and withheld what was due to his servants, and rigorously exacted service that could not be performed; a most iniquitous charge, since none so liberal as he, giving gifts, grace and glory, freely; imposing no grievous commands on men; his yoke being easy, and his burden light; never sending a man to a warfare at his own charge; but always giving grace and strength

proportionable to the service he calls to, and rewarding his servants in a most bountiful manner, infinitely beyond their deserts.

Ver. 22. *And he saith unto him*, etc.] By way of reply to his vile slander, and unrighteous charge;

out of thine own mouth will I judge thee, thou wicked servant; as he might be justly called: he was not only a wicked man, as all men are, even enemies by wicked works, and lie in wickedness; and a wicked professor of religion, as there be some; but a wicked minister, and that not on account of his bad principles, and sinful life and conversation, but for his sloth and negligence, and the wrong thoughts he entertained of, and the false charges he brought against Christ; and Christ turns his own argument upon him, and by his own words condemns him:

thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; not allowing this, but supposing it was as he said; then Christ argues as follows, for his conviction.

Ver. 23. *Wherefore then gavest not thou my money into the bank*, etc.] Or “on the table”, at which the bankers sat, and received and delivered money on interest. The Complutensian edition reads, “to the tablers”, or “bankers”: had Christ been such a person as he represents him, he ought to have been the more diligent, and made the greater use of his gifts, since he knew that he would, in a rigid manner, as he suggests, demand an account of them:

that at my coming I might have required mine own with usury? not that Christ approves of usury in an unlawful way, by extortion, but reproveth hereby the sloth of this man, and exposes his folly and wickedness upon his own principles.

Ver. 24. *And he said unto them that stood by*, etc.] The angels, it may be; though this may not be strictly taken, as if any persons, angels, or men, will be employed in what follows, only that it will be done, or may be expected:

take from him the pound; which shows, that it was not special grace, for that is a good part that shall never be taken away, but gifts which may be taken away from men, or they from them:

and give it to him that hath ten pounds; not that, strictly speaking, the gifts of some men are taken from them and bestowed on others; but the design

of the expression is to show, that to diligent and laborious ministers, there is an increase of gifts; their knowledge enlarges, and their light shines more and more to the perfect day, and they become more useful; and they appear brighter, and more illustrious, through the sloth of others, or when compared with indolent, negligent, and useless ministers.

Ver. 25. *And they said unto him*, etc.] The bystanders;

Lord, he hath ten pounds; which they say either through envy, at his superior gifts, and usefulness; for it is generally the lot of the most eminent and useful servants of Christ to be envied by others; or in surprise, as wondering at the conduct of Christ in giving more to such, who had so much already. The Ethiopic version reads the words by way of interrogation, “hath he not ten pounds?” is not that enough? why should he have more? This verse is left out in Beza's most ancient copy. However, it is rightly put into a parenthesis in our version; for the following verse is strictly connected with (^{<4191>}Luke 19:24) and contains a reason of what is there ordered.

Ver. 26. *For I say unto you*, etc.] And it may be depended on as truth, and what will be found matter of fact:

that unto every one that hath, shall be given; greater and larger gifts, fitting him for greater usefulness: he that has gifts, and makes use of them, increases in them; they enlarge with their use, and become brighter, and he more useful. The Vulgate Latin version adds, “and he shall abound, or shall have abundance”, as in (^{<4159>}Matthew 25:29)

and from him that hath not, even that he hath shall be taken away from him: that is, that which he seemed to have, or thought he had, as in (^{<4188>}Luke 8:18) for from him that has really nothing, nothing can be taken away: though the sense may be, that he that does not use the talent, or exercise the gift bestowed on him, but lays it up in a napkin, which is all one as if he had it not, even the gift itself shall be taken away from him; and as others receive no benefit by it, he shall receive no honour from it; (see Gill on “^{<4132>}Matthew 13:12”) and (see Gill on “^{<4159>}Matthew 25:29”).

Ver. 27. *But those mine enemies*, etc.] Meaning particularly the Jews, who were enemies to the person of Christ, and hated and rejected him, as the King Messiah; and rebelled against him, and would not submit to his government; and were enemies to his people, and were exceeding mad against them, and persecuted them; and to his Gospel, and the

distinguishing truths of it, and to his ordinances, which they rejected against themselves:

which would not that I should reign over them; (see ^{<2194>}Luke 19:14)

bring hither, and slay [them] before me; which had its accomplishment in the destruction of Jerusalem, when multitudes of them were slain with the sword, both with their own, and with their enemies; and to this the parable has a special respect, and of which Christ more largely discourses in this chapter; (see ^{<2194>}Luke 19:41-44) though it is true of all natural men, that they are enemies to Christ; and so of all negligent and slothful professors, and ministers of the word, who, when Christ shall come a second time, of which his coming to destroy the Jewish nation was an emblem and pledge, will be punished with everlasting destruction by him; and then all other enemies will be slain and destroyed, sin, Satan, the world, and death: of the first of these the Jews say ^{f637},

“in the time to come the holy, blessed God, will bring forth the evil imagination (or corruption of nature), **wj j wçw**, “and slay it before” the righteous, and the wicked.”

Ver. 28. *And when he had thus spoken,* etc.] When he had delivered the above parable, in order to remove the prejudices of his disciples, and the multitude, concerning a temporal kingdom, and to give them true notions of his own kingdom, and the case of the Jewish nation:

he went before; his disciples: he was the foremost of them in the journey; he proceeded at the head of them, with great cheerfulness and eagerness:

ascending up to Jerusalem; through the lower lands of Judea, to the city of Jerusalem, which was built on higher ground; where he was to eat his last passover, and suffer, and die, in the room, and stead, of his people; and this shows how willing, and greatly desirous he was to finish the work of redemption he came about.

Ver. 29. *And it came to pass when he was come nigh,* etc.] The other evangelists, Matthew and Mark, add “unto Jerusalem”; but this Luke designs afterwards, (^{<2197>}Luke 19:37) and therefore here means, as is expressed, that he was come nigh

to Bethphage and Bethany; two tracts of land which reached from Mount Olivet to Jerusalem; so that when he was there, he was nigh unto the city:

at the mount, called [the Mount] of Olives; or “Elaion”, as the Ethiopic version, which retains the Greek word for it; and which has its name from the great number of olive trees that grew upon it:

he sent two of his disciples; their names are not mentioned by any of the evangelists, but it is very probable they were Peter and John; of the places here mentioned; (see Gill on “^{<420>}Matthew 21:1”).

Ver. 30. *Saying, go ye into the village over against [you]*, etc.] What village this was, is not said by any of the evangelists; it seems to be either Bethany, or Nob; and rather the latter, since the village of Bethany was fifteen furlongs, or near two miles from Jerusalem, (^{<411>}John 11:18) and therefore must have been passed by Christ; whereas the tract called Bethany, at the Mount of Olives where Christ now was, was but a sabbath day's journey, or about a mile, (^{<424>}Luke 24:50) compared with (^{<401>}Acts 1:12). (See Gill on “^{<420>}Matthew 21:2”)

in the which at your entering ye shall find a colt tied: in (^{<420>}Matthew 21:2) it is said, an ass, and a colt with her; which agrees with the prophecy in (^{<300>}Zechariah 9:9) and which, no doubt, was matter of fact: nor does Mark and Luke contradict it, though they do not express it:

whereon yet never man sat, loose him, and bring [him] hither; for it seems that Christ stayed at the above place, until the disciples went and fetched it.

Ver. 31. *And if any man ask you, why do ye loose [him]?* etc.] As our Lord, being God omniscient, knew this question would be asked by the owners, and therefore prepares his disciples with an answer to it:

thus shall ye say unto him, because the Lord hath need of him. The Syriac and Persic versions read “our Lord”, yours, and ours; probably the owners of the colt might be such as knew the Lord Jesus Christ, and by this way of speaking of him, knew, at once, who was meant, and so made no scruple of sending him, as Christ told them they would not, and so they found it; (see Gill on “Matthew 21: 3”) and (see Gill on “^{<400>}Mark 9:3”)

Ver. 32. *And they that were sent went their way*, etc.] The two disciples that were sent by Christ, were obedient to him, and went, as he directed them, and did as he ordered them;

and found, even as he had said unto them. The Vulgate Latin and Ethiopic versions, and so some copies, add, “the colt standing”; that is, in the place, and manner which he had described to them; (see Gill on “~~4004~~Mark 9:4”).

Ver. 33. *And as they were loosing the colt,* etc.] In order to bring it away, as Christ bid them:

the owners thereof said unto them, why loose ye the colt? Mark takes notice of this, but does not tell us who they were, only that they were persons that stood there; but this evangelist informs us who they were: and it seems by this, that there were more owners of the colt than one, which might have made the taking away of the colt the more difficult; since, though one might agree to it, another might not; but Christ, who is God, and has the hearts of all men in his hands, could, as he did, dispose the minds of these men to let the colt go freely, and quietly, with his disciples; (see Gill on “~~4115~~Mark 11:5”).

Ver. 34. *And they said, the Lord hath need of him.*] Or, our Lord, as the above versions in verse 31 (Vulgate Latin and Ethiopic). They used the words Christ directed them to, and it had the effect he said it would; for the owners both let them go, and the colt with them directly; (see Gill on “~~4216~~Matthew 21:6”) and (see Gill on “~~4116~~Mark 11:6”).

Ver. 35. *And they brought him to Jesus,* etc.] That is, the colt:

and they cast their garments upon the colt; that is, the disciples, who brought him to Jesus; the Persic version here, as in (~~4217~~Matthew 21:7) renders it very wrongly, “Jesus put his own garment on its back, and sat on it”; it follows,

and they set Jesus thereon; in order to ride upon him, as he did to Jerusalem.

Ver. 36. *And as he went,* etc.] Riding on the colt towards Jerusalem:

they spread their clothes in the way; not the disciples, for they had put their garments upon the colt; but the multitude, which either came with him from Jericho, and other parts, or that met him from Jerusalem, or both; (see ~~4218~~Matthew 21:8 ~~4118~~Mark 11:8) and so the Persic version here; “men put off their clothes and cast them in the way, that he might pass over them”; (see Gill on “~~4218~~Matthew 21:8”).

Ver. 37. *And when he was come nigh*, etc.] To the city of Jerusalem, and which was then in sight,

even now at the descent of the Mount of Olives; being come to the foot of that mount, which lay to the east of Jerusalem, and was about five furlongs from it, or a little more than half a mile^{f638}:

the whole multitude of the disciples: not only the twelve, but the large company that followed Christ out of Galilee, and were joined by more in Judea, as they came along, some going before him, and others behind him. The Arabic and Persic versions divide these words, and read, “the multitude, and the disciples”; not only the apostles, but the whole body of the people that were with Christ:

began to rejoice, and praise God, with a loud voice, for all the mighty works that they had seen; calling to mind the many miracles he had wrought in Galilee, at Cana, Capernaum, and other places, and now, as he passed through Judea, particularly about Jericho, where he had restored sight to two or three blind men; and especially the miracle he had lately wrought at Bethany, in raising Lazarus from the dead; from all which they might strongly conclude, that he must be the Messiah; and being filled with joy and gladness, at the remembrance of these things, and with thankfulness to God, that he had raised up the glorious Saviour and Redeemer, they lifted up their voices together, and exerted them to the uttermost, and made the air ring with their shouts, and acclamations of praise to God, on this occasion.

Ver. 38. *Saying, blessed be the King*, etc.] The King Messiah, the King of Israel, the son of David, the Christ of God; so the Ethiopic version adds, “blessed be the King of Israel”; they sung their “Hosannas” to him, as the other evangelists say:

that cometh in the name of the Lord; (see Gill on “~~420~~Matthew 21:9”)

peace in heaven; all heavenly peace and prosperity attend him; or let peace be made with God in heaven, by the Prince of Peace on earth, for sinful men:

and glory in the highest; glory be given to God for peace, life, and salvation by his son; and that in the highest heavens, by the angels there, as well as by men on earth, and in the highest notes and strains.

Ver. 39. *And some of the Pharisees from among the multitude,* etc.] Who had placed themselves there, to watch and observe what was said, and done, that they might have something to reproach Christ with, expose him for, or bring as a charge against him:

said unto him, master, rebuke thy disciples: not being able to bear such high encomiums of Jesus, and such open and public declarations of his being the Messiah; and would insinuate, that it was blasphemy in them to say what they did, and pride and vanity in him to allow of it; and that the consequence might be sedition, and tumult; and therefore it became him to check such a disorderly, noisy, evil, and dangerous practice.

Ver. 40. *And he answered and said unto them, I tell you,* etc.] As a truth, which may be depended on, and you may be assured of; this he spake with great earnestness, fervour, and courage:

that if these should hold their peace; be silent, and not sing the praises of God, and ascribe glory to him, and profess the Messiah, and make this public acknowledgment of him:

the stones would immediately cry out; either against them, or in a declaration of the Messiah: by which expression our Lord means, that it was impossible it should be otherwise; it would be intolerable if it was not; and rather than it should not be, God, who is able out of stones to raise up children to Abraham, would make the stones speak, or turn stones into men, who should rise up and praise the Lord, and confess the Messiah; hereby commending his disciples, and tacitly reflecting upon the Pharisees, for their stupidity; and also giving a hint of the conversion of the Gentiles, who might be compared to stones, especially in the opinion of the Jews.

Ver. 41. *And when he was come near, he beheld city,* etc.] Of Jerusalem; being now nearer, and in a situation to take a full view of it, he lift up his eyes, and looking wistfully on it, and beholding the grandeur and magnificence of it, the number of the houses, and the stately structures in it, and knowing what calamities, in a few years, would come upon it; with which being affected, as man, he looked upon it,

and wept over it; touched with a tender concern for it, his natural passions moved, and tears fell plentifully from his eyes. This must be understood of Christ merely as man, and is a proof of the truth of his human nature, which had all the natural properties, and even the infirmities of it; and as affected with the temporal ruin of Jerusalem, and as concerned for its

temporal welfare; and is not to be improved either against his proper deity, or the doctrines of distinguishing grace, relating to the spiritual and eternal salvation of God's elect; things that are foreign from the sense of this passage: some ancient Christians, and orthodox too, thinking that this was not so agreeable to Christ, but reflected some weakness and dishonour upon him, expunged this clause concerning his weeping; but we have another instance besides this; (see ^{<3115>}John 11:35) and even the Jews themselves cannot think this to be unsuitable to the Messiah, when they represent the Shekinah, and God himself weeping over the destruction of the temple ^{f639}; and it is particularly ^{f640} said by them of the Messiah, that he shall weep over the wicked among the Jews, according to (^{<2515>}Isaiah 53:5) and they encourage persons to mourn over Jerusalem: they say ^{f641} whoever does any business on the ninth of Ab, (the day that city was destroyed,) and does not mourn over Jerusalem, shall not see its joy; but whoever does mourn over it, shall see its joy, according to (^{<2660>}Isaiah 66:10) ^{f642}.

Ver. 42. *Saying, if thou hadst, known, even thou,* etc.] As well as other cities; or who hast been so long a flourishing city, the metropolis of the nation, the seat of the ancient kings of Judah; yea, the city of the great God, the place of divine worship, whither the tribes came up, time after time, to serve the Lord; a city so highly honoured of God and man: or, who hast despised the messages of the servants of God, mocked and misused the prophets in time past, beat one, killed another, and stoned another: if such a city, after all this, had but known its true interest,

at least in this thy day; the day of thy visitation, the last day thou art to have, though it is so late:

the things [which belong] unto thy peace; meaning, not peace with God, and the things belonging, or conducing to that, which are not men's works of righteousness, nor tears of repentance, nor even faith itself, but the obedience and righteousness, the blood, sacrifice and death of Christ; nor spiritual peace, or internal peace of conscience, which comes in a Gospel way, through believing, in a course of obedience, and all from Christ, the peacemaker, and peace giver; nor eternal peace hereafter, which the grace of God gives a meetness for, and the righteousness of Christ a right unto; the knowledge of all which is not natural to men, or to be obtained of themselves, but is the gift of God's grace, and the operation of his Spirit: but supposing such a peace, and such things relating to it, were intended, nothing more can be inferred from hence, than that if the Jews had known

these things, they had been happy; and since they had the means of knowing them, they were, of all men, inexcusable; and that Christ, as man, and one of their nation, and as a minister of the circumcision, had a passionate concern for their welfare: but not that these Jews, or any men, can of themselves, and without the unfrustrable grace of God working upon their hearts, and enlightening their understanding, know these things; or that Christ acted any insincere part in wishing for these things for them, as man, and a minister of the word, when he knew, as God, it was not consistent with the will of God that they should have them; since Christ, as man, sometimes earnestly prayed for that, which he, as God, knew could not be, as in the case of his own sufferings and death; nor is this irreconcilable to his dying intentionally only for those who are actually saved: but after all, these words are, only spoken of Jerusalem, and the inhabitants of that city, and not of all mankind, and regard only their temporal peace and welfare, whose destruction Christ knew was near at hand; and of which he afterwards speaks in the following verses:

but now they are hid from thine eyes; their eyes were blinded; they were given up to a judicial blindness, and hardness of heart; a spirit of slumber and stupidity had seized them; they could not discern the signs of the times and so disbelieved Jesus as the Messiah, and rejected him as such; whom, had they received only in a notional way, though they had not believed in him spiritually, to the saving of their souls, they would have been secured from outward calamities, and would have enjoyed peace and prosperity, and the things belonging to it our Lord speaks of. Christ alludes to the name of Jerusalem, which signifies the vision of peace; or they shall see peace; but her name and case now did not agree. His wish is the same the Psalmist encourages in (^{<B26>}Psalm 122:6) which, in the Septuagint version, is rendered, “pray for the things” that belong “to the peace Jerusalem”.

Ver. 43. *For the days shall come upon thee*, etc.] Suddenly, and very quickly, as they did within forty years after this:

that thine enemies; the Romans, and such the Jews took them to be, and might easily understand who our Lord meant:

shall cast a trench about thee, and compass thee round, and keep thee in on every side: which was not only verified in the Roman armies closely besieging them; but particularly in this, as Josephus relates ^{f643} that Titus built a wall about the city, of thirty nine furlongs long, and thirteen forts in it which reached ten furlongs, and all done in three days time; by which

means they were pent up, starved, and famished, and reduced to inexpressible distress.

Ver. 44. *And shall lay thee even with the ground*, etc.] Beat down all the houses in it, the stately edifices, and even the temple itself; (see Gill on “^{-414D}Matthew 24:2”)

and thy children within thee; that is, the inhabitants of the place should be slain with the sword of the enemy, and so fall to the ground, and lie upon it;

and they shall not leave in thee one stone upon anther; such a consummate, and entire desolation shall be made, as was foretold by Daniel, (⁻²⁰²⁷Daniel 9:27)

because thou knowest not the time of thy visitation; in which the dayspring from on high had visited them with his personal presence, preaching among them, and working miracles; and yet they knew him not, but despised and rejected him; yea, after that they had put him to death, and he was risen again, he ordered his disciples to begin their ministry, and preach the Gospel, at Jerusalem; and they continued for some time only preaching to them, or at least rarely elsewhere, till they put away the Gospel from them. The time of the ministry of John the Baptist, of Christ, and his apostles in Judea, was the time of Jerusalem's visitation in a way of mercy; which not being taken notice of, and observed, brought another kind of visitation upon them, even in a way of wrath and vengeance. The Jews pretend to assign other causes of Jerusalem's destruction; but the true cause was their rejection of Jesus, as the Messiah.

“Says Abai, Jerusalem was not destroyed, but because they profaned the sabbath, as it is said, (⁻³²²⁵Ezekiel 22:26) “and have hid their eyes from my sabbaths”, etc. Says R. Abhu, Jerusalem was not destroyed, but because they ceased reading the “Shema (hear, O Israel”, etc.) morning and evening, as it is said, (⁻²³⁶¹Isaiah 5:11-13) woe to them that rise up early”, etc. Says Rab. Hamenuna, Jerusalem was not destroyed, but because there ceased in it the children of the school of Rabban, (children were not put to school,) as it is said (⁻²⁴⁶¹Jeremiah 6:11) “I will pour it out upon the children”, etc. Says Ula, Jerusalem was not destroyed, but because there was no shame among them, as it is said, (⁻²⁴⁶⁵Jeremiah 6:15) “were they ashamed”, etc. Says R. Isaac, Jerusalem was not

destroyed, but because small and great were put upon a level, as it is said, (^{234D}Isaiah 24:2,3) “as with the people, so with the priest”, etc. Says R. Amram, the son of R. Simeon bar Aba, R. Chanina said, Jerusalem was not destroyed, but because they did not reprove one another, as it is said, (²⁹⁰⁶Lamentations 1:6) “her princes are become like harts”, etc. Says R. Judah, Jerusalem was not destroyed, but because they despised the disciples of the wise men, as it is said; (⁴⁸³⁶2 Chronicles 36:16) but they mocked the messengers of God”, etc. ^{f644}.”

Thus they shifted off the true cause of their ruin, and ascribed it to other things.

Ver. 45. *And he went into the temple*, etc.] Being come into the city, he alighted from the colt he rode on, and having committed it to the care of a proper person to return it to the owner, he went up directly to the temple, of which he was the Lord and proprietor, and where he had some work to do the few days he had to live.

And began to cast out them that sold therein, and them that bought; that traded in sheep, and oxen, and doves; (see ⁸¹⁵John 2:15 ⁴²¹²Matthew 21:12). The Ethiopic version adds here, as there, “and overthrew, the tables of the money changers, and the seats of them that sold doves”.

Ver. 46. *Saying unto them, it is written*, etc.] In (²⁸⁶⁷Isaiah 56:7) *my house is the house of prayer*; built and devoted for that service:

but ye have made it a den of thieves; which clause is not written in the above prophecy, but are the words of Christ referring to (²⁴⁷¹Jeremiah 7:11). The Ethiopic version adds, “and robbers”; and the Persic version adds, “and a place of cut-purses”; (see Gill on “⁴²¹³Matthew 21:13”).

Ver. 47. *And he taught daily in the temple*, etc.] Every day till the passover came, and only in the day; for at night he went out of the city to Bethany, or to the Mount of Olives: some of his discourses in the temple, the parables he delivered, and his disputations with the doctors, are recorded in (⁴¹²⁷Matthew 21:27-46) (⁴¹¹²⁷Mark 11:27-12:44):

but the chief priests, and the Scribes, and the chief of the people; or “the elders of the people”, as the Syriac version renders it; that is, the whole sanhedrim:

sought to destroy him; met and consulted together how to get him into their hands, and what charges to bring against him, in order to put him to death.

Ver. 48. *And could not find what they might do*, etc.] The Vulgate Latin, Syriac, and Ethiopic versions, and so Beza's most ancient copy, add, "to him"; they could not find an opportunity of seizing him, nor any advantage against him; they knew not what steps to take, nor how to bring about their wicked design of destroying him.

For all the people were very attentive to hear him; there were great crowds always about him, that hung upon him, as the word rendered "attentive" signifies; they heard him with great eagerness and diligence, and were ready to catch every word that dropped from his lips; and were exceedingly taken with him, having never heard any man speak like him: wherefore having so many followers, and being so high in the opinion and affection of the people, the sanhedrim were at a loss what method to make use of to gain their point; and they feared the people, should they seize him publicly, lest they should rise and rescue him, and cause a tumult and disturbance.

CHAPTER 20

INTRODUCTION TO LUKE 20

Ver. 1. *And it came to pass, that on one of those days*, etc.] According to the account of the Evangelist Mark, it must be the second day, or two days after his public entrance into Jerusalem; for on the evening of the day he made his entry, he went out to Bethany with his disciples; the next morning, as he returned from thence, he cursed the barren fig tree; and when he came to the temple cast out the buyers and sellers; at evening he went out again, either to Bethany, or the Mount of Olives; and the next morning, as he and his disciples returned, the fig tree was observed to be dried up; and when they were come to Jerusalem, as he was walking in the temple, he was attacked by the sanhedrim, and had the following discourse with them:

as he taught the people in the temple, and preached the Gospel; for he taught them by preaching that, and which he did most clearly, faithfully, and publicly, being abundantly anointed and qualified for it, and sent to do it.

The chief priests, and the Scribes, came upon him, with the elders. The whole sanhedrim being purposely convened together, came upon him in a body; and it may be suddenly, and at an unawares, and came open mouthed against him, and attacked him with great warmth and vehemency.

Ver. 2. *And spoke unto him, saying, tell us by what authority doest thou these things?* etc.] The Arabic and Ethiopic versions read, “this thing”; as if the sanhedrim only referred to his preaching the Gospel, which is mentioned in the preceding verse, and was what he was about when they came to him: but the Persic version reads, “all these things”; not only preaching, but working miracles; and particularly driving the buyers and sellers out of the temple, which especially affected them, they losing their rents thereby:

or who is he that gave thee this authority? God or man? (See Gill on ⁴¹²³Matthew 21:23”).

Ver. 3. *And he answered and said unto them,* etc.] That is, Jesus replied to them, as the Vulgate Latin, Syriac, and Persic versions express it:

I will also ask you one thing, and answer me; when he also promised, that if they would give him an answer to his question, he would satisfy them in the point they interrogated him about: and as this was a prudent decline to avoid the snare they laid for him, so it was not an impertinent reply to them; since it led on to a proper answer to their question, as appears by the case proposed; (see Gill on “⁴¹²⁴Matthew 21:24”).

Ver. 4. *The baptism of John, was it from heaven, or of men?*] This was a new ordinance, and John must have his authority for administering it either from God, or from men; and Christ is desirous to know from which he derived it in their opinion; suggesting, that by the same authority John, his forerunner, came baptizing, he himself came preaching and working miracles; (see Gill on “⁴¹²⁵Matthew 21:25”).

Ver. 5. *And they reasoned with themselves,* etc.] Or “they thought with themselves”, as the Syriac version; or “within themselves”, as the Vulgate Latin, though they did not express it; or “one with another”, as the Arabic version; they took counsel together, and debated the matter among themselves, and reasoned after this manner:

saying, if we shall say from heaven; which was what, in their own consciences, they believed to be true,

he will say, why then believed ye him not? in what he said concerning the Messiah; which if they had, as they should, there would have been no reason for such a question they had put; (see Gill on “⁴¹²⁵Matthew 21:25”).

Ver. 6. *But and if we say of men,* etc.]. Which they had a good will to, against the dictates of their own consciences:

all the people will stone us; meaning the common people, that were then in the temple about Christ, hearing him preach; who would be so enraged at such an answer, that without any regard to their character and office, they would rise and stone them. The Ethiopic version adds, “whom we fear”; (see ⁴¹²⁶Matthew 21:26) for it seems that they had not so behaved as to have the good will and esteem of the people, at least they did not pin their faith on their sleeve:

for they be persuaded that John was a prophet; they were fully assured of it; and the sentiments and authority of the chief priests could have no weight and influence upon them to weaken their faith in this point; the evidence was so strong, and their faith so firm and sure.

Ver. 7. *And they answered, that they could not tell whence it was.*]

Whether from heaven, or of men; in this, no doubt, they told an untruth: but they chose rather to sacrifice their consciences than their interest, and pretend ignorance rather than profess the truth, when they saw they should be put to confusion, or be exposed to the resentments of the people.

Ver. 8. *And Jesus said unto them,* etc.] Since they would not give him a direct answer to his question:

neither tell I you by what authority I do these things; nor was there any need of it; they might easily perceive by what he had said, from whence he professed to have received his authority, from God, and not men; (see Gill on “^{<4027>}Matthew 21:27”).

Ver. 9. *Then began he to speak to the people this parable,* etc.] According to the other evangelists it seems to be spoken to the chief priests, Scribes, and elders; and certain it is, that they looked upon themselves as struck at in it; it might be spoken to both. Christ having silenced the sanhedrim, turned himself to the people, and delivered the parable of the vineyard to them, though his principal view was to the priests:

a certain man planted a vineyard; the people of the Jews are designed by the vineyard, and the “certain man”, or “householder”, as Matthew calls him, (^{<4128>}Matthew 21:28,33) is the Lord of hosts; and the planting of it is to be understood of his bringing and settling the people Israel in the land of Canaan. Luke omits certain things which the other evangelists relate, as setting an hedge about it, digging a winepress, and building a tower in it; and the Persic version here adds, “and planted trees, and set a wall about it”; all which express the care that was taken to cultivate and protect it; and signify the various blessings and privileges the Jew's enjoyed under the former dispensation; Gill on “^{<423>}Matthew 21:33” and (see Gill on “^{<4121>}Mark 12:1”).

and let it forth to husbandmen; put the people of the Jews under the care not only of civil magistrates, but of ecclesiastical governors, who were to dress this vine, or instruct these people in matters of religion, that they might be fruitful in good works:

and went into a far country for a long time; for a long time it was, from the times of Moses and Joshua, when the first settlement, both of the civil and ecclesiastical state of the Jews, was made, to the time of Christ; it was fourteen or fifteen hundred years; see the notes, as above.

Ver. 10. *And at the season*, etc.] Or “when it the time of fruit”, as the Ethiopic version renders it, agreeably to (see Gill on “^{<4213>}Matthew 21:34”):

he sent a servant to the husbandmen; or servants, as in (^{<4213>}Matthew 21:34); the prophets of the Lord, his messengers, whom he sent to them, to exhort them to bring forth the fruits of righteousness, as follows:

that they should give him of the fruit of the vineyard; that is, that they, bringing forth good fruit in their lives and conversations, whereby it might appear that they were trees of righteousness, and the planting of the Lord; he, or they observing them, might give an account of them to the Lord, to the glory of his name:

but the husbandmen beat him, and sent him away empty; the Jews not only mocked these messengers of the Lord, and despised their words, but misused them, (^{<4815>}2 Chronicles 36:15,16) they beat them with their fists, smote them on the cheek, and scourged them with scourges; so that they had no account to give of their fruitfulness in good works, but the contrary; (see Gill on “^{<4215>}Matthew 21:35”) and (see Gill on “^{<4123>}Mark 12:3”).

Ver. 11. *And again he sent another servant*, etc.] Or set of prophets in after times, and yet before the Babylonish captivity:

and they beat him also; as they had done the other; they continued in their malpractices, yea increased in them:

and entreated him shamefully; putting him to open shame, using him in a very ignominious and shameful manner, which it was a shame to relate, and which was shameful for them to do:

and sent him away empty; as they had done the other.

Ver. 12. *And again he sent the third*, etc.] Perhaps after the return of the Jews from captivity, and between that time and the coming of Christ, in which interval many good men were used in a very inhuman manner, (^{<3815>}Hebrews 11:37,38)

and they wounded him also; by casting stones at him; (see ^{<4110>}Mark 12:4) *and cast him out*; of the vineyard.

Ver. 13. *Then said the Lord of the vineyard*, etc.] Who planted it, and let it out to husbandmen, and expected fruit from it, and sent his servants from time to time for it:

what shall I do? or what can be done more than has been done? (^{<2370>}Isaiah 5:4) who else can be sent that is likely to do any good with such an ungrateful and unfruitful people?

I will send my beloved Son; the Lord Jesus Christ, the Son of God, who lay in his bosom, was the darling of his soul, and the delight of his heart; him he determined to send, and him he did send to the lost sheep of the house of Israel:

it may be they will reverence him, when they see him: it might be thought after the manner of men, that considering the greatness of his person, as the Son of God, the nature of his office, as the Redeemer and Saviour of men, the doctrines which he preached, the miracles which he wrought, and the holiness and harmlessness of his conversation, and the great good he did both to the bodies and souls of men, that he would have been had in great esteem and veneration with the men, to whom he was sent, and among whom he conversed: but, alas! when they saw him, they saw no beauty, comeliness, and excellency in him, and nothing on account of which he should be desired by them.

Ver. 14. *But when the husbandmen saw him*, etc.] In human nature, heard him preach, and observed the miracles done by him:

they reasoned among themselves; as the Scribes and Pharisees, and elders of the people often did:

saying, this is the heir; the heir of God, being his Son; and so the Ethiopic version; “this Son is his heir”, or the heir of the vineyard; being, by appointment, heir of all things, and by his descent from David heir to the kingdom of Israel;

come, let us kill him, that the inheritance may be ours. The Arabic and Persic versions render it, “and his inheritance shall be ours”: the nation, city, temple, and all the emoluments and benefits thereof. The word

“come” is left out in the Alexandrian copy, and in the Gothic and Vulgate Latin versions.

Ver. 15. *So they cast him out of the vineyard*, etc.] Rejected him as the Messiah, even denied that he was of the Jewish nation; said he was a Samaritan, and delivered him to the Gentiles that were without, and were aliens from the commonwealth of Israel; and at last had him without their city, and put him to death, as follows:

and killed him; the Prince of life, the Lord of glory, and heir of all things; (see ⁴⁰²³Acts 2:23,36 3:15 5:30 10:39)

what therefore shall the Lord of the vineyard do unto them? the husbandmen, the chief priests, elders, Scribes, and Pharisees; at whose solicitations the life of his Son, and heir, was taken away; by which he must be greatly provoked and incensed.

Ver. 16. *He shall come and destroy these husbandmen*, etc.] Which had its accomplishment at the destruction of Jerusalem: according to the other evangelists, these words are the answer of the chief priests, Scribes, and elders, to the above questions put to them by Christ, after he had delivered the parable; but here they seem to be the words of Christ, who also said the same, and confirmed what they had observed, and could not but own, that it was just and right, and what might be expected, with what follows:

and shall give the vineyard to others; the land of Judea to the Romans in particular, and the church state, with the Gospel and ordinances of it, to the Gentiles in general, sometimes called “others”; (see Gill on “⁴¹⁶³Luke 5:29”) and (see Gill on “⁴²⁸¹Luke 18:11”).

and when they heard it, they said, God forbid; though they were their own words, yet repeated and confirmed by Christ, and perceiving that they were the persons intended, deprecate the fulfilment of them; at least so far as they understood they related to the killing of the Messiah, and to the destruction of their nation, city, and temple.

Ver. 17. *And he beheld them*, etc.] Looked very earnestly and wistly at them, speaking as it were by his looks, signifying, that verily so it would be, as he had said; that they would reject the Messiah, and put him to death, and bring utter ruin upon themselves, and deprive their posterity of many advantages and privileges:

and said, what is this then that is written; that is, what else is the meaning of such a Scripture? is not the sense of that perfectly agreeable to what has been said, that the Messiah shall be rejected by the principal men among the Jews in church and state, and yet he shall be exalted, who will then take vengeance on them?

the stone which the builders rejected, the same is become the head of the corner? The passage is in (^{<4182>}Psalm 118:22). (See Gill on "^{<4114>}Matthew 21:42").

Ver. 18. *Whosoever shall fall on that stone, shall be broken*, etc.] Not who shall fall upon Christ by faith, and build upon him as the foundation stone, for such shall be saved; but that stumble at him, and are offended with him, and fall by unbelief and hardness of heart; such do themselves much hurt and mischief and expose themselves to danger and ruin; they bid very fair for destruction:

but on whomsoever it shall fall; as it did with its full weight upon the Jews at their destruction, and as it will upon all Christless sinners at the last day:

it will grind him to powder; the ruin of such will be unavoidable, and there will be no recovery; (see Gill on "^{<4144>}Matthew 21:44").

Ver. 19. *And the chief priests, and the Scribes, that same hour*, etc.] As soon as he had delivered the above parable, together with that of the two sons:

sought to lay hands on him; they had a good will to it, being exceedingly gruelled with the question he put to them concerning John's baptism, which confounded them, and put them to silence; and with the parables he delivered, in which they were so manifestly pointed at:

and they feared the people; lest they should rise and stone them, as in (^{<4216>}Luke 20:6) or rescue him out of their hands;

for they perceived that he had spoken this parable against them: and that they were the husbandmen that had used the servants of God so ill, and would put to death the son of God, the Messiah; and who would at length be destroyed themselves, and the kingdom of God be taken from them, though they seem to detest and deprecate it, saying in (^{<4216>}Luke 20:16) God forbid; that we should kill the heir, or that we should be destroyed, and the vineyard given to others: these things grievously nettled them, and

exasperated them against him; but they knew not how to help themselves at present.

Ver. 20. *And they watched him*, etc.] What he said, and what he did, and where he went, that they might take an advantage against him, or know where he was, to send to him, as they should think fit, and take the best opportunity of so doing. The Syriac and Persic versions leave out this clause:

and sent forth spies which should feign themselves just men: of virtue and religion, conscientious men, that would do nothing but what was just and right, and were desirous of being exactly informed of the truth of things, that they might act right in every punctilio:

that might take hold of his words; improve them, and form a charge upon them, of sedition and treason:

that so they might deliver him unto the power and authority of the governor; the Roman governor, and by him be put to death. These men were some of them the disciples of the Pharisees, and others were Herodians; (see ⁴¹²⁶Matthew 22:16).

Ver. 21. *And they asked him, saying, master*, etc.] Rabbi, or doctor; hoping, by this flattering title, and the flattering words used by them, to work him up to an openness and freedom of conversation with them:

we know that thou sayest and teachest rightly; rightly dividest the word of God, and deliverest out sound doctrine according to it: and this he certainly did, though they spoke these words hypocritically, not believing what they themselves said; at least, they did not care that others should believe this of him:

neither acceptest thou the person of any. The Persic version very wrongly renders it, “and lookest not upon the countenance, and heart of any one whomsoever”; for though Christ did not look upon the countenances of men, and judge according to the outward appearance, nor regard men on account of outward circumstances, as riches, honours, learning, etc. yet he looked upon the heart, and knew what was in it, and respected sincerity and uprightness wherever he found it, and which were wanting in these men:

but teachest the way of God truly; the way of worshipping God, and of enjoying him, both in this world, and in that to come; (see Gill on “⁴²¹⁶Matthew 22:16”).

Ver. 22. *Is it lawful for us to give tribute unto Caesar, or no?*] The Syriac and Persic versions here, as in the other evangelists, render it, “head money”. The phrase, “for us”, is here added, and on it lies the emphasis, and stress of the question; for the doubt pretended, was not whether it was lawful for the Romans to pay tribute to Caesar, but whether it was lawful for them who were Jews, were Abraham's seed, and, as they boasted, were never in bondage, but were the Lord's free people, to pay tribute to an Heathen emperor, or no.

Ver. 23. *But he perceived their craftiness*, etc.] Knowing what was in them, and being a discerner of the thoughts and intents of their hearts, he clearly saw that their view was either, that they might have a charge against him to the Roman governor, should he declare against payment of tribute; or that they might expose him to the people of the Jews, should he assert the lawfulness of it:

and said unto them, why tempt ye me? with this ensnaring question.

Ver. 24. *Show me a penny*, etc.] A Roman denarius, value seven pence halfpenny of our money. The Persic version adds, “they showed it, he asked of them”; and the Ethiopic version, “and they brought it, and he said unto them”, as follows;

whose image and superscription hath it? for the penny had an head upon it, with something written, as the name of the emperor, whose image it was, his titles, the date of the coin, or some motto on it:

they answered and said, Caesar's; very likely Tiberius Caesar's, who was at that time emperor of Rome; (see Gill on “⁴²²⁰Matthew 22:20”) and (see Gill on “⁴²²¹Matthew 22:21”).

Ver. 25. *And he said unto them, render therefore unto Caesar the things which be Caesar's*, etc.] The Arabic version renders it, “give to the king what is the king's”; the tribute that was due to him; since they were under his government, and were protected by him, and traded with his money; the currency of which among them was an acknowledgment of him as their sovereign:

and unto God the things which be God's; which relate to his worship, honour, interest, and kingdom; (see Gill on “^{<4122>}Matthew 22:21”).

Ver. 26. *And they could not take hold of his words before the people*, etc.] Which was what they wanted; that if he had dropped any seditious and treasonable expressions against the government, they might be witnesses against him; or if he had not vindicated the liberties of the people, and the rights of the Jewish nation, these might be exasperated against him, and leave him:

and they marvelled at his answer; which was so formed, as to give them no handle against him either way:

and held their peace; they were silenced, and had nothing to say to him, nor against him, but left him, and went their way.

Ver. 27. *Then came to him certain of the Sadducees*, etc.] That is, “to Jesus”, as the Persic version expresses it; and it was the same day, as Matthew says, on which the disciples of the Pharisees, and the Herodians, had been with him, putting the question about tribute to him: (^{<4126>}Matthew 22:16)

which deny that there is any resurrection; that is, of the dead; that there ever was any instance of it, or ever will be: this was the distinguishing tenet of that sect; (see ^{<4218>}Acts 23:8)

and they asked him, the following question, after they had put a case to him.

Ver. 28. *Saying, master, Moses wrote unto us*, etc.] In (^{<1215>}Deuteronomy 25:5) where the substance of what follows is contained, though not in express words:

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; the meaning of which is, that if a man died without issue, and left a wife behind him, his next brother, if unmarried, was to marry his wife, and the first child born of her, was to be reckoned the deceased's, and to inherit his estate; (see Gill on “^{<4124>}Matthew 22:24”).

Ver. 29. *There were therefore seven brethren*, etc.] In the place where these Sadducees dwelt; or, however, that were known by them; at least they supposed such a case, and it might be fact:

and the first took a wife, and died without children; son or daughter, and so had none to keep up his name, and to possess his inheritance.

Ver. 30. *And the second took her to wife*, etc.] As he was obliged by the above law, or pluck off the shoe:

and he died childless: as his eldest brother before him.

Ver. 31. *And the third took her*, etc.] To wife, by virtue of the same law:

and in like manner the seven also; the other four, one after another, when all seven married her:

and they left no children, and died; or they died, leaving no children behind them.

Ver. 32. *Last of all the woman died also*.] Having had no children by either of her seven husbands.

Ver. 33. *Therefore in the resurrection*, etc.] At the time of the resurrection of the dead, in that state, supposing there will be such an one, which they denied;

whose wife of them is she? the first, or the last, or any of the intermediate ones?

for seven had her to wife; and she had no child by either of them; so that their claim seems to be alike; this they thought unanswerable, and sufficient to set aside the notion of a resurrection.

Ver. 34. *And Jesus answering, said unto them*, etc.] After he had observed that their error arose from ignorance of the Scriptures, and the power of God:

the children of this world marry, and are given in marriage that is, such who live in this world, in the present mortal and imperfect state, being mortal men, and die, and leave their estates and possessions: these marry, and have wives given them in marriage; and it is very right, and fit, that so it should be, in order to keep up a succession of men, and that they may have heirs to enjoy their substance when they are gone.

Ver. 35. *But they which shall be accounted worthy to obtain that world*, etc.] The world to come, eternal life and happiness; not by their own works

and merits, but through the blood, sacrifice, and righteousness of the Messiah;

and the resurrection from the dead; that is, the first resurrection, the resurrection unto life, which only the dead in Christ will enjoy; otherwise all will be raised: but some to the resurrection of damnation:

these neither marry, nor are given in marriage; there will be no need of any such practice, for the reasons that follow.

Ver. 36. *Neither can they die any more*, etc.] Therefore there will be no need of marrying to procreate children, to keep up a succession of men, any more than there is among the angels:

for they are equal unto the angels; in spirituality, purity and immortality; (see Gill on ^{“4123”}Matthew 22:30”)

and are the children of God: as they are now by adopting grace; but, as yet, it does not appear as it will then, what they are and will be:

being the children of the resurrection; as Christ was declared to be the son of God by his resurrection, so will they appear to be the children of God by their resurrection to eternal life; for though others will rise, yet not to everlasting life, and thus appearing to be children of God, they will also be heirs of God, and enjoy the inheritance, which they will always live to possess in their persons; and therefore the case being different with them from the children of the world, they will not marry, nor be given in marriage, as they are.

Ver. 37. *Now that the dead are raised*, etc.] Or that there will be a resurrection of the dead, this is a proof of it:

even Moses showed at the bush: when the Lord appeared to him out of it, and he saw it burning with fire, and not consumed; when the Lord called to him out of it by the following name, as he has recorded it in (^{“4116”}Exodus 3:6). Hence it is said,

when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for though the Lord called himself so, yet Moses likewise calls him by these names, when he gives an account of this affair, and when he went from him to the children Israel; (see Gill on ^{“4122”}Matthew 22:32”).

Ver. 38. *For he is not a God of the dead, but of the living*, etc.] (See Gill on “^{<4023>}Matthew 22:32”)

for all live unto him. The Persic version, reads, “all these live unto him”; namely, Abraham, Isaac, and Jacob; for though they are dead to men, they are not to God; their souls live with him, and their bodies will be raised by him: he reckons of them, as if they were now alive, for he quickens the dead, and calls things that are not, as though they were; and this is the case of all the saints that are dead, as well as of those patriarchs. The Ethiopic reads, “all live with him”; as the souls of all departed saints do; the Arabic version reads, all live in him; so all do now, (^{<4473>}Acts 17:28).

Ver. 39. *Then certain of the Scribes, answering said*, etc.] Who believed the doctrine of the resurrection, which the Sadducees denied, and so were pleased with our Lord's reasoning on this subject:

master, thou hast well said; thou hast spoken in a beautiful manner, reasoned finely upon this head, and set this matter in a fair and clear light; (see Gill on “^{<4123>}Mark 12:28”)

Ver. 40. *And after that, they durst not ask him any question at all.*] Neither the Pharisees, Sadducees, Scribes, nor Herodians.

Ver. 41. *And he said unto them*, etc.] The Ethiopic version reads, “to the Pharisees”; and so it appears, that it was to them he spoke, from (^{<4241>}Matthew 22:41)

how say they? The Syriac version reads, “how say the Scribes?” as in (^{<4123>}Mark 12:35) and the Persic version, how say the wise men, the doctors in Israel,

that Christ is David's son? that which nothing was more common among the Jews.

Ver. 42. *And David himself saith in the book Psalms*, etc.] In (^{<3801>}Psalms 110:1)

the Lord said to my Lord, sit thou on my right hand; which words were delivered by David, as inspired by the Spirit of God; and contain a speech of God the Father to his son Jesus Christ, upon his ascension to heaven, after his sufferings, death, and resurrection from the dead; when he was bid to sit down in human nature, at the right hand of God, in token of having

done his work on earth to full satisfaction; and in the relation of which David calls Christ his Lord; and is the reason of their being mentioned.

Ver. 43. *Until I make thine enemies thy footstool.*] Which words are a continuation of the citation out of the above Psalm (^{380E}Psalm 110:1); and for the application of these words, with the preceding, to the Messiah, (see Gill on "^{424E}Matthew 22:44").

Ver. 44. *David therefore called him Lord,* etc.] Or, "my Lord", as the Syriac and Ethiopic versions read; or, "his Lord", as the Arabic version. This is the inference from the words before cited (^{380E}Psalm 110:1), upon which the following question is asked,

how is he then his son? how can these things be reconciled? in what sense can he be both his Lord and son? (see Gill on "^{425E}Matthew 22:45").

Ver. 45. *Then in the audience of all the people,* etc.] Whilst they were about him, and hearing him, and for their sakes too;

he said unto his disciples; yea, he spake to the multitude, as well as to the disciples, as appears from (^{423E}Matthew 23:1).

Ver. 46. *Beware of the Scribes,* etc.] And also of the Pharisees; for they are joined together in Matthew:

which desire to walk in long robes: the rule for the length of a scholar's garment was this ^{f645};

"his flesh must not appear under his garments, as the light linen garments, and the like, they make in Egypt; nor must his garments be drawn upon the ground, as the garments of proud men, but must reach to his heel, and his glove must reach the top of his fingers."

According to this rule, the garments of the doctors were to be so long as to cover the whole body, even down to their heels, but were not to be any longer; and by this it appears their garments were very long; but they did not always go by this rule; some had their garments so long as to have a train after them; (see Gill on "^{423E}Matthew 23:5")

and love greetings in the markets; or in courts of judicature; they loved to be saluted with the titles of Rabbi, Master, and the like:

and the highest seats in the synagogues; which were next to the place where the book of the law was read and expounded, and where they might be seen by the people:

and the chief rooms at feasts; the uppermost; (see Gill on “⁴²³⁶Matthew 23:6”) and (see Gill on “⁴²³⁷Matthew 23:7”).

Ver. 47. *Which devour widows' houses*, etc.] As the characters of them, in the preceding verse, expose their pride, this shows their avarice; they were very voracious and cruel; they did not spare widows, but devoured their substance:

and for a show make long prayers; to cover their wickedness, pretending great devotion and religion;

the same shall receive greater damnation: than openly profane sinners; doing such wickedness under a cloak of religion, will aggravate their condemnation; (see Gill on “⁴²³⁴Matthew 23:14”).

CHAPTER 21

INTRODUCTION TO LUKE 21

Ver. 1. *And he looked up*, etc.] As Christ sat over against the treasury, looking upon the ground, he lift up his eyes; for the treasury was not in an high place, or above Christ, who was right against it. The Syriac, Arabic, and Persic versions leave out this clause.

And saw the rich men casting their gifts into the treasury; (see Gill on “^{<4124>}Mark 12:41”).

Ver. 2. *And he saw also a certain poor widow*, etc.] Whom he took particular notice of above all the rest: the poor, and the widow, are regarded by him, and are his care; nor are their mean services, done in faith, and from a principle of love, despised by him, but preferred to the greater services of others, where faith and love are wanting:

casting in thither two mites; the value of a farthing. The Persic version renders it, “two bottoms of yarn”; (see Gill on “^{<4122>}Mark 12:42”):

Ver. 3. *And he said*, etc.] To his disciples, as the Ethiopic version adds; these he called to him, upon this occasion, as appears from (“^{<4123>}Mark 12:43)

of a truth I say unto you, that this poor woman hath cast in more than they all: than all the rich men; not in quantity, but in proportion to her ability; (see Gill on “^{<4123>}Mark 12:43”).

Ver. 4. *For all these have of their abundance*, etc.] Which they had remaining; the same Hebrew word **rty** signifying to remain, and to abound: they had large possessions, and gave in much, and yet had a great deal left; out of which they

cast in unto the offerings of God; or “gifts of God”: not as gifts unto him; or among the gifts of God; but into the treasury where the gifts, and freewill offerings were put; the same with the “Corban”, in (“^{<4126>}Matthew 27:6) and so the Syriac version here renders it, “the house of the offering of God”: and it is expressed in the plural; because there were several

chests, in which these gifts were put, for various uses; (see Gill on “⁴¹²⁴Mark 12:41”)

but she of her penury hath cast in all the living she had; (see Gill on “⁴¹²⁴Mark 12:44”).

Ver. 5. *And as some spake of the temple*, etc.] These were the disciples; Mark says, one of them; but it seems there were more than one; one might begin the discourse, and others join him:

how it was adorned with goodly stones and gifts; (see Gill on “⁴²⁰¹Matthew 24:1”).

he said; what follows. This was as he went out of the temple.

Ver. 6. *As for these things which ye behold*, etc.] Some, as the Syriac and Ethiopic versions, read these words by way of interrogation; “are these the things which ye behold?” do ye look upon these with wonder and delight?

the days will come; and they are hastening on; a little while, a few years more:

in the which there shall not be left one stone upon another, that shall not be thrown down; (see Gill on “⁴²⁰²Matthew 24:2”).

Ver. 7. *And they asked him*, etc.] That is, his disciples, when they were come to the Mount of Olives, and as he sat upon that, (⁴²⁰³Matthew 24:3)

saying, master, but when shall these things be? when the temple shall be destroyed; and one stone shall not be left upon another;

and what sign [will there be] when these things shall come to pass? which shows that this refers to the destruction of the temple, and so the signs following; (see Gill on “⁴²⁰³Matthew 24:3”).

Ver. 8. *And he said, take heed that ye be not deceived*, etc.] With false Christs, and false prophets:

for many shall come in my name; making use of his name, taking it to them; not that they would pretend they were sent by him, but that they were he himself:

saying, I am [Christ]; so the Syriac and Persic versions supply as we do:

and the time draweth near; not that such will come, but when come, they will say, that the time of the deliverance of the Jewish nation from the Roman yoke is at hand:

go ye not therefore after them; do not be their disciples, or follow them where they would lead you; for nothing but destruction will be the consequence of it.

Ver. 9. *But when ye shall hear of wars and commotions*, etc.] Or seditions and tumults; “wars” may design the wars of the Romans, against the Jews; and the “commotions”, or seditions, the internal troubles among themselves:

be not terrified; as if the destruction of the nation, city, and temple, would be at once:

for these things must first come to pass, but the end is not by and by; or “immediately”. The Syriac, Arabic, and Persic versions leave out this last word, and read, as in (see Gill on “~~4B16~~ Matthew 24:6”).

Ver. 10. *Then said he unto them, nation shall rise*, etc.] (See Gill on “~~4B17~~ Matthew 24:7”).

Ver. 11. *And great earthquakes shall be in divers places, and famines and pestilences*, etc.] (See Gill on “~~4B17~~ Matthew 24:7”).

and fearful sights; or “terrible things”; whether heard, or seen, as dreadful thunderings, and lightnings; and a voice heard in the temple, saying, let us go hence; and an idiot that went about several years together, saying, woe to the people, woe to the city, etc. a flame was seen in the temple, and the doors of it opened of themselves:

and great signs shall there be from heaven; as comets and blazing stars, a flaming sword, or a comet like one, hanging over Jerusalem, and armies in the air engaged against each other^{f646}. The Syriac version adds, “and great winters there shall be”; that is, very long and cold; and so the Persic version, “and winter, and cold, shall be protracted”.

Ver. 12. *But before all these*, etc.] Before all these things come to pass:

they shall lay their hands on you; as the high priest, the priests, and the captain of the temple did upon the apostles, (~~4B18~~ Acts 4:1,3,17,18)

and persecute you; as upon the death of Stephen, (~~4B18~~ Acts 8:1)

delivering you up to the synagogues; to be scourged there; or to the courts of judicature, the consistories of the Jews, their great sanhedrim; before these the apostles were brought, (~~4006~~ Acts 4:6,7,15,17)

and into prisons; as were all the apostles together, and Peter at another time separately, (~~4006~~ Acts 4:3,18 12:4)

being brought before kings and rulers, for my name's sake; for being called by his name, and calling upon it; for professing, and preaching his Gospel; (See Gill on “~~4008~~ Matthew 10:18”).

Ver. 13. *And it shall turn to you for a testimony.*] By this means they would have an opportunity of leaving their testimony for Christ before kings and rulers; and what they should meet with from them, would be a means of strengthening and confirming them in the truths of the Gospel; and be a proof and evidence to them of the certainty of the above things Christ had said should be accomplished; as well as be for a testimony against the rulers and governors, Jews, and Gentiles, before whom they should be convened; (see ~~4008~~ Matthew 10:18).

Ver. 14. *Settle it therefore in your hearts,* etc.] Resolve on this in your minds, and let it be a rule never to be departed from:

not to meditate before what you shall answer; not to sit down, and study a form of words, and scheme of things, what to reply to the ensnaring questions, that may be thought would be asked, by kings and rulers, or any of the judges before whom they should be brought; it being natural for persons, especially of a low life, to be timorous and fearful, to appear before such great personages, and to be thoughtful and solicitous what to say to any question that may be asked them; (see Gill on “~~4009~~ Matthew 10:19”).

Ver. 15. *For I will give you a mouth,* etc.] A faculty of speaking, a freedom of expression, a door of utterance, a good degree of elocution, to speak properly, pertinently and freely to any point:

and wisdom; to answer with great propriety, and in the most prudent manner, to any difficult and ensnaring question; and to furnish with such knowledge of the Gospel, and with such gifts and abilities to preach and defend it, that they should be able to give a clear and distinct account of it, and prove every point in it, by the most strong and convincing arguments, and vindicate it against all objections:

which all your adversaries shall not be able to gainsay or resist. This was remarkably fulfilled in Peter, and John, and in Stephen, (^{<4043>}Acts 4:13,14 6:10). The first word, “gainsay”, is left out in the Syriac and Persic versions.

Ver. 16. *And ye shall be betrayed both by parents, and brethren,* etc.] (See Gill on “^{<4001>}Matthew 10:21”)

and kinsfolks, and friends. The Syriac, Persic, and Ethiopic versions add, “your”, to each of these relations, as your parents, etc.

and some of you shall they cause to be put to death; as Stephen was stoned to death, and James, the brother of John, Herod killed with the sword, (^{<4078>}Acts 7:58 12:2) and indeed all of them were put to death, except John, before the destruction of Jerusalem.

Ver. 17. *And ye shall be hated of all men,* etc.] (See Gill on “^{<4002>}Matthew 10:22”). (See Gill on “^{<4149>}Matthew 24:9”).

Ver. 18. *But there shall not art hair of your head perish.*] That is, without the will of God, as in (^{<4009>}Matthew 10:29,30) or not one shall perish, but what shall be restored again: or the sense is, that though they should be betrayed by their friends, and hated, and persecuted, and imprisoned by their enemies, yet they should be no losers in the main; all things should work together for their good; and though even they should be put to death, yet that would be to their advantage, since instead of a temporal, troublesome life, they should enjoy an eternal and happy one: for this cannot be understood of entire preservation from all corporeal damages and hurt; seeing it is, before declared, that they should be put into prisons, and some of them put to death; nor of their preservation at the destruction of Jerusalem, for none of them was living at that time, but the Apostle John, and he was not in those parts.

Ver. 19. *In your patience, possess ye your souls.*] By patiently bearing all afflictions, reproaches, indignities, and persecutions, enjoy yourselves; let nothing disturb or distress you; possess that peace and joy in your souls, which the world cannot take away; (see ^{<4183>}Romans 5:3-5). The Vulgate Latin, Syriac, Arabic, and Ethiopic versions read, “ye shall possess”: and the sense may be this; by patient continuance, or by perseverance in the ways of God, and the truths of Christ unto the end, ye shall be saved; shall find your lives, and enjoy your souls, as in (^{<4002>}Matthew 10:22, 24:13).

Ver. 20. *And when ye shall see Jerusalem compassed with armies,* etc.] The Vulgate Latin, Syriac, and Persic versions read, “with an army”; that is, with the Roman army, as it was by the army which Titus Vespasian brought against it, and besieged it with:

then know that the desolation thereof is nigh; signifying, that there would be no deliverance to be expected, as when the Assyrian army under Rabshakeh appeared against it; but that whenever the Roman army besieged it, its destruction might be looked upon as inevitable; nor was the siege raised until it was destroyed, which was about four years after.

Ver. 21. *Then let them which are in Judaea flee to the mountains,* etc.] (See Gill on “^{<4246>}Matthew 24:16”).

And let them which are in the midst of it; either of Judea, as the preceding clause seems to direct the sense; or in Jerusalem, and which indeed was in the midst of Judea; and this sense is favoured by the Persic version, which renders it, “within the city”; let them go out of it, as the Christians did to Pella, Mount Libanus, and other places:

and let not them that are in the countries; either foreign countries, or in towns and villages;

enter thereinto: either into Judea, or into Jerusalem; contrary to this advice, they came from all countries to the feast of the passover at Jerusalem, and were there shut up by the siege and destroyed ^{f647}.

Ver. 22. *For these be the days of vengeance,* etc.] Of God's vengeance on the Jewish nation, for their rejection and crucifixion of the Messiah;

that all things which are written may be fulfilled; as in Moses and the prophets; (see ^{<6830>}Deuteronomy 28:20-68 32:22-26 ^{<2360>}Isaiah 6:10,11,12 ^{<2026>}Daniel 9:26,27)

Ver. 23. *But woe unto them that are with-child,* etc.] (See Gill on “^{<4249>}Matthew 24:19”).

For there shall be great distress in the land; of Judea. The Greek word **αναγκη**, here used, properly signifies “necessity”, but here intends afflictions and distress; in which sense it is often used by the Septuagint, as in (^{<4976>}Psalms 107:6,13,19,28 119:143 ^{<24915>}Jeremiah 9:15) and it is also by the Targumists adopted into their language, and used in the same sense ^{f648}; and indeed, the distress was very great, and such a time of tribulation, as

was never known since the beginning of the world, nor never will be the like; what with the enemy without, and their seditions and divisions within, the robberies, murders, and famine, which prevailed and abounded, their miseries are not to be expressed:

and wrath upon this people; of the Jews; even the wrath of God, as well as of man, which came upon them to the uttermost; and their own historian observes, that God, who had condemned the people, turned every way of salvation to their destruction ^{f649}.

Ver. 24. *And they shall fall by the edge of the sword*, etc.] Or “mouth of the sword”, an Hebraism; see the Septuagint in (^{<0008>}Judges 1:8,25). The number of those that perished by the famine and sword, were eleven hundred thousand ^{f650}:

and shall be led away captive unto all nations; when the city was taken, the most beautiful of the young men were kept for the triumph; and those that were above seventeen years of age, were sent bound into Egypt, to labour in the mines; many were distributed through the provinces, to be destroyed in the theatres, by the sword or beasts; and those that were under seventeen years of age, were led captive to be sold; and the number of these only, were ninety-seven thousand ^{f651}:

and Jerusalem shall be trodden down of the Gentiles; the Romans, who ploughed up the city and temple, and laid them level with the ground; and which spot has been ever since inhabited by such as were not Jews, as Turks and Papists: and so it will be,

until the times of the Gentiles be fulfilled; that is, till the fulness of the Gentiles is brought in; until the Gospel is preached all over the world, and all God's elect are gathered in out of all nations; and then the Jews will be converted, and return to their own land, and rebuild and inhabit Jerusalem; but till that time, it will be as it has been, and still is possessed by Gentiles. The word “Gentiles”, is left out in one of Beza's exemplars, and so it is likewise in the Persic version.

Ver. 25. *And there shall be signs in the sun, and in the moon*, etc.] They shall be darkened, and suffer very strange and surprising eclipses:

and in the stars; they shall fall from heaven, as in (^{<0009>}Matthew 24:29) and so the Ethiopic version reads here: all which, as it may be understood in a literal sense, so it may likewise in figurative and mystical one, and be

interpreted of the changes there should be in the Jewish state; (see Gill on “^{<4143>}Matthew 24:29”). So the Jewish writers ^{f652} interpret the sun, the light, the moon, and stars, in (^{<2112>}Ecclesiastes 12:2). By the “sun” they understand the kingdom of the house of David; by “the light”, the law; by “the moon”, the sanhedrim; and by the stars, the Rabbins; and the same seem to be designed by the stars here:

and upon the earth distress of nations; upon the land of Israel; in the several nations and countries belonging to it; as Galilee of the nations, Judea, and the region beyond Jordan, shall be in great distress:

with perplexity; of mind, not knowing what to do, which way to go, or step to take; the Syriac version, instead of it, reads “clapping, or pressing of the hands”; which is done by persons, when in an agony and great distress:

the sea and the waves roaring; which design some unusual and extraordinary storms and tempests, and inundations in the sea of Galilee, or Tiberias, which would be so very terrible, as to cause great uneasiness, distress, and perplexity; and so some versions render it, “because of the sea”, etc.

Ver. 26. *Men's hearts failing them for fear*, etc.] Of what these signs in the heaven, earth, and sea portend:

and for looking after those things which are coming on the earth; on the land of Judea:

for the powers of heaven shall be shaken; (see Gill on “^{<4143>}Matthew 24:29”).

Ver. 27. *And then shall they see the son of man*, etc.] (See Gill on “^{<4143>}Matthew 24:30”).

Ver. 28. *And when these things begin to come to pass*, etc.] When the first of these signs appears, or any one of them:

then look up and lift up your heads; be cheerful and pleasant; do not hang down your heads as bulrushes, but erect them, and put on a cheerful countenance, and look upwards, from whence your help comes; and look out wistfully and intently, for your salvation and deliverance:

for your redemption draweth nigh; not the redemption of their souls from sin, Satan, the law, the world, death, and hell; for that was to be obtained,

and was obtained, before any of these signs took place; nor the redemption of their bodies at the last day, in the resurrection, called the day of redemption; for this respects something that was to be, in the present age and generation; (see ^{<4213>}Luke 21:32) but the deliverance of the apostles and other Christians, from the persecutions of the Jews, which were very violent, and held till these times, and then they were freed from them: or by redemption is meant, the Redeemer, the son of man, who shall now come in power and glory, to destroy the Jews, and deliver his people; and so the Ethiopic version renders it, “for he draws nigh who shall save you”.

Ver. 29. *And he spake to them a parable*, etc.] That is, to his disciples:

behold the fig tree, and all the trees; that, or any other tree; (See Gill on “^{<4482>}Matthew 24:32”).

Ver. 30. *When they now shoot forth*, etc.] Their buds, branches, and leaves; the Vulgate Latin adds, “of themselves”:

ye see and know of your own selves; without any hint, or direction from others, the case is so plain and obvious; the Syriac and Arabic versions read, “of them”; the trees, by their putting forth their buds and leaves; the Persic and Ethiopic versions leave out the clause “of yourselves”; and none of the Oriental versions lead the word see:

the summer is now nigh at hand: (see ^{<4482>}Matthew 24:32).

Ver. 31. *So likewise when ye see these things come to pass*, etc.] The signs before mentioned, in (^{<4218>}Luke 21:8-11, 20,25,26).

Know ye that the kingdom of God is nigh at hand: a more visible and glorious display of the kingdom of the Messiah, in the destruction of his enemies, the Jews; (see ^{<4001>}Mark 9:1).

Ver. 32. *Verily I say unto you, this generation*, etc.] (See Gill on “^{<4484>}Matthew 24:34”). (See Gill on “^{<4485>}Matthew 24:35”). All the Oriental versions read here as there, “all these things”; before related.

Ver. 33. (See Gill on “^{<4212>}Luke 21:32”).

Ver. 34. *And take heed to yourselves*, etc.] To your souls and bodies, to your lives and conversations; be upon your watch and guard:

lest your hearts be overcharged with surfeiting and drunkenness; with excessive eating and drinking; for these, as they oppress and burden the

stomach, and disorder the body, so they stupefy the senses, and make the mind dull and heavy, and unfit for spiritual and religious exercises; such as reading, meditation, and prayer:

and cares of this life; concealing food and clothing, what you shall eat or drink, or wherewith ye shall be clothed; all such anxious and worldly cares, being that to the soul, as intemperance is to the body; for there is such a thing as being inebriated with the world, as well as with wine:

and so that day come upon you unawares; the day of Jerusalem's destruction; and this suggests, that such would be the carnality and security of some persons, and so they would be surprised with ruin at once; (see ^{<21726>}Luke 17:26-30).

Ver. 35. *For as a snare shall it come*, etc.] In which a bird is suddenly taken, and cannot get out again; the Persic version renders it, “as lightning and the splendour of the sun”; which break out at once, and enlighten the whole earth; so the destruction of the Jewish nation should be sudden and unavoidable, and universal; for it should come

on all them that dwell upon the face of the whole earth: or land of Judea; and so it was, for not only Jerusalem, but all Judea, and Galilee, suffered in this desolation.

Ver. 36. *Watch ye therefore, and pray always*, etc.] Watch against every sin, snare, and temptation; particularly, against the above things, surfeiting, drunkenness, and worldly cares; pray continually, for fresh supplies of grace:

that ye may be counted worthy; not for watchfulness and prayer, but through the grace and goodness of God:

to escape all these things that shall come to pass; the dreadful miseries and distress, that shall come upon the Jews:

and to stand before the Son of man; with intrepidity, confidence, and pleasure; and meet him at his coming in this way, with joy and comfort; and likewise at death, and at judgment; (see ^{<2128>}1 John 2:28).

Ver. 37. *And in the day time he was teaching in the temple*, etc.] That is, Jesus, as the Persic version expresses it; his constant method every day, till the feast of passover came, was to go up to the temple, and there openly

and freely preach the Gospel to the people, who resorted thither in great numbers, for that purpose:

and at night he went out; of the temple, and out of the city:

and abode in the mount that is called the Mount of Olives; very likely to pray, both for himself and for his disciples, his time with them being short.

Ver. 38. *And all the people came early in the morning*, etc.] Not all the people in Jerusalem, every inhabitant of the city; this word “all”, is often to be taken with a restriction, and here it designs a large number; the Persic version renders it, “vast multitudes”: these, some out of curiosity, and others from a real love to him, and his ministry, rose betimes, and came early,

to him in the temple, to hear him; which is said, in commendation of Christ's hearers, and is worthy of imitation; as the former verse is a commendation of the preacher, in his constancy and diligence in his work, and following it with his prayers.

CHAPTER 22

INTRODUCTION TO LUKE 22

Ver. 1. *Now the feast of unleavened bread drew nigh*, etc.] Which lasted seven days; during which the Jews eat their bread without leaven, in commemoration of the haste in which they went out of Egypt; being such, that they had not time to leaven their dough, but took it with their kneadingtroughs along with them, as it was; and as figurative of the unleavened bread of sincerity and truth, with which the Gospel feast is to be kept; (see ^{<0123>}Exodus 12:34, ^{<418>}1 Corinthians 5:8).

Which is called the passover; because the Lord passed over the houses of the Israelites, when he slew all the firstborn in Egypt; now the time of this feast drew near, when the conspiracy was formed against the life of Christ: Matthew and Mark are more precise, and suggest, that it was two days before the passover; (see ^{<012>}Matthew 26:2, ^{<141>}Mark 14:1).

Ver. 2. *And the chief priests and Scribes*, etc.] Matthew adds, “and the elders of the people”; which made up the great sanhedrim and council of the nation; these met together, not in their usual place the temple, but at the palace of Caiaphas, the high priest; (see ^{<041>}Matthew 24:3).

And sought how they might kill him; that is, “Jesus”, as the Vulgate Latin and Ethiopic versions read; they had determined before, upon the advice of Caiaphas, to put him to death, and very likely had fixed what kind of death he should die; (see ^{<014>}John 11:49,50,53) and now they consult together, of the manner of bringing it about, and at what time; and the majority were not for doing it on a feast day, when there was a great concourse of people, but with more privacy:

for they feared the people: which were now in great multitudes with him, who came along with him, from Galilee, and other parts; and had hosanna'd him into the city, and still abode with him, and their numbers were increasing; and the sanhedrim were aware, that at the passover there would be still a greater company of people from all parts of the land; and they might conclude, that he would have a large number of his friends come out of Galilee, where he had been for the most part teaching, and working

miracles; and they were afraid, should they lay hold on him publicly, the people would rise and stone them; at least would rescue him out of their hands, and disappoint them of their designs.

Ver. 3. *Then entered Satan into Judas*, etc.] At the same time that the sanhedrim were sitting, and consulting about the death of Christ, Satan, or the adversary, as the word signifies, the devil, who is the enemy of the Messiah, the woman's seed, entered into Judas; not corporeally, as he did into those that were possessed by him; but he entered “into his heart”, as the Ethiopic version renders it; he put it into his heart to betray him, as it is said in (^{<481D>}John 13:2) he stirred up, and worked upon the corruptions of his heart; suggested evil things to his mind, and baited his temptations agreeable to his malice and covetousness: and this man was

surnamed Iscariot; to distinguish him from another apostle of the same name; concerning this his surname, (see Gill on “^{<480B>}Matthew 10:4”), (see Gill on “^{<481D>}John 13:2”).

Being of the number of the twelve; apostles, or disciples of Jesus, as the Persic version reads, and which is an aggravation of his sin: now this being two days before the passover, shows, that the sop which Judas took, after which the devil entered into him, (^{<481Z>}John 13:27) could not be the passover sop, but was the sop he ate at the supper in Bethany, in the house of Simon the leper, so long before it.

Ver. 4. *And he went his way*, etc.] From Christ, and the rest of the apostles, out of Bethany; and when it was night, about two miles from Jerusalem, whither he went directly:

and communed with the chief priests and captains; that is, of the temple, as in (^{<482Z>}Luke 22:52) and so the Persic version reads, “the militia of the temple”; and the Syriac version renders it, “the captains of the militia of the temple”; instead of captains, the Ethiopic version, reads “Scribes”, and so does the Arabic, and which, adds, “and the soldiers”; but these captains were not Roman officers, or soldiers, but ecclesiastical persons, who presided in the temple, and were heads and governors, over bodies of men employed there, of which sort were the following ^{f653}:

“there were fifteen, ^{ynwmm}, presidents, or governors in the sanctuary, and so they were appointed for ever over each of these fifteen things, one governor; and they are these: one was over the

times, or solemn seasons; the second, over the shutting of the gates: the third, over those that kept watch; the fourth, over the singers; the fifth, over the cymbal, with the rest of the singing instruments; the sixth, over the lots; the seventh over the nests (of doves); the eighth, over the seals, or tickets; the ninth, over the drink offerings; the tenth, over the sick (priests); the eleventh, over the waters; the twelfth, over the business of the shewbread; the thirteenth, over the business of the incense; the fourteenth, over the business of the vail; and the fifteenth, over the business of the priests' garments; and every one of these governors had under him "abundance of men", that so they might prepare the business they presided over."

These seem rather to be meant, than the watch in the temple; which, though kept in several places, there was but one single person that presided over it; as appears from the above account, and from what follows; and who was called the man of the mountain of the house, or the governor of the temple ^{f654}:

"in three places the priests kept watch in the sanctuary, in the house of Abtines, and in the house of Nitzotz, and in the house of Moked, and the Levites in twenty and one places — the man of the mountain of the house, went round every ward with torches burning before him, and every one that was not standing, he said unto him, peace be on thee; and if he found he was asleep, he struck him with his staff, and had power to burn his garments."

Whence it does not appear to me, that there were heads or captains over every ward, as Dr. Lightfoot suggests, but one over them all; perhaps these captains may be the same with the governors of the temple, as in 1 Esdras: And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves. (1 Esdras 1:8) Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple. (1 Esdras 7:2)

But be these who they will, Judas it seems was informed where, and upon what they were met together, and he went to them, and conversed with them:

how he might betray him unto them; in the most secret manner, and with, the least noise and disturbance.

Ver. 5. *And they were glad*, etc.] For nothing could be more opportune and agreeable to them, than that one of his disciples should meet them at this juncture, and offer to put him into their hands in the most private manner;

and covenanted to give him money. The Ethiopic version read, “thirty pieces of silver”; which was the sum they agreed to give him, and he accepted of; (see ⁴⁰¹⁵Matthew 26:15).

Ver. 6. *And he promised*, etc.] He undertook to deliver him into their hands; he laid himself under obligation to do it; he faithfully promised he would. The Arabic version renders it, he gave thanks; for the money he received, being well pleased he had made such a bargain; and so the word here used sometimes signifies; and indeed commonly either to confess; or to give thanks, in which latter sense it is used, in (⁴⁰¹⁵Matthew 11:25) but here rather it is to be understood in the sense of promising:

and sought opportunity; the two days following before the passover:

to betray him unto them in the absence of the people: when they were gone from him, and he was alone; but found no opportunity of doing it this way, which they had agreed upon with him, and he had promised, until the night of the passover, when he was alone in the garden with his disciples.

Ver. 7. *Then came the day of unleavened bread*, etc.] The first of them, the fourteenth day of the month Nisan:

when the passover must be killed; that is, the passover lamb, as the Persic version renders it; and which, according to the law in (⁴⁰¹⁶Exodus 12:6) was to be done between the two evenings; (see Gill on “⁴⁰¹⁷Matthew 26:17”).

Ver. 8. *And he sent Peter and John*, etc.] That is, Jesus sent them, as the Syriac, Persic, and Ethiopic versions express it; these were two favourite disciples of Christ, and were now sent by him from Bethany to Jerusalem:

saying, go and prepare us the passover, that we may eat; it together; so servants used to be sent, to go and prepare the passover for their masters; (see Gill on “⁴⁰¹⁷Matthew 26:17”).

Ver. 9. *And they said unto him, where wilt thou that we prepare?]*

Meaning, not in what village, town, or city, for it was a fixed and determined thing, that the passover should be eaten at Jerusalem, and nowhere else; (see ^{<5142>}Deuteronomy 16:2), but in what house in Jerusalem?

Ver. 10. *And he said unto them, behold,* etc.] Giving them a sign, whereby they should know the very house, where he would keep the passover:

when ye are entered into the city; that is, the city of Jerusalem; for Christ and his disciples were now at Bethany, from whence he sent Peter and John thither, where only the passover was to be killed and eaten:

there shall a man meet you, bearing a pitcher of water; the Persic version adds, “upon his back”; for which he had been to some well, or fountain in the city, in order to mix with wine at the passover:

follow him into the house where he entereth in; so that it seems they were to return, and go after him into the house, where he went with his pitcher of water; this was a trial of the faith and obedience of the disciples, and, as the sequel shows, a proof of the omniscience and deity of Christ.

Ver. 11. *And ye shall say unto the goodman of the house,* etc.] The master of it; for the man bearing the pitcher of water seems to be a servant only:

the master saith unto thee: by these his two disciples, Peter and John; it looks as if the word “master”, as peculiar to Christ, and by way of eminency belonging to him, (^{<41210>}Matthew 23:10) was well known to those who believed, and were followers of him, as the man of this house might be; (see ^{<61128>}John 11:28). The Syriac and Persic versions read, “our master saith”, and leave out the other phrase, to thee:

where is the guest chamber; or dining room: the word properly signifies an inn, or place to wait at; so called, from travellers unloosing their burdens there, either from themselves, or their beasts; the Arabic version renders it, “the place of my rest”: a place for refreshment and feasting:

where I shall eat the passover with my disciples? who were a sufficient number to eat the passover lamb by themselves; (see Gill on “^{<41618>}Matthew 26:18”).

Ver. 12. *And he shall show you a large upper room furnished,* etc.] With all things necessary, to eat and drink out of, at the passover;

there make ready. The Ethiopic version adds, “for us”, as in (^{ⲁⲓⲓⲕⲥ}Mark 14:15). The Persic version renders it, “there prepare a place”; but this was prepared already; the words design the preparation of the passover, and every thing proper for it.

Ver. 13. *And they went*, etc.] From Bethany to Jerusalem:

and found as he had said unto them; they met the man with the pitcher of water, and by following him, found the house Christ meant to keep the passover at; they told the master of it, what Christ ordered them, who immediately showed them a very convenient room, as he had described to them:

and they made ready the passover; provided a lamb, and got it killed and dressed, and prepared every thing necessary for the keeping of the feast, according to divine appointment; (see Gill on “^{ⲁⲓⲓⲑⲑ}Matthew 26:19”).

Ver. 14. *And when the hour was come*, etc.] When it was evening, the last of the two evenings, when it was dark, at least after six o'clock; (see Gill on “^{ⲁⲓⲓⲑⲓ}Matthew 26:20”).

he sat down; or lay along on a couch, as was the custom; see the note, as before:

and the twelve apostles with him; for Judas, after he had made his bargain with the chief priests, Scribes, and elders, came and took his place with the rest of the apostles, both to cover his sin, and to watch the best opportunity of betraying his master.

Ver. 15. *And he said unto them*, etc.] The twelve apostles, as they were eating the passover, it being usual to talk and converse much at such a time; (see Gill on “^{ⲁⲓⲓⲑⲓ}Matthew 26:21”).

With desire have I desired to eat this passover with you before I suffer; not for the sake of eating; for though he was traduced as a glutton, and did often eat and drink in a free and familiar way, both at the tables of Pharisees, and of publicans and sinners; yet he was not a man given to appetite; witness his fast of forty days and forty nights, and his great negligence of himself, which sometimes obliged his disciples to pray him to eat; (see ^{ⲁⲓⲓⲑⲓ}John 4:31,34). Indeed, according to the Jewish canons, it was not judged proper that a man should eat much on the day before the passover, that he might be hungry, and eat the passover, ^{ⲱⲃⲁⲧⲃ}“with

desire”^{f655}, or with an appetite. Our Lord may allude to this; but this was not the thing he meant; nor merely does he say this on account of the passover, as it was God's ordinance; though as he was made under the law, and that was in his heart, he had a great regard to it, and a delight in it, which he had shown in his frequent and constant attendance on it from his youth: but though he had kept many passovers, yet of none of them did he say what he does of this, which was his fourth passover from his entrance on his public ministry, and his last: two reasons are suggested in the text why he so greatly desired to eat this passover; the one is, because he should eat it “with” his disciples; an emphasis lies on the phrase, “with you”, to whom, and not so much to the passover, and the eating of that, was his desire; as it is to all his people: it was so from everlasting, when he desired them as his spouse and bride; and in time, when he became incarnate, suffered, died, and gave himself for them: his desire is towards them whilst in unregeneracy, that they may be converted; and to them when converted, notwithstanding all their backslidings and revoltings. His desire is to their persons, and the comeliness and beauty of them, which he himself has put upon them; and to their graces, and the exercise of them, with which he is ravished; and to their company and communion with them, which he chooses and delights in: and his desire is towards their being with him to all eternity, and which he delighted in the fore views of from eternity; and is the joy set before him, and which carried him through his sufferings and death; and is the amount and accomplishment of all his prayers and intercession: and the other reason of this his strong desire in the text is, that this was the last passover, and that his sufferings and death were just at hand, and which he longed to have over; not that he desired these sufferings, for the sake of them, which could not be agreeable to, and desirable by his human nature; but because of the effects of them; since hereby justice would be satisfied, the law would be fulfilled, sin atoned for, and the salvation of his elect obtained; for whom he bore the strongest affection, and whom he loved with a love of complacency, and whose salvation he most earnestly desired, and even sufferings for the sake of it.

Ver. 16. *For I say unto you, I will not any more eat thereof*, etc.] Of the passover, and which now, with the rest of the ceremonial law, was to be abolished:

until it be fulfilled in the kingdom of God; signifying, not that he should eat of it in the kingdom of God, where it would be fulfilled; seeing the passover was never more to take place, neither in the Gospel dispensation,

nor in the heavenly glory; both which may be meant by the kingdom of God; but that he should never eat more of it in this ceremonial way, since it would have its accomplishment in each of those states: and it has been already fulfilled under the Gospel dispensation, which is often meant by the kingdom of God; in himself, who is the passover sacrificed for us, (~~1~~1 Corinthians 5:7) for the passover lamb was a type of Christ, and he is the sum and substance of that shadow, and the fulfilling end of that type; it had its accomplishment in him; of which (see Gill on "~~1~~1 Corinthians 5:7") and it will also be fulfilled in the kingdom of heaven, or eternal glory, when there will be a perfect deliverance of the saints from sin, Satan, and the world; which the deliverance of the Israelites out of Egypt was typical of, commemorated in the passover; and therefore then will be sung the song of Moses, and the Lamb; and then will Christ, and his true followers, eat and drink together in his Father's kingdom, and spend an endless eternity in never fading joys and pleasures.

Ver. 17. *And he took the cup and gave thanks*, etc.] There were four cups of wine drank at the passover, which the poorest man in Israel was obliged to drink; and over each of which a blessing was pronounced ^{f656}: and this was one of them, and seems to be the first; for the passover was begun by mixing a cup of wine, and blessing it, or giving thanks over it ^{f657}; and which was usually done in the following manner ^{f658}:

“blessed art thou, O Lord, our God, the King of the world, who hast created “the fruit of the vine”: blessed art thou, O Lord our God, the King of the world, who hath chosen us above all people, and hath exalted us above every tongue, and hath sanctified us by his commandments; and thou hast given unto us, O Lord our God, in love, the stated festivals for joy, and the feasts and seasons for rejoicing; this day of the feast of unleavened bread, this time of our freedom, a holy convocation, in remembrance of the going out of Egypt; for thou hast chosen us, and thou hast sanctified us, above all people; and the feasts of thine holiness with joy and rejoicing thou hast made us to inherit: blessed art thou, O Lord, who hast sanctified Israel, and the seasons: blessed art thou, O Lord our God, who hath kept us alive, and preserved us, and hast brought us to this time.”

After this every one drank of his cup, and put it on the table: accordingly it follows,

and said, take this and divide it among yourselves; that is, every one drink of it.

Ver. 18. *For I say unto you, I will not drink of the fruit of the vine*, etc.] That is, wine; see the blessing at the passover cup in the notes on the preceding verse:

until the kingdom of God shall come; with power, as in (~~400~~ Mark 9:1) in the resurrection of Christ from the dead; in his exaltation and session at God's right hand; in the pouring forth of the Spirit on the apostles; in the conversion of great multitudes, both in Judea, and in the Gentile world; in the destruction of the Jews; in the latter day glory; and in the ultimate state of happiness and bliss in the world to come. The Ethiopic version reads, "until I drink it new in the kingdom of God"; as in (~~4125~~ Mark 14:25 (see Gill on "~~4069~~ Matthew 26:29"))).

Ver. 19. *And he took bread and gave thanks*, etc.] Or blessed it, as in (~~4065~~ Matthew 26:26, ~~4142~~ Mark 14:22). Here begins the account of the Lord's supper after the passover was eaten;

and brake it, and gave unto them; the disciples, as is expressed in (~~4065~~ Matthew 26:26)

saying, this is my body; (see Gill on "~~4065~~ Matthew 26:26")

which is given for you; or will be given for you, as an offering for sin in your room and stead; and accordingly it was given into the hands of men, and of justice, and unto death. The phrase denotes the substitution and sacrifice of Christ in the room of his people, and the voluntariness of it; and is only mentioned by Luke in this account: the Apostle Paul writes, which is broken for you, (~~4124~~ 1 Corinthians 11:24) alluding to the breaking of the bread in the ordinance, and as expressing the bruises, wounds, sufferings, and death of Christ: the Ethiopic version here adds, "for the redemption of many".

This do in remembrance of me; that is, eat this bread in remembrance of my love to you, and in commemoration of my body being offered up for you. Observe this ordinance in the manner I now institute it, in time to come, in memory of what I am about to do for you; for this direction does not only regard the present time and action, but is intended as a rule to be observed by the churches of Christ in all ages, to his second coming: and it is to be observed, that the Lord's supper is not a reiteration, but a

commemoration of the sacrifice of Christ. This phrase is only mentioned by Luke here, and by the Apostle Paul, who adds it also at the drinking of the cup, (^{<412>}1 Corinthians 11:24,25). The Persic version here reads, “do this perpetually in remembrance of me”.

Ver. 20. *Likewise also the cup after supper*, etc.] Both after the passover, and the Lord's supper; that is, he took the cup after they had eaten the bread, and gave thanks over it, and gave it to his disciples, bidding them drink of it, as in (^{<4167>}Matthew 26:27), (see Gill on “^{<4167>}Matthew 26:27”):

saying, this cup is the New Testament in my blood, which is shed for you. The Ethiopic version reads, “for many”; as in (^{<4168>}Matthew 26:28) where it is added, “for the remission of sins”; (see Gill on “^{<4168>}Matthew 26:28”).

Ver. 21. *But behold the hand of him that betrayeth me*, etc.] By the “hand” is meant, not figuratively the counsel, contrivance, and conspiracy of Judas to betray him, as the word is used in (^{<1049>}2 Samuel 14:19) but literally the hand of Judas, which was then dipping in the dish with Christ, (^{<4163>}Matthew 26:23) and it follows here, is

with me on the table; and is an aggravation of his sin, that one that sat with him at his table, ate bread with him, and dipped his morsel in the same dish, should be the betrayer of him, according to the prophecy in (^{<1949>}Psalms 41:9) as well as describes and points at the person that should do this action, even one of his disciples; for which disciples, he had just now said, his body is given, and his blood is shed. The phrase, “with me”, is left out in the Syriac and Persic versions. From Luke's account it appears most clearly, that Judas was not only at the passover, but at the Lord's supper, since this was said when both were over.

Ver. 22. *And truly the son of man goeth*, etc.] That is, dies, which is going the way of all the earth, (^{<1024>}Joshua 23:14)

as it was determined; in the counsels and purposes of God, and agreed to by Christ in the covenant of grace; (see ^{<4123>}Acts 2:23, 4:28) the death of Christ, the manner of it, and the means by which it was brought about, were all predetermined by God; yet this did not, in the least, excuse the sin of those concerned in it, nor exempt them from punishment:

but woe unto that man by whom he is betrayed; who not only came to an untimely end, and died an infamous death by his own hands, but went to his own place, the place of everlasting torments allotted him: wherefore in

(^{<4124>}Matthew 26:24) it is added, “it had been good for that man if he had not been born”; (see Gill on “^{<4124>}Matthew 26:24”).

Ver. 23. *And they began to inquire among themselves*, etc.] Two days before, at the supper in Bethany, when the same thing was hinted to them, they looked at one another, (^{<4132>}John 13:22) as persons in the utmost surprise and consternation, not being able, for a while, either to speak to Christ, or one another; but now they inquired among themselves, and of Christ likewise, (^{<4121>}Matthew 26:21)

which of them it was that should do this thing; so barbarous, shocking, and horrible.

Ver. 24. *And there was also a strife among them*, etc.] The Persic version reads, “at a certain time there was a contention among the apostles”; and some think, that this refers to the time when the mother of Zebedee’s two sons asked the favour of Christ, to set one of them at his right hand, and the other at his left, in his kingdom; which greatly incensed the other disciples, and occasioned a dispute about precedence; when our Lord interposed, and used much the same arguments as here; and which, it is thought, Luke here inserts out of the proper place. The Ethiopic version renders it, “then his disciples disputed among themselves”; pinning it down to this very time: and what might give occasion to the present dispute, may be what Christ had said concerning the kingdom of God, (^{<4226>}Luke 22:16,18) which they understanding of the temporal kingdom of the Messiah, and fancying, by his words, that it was near at hand, began to strive among themselves who should be the greatest in it; or it might be brought on by their inquiry among themselves, who should betray him, which might lead them on each one to throw off the imputation from himself, and to commend himself as a steady follower of Jesus, and to express his hopes of being his chief favourite, and principal minister in his kingdom: for the strife was,

which of them should be accounted the greatest; by Christ; or that should be so in his kingdom. Perhaps the contention might be chiefly between Peter, James and John, the two sons of Zebedee, and who were the favourite disciples of Christ; and Peter might urge his seniority, and what Christ had said to him, (^{<4168>}Matthew 16:18,19) and the rather, since it is certain Satan was now busy about him; wherefore Christ calls him by name, and singles him out among the rest, (^{<4231>}Luke 22:31).

Ver. 25. *And he said unto them*, etc.] The disciples; that is, Jesus said to them, as the Syriac and Persic versions express:

the kings of the Gentiles exercise lordship over them; by which our Lord would dissuade his disciples from seeking to introduce a superiority over one another, since this was the practice of the Heathens, of the men of the world, of ignorant Gentiles; whereas Christ's kingdom was a spiritual kingdom, and not of this world, and therefore, not to be managed in such a way.

And they that exercise authority upon them are called benefactors; either by themselves, or by their court flatterers, to cover their ambition, tyranny, and cruelty. Two of the King's of Egypt were called by the name Euergetes ^{f659}; the word that is here used, and translated “benefactors”; and it was commonly given to other kings, princes, and men in power: so Cyrus was called by the Armenians; Antigonus by the Greeks; and Phylacus among the Persians: the same name was given to Mithridates king of Pontus, to Titus Aelius Hadrianus, to Menander, to Marcus Aurelius Severus, and to Cato Uticensis, and others ^{f660}.

Ver. 26. *But ye shall not be so*, etc.] (See Gill on “~~4105~~Matthew 20:26”)

but he that is greatest among you; in age or gifts, or would be thought to be the greatest, who is most ambitious of grandeur and authority, which perhaps might be Peter's case, who was the oldest man:

let him be as the younger; as John, the beloved disciple, who was the youngest of them; and be as modest, and as humble as he, and reckon himself as in his place, and condescend to men of low estates, and esteem each other, even the youngest, better than himself. So the phrase, *ary[zkyh abrkyh]* ^{f661}, “both greater and lesser”, is used of the elder and younger.

And he that is chief; that is, a spiritual ruler and governor in the church of God, as all the disciples were:

as he that doth serve; for the apostles and ministers of the word, though they are over others in the Lord, and have the rule over them, yet they are servants for Jesus' sake, and so ought to reckon themselves; (see Gill on “~~4107~~Matthew 20:27”).

Ver. 27. *For whether is greater*, etc.] Christ appeals to themselves, and puts a case that is plain and obvious to any one, who is the greater, and more honourable person;

he that sitteth at meat; that sits, or lies down at table, and another waits on him:

or he that serveth? that stands behind, observes orders, and ministers to those that sit down:

is not he that sitteth at meat? you, and every one must own, that he is the greatest, and most honourable person:

but I am among you as he that serveth; Christ took upon him the form of a servant, and instead of being ministered unto, ministered to others; and had very lately, but two days before, gird himself, and took a basin and a towel, and washed and wiped the feet of his disciples: now our Lord, by his own example throughout the whole of his conduct among them, as well as by such a single action, would dissuade from their ambitious views of superiority over each other, and learn of him who was meek and lowly, and by love serve one another.

Ver. 28. *Ye are they which have continued with me*, etc.] From the beginning of his ministry, to that very time, they abode by him, and never departed from him, when others withdrew and walked no more with him:

in my temptations: not in the wilderness by Satan; for they were not with him then, not being as yet called to be his disciples and followers: but in his afflictions, by the reproaches, and cavils, and ensnaring questions of the Scribes and Pharisees, and their attempts upon him to take away his life by stoning, etc. which were trials and temptations to him. So the Ethiopic version renders it, “in my affliction”: now, since they had stood their ground, and firmly adhered to him in all his trials, he would have them still continue with him, and in his interest, though they should not have that temporal glory and grandeur they expected; but, on the contrary, fresh troubles and exercises, reproach, persecution, and death itself; and, for their encouragement, he promises both pleasure and honour, though of another sort, than what they were seeking after.

Ver. 29. *And I appoint unto you a kingdom*, etc.] Not a temporal one, but a spiritual one; and either intends that they should have in the government of the church, peculiar to them, as apostles, they being set in the first, and

highest place, and office, in the church; and have the keys of the kingdom of heaven, or the Gospel dispensation, and church state, committed to them, whereby they should open the door of faith to men, both to Jews and Gentiles; and have the power of binding and loosing, or of pronouncing things to be lawful or unlawful to be retained and used, and even of remitting sins in a ministerial and declarative way; and not only of rebuking and reproofing for sin with authority, but even of inflicting corporeal punishment on delinquents, and that in a very severe way, as in the cases of Ananias and Sapphira, Elymas the sorcerer, the incestuous person at Corinth, and Hymenaeus and Philetus: or the kingdom of grace, which they had in common with all the saints, which lies not in outward things, but in righteousness, peace, and joy, and which can never be moved, or taken away; by virtue of which Christ reigns in the hearts of his people, and they are kings, and priests to God, and have power, as princes, with God and men, and overcome, and reign over their own lusts, and the world and Satan: or that kingdom, and dominion, and greatness of the kingdom, which shall be given to the saints of the Most High, (~~2077~~ Daniel 7:27) in the latter day glory and kingdom state of Christ on earth, when the saints shall reign with him; or the kingdom of glory prepared from the foundation of the world; a gift of our heavenly Father's, which the saints are called unto, made meet for, and have a right unto, in Christ, and are heirs of, and into which he will introduce them at the last day: and indeed, all these senses may be taken into the account of this text:

as my Father hath appointed unto me; a kingdom, not of nature and providence, which he has in right of nature, being of the same essence, and having the same perfections with his Father; and in right of creation, all being made by him; for this is not given, or appointed to him; nor is he accountable for it to any, since he receives it not from any: but his mediatorial kingdom, which is given him, and which he will deliver up the account of to his Father another day; (see ~~2074~~ Daniel 7:14, ~~4654~~ 1 Corinthians 15:24) which took place here on earth in the days of his flesh; though it was not of this world, nor came with observation, or with worldly pomp and splendour; and became more visible upon his resurrection from the dead, his exaltation at the right hand of God, the effusion of the Spirit, the great conversions among men, and the destruction of the Jewish nation. This kingdom takes in the whole Gospel dispensation, reaching from the times of Christ being in the flesh, to his second coming; and comprehends all the elect of God, who are a kingdom of priests, or a royal priesthood, in

whose hearts Christ reigns by his Spirit, and grace; it includes the whole visible Gospel church state on earth, which is God's holy hill of Sion, over which he has set Christ, as king, and which he governs by laws of his own enacting, and by governors appointed under him, among whom he will reign; first more spiritually in the latter day, when the Gospel shall be spread all over the world, and the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and next personally with all his saints together, for the space of a thousand years; and last of all triumphantly to all eternity, in the ultimate glory and kingdom of his Father.

Ver. 30. *That ye may eat, and drink, at my table, in my kingdom,* etc.] In the Gospel dispensation, or Gospel church state, in which Christ has a table, called the table of the Lord, (~~602~~1 Corinthians 10:21) which is the Lord's supper, and is a table well furnished with the best of provisions, his flesh and blood, of which believers may eat and drink with a hearty welcome; Christ himself being present to sup with them: and in his personal reign on earth, where will be the marriage supper of the Lamb, to which all the saints will be called; and will sit down with Abraham, Isaac, and Jacob, and be regaled with joys and pleasures not to be expressed: and in the ultimate glory, when the Lamb shall feed them, and shall lead them to fountains of water; and they shall never hunger nor thirst more, but shall have fulness of joy, and be satiated with pleasures that will never fade nor end:

and sit on thrones; expressive of the great honour and dignity they were raised to, both in this, and the other world, from a low and mean estate, being before as beggars on the dunghill, now among princes, and on thrones, even on the same throne with Christ; (see ~~603~~1 Samuel 2:8, ~~604~~Revelation 3:21)

judging the twelve tribes of Israel; doctrinally and ministerially; accusing the Jews, and arraiging them for the crucifixion of Christ; passing sentence upon them, and condemning them, and declaring that they should be damned for their disbelief and rejection of him; (see Gill on ~~605~~Matthew 19:28”).

Ver. 31. *And the Lord said, Simon, Simon,* etc.] Peter is particularly, and by name, spoken to, either because he might be a principal person in the debate and contention about superiority, mentioned in the context; or because he was chiefly to suffer in the following temptation of Satan; or

because he was generally the mouth of the rest of the apostles; and he is addressed, not by the name of Peter, the name Christ gave him, when he first called him, signifying his future solidity, firmness, and steadfastness; because in this instance, he would not give any proof of it; but by his former name, Simon, and which is repeated, partly to show the earnestness of Christ in the delivery of what follows, and partly to express his affectionate concern for him; so the Jews observe ⁱ⁶⁶² concerning God's calling, "Moses, Moses", (^{<1180>}Exodus 3:4) that **hbj ʿwçl l wpk**, "the doubling of the word", is expressive "of love", and finding grace and favour; even as it is said, "Abraham, Abraham", (^{<1221>}Genesis 22:11) or it may be to excite attention to what Christ was about to say. Though the Syriac, Persic, and Ethiopic versions read the first of these, "to Simon", thus: Jesus said to Simon,

Simon, behold Satan hath desired to have you; not only Peter, but all the apostles; for the word **υμας**, "you", is plural: Satan, the enemy of the woman's seed, the accuser of the brethren, the wicked one, and the tempter, desired, asked leave of God, for he can do nothing without permission; that he might have these disciples under his power, and in his hand; just as he got leave to have the goods, and even the body of Job in his hand, and fain would have had his life, and soul too, could he have obtained it; and he would have the lives and souls of others; for he goes about, seeking to devour whom he may; and he had now an evil eye upon the apostles, and wanted an opportunity to gratify his malice and envy: his end in desiring to have them in his power was,

that he may sift you as wheat; not to separate the chaff from the wheat, but to make them look like all chaff, by covering the wheat of grace with the chaff of sin and corruption; or to destroy the wheat, was it possible; or to toss them to and fro as wheat is in a sieve; that is, to afflict and distress them; (see ^{<1099>}Amos 9:9) by scattering them both from Christ, and one another; by filling them with doubts about Jesus being the Messiah and Redeemer: and by frightening them with the fears of enemies and of death, which end he obtained; (see ^{<1166>}Matthew 26:56, ^{<1261>}Luke 24:31, ^{<1319>}John 20:19).

Ver. 32. *But I have prayed for thee*, etc.] Christ prayed for all the apostles; but particularly for Peter, because he was in the greatest danger: whether the prayer Christ refers to was that in (^{<1370>}John 17:1-26) in which are many passages relating to the preservation, sanctification, final perseverance and

glorification of the apostles, as well as of other saints, as in (~~487D~~ John 17:9,11,15,17,20,24) and so these words might be spoken a little after that prayer was ended, which was about this same time; or whether it was any other, and only mental, and not vocal, is not certain: however, the petition was,

that thy faith fail not; Satan in his temptations strikes principally at the faith of God's people; that being a grace which gives much glory to God, and in the exercise of which believers have much peace, joy, and comfort; both which he envies and grudges; and it is also a shield which keeps off, and quenches his fiery darts, and is a piece of armour he is sadly harassed with, and therefore endeavours all he can to weaken and destroy it, or wrest it out of their hands: but though, through the power of sin, and the force of temptation, it may fail as to some degree of the steadfastness of it, as to the acting and exercise of it, and as to the sense believers may have of it; yet never as to its principle, it being an irrevocable gift of God's grace; a work of his almighty power; a solid and substantial grace, even the substance of things hoped for; an immortal and incorruptible seed, and of which Christ is the author and finisher; and to nothing more is its security owing, than to the prayers of Christ, which are always heard, and to his powerful mediation, and prevalent intercession; Christ is the advocate of his people; he prays that they might have faith, and then he prays, that it may not fail; and it shall not, notwithstanding all the opposition of hell, and earth, unto it:

and when thou art converted, strengthen thy brethren: Peter was now a converted man, and had been for some years; but whereas he would fall by temptation into a very great sin of denying his Lord, and which was attended with such circumstances as made him look like an unconverted, and an unregenerate man; his recovery by the fresh exercise of faith in Christ, and repentance for his sins, is called conversion: and which was not his own act, but owing to the power and efficacy of divine grace; (see ~~481B~~ Jeremiah 31:18). Some versions render it in the imperative, “in time, convert, turn, or return, and strengthen thy brethren”; as the Syriac, Arabic, and Persic versions: as he afterwards did: for whereas all the disciples forsook Christ, and fled, some one way, and some another, Peter, after his recovery, got them together again, and returned with them to Jerusalem; when they with him assembled together, till the third day Christ was risen: he strengthened their faith in the Messiah, and put them upon filling up the place of Judas, by choosing another apostle; and on the day of

“Pentecost” preached a most excellent sermon, which as it was made useful for the conversion of three thousand sinners, was, doubtless, a means of confirming the minds of the disciples; and he has left two exceeding useful epistles for the strengthening of his brethren in all ages of time; the design of which is to establish the saints in faith and holiness, that they may not be drawn aside, and fall from the steadfastness of their faith, either by the lusts of the flesh, or by the persecutions of men, or by the error of the wicked.

Ver. 33. *And he said unto him*, etc.] That is, Simon, or Simeon, said unto him, as the Syriac and Persic versions express it; he made a reply to Jesus, saying, as one fearless of danger, and confident in himself:

I am ready to go with thee, both into prison and to death; he suggests, that he was not afraid of Satan, nor of his temptations, of being sifted, shaken, and tossed by him: he was not to be frightened out of his faith by him, or to be scared with a prison, and death itself; he was ready for both; and they were welcome, come when they would; and rather than part from, or deny his Lord, he was then prepared to go with him, at once, to either of them. The phrase, to go, is not in the Syriac version.

Ver. 34. *And he said*, etc.] “To him”, as all the Oriental versions add; to Peter, as what is said shows; that is, Jesus said to him, as the Syriac and Persic versions express:

I tell thee, Peter; who knew him, and his heart, better than he did himself, as well as knew what was to come, and what would befall him; and therefore declares it, as he does with the greatest assurance and certainty, and which might be depended on, and accordingly came to pass:

the cock shall not crow this day; in this night, as in (^{<4143>}Mark 14:30) or this night, as in (^{<4254>}Matthew 26:34) for it was now night; a natural day includes both night and day; a like way of speaking, see in (^{<4008>}Luke 2:8,11)

before that thou shalt thrice deny that thou knowest me; as he did, (^{<4257>}Luke 22:57,58,60). (See Gill on “^{<4034>}Matthew 26:34”).

Ver. 35. *And he said unto them*, etc.] To the disciples, as the Persic version reads; not to Peter only, but to them all:

when I sent you without purse, and scrip, and shoes; without the necessaries of life, without proper accommodations for a journey, without

provisions, or money, to buy any with: so **ανευ βαλαντιου**, “without a purse”, is, by the Scholiast on Aristophanes^{f663}, interpreted by **ανευ αργυριου και δαπανης**, “without money and expense”: Christ here refers to his mission of them in (~~4005~~ Matthew 10:5,9,10)

lacked ye any thing? any of the common blessings of life, food to eat, or raiment to wear?

and they said, nothing; they lacked nothing at all; wherever they came, they had friendly accommodations; they were provided with every thing necessary for them; they had both food and raiment, and good lodgings in every place; the houses and hearts of men were opened by Christ to receive them, though they were sent out by him so empty and destitute.

Ver. 36. *Then said he unto them*, etc.] That is, Jesus said unto them, as the Persic version expresses it:

but now he that hath a purse let him take it, and likewise his scrip; signifying hereby, that from this time forward, immediately after his departure from them, after his death, resurrection, and ascension, when they should be sent into all the world to preach the Gospel, it would be otherwise with them than before; that they should be reduced to great penury and distress, should neither have food, nor money to buy any with; and that they should suffer hunger, and thirst, and nakedness, and have no certain dwellingplace, as was their case; (see ~~4041~~ 1 Corinthians 4:11) and that they would not be received, and entertained in the manner they had been; and therefore it would be advisable, if they had any provisions, to take them with them in their scrips; or if they had any money, to carry it with them in their purses; for glad would they be to provide themselves with necessaries at any rate:

and he that hath no sword; the word “sword” is not in this clause, but in the next; it is only in the original, “he that hath not”; which, at first sight; looks as if the sense was, he that hath not a purse, or a scrip, to sell, and buy a sword with, let him sell his garment, and buy one: but, as Deuteronomy Dieu observes, the phrase, “he that hath not”, is the same with “he that has nothing”; who is a poor man, and has no money to buy a sword with, let him part with his garment, which rich men, who had money, had no need to do; though the Syriac, Persic, and Arabic versions put the word sword, in both clauses;

he that hath no sword, let him sell his garment and buy a sword; that is, if he could get one no other way. Christ here uses the common dialect of the nation, as Dr. Lightfoot observes. So on the feast of dedication of the temple,

“if a man had not any thing to eat, but what he had by alms, he must beg, or *wtwsk rkwm*, “sell his garment”, and take oil, and lamps, and light them ^{f664}.”

These words of Christ are not to be understood literally, that he would have his disciples furnish themselves with swords at any rate, since he would never have said, as he afterwards does, that two were sufficient; which could not be enough for eleven men; or have forbid Peter the use of one, as he did in a very little time after this: but his meaning is, that wherever they came, and a door was opened for the preaching of the Gospel, they would have many adversaries, and these powerful, and would be used with great violence, and be followed with rage and persecution; so that they might seem to stand in need of swords to defend them: the phrase is expressive of the danger they would be exposed to, and of their need of protection; and therefore it was wrong in them to be disputing and quarrelling about superiority, or looking out for, and expecting temporal pomp and grandeur, when this would be their forlorn, destitute, and afflicted condition; and they would quickly see the affliction and distress begin in himself. In “seven” ancient copies of Beza's, it is read in the future tense, “he shall take, he shall sell, he shall buy”.

Ver. 37. *For I say unto you, that this that is written*, etc.] In (²⁸⁵¹²Isaiah 53:12)

must yet be accomplished; it having not been as yet; at least not so perfectly fulfilled:

and he was reckoned among the transgressors. The Syriac and Arabic versions read in the first person, “and I shall be reckoned”, etc. and so the Persic version, “that I may be numbered”, etc. and the Ethiopic renders it, “and the Lord Jesus is numbered with sinners”; neither right: for the words are a proper citation from (²⁸⁵¹²Isaiah 53:12) which, as the whole prophecy belongs to the Messiah, was fulfilled in Jesus; who, though he was no transgressor, yet being in the likeness of sinful flesh, and dwelling among, and conversing with sinners, was traduced as one, and was joined with Barabbas, a murderer, a thief, and a robber, and put up with him for the

people to choose which of the two they would have released; and was at last crucified between two thieves; and more than this, being in the legal place, and stead of his people, and having their sins laid upon him, and imputed to him, he was made and accounted, by imputation, not only a sinner, but sin itself; and as such, was considered in the eye of the law, and by the justice of God, and was treated accordingly; (see Gill on “^{<4153>}Mark 15:28”)

for the things concerning me have an end. The Syriac version renders it, “all of them”; or “the whole of it”, as the Ethiopic version; all that were concerning him; all the counsels, purposes, and decrees of God, relating to his sufferings and death; to the manner in which his death was brought about, by one of his disciples betraying him; to the several indignities he should be used with, by Herod, Pontius Pilate, the Jews, and Roman soldiers; and to his death itself; all which were by the determinate counsel, and foreknowledge of God, and now were about to have, and quickly had their fulfilling end; as also all his own covenant engagements and agreements he entered into with his Father, to bear the sins of many, to make his soul an offering for sin, to be numbered with transgressors, and pour out his soul unto death; and likewise all the types and shadows of the law, all sacrifices in general, and the daily sacrifice in particular, with the passover, brazen serpent, and other things, even the whole law, both moral and ceremonial, had their full and final accomplishment in him; together with all the prophecies of the Old Testament relating to this matter, particularly (^{<0615>}Genesis 3:15 ^{<0212>}Psalms 22:12 ^{<2315>}Isaiah 53:5-12 ^{<0705>}Daniel 9:26 ^{<3120>}Zerachiah 12:10 13:6,7).

Ver. 38. *And they said, Lord, behold here are two swords,* etc.] That is, the disciples said so, as the Persic version expresses it; for they understood Christ's words literally; and two swords being among them, and which they might bring with them from Galilee, to defend themselves from thieves, and robbers, which infested the roads between that country and Jerusalem; and one of these, as appears afterwards, belonged to Peter; they mention them with a desire of knowing they were sufficient, or whether they must provide themselves with more:

and he said unto them, it is enough; or, “they are sufficient”, as the Syriac, Arabic, and Ethiopic versions render it; which must be understood either ironically; yes, two swords, to be sure, are sufficient for eleven men, and against many and powerful enemies: or his meaning is, they were sufficient

to answer his purpose, and be an emblem of what he designed by the sword: or this was a short way of speaking, suggesting their stupidity and ignorance: it is enough, it is very well, I perceive you do not understand my meaning, and I shall say no more at present.

Ver. 39. *And he came out*, etc.] That is, “Christ”, as the Persic version; or the “Lord Jesus”, as the Ethiopic version expresses; he came out of the guestchamber, or upper room, and out of the house where he had been keeping the passover with his disciples; and he came out of the city of Jerusalem, to begin his sorrows and sufferings without the camp, where he was to end them:

and went, as he was wont, to the Mount of Olives. This had been his practice and custom for several nights past, as appears from (^{<42137>}Luke 21:37). Hence Judas knew the place he now went to, and could direct the soldiers and officers where to go, and apprehend him; and this shows the willingness of Christ to be taken, in order to suffer and die; otherwise he would have gone to another place, and not this. The Ethiopic version adds, “to pray”, as he did; and, as very likely he was used; for he would sometimes continue a whole night in prayer on a mountain; (see ^{<4162>}Luke 6:12)

and his disciples also followed him; eleven of them, for Judas was now gone to the chief priests to inform them where Christ was going, that they might seize him: but the other disciples followed him, which was so ordered, that they might be witnesses of his sorrows and agonies in the garden, and of his being betrayed by Judas, and apprehended by the Jews; though upon this they forsook him and fled.

Ver. 40. *And when he was at the place*, etc.] In the garden, at Gethsemane, which was at the foot of the Mount of Olives;

he said unto them; to the disciples, as the Persic version reads;

pray that ye enter not into temptation. This, according to the Evangelists Matthew and Mark, was said to them after he had prayed the first time, and returned to the disciples, and found them sleeping; (see Gill on ^{<4164>}Matthew 26:41”).

Ver. 41. *And he was withdrawn from them*, etc.] That is, from the three disciples, Peter, James, and John, whom he took along with him, leaving the rest at some further distance; and from these he removed,

about a stone's cast; fifty, or sixty feet from the place where they were:
and kneeled down and prayed; the following prayer.

Ver. 42. *Saying, Father, if thou be willing*, etc.] If it be consistent with thy will of saving sinners, and which thou hast declared to me, and I have undertook to perform: the other evangelists say, “if it be possible”; (see Gill on “⁴¹⁵⁹Matthew 26:39”)

remove this cup from me; meaning, either his present sorrows and distress, or his approaching sufferings and death, which he had in view, or both:

nevertheless not my will; as man, for Christ had an human will distinct from, though not contrary to his divine will:

but thine be done; which Christ undertook, and came into this world to do; and it was his meat and drink to do it, and was the same with his own will, as the Son of God; (see Gill on “⁴¹⁵⁹Matthew 26:39”), and (see Gill on “⁴¹⁵⁰Matthew 26:42”).

Ver. 43. *And there appeared an angel unto him from heaven*, etc.]

Whether this was Michael the archangel, as some have conjectured, or Gabriel, or what particular angel, is not for us to know, nor is it of any importance: it is certain, it was a good angel: “an angel of God”, as the Ethiopic version reads; since he came from heaven, and was one of the angels of heaven, sent by God on this occasion; and it is clear also, that he was in a visible form, and was seen by Christ, since he is said to appear to him:

strengthening him; under his present distress, against the terrors of Satan, and the fears of death, by assuring him of the divine favour, as man, and of the fulfilment of the promises to him to stand by him, assist, strengthen, and carry him through what was before him; and by observing to him the glory and honour he should be crowned with, after his sufferings and death, find the complete salvation of his people, which would be obtained hereby, and which was the joy set before him; and which animated him, as man, to bear the cross, and despise the shame with a brave and heroic Spirit. Now, though God the Father could have strengthened the human nature of Christ, without making use of an angel; and Christ could have strengthened it himself, by his divine nature, to which it was united; but the human nature was to be brought into so low a condition, and to be left to itself, as to stand in need of the assistance of an angel: and this shows not

only the ministration of angels to Christ, as man, but that he was at this present time made a little lower than the angels, who was the Creator and Lord of them; as he afterwards more apparently was, through the sufferings of death.

Ver. 44. *And being in an agony*, etc.] Or in a conflict, and combat; that is, with thee devil, who now appeared visibly to him, in an horrible form: after his temptations in the wilderness Satan left him for a season, till another opportunity should offer; and now it did; now the prince of this world came to him; (see ^{<4013>}Luke 4:13, ^{<4143>}John 14:30) and attacked him in a garden, where the first onset on human nature was made: and now began the battle between the two combatants, the serpent, and the seed of the woman; which issued in the destruction of Satan, and thee recovery of mankind. The Arabic version leaves out this clause; and the Syriac version renders it, “being in fear”; and to the same purpose are the Persic and Ethiopic versions; that is, of death; and must be understood of a sinless fear of death in his human nature, to which death, being a dissolution of it, must be disagreeable; though not death, barely considered, was the cause of this fear, distress, and agony he was in; but as it was to be inflicted on him for the sins of his people, which he bore, and as it was the curse of the law, and the effect of divine wrath and displeasure:

he prayed more earnestly; repeating the words he had said before with great eagerness and importunity, with intenseness of mind, and fervour of Spirit, with strong crying, and tears to him that was able to save him from death, (^{<4811>}Hebrews 5:7)

and his sweat was, as it were, great drops of blood falling to the ground. This account of Christ's bloody sweat is only given by Luke, who being a physician, as is thought, more diligently recorded things which belonged to his profession to take cognizance of; nor should it be any objection to the truth and credibility of this fact, that it is not mentioned by the other evangelists, since it is no unusual thing with them for one to record that which is omitted by another; nor that this is wanting in some Greek and Latin copies, as Jerom ^{f665} and Hilary ^{f666} observe; since it was expunged, as is supposed, either by some orthodox persons, who weakly thought it might seem to favour the Arians, who denied that Christ was of the same impassible nature with the Father; or rather by the Armenians, or by a set of men called “Aphthartodocetae”, who asserted the human nature of Christ to be incorruptible: but certain it is, that it is in the most ancient and

approved copies, and in all the Oriental versions, and therefore to be retained; to which may be added, that it is taken notice of, not to mention others, by those two early writers, Justin Martyr ^{f667}, and Irenaeus ^{f668}; nor should its being so strange and unusual a sweat at all discredit the history of it, since there have been instances of this kind arising from various causes; and if there had been none, since the case of our Lord was singular, it ought to be credited. This bloody sweat did not arise from a cachexy, or ill state of body, which has sometimes been the cause of it, as Aristotle observes, who says ^{f669}, that the blood sometimes becomes sanious, and so serous, insomuch that some have been covered with a “bloody sweat”: and in another place he says ^{f670}, that through an ill habit of body it has happened to some, that they have sweat a bloody excrement. Bartholinus produces instances in plagues and fevers ^{f671}; but nothing of this kind appears in Christ, whose body was hale and robust, free from distempers and diseases, as it was proper it should, in order to do the work, and endure the sufferings he did; nor did it arise from any external heat, or a fatiguing journey. The above writer ^{f672} relates, from Actuarius, a story of a young man that had little globes of blood upon his skin, by sweat, through the heat of the sun, and a laborious journey. Christ’s walk from Jerusalem to the garden was but a short one; and it was in the night when he had this sweat, and a cold night too; (see ~~EBISIS~~ John 18:18), it rather arose from the agony in which he was, before related: persons in an agony, or fit of trembling, sweat much, as Aristotle observes ^{f673}; but to sweat blood is unusual. This might be occasioned by his vehement striving and wrestling with God in prayer, since the account follows immediately upon that; and might be owing to his strong cries, to the intenseness and fervour of his mind, and the commotion of the animal spirits, which was now very great, as some have thought; or, as others, to the fear of death, as it was set before him in so dreadful a view, and attended with such horrible circumstances. Thuanus ^{f674}, a very grave and credible historian, reports of a governor of a certain garrison, who being, by a stratagem, decoyed from thence, and taken captive, and threatened with an ignominious death, was so affected with it, that he sweat a “bloody sweat” all over his body. And the same author ^{f675} relates of a young man of Florence, who being, by the order of Pope Sixtus the Fifth, condemned, as he was led along to be executed, through the vehemence of his grief discharged blood instead of sweat, all over his body: and Maldonate, upon this passage, reports, that he had heard it from some who saw, or knew it, that at Paris, a man, robust, and in good health, hearing that a capital sentence was pronounced upon

him, was, at once, all over in a bloody sweat: which instances show, that grief, surprise, and fear, have sometimes had such an effect on men; but it was not mere fear of death, and trouble of mind, concerning that, which thus wrought on our Lord, but the sense he had of the sins of his people, which were imputed to him, and the curse of the righteous law of God, which he endured, and especially the wrath of God, which was let into his soul: though some have thought this was owing to the conflict Christ had with the old serpent the devil; who, as before observed, now appeared to him in a frightful form: and very remarkable is the passage which Dr. Lightfoot, and others, have cited from Diodorus Siculus, who reports of a certain country, that there are serpents in it, by whose bites are procured very painful deaths; and that grievous pains seize the person bitten, and also “a flow of sweat like blood”. And other writers^{f676} make mention of a kind of asp, or serpent, called “Haemorrhoides”; which, when it bites a man, causes him to sweat blood: and such a bloody sweat it should seem was occasioned by the bite of the old serpent Satan, now nibbling at Christ's heel, which was to be bruised by him: but of all the reasons and causes of this uncommon sweat, that of Clotzius is the most strange, that it should arise from the angels comforting and strengthening him, and from the cheerfulness and fortitude of his mind. This writer observes, that as fear and sorrow congeal the blood, alacrity and fortitude move it; and being moved, heat it, and drive it to the outward parts, and open a way for it through the pores: and this he thinks may be confirmed from the fruit and effect of Christ's prayer, which was very earnest, and was heard, as is said in (~~NRB~~ Hebrews 5:7) when he was delivered from fear; which deliverance produced joy, and this joy issued in the bloody sweat. Some think the words do not necessarily imply, that this sweat was blood, or that there was blood in it; only that his sweat, as it came out of his body, and fell on the ground, was so large, and thick, and viscous, that it looked like drops, or clots of blood; but the case rather seems to be this, that the pores of Christ's body were so opened, that along with sweat came out blood, which flowed from him very largely; and as it fell on the ground, he being fallen on his face to the earth, it was so congealed by the cold in the night season, that it became really, as the word signifies, clots of blood upon the earth. The Persic version, different from all others, reads, “his tears, like blood, fell by drops upon the ground”. This agony, and bloody sweat of Christ, prove the truth of his human nature; the sweat shows that he had a true and real body, as other men; the anxiety of his mind, that he had a reasonable soul capable of grief and sorrow, as human souls are; and they

also prove his being made sin and a curse for us, and his sustaining our sins, and the wrath of God: nor could it be at all unsuitable to him, and unworthy of him, to sweat in this manner, whose blood was to be shed for the sins of his people, and who came by blood and water, and from whom both were to flow; signifying, that both sanctification and justification are from him.

Ver. 45. *And when he rose from prayer*, etc.] The Syriac version reads, “from his prayer”, having finished it; and the Persic and Ethiopic versions read, “from the place of prayer”, or where he prayed:

and was come to his disciples; to the three, which he had left about the distance of a stone's cast:

he found them sleeping for sorrow; on his account; for he had signified unto them, how exceeding sorrowful he was; and they might perceive by his looks and gestures, the anxiety and distress of mind he was in, which must needs affect them; and besides, he had given them some intimations of his being to be betrayed by one of them, and of his sufferings and death, and speedy departure from them; and because of these things, sorrow had filled their hearts, and this had induced heaviness and sleep upon them; (see Gill on “^{413d}Matthew 26:40”).

Ver. 46. *And said unto them, why sleep ye?* etc.] The Arabic version prefaces this with these words, “and he awaked them”; and then rebuked them for sleeping, adding,

rise and pray, lest ye enter into temptation; together with words recorded in (^{413e}Matthew 26:45,46).

Ver. 47. *And while he yet spake*, etc.] The above words to his disciples,

behold a multitude. The Persic version adds, “of Jews, with arrows, swords, and spears”; but the multitude consisted partly of Roman soldiers, and partly of the officers of the chief priests:

and he that was called Judas: and sometimes Iscariot, to distinguish him from another Judas, who also was of the number of the apostles:

one of the twelve; disciples of Christ, whom he had chosen, called, and ordained:

went before them; as their guide, to show them where Jesus was, and to point him out unto them; (see ⁴⁰¹⁶Acts 1:16)

and drew near unto Jesus to kiss him; that being the signal he had given them, by which they should know him. The Syriac version here adds, “for this sign he had given to them, whomsoever I shall kiss, the same is he”: and so likewise the Persic and Ethiopic versions, adding also this, “lay hold upon him”; but the whole seems to be transcribed from (⁴¹⁶⁸Matthew 26:48).

Ver. 48. *But Jesus said unto him, Judas*, etc.] Calling him by his name, that he might know he knew him, and to aggravate his sin; what, Judas, my apostle, my friend, my familiar friend, in whom I trusted, or with whom I trusted all my worldly affairs,

betrayest thou the son of man with a kiss! who assumed human nature for the good of mankind, who is the Messiah spoken of by the prophets, under the character of the son of man, and who is holy, harmless, and never did any mortal man any hurt or injury; and what, betray such an one into the hands of his most implacable adversaries, and in such an hypocritical and deceitful way! all which Christ said, to show he was no stranger to what he was about to do.

Ver. 49. *When they which were about him*, etc.] That is, the eleven disciples that were about Christ, and with him in the garden:

saw what would follow; that their Lord and master was about to be betrayed by Judas, and would be seized, and carried away by the multitude, that were with him:

they said unto him, Lord, shall we smite with the sword? or “swords”, as the Syriac and Persic versions read; with the two swords which they had along with them. This they said, not being thoroughly acquainted with the mind of Christ in this matter, whether they should use the temporal sword or not; and might choose to show this forwardness to stand by him, and defend him, remembering how lately they had said, that though they died with him, they would not deny him: and might, no doubt, be thoroughly exasperated and provoked to see Judas at the head of such a mob, with swords and staves, and burned with true zeal for their Lord and master; and might be the more spirited up to this, by observing, that the men fell backwards to the ground, upon Christ's saying that he was the person they sought; at least their dependence was upon the exertion of his almighty

power; for they could never otherwise imagine that eleven men, with two swords only, would be able to defend him, and rescue him out of the hands of such a multitude.

Ver. 50. *And one of them smote the servant of the high priest*, etc.] The person that drew his sword, and performed this daring action, not waiting for an answer from Christ, was Peter, and the high priest's servant, that he smote, was Malchus; both which we learn from (~~6810~~ John 18:10)

and cut off his right ear; he aimed, no doubt, at his head, but missing his blow, took off his right ear. It is very likely, that this servant was very busy and forward to lay hold on Christ, and showed much virulence, and great malignity; and therefore Peter singled him out, and levelled his blow at him.

Ver. 51. *And Jesus answered and said*, etc.] Not to the question of the disciples, but either to Peter, who had done this rash action; and so the Persic and Ethiopic versions add, “to him”; or else to the multitude,

suffer ye thus far; or to them both, to Peter to stop his hand, to proceed no further, but put up his sword; and so the Arabic version reads, “refrain thyself”; and to the multitude to be easy, and not revenge the affront that was given them: and in order to pacify them, “he went to the wounded man”, as the Persic version inserts,

and he touched his ear and healed him; which shows, that though the human nature of Christ was in a very low condition, yet he still retained the power of doing miracles; and also his great humanity, by which example he confirmed his precept of doing good to enemies; and likewise hereby gave full proof of his willingness to be apprehended by them; for otherwise, he that wrought such a miracle as this, could easily have delivered himself out of their hands; and one would have thought this would have put a stop to them, and have convinced them of the truth of his being a divine person, and the Messiah.

Ver. 52. *Then Jesus said unto the chief priests*, etc.] After he had wrought this miracle, and had quieted the mob, and restrained them from falling upon the apostles, and cutting them to pieces, which in all likelihood they would otherwise have done; he addressed himself to “the chief priests”, who were members of the Jewish sanhedrim, and

the captains of the temple; (see Gill on “~~4270~~ Luke 22:4”).

And the elders which were come to him; which came along with Judas and the multitude, in order to see things done to their mind, and to animate both Judas and the soldiers and their officers, by their presence, lest they should come without him, as they had before done, (~~4075~~ John 7:45).

Be ye come out as against a thief, with swords and staves? (see Gill on ~~4075~~ Matthew 26:55”).

Ver. 53. *When I was daily with you in the temple*, etc.] As he had been for some days past, teaching the people, and disputing with them, the chief priests, etc.

ye stretched forth no hands against me; to lay hold upon him, and kill him; the reason was, because his time was not come, and they had no licence or permission to hurt him, or any power given them against him from above:

but this is your hour; the time was now come for the betraying of him by Judas; for the seizing and apprehending him by the Roman soldiers and officers; and for the delivery of him into the hands of the “chief” priests and elders; and for them to insult, mock, buffet, scourge him, and spit upon him: and for the crucifixion of him, and putting him to death: the hour fixed for this was now come; it was now, and not before, and therefore they could not lay hold on him, and do to him what they listed, but now they might; yet this was but an hour, a short time that they had to triumph over him, in Caiaphas's palace, and Pilate's hall, upon the cross, and in the grave; for on the third day he arose again, notwithstanding all the precautions they took, and is ascended to heaven, and is received there, and is out of their reach: and since then, it has been his hour to take vengeance on them; on their nation, city, and temple, for their disbelief, rejection, and ill usage of him; and it will be likewise his hour at the day of judgment, when they shall look on him whom they have pierced, and mourn; and hide their faces from him, and call to the mountains to cover them, and when they will be punished with everlasting destruction from his presence: he adds,

and the power of darkness. The Persic version reads, “the power of your darkness”; that is, either the power granted to them, who were darkness itself, born and brought up in darkness; were walking in darkness, and in the ignorance of their minds; and did works of darkness, and shunned the light, because their deeds were evil; and for which reason they now chose the night, to execute their black designs upon Christ: or rather, the power of the prince of darkness is here meant; that power which he usurped, and

was now permitted him to exercise against Christ: and so the Ethiopic version renders it, “the power of the lord of darkness”; who was, once an angel of light, but now full of darkness, and who darkens the minds of men, and for whom blackness of darkness is reserved: the Jews were used to call the evil angels by this name; for so they say^{f677},

“the destroying angels are called, **hl paw Æcj**, “darkness, and thick darkness”.”

The sense of the whole passage is, that now was the time come, that Christ should be delivered up into the hands of wicked men and devils; that the former should have him in their power, and triumph over him for a season; and that hell was now let loose, and all the infernal powers were about him, throwing their poisoned arrows and fiery darts at him; all which Christ endured, to deliver his people from the present evil world, from the wrath of God, the curses of the law, and from the power of darkness.

Ver. 54. *Then took they him, and led him,* etc.] The band of soldiers, the captain, and the officers of the Jews, laid hold on Jesus, and bound him, (~~4812~~ John 18:12) and led him out of the garden; notwithstanding the miracle he had wrought, and the humanity he had shown in healing the servant's ear; and notwithstanding his moving address to the chiefs of them; and indeed, this was a confirmation of his last words; for by this it appeared, that now was their time, and power was given to them, as the emissaries of Satan, to act against him:

and brought him into the high priest's house; where the sanhedrim were assembled; but this was not in the temple where they used to sit: it is true, indeed, that the chamber in the temple, called the chamber “Parhedrin”, or “Palhedrin”, was, **hryd tyb**, “the dwelling house” of the high priest, seven days before the day of atonement^{f678}; and this was also called the “chamber of the counsellors”^{f679}; so that had the time of year agreed, it might have been thought that this was the place that Jesus was led to; but here the high priest did not usually dwell, and it is manifestly distinguished from his own house: for it is said^{f680},

“seven days before the day of atonement, they separate, or remove the high priest, **wtybm**, “from his house”, to the chamber of “Palhedrin”;

(See Gill on ~~4813~~ Matthew 26:3”).

And Peter followed afar off; (see Gill on “~~4158~~ Matthew 26:58”).

Ver. 55. *And when they had kindled a fire in the midst of the hall*, etc.] It being cold in the night time, though it was at the passover, and the beginning of harvest, the servants and officers of the high priest made a fire in the middle of the hall, whilst Jesus was examining before the sanhedrim, at the other end of it:

and were sat down together; about it, as the Syriac version adds, to warm themselves:

Peter sat down among them; for the same purpose, and as if he was one of them; and which he might do, not only to warm himself, but to prevent his being taken notice of, and suspected; as he might have been, had he been loitering about.

Ver. 56. *But a certain maid beheld him*, etc.] Looked upon him, and took notice of him, and observed his countenance and gesture: as he sat by the fire; or light; (see Gill on “~~4154~~ Mark 14:54”). And both by the light of the fire, and other lights, which were doubtless in the hall, she discovered something in him, which made her look at him again with some earnestness;

and earnestly looked upon him, and said, this man was also with him; that fellow, that vile and contemptible wretch, now examining before the high priest; thus in a contemptuous manner, as was the custom and style of that nation, she disdained to mention the name of Jesus; though the Persic version here expresses it; and her sense was, that Peter was one of that clan, a disciple of his, and was only come hither as a spy.

Ver. 57. *And he denied him, saying, woman, I know him not.*] Startled at the maid's positive assertion, and knowing not how to clear himself any other way, roundly, and at once, denied that Jesus was his master; or that he was a disciple of his; or that he knew any thing of him, or had any acquaintance with him: and thus he that had said he would die with him, rather than deny him, is frighten at a servant maid, and denies him upon the first attack upon him.

Ver. 58. *And after a little while*, etc.] A quarter, or half an hour after, within an hour at least:

another saw him; not another maid, but another man, as appears from the answer; though the Syriac and Persic versions leave out the word man, it may be because Matthew and Mark represent the person, on account of whose words Peter denied Christ a second time, to be another maid; but then it is to be observed, that that maid did not speak directly to Peter, as this person did, but to those that were present, or that stood by: and one of these taking the hint from her, looked at him, and said,

thou art also of them; of the disciples of Jesus of Nazareth; thou belongest to that company; thou art certainly one of his followers;

and Peter said, man, I am not. This was after he had been out into the porch, and had mused upon it, and was come in again, but had not courage enough to withstand the temptation, and especially now, being attacked by a man; and so a second time denies that Christ was his master, or that he was a disciple of his.

Ver. 59. *And about the space of one hour after*, etc.] After the first assault, or rather after the second:

another confidently affirmed; who was one of them that stood by the fireside, and heard what had passed; and not only so, but was a kinsman to him, whose ear Peter had cut off, and who had seen him in the garden with Christ, and therefore with all assurance asserted it, as a matter of fact, as an unquestionable truth, and beyond all doubt:

saying of a truth, this fellow also was with him; a disciple and follower of Jesus, and was with him when he was apprehended; I saw him there, and it may be depended on as a truth; and then added this reason,

for he is a Galilean; you may be assured of this yourselves, his speech betrays him; you may know him by his language, and which confirms my assertion.

Ver. 60. *And Peter said, man, I know not what thou sayest*, etc.]

Suggesting, that he was so far from being a follower of Jesus, or a disciple of his, and from having any personal acquaintance with him, that he did not know what he was talking of, or at least could not understand what he meant by this harangue, or by talking after this manner about him; and then began to curse and swear, and wish the most dreadful things to befall him, if he knew any thing of Jesus of Nazareth:

and immediately while he yet spake: in this shocking manner, with his mouth full of oaths, curses, and imprecations:

the cock crew; the second time, (⁴¹⁴⁷Mark 14:72).

Ver. 61. *And the Lord turned*, etc.] Himself, his back being to Peter, whilst he was examining before the high priest; but he knew full well what was doing, what had been said to Peter, and how often he had denied him:

and looked upon Peter; with his bodily eyes, with great earnestness, expressing in his looks concern and pity for him; for it was a look, not of wrath and resentment, but of love and mercy, and power went along with it; it was not only a signal to Peter, to put him in remembrance of what he had said, but it was a melting look to him, and a means of convincing and humbling him, and of bringing him to repentance:

and Peter remembered the word of the Lord, how he had said unto him, before the cock crow, thou shall deny me thrice; (see Gill on "⁴¹⁶⁵Matthew 26:75").

Ver. 62. *And Peter went out and wept bitterly*.] (See Gill on "⁴¹⁶⁵Matthew 26:75").

Ver. 63. *And the men that held Jesus*, etc.] Whilst he was before the sanhedrim; and were either the Roman soldiers, or the servants of the high priest, who kept hold of him all the while, lest he should get away; though there was no reason for it; his time was come, nor would he escape out of their hands, though he could easily have rescued himself:

mocked him; insulted him, and gave him very opprobrious language, and used him in a very scurrilous way, and even spit upon him;

and smote him. This clause is left out in the Syriac, Arabic, and Persic versions; the word used, signifies plucking off the skin; they pinched him, and tore off his flesh with their nails; they plucked the hairs of his beard, and the skin of his cheeks along with them, and so fulfilled (²⁸¹⁶Isaiah 50:6).

Ver. 64. *And when they had blindfolded him*, etc.] Or put a veil, or linen cloth over his eyes, as children do at play, to make themselves some sport with him:

they struck him on the face; on that part of it which was not covered, either with their hands, or with rods:

and asked him, saying, prophesy, who is it that smote thee? hereby deriding his prophetic office, and using such language as children do at blindman's buff; (see Gill on "~~4168~~ Matthew 26:68").

Ver. 65. *And many other things blasphemously spake they*, etc.] As denying and ridiculing his deity, and divine sonship; mocking at, and burlesquing his offices, of prophet, priest, and king; asserting him to be a mere man, and a very wicked one; a profane sinner, a glutton, and a winebibber; a sabbath breaker, a blasphemer, and a seditious person; and one that had a devil, or dealt with familiar spirits: and thus spake they

against him; his person, office, and character.

Ver. 66. *And as soon as it was day*, etc.] (See Gill on "~~4201~~ Matthew 27:1").

The elders of the people; or "the presbytery of the people", that were chosen from among the people to sit in the sanhedrim; the Israelites, as distinct from priests and Levites, and the doctors:

and the chief priests and the Scribes came together; which made up the great sanhedrim, or council of the nation:

and led him into their council; or sanhedrim, the place where the sanhedrim sat, which was in the temple, and in the chamber called **tyzgh tkçl**, "the paved stone chamber"^{f681}; here they usually met, and so the Persic version renders it, "where their congregation was daily there".

Ver. 67. *Saying, art thou the Christ*, etc.] The Messiah, promised and prophesied of by Moses, and all the prophets, and long expected by us: "tell us". The Ethiopic version adds, openly; tell us frankly, freely, plainly, as in (~~4512~~ John 10:24).

And he said unto them, if I tell you, you will not believe. The Vulgate Latin and Syriac versions read, "will not believe me"; neither what he said, nor that he was the Messiah; they were determined not to believe in him, and receive him as such; their unbelief was wilful, obstinate, and invincible: they were proof against all arguments, evidence, and demonstration itself.

Ver. 68. *And if I also ask you,* etc.] Or enter into a discourse on this subject, and require an answer to the arguments, proving me to be the Messiah, or desire to know what objections can be made thereunto:

you will not answer me: fairly and directly, or go into a serious and sober conversation on this head: nor let me “go”; or dismiss me, though I should appear to be the Messiah, or ever so free from the charge of blasphemy and sedition; you are resolved, right or wrong, to detain me in bonds, and take away my life; so that it signifies nothing saying any thing to you.

Ver. 69. *Hereafter shall the son of man,* etc.] Meaning himself, who was truly man, and then in a low and mean form, and thought by the Jews to be a mere man; though this character was known by them to belong to the Messiah, especially what follows; as that he should

sit on the right hand of the power of God: as he did after his resurrection, and ascension, and which was manifest by the destruction of their nation, city, and temple; (see Gill on “~~4126~~ Matthew 27:64”).

Ver. 70. *Then said they all,* etc.] The whole sanhedrim, with one voice, being greedy to lay hold on, and improve these words, that they might have something to lay to his charge:

art thou the Son of God? for they knew that the Messiah, or the son of man, that was to sit at the right hand of God, and come in the clouds of heaven, was the Son of God:

and he said unto them, ye say that I am; or rather the words may be rendered, “ye say it”, and ye say right; it is the very truth: “for I am”; that is, “the Son of God”, as the Ethiopic version here adds; which sense agrees with (~~4142~~ Mark 14:62) and the following words seem to require this sense and version.

Ver. 71. *And they said,* etc.] That is, the council, as the Persic version reads; some of the members of the sanhedrim, or the whole body of them:

what need we any further witness? or give any further trouble in getting witnesses, and hearing them:

for we ourselves have heard of his own mouth: his blasphemy, and what amounts to a sufficient charge of that kind; upon which they all pronounced him worthy of death, and determined to deliver him into the

hands of Pilate the Roman governor, in order to pass sentence on him, and put him to death.

CHAPTER 23

INTRODUCTION TO LUKE 23

Ver. 1. *And the whole multitude of them*, etc.] Of the chief priests, Scribes, and elders; the whole of the sanhedrim, excepting Nicodemus, and Joseph of Arimathea, having in their court condemned Christ to death:

arose; from the council chamber, where they sat in judgment upon him:

and led him unto Pilate, the Roman governor, and into the praetorium, or judgment hall, where causes were tried by him; hither they brought Jesus, having bound him as a prisoner and a malefactor, that their sentence might be confirmed by civil authority, and that he might be put to the death of the cross, which was a Roman punishment.

Ver. 2. *And they began to accuse him*, etc.] After they found that Pilate would not receive him as a malefactor upon their word, and delivery of him to him as such; but insisted on knowing what they had to charge him with, and what accusation they had to bring against him:

saying, we have found this fellow perverting the nation; the nation of the Jews. Three of Beza's copies read, "our nation"; and so do the Vulgate Latin, and all the Oriental versions; and it is to be understood, either of his perverting the nation from the true doctrine of Moses and the prophets; by spreading among them new notions, and false principles of religion; whereby he was a troubler of God's Israel, as Ahab charged Elijah, (^{<1187>}1 Kings 18:17) where the Septuagint use the same word as here; and so is a charge of heresy, or innovation in religion against Christ: and thus Jesus stands charged in their writings ^{f682}; on those words in (^{<3910>}Psalm 91:10). "Neither shall any plague come nigh thy dwelling", they have this note;

"that thou mayest not have a son, or a disciple, that corrupts his food publicly (i.e. his doctrine, who departs from the true doctrine and worship, to heresy and idolatry, and propagates the same),

yrxwnh wcy ^wgk, "as Jesus the Nazarene"."

Which last clause, in some later editions of the Talmud, is left out: or it may be understood of his perverting the nation in their politics, and so is a charge of sedition against him, as follows;

forbidding to give tribute to Caesar; than which, nothing was more false; (see ⁴²⁷¹Matthew 22:21, 17:24-27) nor does what is after alleged, support this charge:

saying, that he himself is Christ, a King; or Christ the King, or the King Christ; that is, he whom the Jews so frequently in their writings call *j ycmh Æl m*, “the King Messiah”, for so he might be, and was, without any hurt to Caesar's dignity, or revenue; for though he was a king, yet not an earthly one; and though he had a kingdom, yet not of this world: indeed they would insinuate by this, that he set himself up as an earthly king, in opposition to Caesar, to draw off the people from him, and their allegiance and duty to him; and so the Jews say of Jesus of Nazareth, that he was put to death, and had no mercy shown him, because he was *twkl ml bwrq*, “near to the kingdom”^{f683}. The whole of this charge was untrue; he was so far from perverting the nation with false doctrine and worship, that he taught the true doctrine, and right way of worship, and refuted the false glosses of the Pharisees, and opposed the vain traditions of the elders, by which both were corrupted; and so far was he from any seditious principles and practices, or doing any injury to Tiberius Caesar, the then reigning emperor, that he taught the people to give Caesar the things that were Caesar's, and he himself paid the tribute money; and when the people would have took him by force, and have made him a king, he avoided it by getting out of the way, (⁴⁸⁸⁵John 6:15).

Ver. 3. *And Pilate asked him, saying*, etc.] Observing that it was said, he had given himself out to be a king; for as for what regarded religion, he took no notice of it; he put this question to him,

art thou the King of the Jews? that their prophecies speak of, and they have expected;

and he answered him and said, thou sayest it; that is, thou sayest well; it is as thou sayest, I am the King of the Jews; (see Gill on “⁴²⁷¹Matthew 27:11”) though he did not leave this without an explanation; without informing him what sort of a king he was, and what kind of a kingdom he had; (see ⁴⁸⁸⁶John 18:36,37) which made Pilate perfectly easy, and desirous to release him, as appears by what follows.

Ver. 4. *Then said Pilate to the Chief priests, and to the people*, etc.] Both to the sanhedrim, and to the mob that were gathered together about the governor's palace on this occasion; and who were standing without the judgment hall, into which they would not enter, lest they should be defiled, and be unfit to eat the passover: wherefore Pilate came out to them; and this was the second time of his coming out to them, when he said the following words, (^{<4188>}John 18:28,38).

I find no fault in this man; no cause, or reason, why any punishment should be inflicted on him, and especially he be put to death; no crime that can be fastened on him, or accusation proved against him, or any thing that amounts to a charge of sedition: the man is an harmless and innocent man, that has done nothing against Caesar, or the government, and good of the nation; and therefore is not worthy of death, or of stripes, but should be discharged. This was Pilate's sense.

Ver. 5. *And they were the more fierce*, etc.] Or urgent to have him put to death; so the Hebrew word **qzj** is rendered in (^{<4123>}Exodus 12:33) which answers to that here used. “They cried out”, as the Syriac, Persic, and Ethiopic versions read; they were more clamorous and noisy; they cried out louder, and exerted themselves with great fury and violence, and added strength to their clamour, and increased their charges:

saying, he stirreth up the people; to sedition and rebellion:

teaching throughout all Jewry; or “Judea”; not in one, or a few places only, but every where:

beginning from Galilee; where indeed our Lord did begin his ministry, and where he chiefly taught; (see ^{<4042>}Matthew 4:12,17,23) and which they rather chose to mention, because that the Galilaeans were reckoned a seditious people, and had been drawn into rebellion, and had suffered for it; (see ^{<4157>}Acts 5:37, ^{<4131>}Luke 13:1)

to this place; the city of Jerusalem, the metropolis of the nation; suggesting, that he taught seditious principles not only in Galilee, but all the way from thence throughout Judea, and even in their chief city, and had drawn many disciples after him every where; so that it was a notorious case, as well as of great consequence, and much danger, and ought not to be trifled with.

Ver. 6. *When Pilate heard of Galilee*, etc.] “The name of Galilee”, as the Syriac and Persic versions read when that was mentioned,

he asked; the Ethiopic version says, the “Galilaeans”; some of which might be present, being come to the feast of the passover, and were very proper persons to inquire of:

whether the man were a Galilean; so Jesus was reputed to be: for though he was born at Bethlehem of Judah, he was brought up at Nazareth in Galilee, where he spent the greater part of his private life, and his public ministry was chiefly exercised in those parts; hence the Jews thought, that he came out of Galilee, and was a Galilean, (~~ἄρα~~ John 7:41,52) and so he used to be called by Julian the apostate; and it seems, that the answer returned to Pilate was, that he was a Galilean; and so the Persic version adds, and they said, yes; for it follows,

Ver. 7. *And as soon as he knew that he belonged unto Herod's jurisdiction*, etc.] The country which was under his power, and he had the government of; for Herod was tetrarch of Galilee, (~~ἄρα~~ Luke 3:1). This was Herod Antipas, the son of Herod the great, and the same that beheaded John the Baptist; wherefore as soon as Pilate found that Jesus was one of his province, immediately he sent him to Herod: to be examined, and to have his cause tried before him: and this he did partly, that he might be rid of this troublesome business; and partly that he might show to Herod what a regard he had to his jurisdiction, and power; and that he was unwilling to break in upon it, or usurp that to himself, which did not belong to him: the way from Pilate's hall, to the place where Herod was, is computed, by Adrichomius, to be about three hundred and fifty steps:

who himself was also at Jerusalem at that time; or “in those days”; the days of the passover; for Herod being born a Jew, and the son of a proselyte, was come to Jerusalem, at this time, to keep the feast of the passover.

Ver. 8. *And when Herod saw Jesus, he was exceeding glad*, etc.] For though he had been brought up in his country, and had so frequently preached, and wrought miracles there, he had never seen him before; and to have a sight of him, was a great indulgence to his curiosity:

for he was desirous to see him of a long season; perhaps ever since he had heard of his fame, and had entertained a notion that Christ was John the

Baptist risen from the dead, whom he had beheaded; and therefore was desirous of seeing him, that he might know whether he was John or not:

because he had heard many things of him; concerning his doctrine, and miracles, and especially the latter; how that he cast out devils, and healed all manner of diseases, and even raised the dead to life:

and he hoped to have seen some miracle done by him; which would have still more gratified his curiosity, and have been the subject of further inquiry and conversation.

Ver. 9. *Then he questioned with him in many words*, etc.] Or talked very much to him, inquiring who he was, whether John the Baptist, or no; whether it was true that he had wrought such miracles he had heard of, and how he wrought them, and by what power he performed them, and how he came by it; and used many arguments to persuade him to work a miracle at that time:

but he answered him nothing; would not give him one word in return to his many words, nor work any miracle in his presence; he answered him neither by words nor deeds; he would not indulge his curiosity, though he might have obtained his liberty by it.

Ver. 10. *And the chief priests and Scribes*, etc.] The sanhedrim that followed him from Pilate's hall, to Herod's palace; fearing, lest Herod should be disposed to let him go, should he gratify him by working a miracle:

stood; before Herod; so witnesses, and accusers, used to do; (see Gill on ^{“~~41457~~”}Mark 14:57”)

and vehemently accused him; of the same things they had accused him before Pilate, with great bitterness and constancy, increasing, and aggravating the charges against him.

Ver. 11. *And Herod, with his men of war*, etc.] Or his soldiers, his bodyguards that attended his person, who came with him from Galilee, and were both for his security and service, and for his pomp and magnificence:

set him at nought; made nothing of him; had him in no account; treated him as a silly, and contemptible creature, that could not do any thing that was reported of him; nor able to say any thing for himself; but took him to be a mere fool and idiot; and so they used him:

and mocked him; as a king, and made sport and pastime with him:

and arrayed him in a gorgeous robe. The Vulgate Latin renders it, “a white robe”; a token of his innocence, though not so designed by them, but rather by way of derision, as a symbol of his simplicity and folly. The Syriac version renders it, “scarlet”; and the Arabic and Persic versions, “red”. It is very likely that it was an old worn-out robe of one of the officers, or soldiers, which they put on him; in contempt of his being a king, as the Roman soldiers afterwards did, upon the same account:

and sent him again to Pilate; uncondemned, not knowing what to make of him, or the charge against him, and he might be unwilling to have any hand in his death, not having forgotten the case of John the Baptist; and therefore remits him to Pilate, to do as he thought fit with him.

Ver. 12. *And the same day Pilate and Herod were made friends together*, etc.] For it pleased Herod, that Pilate should show such a regard to his authority and power, as to send one that belonged to his jurisdiction to take cognizance of his case; and especially as it was a person that was much talked of, and he had long wanted to see; and Pilate, on the other hand, was pleased with Herod, that though he was one that was under his jurisdiction, and so had a right of trying the cause, and either absolve or condemn, yet chose not to use this his power, but referred the case to the Roman governor:

for before they were at enmity between themselves; it may be on account of the Galileans, the subjects of Herod, whom Pilate had slain, whilst they were sacrificing at Jerusalem, (^{423E}Luke 13:1), which Herod might resent, as an infringement upon his authority and power; for had they been ever so deserving of punishment, it ought to have been left to him, to have inflicted it, and not the governor of Judea, who had nothing to do with them: but now matters were made up by this step of Pilate's, in sending Christ to him, supposed to be a Galilean, and so of Herod's jurisdiction; which was tacitly acknowledging his former conduct to be wrong, and showed a regard to Herod's authority: and thus they were reconciled together, and agreed in their contemptuous usage, and ill-treatment of Christ, and so fulfilled (^{423E}Psalm 2:1,2).

Ver. 13. *And Pilate, when he had called together the chief priests*, etc.] That is, after Herod had sent back Christ unto him, he then summoned the

chief priests together, to consider what should be done to him: and with them also,

the rulers and the people; both the civil and ecclesiastical rulers, and the chief among the people, who had been forward in accusing Jesus, and seeking his death: the latter of these is not read in the Persic version; and both are joined together in the Syriac and Ethiopic versions, and read thus; by the former, “the princes, or chiefs of the people”: and by the latter, “the judges of the people”: in a word, he convened the whole sanhedrim, which consisted of the chief priests, Scribes, and elders of the people.

Ver. 14. *Said unto them, ye have brought this man unto me*, etc.] Pointing to Jesus, who stood before him;

as one that perverteth the people; from their religion, and laws, and allegiance to Caesar. The Syriac and Persic versions read, “your people”; of the same nation with them, and that were under their care and jurisdiction; at least in an ecclesiastical way:

and behold, I having examined him before you; not only privately, and alone, between themselves in the judgment hall, (~~4883~~ John 18:33 19:9) but openly in the presence of them, when he brought forth Jesus to them, and heard their charges, and urged him to answer to them, (~~4271~~ Matthew 27:11-14)

have found no fault in this man; cannot perceive any charge proved against him, or any crime he is guilty of, for which punishment should be inflicted on him; or at least, that he should be put to death:

touching, or with regard to

those things, whereof ye accuse him. The Syriac and Persic versions read, “all those things”; intimating, that he had carefully looked into, and examined every thing, and had omitted nothing, and that all their accusations, and charges, put together, did not make it appear that he was guilty of a single crime.

Ver. 15. *No, nor yet Herod*, etc.] Who was a Jew, and better versed in their religious affairs, and understood the nature of such charges, and the amount of them, and what was sufficient proof in such cases; and who had also examined Jesus, and that in their presence, and had heard all that they

had to accuse him with, and yet found no fault in him of any such kind, as to condemn him to death for it:

for I sent you to him; along with Jesus, to make your allegations against him good before him; or, “I sent him to him”, as the Syriac version reads; that is, Jesus to him, as the Persic version expresses, he being of his country, and belonging to his jurisdiction; or, “he sent him back to us”; as the Arabic version reads, and three of Beza's copies: that is, Herod, after he had examined Jesus, and found no fault in him, sent him again to us; not being able to make out any crime against him, or to pass any judgment on the matter, for it follows;

and lo, nothing worthy of death is done unto him; or “by him”: the sense is, either that it appeared to Herod, that Christ had done nothing that deserved death; or that nothing was done to him by Herod, which showed that he thought he was worthy of it; since he passed no sentence on him, nor ordered him to be scourged, nor delivered him into the hands of an executioner, or to be imprisoned until things could be cleared up.

Ver. 16. *I will therefore chastise him*, etc.] Give him some correction, as by scourging, or beating with rods: this he proposed, not because he thought him deserving of it, but in complaisance to the Jews; since it would look as if their charges were not altogether weak and groundless; and that Jesus was not entirely innocent: this would carry a show of guilt and punishment, and he hoped this might be thought sufficient, and so he should please them, and save Jesus from dying, which he much desired: and release him; from his bonds, and let him go.

Ver. 17. *For of necessity he must release one*, etc.] And therefore proposed to release Jesus

unto them at the feast; of passover, which now was; not that there was any law that obliged to it, but it having been customary with the Roman governor to do so, the people expected it; custom had made it necessary: and so the Syriac, Arabic, and Persic versions render it, “it was a custom to release”, etc. not at each feast, or every feast, as the last of these versions read, only at the passover, as is expressed, (~~4889~~ John 18:39).

Ver. 18. *And they cried out all at once*, etc.] The chief priests, rulers, and people, not bearing to hear of a release of him, now they had got him in their hands; and enraged at the proposal, in a most clamorous way, cried out, as one man, immediately:

Saying, away with this man; to the cross; to Calvary, the place of execution; away with him out of the world; he is not fit to live:

and release unto us Barabbas; whose character is given in the next verse; (see Gill on “^{417/16}Matthew 27:16”).

Ver. 19. *Who, for a certain sedition made in the city*, etc.] Of Jerusalem: he had made an insurrection in it, in opposition to the government, in order to have thrown off the yoke, and to have asserted and maintained their liberties, as a free people; or rather to have seized and plundered the properties of other people, since he is represented elsewhere as a robber:

and for murder; which had either been committed by himself, or his accomplices, in the insurrection; and for these things, sedition, and murder, he

was cast into prison; where he lay till this feast, in order to be executed.

Ver. 20. *Pilate therefore willing to release Jesus*, etc.] Being more and more convinced of his innocence; and still seeing more clearly into the wickedness, malice, and envy of his accusers; and having received a message from his wife:

spake again to them; putting it again to them, which he should release; asking them what he should do with Jesus; plainly signifying his mind, that he thought him innocent, and that it would be right to let him go. The Ethiopic version represents him, saying, “will ye that I save for you, or release to you the Lord Jesus?”

Ver. 21. *But they cried, saying, crucify him, crucify him.*] They were fierce and furious, more noisy and clamorous, the more they perceived Pilate was for saving him; and they were more desirous to have him crucified, and more impatient until it was done, as the repetition of the word shows.

Ver. 22. *And he said unto them the third time*, etc.] After Christ had been sent back to him from Herod; for he had declared before he had sent him to him, that he found no fault in him, (^{418/38}John 18:38).

Why, what evil hath he done? what capital crime has he committed? is he guilty of murder? or sedition? or blasphemy? or robbery, and theft? or any other enormous a crime?

I have found no cause of death in him; why he should be put to death at all; and much less to this shameful and painful death of the cross, which was the punishment of slaves, and of the vilest of men, which they were desirous of:

I will therefore chastise him, and let him go; this he said, not as if he was determined to do it, whether they liked it, or not; but as signifying what he willed, or chose, and hoped they would be contented with, that he should be scourged, or beaten, and dismissed, as he at first proposed.

Ver. 23. *And they were instant with loud voices*, etc.] They were urgent, and insisted upon his crucifixion, and pressed hard for it, and exerted their voices, and more loudly called:

requiring him, that he might be crucified: desiring it in the most importunate manner; signifying, that it must be, that nothing else would content them:

and the voices of them, and the chief priests, prevailed; upon Pilate to grant their request, contrary to the dictates of his own conscience, the conduct of Herod, and the message of his wife; the people being set on by the chief priests, and the chief priests joining with them, their numbers were so great, and their requests were pressed with so much force, and violence, and importunity, that Pilate could not withstand them.

Ver. 24. *And Pilate gave sentence*, etc.] Resolved, determined, and gave out:

that it should be as they required; that they should have their request, what they asked for; namely, that Jesus should be crucified, and Barabbas released.

Ver. 25. *And he released unto them, him*, etc.] Barabbas, who is not named, as being a detestable person, and unworthy to be named; and is therefore described by the infamous, though just character of him, as follows:

that for sedition and murder was cast into prison, as in (~~23:19~~ Luke 23:19)

whom they had desired; to be granted to them, and released; (see ~~4:14~~ Acts 3:14)

but he delivered Jesus to their will; to do as they would with him, to mock, and scourge, and crucify him.

Ver. 26. *And as they led him away*, etc.] From Pilate's hall, and out of the city of Jerusalem, towards Calvary; which was done by the Jews and Roman soldiers, after they had stripped him of his own clothes, and put on him a scarlet coat, and had platted a crown of thorn, and put it on his head, and a reed in his hand, and bowed the knee, and mocked him, saluting him as King of the Jews; after they had finished their sport and pastime with him, and had put on him his own clothes again:

they laid hold upon one Simon, a Cyrenian; father of Alexander and Rufus, (⁴¹⁵²Mark 15:21), (see Gill on "⁴¹⁷³Matthew 27:32").

coming out of the country; either out of the country part of Judea, to the city of Jerusalem; or out of the field where he had been about rural business, and was now returning home, and perhaps knew nothing of the matter, what had been doing at Jerusalem:

and on him they laid the cross; on which Jesus was to be crucified, and which he was bearing himself; but finding that he was weak, and languid, and unable to carry it himself, and fearing, should he die by the way, they should be disappointed of glutting their malice, and seeing him in shame and agony on the cross, and of triumphing over him there; and being in haste for the execution of their malicious designs, they put the cross, at least one end of it, upon this man's shoulders:

that he might bear it after Jesus: either the whole of it, following Jesus; or only one end of it, Jesus going before with the other end on his shoulder; which seems to be the order in which it was carried between them.

Ver. 27. *And there followed him a great company of people*, etc.] Not only of the common people, but of the principal inhabitants of the city; for among these were the chief priests, Scribes, and elders: some went for one thing, and some another; some pitying, and others mocking at him, and all to see the melancholy sight, (⁴²³⁸Luke 23:48) as is usual at executions: and what might make the crowd the greater, was the number of people in the city, which were come from all parts to the passover; as also the fame and character of the person, who was going to suffer:

and of women, which also bewailed and lamented him; not that these were the same with the *preficae* of the Romans, or the *ιηλεμιστριαι* of the

Grecians; for though the Jews had their *twnnwqm*, or mourning women, who were hired to assist in mourning; by using mournful gestures, tones, and songs, (see ²⁴⁹⁷Jeremiah 9:17), yet public mourning was not allowed for persons that were executed as malefactors; and therefore it is the more remarkable, that here, and in (²²³⁸Luke 23:48) any public tokens of sorrow should be expressed: for,

“those that are executed by the sanhedrim, *^hyl [^yl batm ^ya*, “they do not mourn for them”; but their near relations come and ask the peace of, or salute the witnesses, and they salute the judges, to show, that they have not any thing in their hearts against them, seeing they have passed a true sentence; but though they do not use mourning, lo, they grieve for them; for there is no grief but in the heart ^{f684}.”

The reason why they did not mourn was, because their ignominy and death atoned for their crime ^{f685}: but it seems, there was a difference between those that were put to death by the order of the Roman government, and those that were put to death by the sanhedrim:

“all that are put to death by the government, although they are executed by the order of the king, and the law gives power to slay them, lo, “they mourn for them”; and they do not restrain any thing from them, and their substance goes to the king, and they are buried in the sepulchres of their fathers; but all that are put to death by the sanhedrim, “they do not mourn for them”; but they grieve for them; for there is no grief but in the heart; and they are not buried with their fathers, till their flesh is consumed; and their substance goes to their heirs ^{f686}.”

And since Christ was condemned to death by the Roman governor, hence it may be public mourning was allowed of, and might be done without notice; but these still were not the mourning women, but persons that followed on their own accord: some expressed their concern and sorrow through a natural tenderness of spirit, and from a principle of humanity, being grieved that so useful and innocent a person, as Christ appeared to be, should be put to such a cruel and shameful death; and others from a spirit of gratitude, they, or their friends, having received cures from him, being healed by him of sicknesses, or dispossessed of devils; and others from a spiritual, as well as natural affection for him; among whom were his own

mother and his mother's sister, and Mary Magdalene, and other women that followed him out of Galilee.

Ver. 28. *But Jesus turning unto them,* etc.] These women being behind Christ, at the back of him; and he knowing who they were, and what they were doing, turns himself to them, and addressed them in the following manner: and said,

daughters of Jerusalem; or ye Jerusalem women; just as the inhabitants of Jerusalem are called daughters of Zion in (²¹⁸¹⁶Isaiah 3:16)

weep not for me; signifying, that they need not be under any concern on his account, for he was very willing to die; he desired nothing more; this was that he came into the world about; nor was he afraid to die; death was no king of terrors to him; he went to the cross with the greatest courage and intrepidity: besides, his sufferings, though he knew they would be very great and painful, yet that they would be soon over; nor could he be long held in the power of death, but would be raised again, and go to his Father, and be exalted at his right hand, and which should be matter of joy: to which might be added, that hereby his Father's counsels and covenant, purposes and promises, would have their accomplishment, the law would be fulfilled, justice satisfied, and all the perfections of God glorified, and the salvation of his chosen people effected; which, as it was the joy set before him, is a ground of rejoicing to believers: not that weeping on account of his sufferings and death was sinful; for he had offered prayers to God with cries and tears himself on this head; nor that it was altogether unreasonable, stupid, and preposterous; but Christ's meaning is, that when things were rightly considered, there would be great reason to assuage their grief, on this account, and rather express it on another;

but weep for yourselves, and for your children; not themselves personally, but their nation and posterity; and either for sin, their own, and others; the sins of professors, and of the profane; particularly the sin of crucifying him, which would be more injurious to that people than to him, and do them more hurt than him, since they had imprecated his blood upon them, and their children; or rather, and chiefly on account of those distresses and calamities, that would come upon them, in a short time, for their rejection and crucifixion of him; on account of which he himself had wept over Jerusalem, and its inhabitants, (²¹⁹⁴¹Luke 19:41,42).

Ver. 29. *For behold the days are coming*, etc.] The time is hastening on; yet a little while, a few years more, and such times of distress will be:

in the which they shall say; or it shall be commonly said; it will be in every one's mouth:

blessed are the barren, and the wombs that never bare, and the paps that never gave suck; that is, happy wilt those persons be who have no children, to be starved to death, for want of bread; or to be killed with the sword before their eyes, which must greatly enhance their own miseries. Dr. Hammond thinks, that one passage particularly is referred to, related by Josephus; that when Titus had so closely encompassed the city with a wall, that there was no coming out for provisions, upon which a sore famine commenced, so that they fed on dung and dirt, and shoes, and girdles, one rich and noble woman, whose name was Mary, the daughter of Eleazar, being stripped of all she had, by the seditious, killed her own child, and dressed it, and ate part of it; and the other part being found by the soldiers that broke in upon her, the news of this shocking fact was spread all over the city, and every one looked with horror upon it, and with the same compassion, as if they had done it themselves: and then might those words be said, “blessed are the barren, and the wombs that never bare”, etc. who, though starving themselves, were under no temptation to do such a detestable action.

Ver. 30. *Then shall they begin to say*, etc.] The Syriac, Arabic, and Persic versions read, “then shall ye begin to say”; the tribulation being so great, as never was the like since the creation of the world, nor never will be to the end of it; and being so sore pressed with the sword and famine; with the enemy without, and divisions, robberies, and murders within; and their miseries being inexpressible, and intolerable, they will seek to go into the holes of the rocks, and caves of the earth, as is prophesied of them, (²¹²⁹Isaiah 2:19) and as Josephus says, many of them did, when the city was taken; and, like those in (²³⁰⁸Hosea 10:8) will say, “to the mountains fall on us, and to the hills cover us”; will choose rather that the mountains and hills round about Jerusalem, should fall upon them, and they be buried under the ruins of them, than live in such terrible distress, or fall into the hands of their enemies! Compare with this (⁴¹⁶⁵Revelation 6:15,16).

Ver. 31. *For if they do these things in a green tree*, etc.] Or it may be rendered impersonally, “if these things are done in a green tree”; by which is meant the Lord Jesus Christ, who is often compared to a tree, as to a

green fir tree, an apple tree, a vine, and is called the tree of life: and may be said to be a moist or green tree; because, as a green tree is full of juice, so is he of grace and goodness; as that is flourishing, so was he in the fame of his doctrine and miracles, in the spread of his Gospel, and in the increase of his kingdom and interest; and as that is fruitful and useful, so was he in preaching the Gospel, and healing diseases; and as that is not proper to be cut down, nor fit fuel for the fire, so he was not deserving of death, or to be used in the manner he was; the metaphor seems designed to express the righteousness and innocence of Christ; (see ~~20:47~~ Ezekiel 20:47 24:4) who was pure in his nature, without sin in his life, harmless in his conversation, and did no hurt to any man's person or property: his enemies could find nothing, nor prove any thing against him; nor even the devil himself, but owned him to be the Holy One of God; and he was also declared innocent by his judge, the Roman governor: and yet, how many hard and grievous things were done unto him! He was persecuted in his infancy, and his life was sought for; he was despised and reproached by men all his days; he was apprehended as if he had been a thief, and was bound as a malefactor; and arraigned at the bar of men, as if he had been the greatest criminal on earth; he was mocked, buffeted, and spit upon in the palace of the high priest; he was scourged by Pilate, and misused by his soldiers, who arrayed him with a scarlet robe, put a crown of thorns on his head, and a reed in his hand, and in a mock way bowed the knee to him, and saluted him as King of the Jews; they crucified him between two thieves, and as he hung on the cross mocked him, and gave him gall and vinegar to drink. To which may be added, that he was forsaken by his God, and Father, and his wrath was poured out upon him, as he sustained the persons, and bore the sins of his people; the curse of the law was executed on him: and justice drew its sword, and sheathed it in him: and now if all these things were done to such an useful, holy, harmless, and innocent person, what shall be done in the dry? by whom wicked men are designed; who, as dry trees are without juice, so are they destitute of grace and righteousness, and all that is good, and bring forth no fruit, neither to God, nor themselves, nor others; but, like dead and withered trees, are dead in trespasses and sins, and full of all manner of sin, and rottenness, and impurity; and are deserving to be cut down, and are fit fuel for the fire of divine wrath and displeasure, both in this, and in the other world. The wicked Jews that rejected Christ, and crucified him, are particularly meant; and if such evil things were done by them to so just a person, what may not be expected will fall on them in retaliation for such usage? and if the Roman soldiers, under their

encouragement acted such a part to Christ, who had never done them any injury, what will they not do to these men, when provoked by their insults and rebellions? and if such things were done to Christ by his Father, according to the requirement of the law, and the strictness of divine justice, when he was made sin for his people, though he knew none, nor committed any himself, what vengeance will fall on them, who must answer for their sins in their own persons? What devouring flames, and everlasting burnings, will such dry trees be exposed to, as being fit for them, and deserving of them? so the children of men are, by the Jews, in their writings, called, **μυῖβη μυχ** [, “dry trees” ^{f687}; the Targumist on (~~3172~~ Ezekiel 17:24) paraphrases the words thus;

“I have humbled the kingdom of the nations, which was strong as a green tree, and I have strengthened the kingdom of the house of Israel, which was weak as a dry tree.”

It is a common proverb with the Jews ^{f688};

“two dry sticks, or brands, and one green, the dry burn up the green:”

intimating, that a few righteous persons among wicked men suffer with them; but if righteous men suffer, how much more the wicked? (see ~~4047~~ 1 Peter 4:17,18).

Ver. 32. *And there were also two other malefactors*, etc.] Not that Christ was one, though indeed he was looked upon and treated as one by the Jews; but as the words may be read, there were also two others that were malefactors; really such, two thieves, who had been guilty of theft and robbery, and were condemned to die: and these were led with him; for the greater ignominy and reproach of Christ, that it might be thought he was equally a malefactor, and as deserving of death as they:

to be put to death; the death of the cross, which was the death the Romans put slaves, thieves, and robbers, and the worst and basest of men to.

Ver. 33. *And when they were come to the place which was called Calvary*, etc.] Or Cranion, which signifies a skull; so called from the skulls of persons that lay about, who were executed. It is a tradition of the ancients ^{f689}, that Adam was buried in this place where Christ was crucified, and that his skull lay here. It was usual to crucify on high places, and on mountains, such an one as this was ^{f690}:

there they crucified him, and the malefactors; the two thieves;
one on the right hand, and the other on the left; and so fulfilled the
 prophecy in (²⁵³¹²Isaiah 53:12).

Ver. 34. *Then said Jesus, Father, forgive them*, etc.] When he was crucified between the two thieves, and as he hung upon the cross, and while insulted and abused by all sorts of men, and put to the greatest pain and torture, he addressed himself to God his Father: the Arabic version reads, “my Father”, who was so to him, not as he was man; for as such he had no father; but as he was God, being as a divine person, his beloved, and only begotten Son: and this he uses, whilst, as man, he is praying to him; partly to express his faith of relation to him; his confidence of being heard; and partly to set believers an example of praying, as he has directed, saying, “our Father”, etc. and the petition put up by him is for forgiveness; which is with God, and with him only; and that for his enemies, his crucifiers: not for those who sinned the sin unto death, the sin against the Holy Ghost, who knowing him to be the Messiah, maliciously crucified him, for whom prayer is not to be made; but for those who were ignorantly concerned in it, as the next clause shows, even for his own elect, whom the Father had given him out of the world, which were among his crucifiers; for those, and not the world, he prays: and the fruit of this his prayer quickly appeared, in the conversion of three thousand of them under Peter's sermon on the day of Pentecost, next following, in six weeks time. Though such might be his affection, as man, in general, as to wish for, and desire, as such, was it consistent with the divine will, forgiveness for all of them; adding,

for they know not what they do, or “are doing”, meaning, in crucifying him, which was the case of many of them, and of their rulers; they did not know that Jesus was the Messiah, nor the prophecies concerning him, nor the evil they were committing in putting him to death: not that their ignorance excused their sin; nor was it without sin; nor does Christ use it as a plea for pardon, or found his intercession upon it, which is always done upon his own propitiatory sacrifice; but this is mentioned as descriptive of the persons Christ prays for, and points out a branch of his priestly office he exercises, in having compassion on the ignorant, and them that are out of the way;

and they parted his raiment, and cast lots: that is, upon his vesture, or seamless coat, and so fulfilled the prophecy in (^{<39218>}Psalm 22:18). (See Gill on "^{<4173>}Matthew 27:35"). (See Gill on "^{<4192>}John 19:23-24").

Ver. 35. *And the people stood beholding*, etc.] This dismal and affecting sight; insulting and reviling him, and wagging their heads at him, as did also those that passed by: and the rulers also with them derided him; the chief priests, Scribes, and elders, the members of the sanhedrim, whose characters should have restrained them from such an inhuman conduct. The phrase, "with them", is wanting in the Oriental versions, and in one of Beza's copies: saying,

he saved others; by healing their diseases, or raising them from the dead:

let him save himself; from death, by unnailing himself, and coming down from the cross; (see Gill on "^{<4172>}Matthew 27:42")

if he be Christ; the Messiah, he and his followers give out he is; even the chosen of God, referring to (^{<2341>}Isaiah 42:1). The Arabic version reads, "the chosen Son of God", very wrongly; for Christ was not chosen to be the Son of God; he was so by nature; but he was chosen to be a servant, as the text cited shows, to be a Mediator between God and man, and the Saviour of his people.

Ver. 36. *And the soldiers also mocked him*, etc.] The Roman soldiers, to whom the execution was committed, who crucified him, and parted his garments, and stood at his cross watching; these joined in the insult, which is not to be wondered at. Coming to him and offering him vinegar; which was what was a part of their allowance, and was their drink; (see Gill on "^{<4192>}John 19:29").

Ver. 37. *And saying, if thou be the King of the Jews*, etc.] Or their Messiah, who was spoken of as a divine person; for otherwise he might have been their king, and not have been able to have done what is proposed:

save thyself: or deliver thyself from the cross.

Ver. 38. *And a superscription also was written*, etc.] Containing the crime he was charged with, and accused of; (see Gill on "^{<4173>}Matthew 27:37"); (see Gill on "^{<4191>}John 19:19-20").

Ver. 39. *And one of the malefactors, which were hanged*, etc.] On the cross, one of the thieves crucified with Christ; the Oriental versions add, “with him”; according to the Evangelists Matthew and Mark, both of them reviled him, and threw the same things in his teeth as the priests, people, and soldiers did; which how it may be reconciled, (see Gill on “~~47:4~~ Matthew 27:44”)

railed on him, saying, if thou be Christ, save thyself, and us; taking up the words of the rulers, and adding to them, perhaps, with a design to curry favour with them, hoping thereby to get a release; or, however, showing the wickedness and malice of his heart, which his sufferings and punishment, he now endured, could make no alteration in; (see ~~61:9~~ Revelation 16:9).

Ver. 40. *But the other answering, rebuked him*, etc.] That is, the other malefactor made answer to him, and reprov'd him for his baseness and wickedness:

saying, dost not thou fear God; or “neither dost thou fear God”, any more than these priests, people, and soldiers, that are acting such a barbarous and inhuman part to a man in misery: and wilt thou do the same, and show that thou art an impious wretch, now thou art just going out of the world, and neither fears God, nor regards man, and art without compassion to a fellow sufferer, adding sin to sin,

seeing thou art in the same condemnation? undergoing the same sort of punishment, though not on the same account, which might be the reason why they suffered on the same day: for the Jews say ^{f691}, they never judge (or condemn) two in one day, but one today, and the other tomorrow; but if they are in one transgression,

“*tj a htymw*, “and one death”, as an adulterer with an adulteress, they condemn them both in one day; but if the adulterer lies with a priest's daughter, seeing he is to be strangled, and she to be burnt, they do not execute them both in one day.”

Ver. 41. *And we indeed justly*, etc.] For sins committed against the law; our sentence is just, we are righteously punished: which shows that he had a true sense of sin; for where that is, there will be not only an acknowledgment of the offence, but a vindication of the justice of God, should he proceed to deal according to the demerit of sin: for we receive

the due reward of our deeds; though, according to the law of Moses, theft was not punishable with death, but with a restoration, either double, or fourfold, or fivefold, according to the nature of it; (see ^{<020>}Exodus 22:1,4). It may be these men had committed murder along with the robbery:

but this man hath done nothing amiss; or absurd, unreasonable, wicked, and detestable: he did no injury to God, or man; wronged no man's person or property; did all things well; obeyed the law of God perfectly, and always did the things which were pleasing to God. Thus, from the mouth of one of the malefactors Christ suffered with, was he declared innocent; when the Jews designed, by crucifying him with them, to have led the people to have believed that he suffered for a crime equal, or superior to theirs.

Ver. 42. *And he said unto Jesus, Lord,* etc.] Acknowledging him to be the Messiah, the King of kings, and Lord of lords; the Lord of all, and especially of his church and people, and his own Lord. So the Syriac and Persic versions read, “my Lord”: however, he said this by the Spirit of God, who enlightened his understanding, and wrought faith in him to believe in Christ; (see ^{<412>}1 Corinthians 12:3) “remember me when thou comest into thy kingdom”; or rather in thy kingdom, as in (^{<416>}Matthew 16:28) for this man had not only faith in the kingdom of Christ, as being of a spiritual nature, and not of this world, and not coming with outward pomp and observation; in which respect his faith exceeded that of the apostles themselves, who were looking for, and expecting a temporal kingdom; and he not only was without all doubt, or scruple, about Christ's entering into his kingdom and glory after death, but he had knowledge of, and faith in his second coming, when his glorious kingdom should appear, or his kingdom appear in glory; and when he desired he might be remembered by him, have favour shown him, and he share in the glories and happiness of it. This was great faith indeed to be exercised on Christ at such a time as this, when he was under the greatest reproach and ignominy; while he was insulted and derided by all sorts of people; and when he was forsaken by his own apostles, and was suffering a shameful punishment, and now dying.

Ver. 43. *And Jesus said unto him,* etc.] Jesus immediately answered him, though he said not one word to the other that railed at him, or to the multitude that abused him; and promised him more than he asked for, and sooner than he expected.

Verily I say unto thee, today thou shall be with me in paradise; ^{^d[^gb,} “in the garden of Eden”; not the earthly paradise, nor the church militant, but the future place, and state of the happiness of the saints, even heaven, and eternal glory, which the Jews frequently call by this name; (see Gill on ^{“2 Corinthians 12:4”}) and is so called, because, as the earthly paradise, or Eden's garden, was of God's planting, so is the heavenly glory of his providing and preparing: as that was a place of delight and pleasure, so here are pleasures for evermore; as there was a river in it, which added to the delightfulness and advantage of it, so here runs the river of God's love, the streams whereof make glad the saints now, and will be a broad river to swim in to all eternity: as there were the tree of life, with a variety of other trees, both for delight and profit, so here, besides Christ, the tree of life, which stands in the midst of it, are an innumerable company of angels, and the spirits of just men made perfect: and as the inhabitants of that garden were pure and innocent creatures, so into this paradise shall nothing enter but what is righteous, pure, and holy: and whereas the principal enjoyment of man in Eden was conversation with God, and communion with him, the glory of the heavenly paradise will lie in fellowship with God, Father, Son, and Spirit, in beholding the face of God, and seeing him as he is: and this is the happiness promised by Christ to the penitent and believing thief, that he should be here; and not only so, but with him here, which is far better than being in this world, and than which nothing can be more desirable: and which, when enjoyed, will be for ever: and this he was to enter upon that very day; which shows, that Christ's soul did not descend into hell, locally and literally considered, or into the “Limbus Patrum”, the Papists talk of, to fetch the souls of the patriarchs thence, but as soon as it was separated from the body was taken up into heaven; and also, that the souls of departed saints are immediately, upon their separation from the body, there; which was the case of this wonderful instance of the grace of God; and shows the swiftness of the soul, or the velocity of angels in conveying it thither immediately: and this agrees with the sense of the Jews, who say ^{f692}, that

“the souls of the fathers, or patriarchs have rest, and in a moment, immediately enter into their separate places, or apartments, and not as the rest of the souls; of whom it is said, all the twelve months the soul ascends and descends, (goes to and fro,) but the souls of the fathers, ^{^drphb dym}, “immediately, upon their separation”, return to God that gave them.”

Some would remove the stop, and place it after “today”, and read the words thus, “I say unto thee today”; as if Christ only signified the time when he said this, and not when the thief should be with him in paradise; which, besides it being senseless, and impertinent, and only contrived to serve an hypothesis, is not agreeably to Christ's usual way of speaking, and contrary to all copies and versions. Moreover, in one of Beza's exemplars it is read, “I say unto thee, **οτι σημερον** that today thou shalt be with me”, etc. and so the Persic and Ethiopic versions seem to read, which destroys this silly criticism. And because this was a matter of great importance, and an instance of amazing grace, that so vile a sinner, one of the chief of sinners, should immediately enter into the kingdom of God, and enjoy uninterrupted, and everlasting communion with him and that it might not be a matter of doubt with him, or others, Christ, who is the “Amen”, the faithful witness, and truth itself, prefaces it after this manner: “verily I say unto thee”; it is truth, it may be depended on. This instance of grace stands on record, not to cherish sloth, indolence, security and presumption, but to encourage faith and hope in sensible sinners, in their last moments, and prevent despair. The Papists pretend to know this man's name; they say his name was Disma; and reckon him as a martyr, and have put him in the catalogue of saints, and fixed him on the “twenty fifth” of March.

Ver. 44. *And it was about the sixth hour*, etc.] Or twelve o'clock at noon; and so the Ethiopic version, when it was noon; (see Gill on “^{<475>}Matthew 27:45”).

Ver. 45. *And the sun was darkened*, etc.] There was an eclipse of it, which was preternatural, it being now full moon, and lasted three hours, and so total, as to darken the whole earth; and now was the prophecy in (^{<389>}Amos 8:9) literally fulfilled: and the veil of the temple was rent in the midst. The Persic version renders it, “the gate of the temple”; and so the Syriac version, “the face of the gate of the temple”; (see Gill on “^{<475>}Matthew 27:51”).

Ver. 46. *And when Jesus had cried with a loud voice*, etc.] A second time; for at the first loud cry, he uttered these words, “Eli, Eli, lama, sabachthani”; and at the second what follows; (see ^{<474>}Matthew 27:46-50).

he said, Father, into thy hands I commend my Spirit; not the Holy Spirit, nor his divine nature, but his human soul: for that he had a reasonable soul, as well as a true body, is certain; from his having an human understanding, will, and affections, ascribed to him; and indeed, without this he would not

have been a perfect man, nor like unto us; and could not have been tempted, bore sorrows and griefs, and endured the wrath of God; nor could he have been a Saviour of souls: now just as he was expiring, as he made his soul an offering for sin, and which he offered unto God, he committed it to his divine care and protection; and to enjoy his presence, during its separation from his body, using the words of the Psalmist in (^{39:10} Psalm 31:5) and this shows, that his spirit, or soul, belonged to God, the Father of spirits, and now returned to him that gave it; that it was immortal, and died not with the body, and was capable of existing in a separate state from it, and went immediately to heaven; all which is true of the souls of all believers in Christ; and what the dying head did, dying members may, and should, even commit their souls into the same hands: and having said thus, he gave up the ghost; breathed out his soul dismissed his spirit, laid down his life, freely and voluntarily, and which no man, or devil, otherwise could have taken away from him.

Ver. 47. *Now when the centurion saw what was done*, etc.] The eclipse of the sun, the darkness upon the land, the earthquake, the rocks rent, and Jesus expire in so uncommon a manner:

he glorified God; by confessing that Christ was the Son of God, and declaring him an innocent person:

saying, certainly, this was a righteous man; clear of the charges exhibited against him, and has suffered wrongfully; and this he concluded from those unusual appearances, and which he considered as tokens of divine resentment.

Ver. 48. *And all the people that came together to that sight*, etc.] To see the execution of Jesus; and some of them might be his inveterate enemies, and came to insult him, and did insult him; many of these, though not every individual of them:

beholding the things which were done; the eclipse, earthquake, etc.

smote their breasts; as conscious of guilt, and as fearing some dreadful judgment would fall upon them, and their nation, for this sin of crucifying Christ. The Persic version reads, “they went back, and kneeled down, and prostrated themselves to the ground”; as being in the utmost astonishment, confusion, fear, and dread:

and returned; to the city, and to their own houses, where they might more seriously, and with the greater composure of mind, reflect on these things.

Ver. 49. *And all his acquaintance*, etc.] That were related to him in a natural, or in a spiritual sense, or both, as his own mother, and beloved disciple John, who were both present, (^{<419>}John 19:26) or those that were known unto him, and familiar with him, who attended on his ministry, and often conversed, and were intimately acquainted with him:

and the women that followed him from Galilee; among whom were Mary Magdalene, and Mary the mother of James, and Joses, and Salome the mother of Zebedee's children:

stood afar off; from the cross:

beholding these things; with wonder, as well as looking upon their dear suffering Lord, with aching hearts, and flowing eyes.

Ver. 50. *And behold, there was a man named Joseph*, etc.] (See Gill on ^{<417>}Matthew 27:57”).

a counsellor; Mark says, he was an “honourable” one; he was either one of the council of the high priest, or a member of the great sanhedrim; (see Gill on ^{<415>}Mark 15:43”).

and he was a good man, and a just; he was kind and beneficent in his temper, and just, and righteous in his life and actions; a like character is given of Joseph the husband of Mary, the mother of our Lord, (^{<419>}Matthew 1:19).

Ver. 51. *The same had not consented to the counsel and deed of them*, etc.] Though he was with the Jews, the chief priests, Scribes, and elders, in the high priest's palace, being one of that great council; yet he did not agree with them; nor was it his advice and counsel, that they should put Christ to death; he was against it, at least did not consent to it:

he was of Arimathea, a city of the Jews; (see Gill on ^{<417>}Matthew 27:57”). This clause in the Syriac and Persic versions stands in the preceding verse, and follows after the mention of his name and office, and where it seems most natural;

who also himself waited for the kingdom of God; (see Gill on ^{<415>}Mark 15:43”).

Ver. 52. *This man went unto Pilate*, etc.] Mark says, he went “boldly” to him; (see Gill on “^{415B}Mark 15:43”).

and begged the body of Jesus; knowing he was dead; that he might bury it, as the Ethiopic version adds, and prevent its being inferred with the two malefactors, or abused by the mob.

Ver. 53. *And he took it down*, etc.] From the cross, with the help of others, having obtained leave of Pilate so to do;

and wrapped it in linen; as was the custom of the Jews in burying their dead; (see Gill on “^{417B}Matthew 27:59”).

and laid it in a sepulchre that was hewn in stone; cut out of a rock; (see Gill on “^{417D}Matthew 27:60”).

wherein never man before was laid; so that it could not be said it was another body, and not that of Christ's, that was raised from the dead. This circumstance, serves to confirm the truth of his resurrection.

Ver. 54. *And that day was the preparation*, etc.] Both for the sabbath, and for the “Chagigah”, or grand festival, which they kept on the fifteenth day of the month, in a very pompous manner; so that the day following was an high day;

and the sabbath drew on, or “shone out”; which is so said, though it was evening, on account of the lights, which were every where, in every house, lighted up at this time, and which they were, by their traditions, obliged to: for so run their canons ^{f693};

“three things a man is obliged to say in the midst of his house on the evening of the sabbath, when it is near dark, have ye tithed? have ye mixed? (i.e. the borders of the sabbath, the courts and food) *rnh wqyl dh*, “light the lamp”.”

This was what could by no means be dispensed with; for so they say ^{f694},

“the lighting of the lamp on the sabbath is not in a man's power, (or at his liberty,) if he pleases he may light, and if not, he may not light. — — But it is what he is obliged to, and every man and woman are bound to have in their houses a lamp lighted up on the sabbath; and though he has nothing to eat, he must beg, and get oil, and light a lamp; for this is included in the delight of the sabbath. —

— And he that lights, ought to light within the day, before the setting of the sun.”

So that when these lamps were every where lighting, before the sun was set, and the sabbath properly come, it might be said to draw on, or to be shining forth. Besides, it was usual to call the evening of any day by the name of “light”: thus it is said ^{f695},

“**rç** [**bral rwa**, on the light (i.e. the night) of the fourteenth (of the month “Nisan”), they search for leaven, etc.”

So that the evangelist might, very agreeably to the way of speaking with the Jews, say, that the sabbath was enlightening, or growing light, though the evening was coming on.

Ver. 55. *And the women also which came with him from Galilee*, etc.] (See Gill on “⁴²³⁹Luke 23:49”).

followed after; Joseph; and those that were with him, when they carried the body of Jesus, in order to inter it:

and beheld, the sepulchre; took notice of it, what an one it was, whereabouts it stood in the garden, that they might know, and find it again:

and how his body was laid; in what position, form, and order; and observed that it was only wrapped in linen, and not anointed, or embalmed.

Ver. 56. *And they returned*, etc.] To the city, and to their own houses, or to some one of them;

and prepared spices and ointments; for the anointing, and embalming the body of Christ, called by the Jews the spices of the dead; see the note on (⁴¹⁶⁵Mark 16:1)

and rested the sabbath day, according to the commandment, in (⁴²¹⁸Exodus 20:8-11) not knowing as yet the abolition of it, with the rest of the ceremonial law; and therefore, though they had bought and prepared the spices and ointments, they did not carry them to the sepulchre to anoint the body with them, till the sabbath was over; for this was forbidden to be done on a sabbath day. It is asked ^{f696},

“what is that thing that is lawful to be done to a living man, and is forbidden a dead man? It is said, **hkys hz**, “this is anointing”.”

Though elsewhere ^{f697} this

“is allowed of; for so runs one of their traditions; they do all things necessary for the dead, (i.e. on a sabbath day,) ^{^yKS}, “they anoint”, and wash him, only they may not move a limb of him.”

But how he could be anointed, and washed, without a limb being moved, is not very easy to say, as his foot, or hand, or eye brows, which are the parts one of their commentators instances in ^{f698}.

CHAPTER 24

INTRODUCTION TO LUKE 24

Ver. 1. *Now upon the first day of the week*, etc.] On which day it appears by what follows, Christ rose from the dead, and which was the third day from his death, and so verified the Scriptures, and his own predictions:

very early in the morning; just as light began to spring, the day to dawn, and break; the first appearance of the morning; when it first began to dawn;

when it was yet dark, as in (~~4311~~John 20:1) and so read the Syriac and Persic versions here; and the Ethiopic version, “while it was yet night”: this must be understood of the time when the women set out from the city, or suburbs; for by that time they got to the sepulchre it was at sunrise, (~~4161~~Mark 16:2) and shows their great love, zeal, and devotion for Christ, and great courage and fearlessness to go out of the city at such a time, without any man with them, and to a grave:

they came unto the sepulchre, where Christ was laid; that is, the women who came with Christ from Galilee, and who had observed where, and how his body was interred:

bringing the spices which they had prepared; on the sabbath eve, to anoint the body, but were prevented by reason of the sabbath; (see ~~4236~~Luke 23:56)

and certain others with them; that is, other women; besides Mary Magdalene, and Mary the mother of Joses, and Salome, and other Galilean women, there were other Jerusalem women, or of Bethany, it may be, Mary, and Martha, the sisters of Lazarus, and of the parts adjacent: this clause is left out in the Vulgate Latin, and Ethiopic versions, and in one ancient copy of Beza's; but is retained in the Syriac, Arabic, and Persic versions.

Ver. 2. *And they found the stone rolled away the sepulchre.*] Which Joseph had laid there, security of the body, and in the sight of these women; and which gave them a concern, as they went along, seeing they

were all women, who should roll away the stone for them, (^{<A1K6>}Mark 16:3) but when they came to the sepulchre, to their great surprise, they found it rolled away, which was done by an angel, (^{<A1K6>}Matthew 28:2).

Ver. 3. *And they entered in*, etc.] To the sepulchre, being invited, encouraged, and led on by the angel that sat upon the stone; for the Jews' sepulchres were built large enough for persons to go into; (see Gill on ^{<A1K6>}Mark 16:5")

and found not the body of the Lord Jesus; as they expected, having seen him put there, and had observed in what cave in the sepulchre, and in what form he was laid.

Ver. 4. *And it came to pass as they were much perplexed thereabout*, etc.] About the body of Christ, and its being gone, what should become of it, whither it was removed, and by what means, and by whom; whether by a friend, or foe, for they had no thought, nor expectation of a resurrection;

behold, two men stood by them in shining garments; who were angels in the form of men; and as these were the first witnesses of Christs resurrection, there were two of them; for by the mouth of two or three witnesses every thing is established. Matthew and Mark take notice but of one; but John makes mention of two, as here, seen by Mary Magdalene, though in a different posture; they were sitting, the one at the head, the other at the feet, where the body of Jesus had lain; but when the rest of the women came, they were risen up, and stood close by them, on a sudden, at an unawares, being arrayed in white raiment, as white as snow, as a token of their purity and innocence, and as bringers of good tidings; and as joining in the triumph of their Lord's resurrection: their garments were bright and glittering like lightning, to set forth the glory and majesty of these celestial spirits, and that they might be known to be what they were.

Ver. 5. *And as they were afraid*, etc.] That is, the women were afraid of these angels; these bright appearances and majestic forms, as it was usual for good men and women to be, as appears from the cases of Zacharias, the Virgin Mary, and others:

and bowed down their faces to the earth, through great fear and reverence of these heavenly spirits, and as not being able to bear the lustre of their countenances and garments:

they said unto them, that is, the angels:

why seek ye the living among the dead? intimating, that Christ, though he had been dead, was now living, and not to be sought for in a sepulchre; a way of speaking, much like this, is used in a parable of R. Levi's, concerning Pharaoh's not finding the name of God among the gods of the nations, upon searching for it. Moses and Aaron said to Pharaoh,

“thou fool, is it usual for the dead to “seek” them among the living?
μῦτμῆ ἰ κα μῦῖν ἡ ἀμῆ, “or ever the living among the dead?”
 our God is living, these thou speakest of are dead ^{f699}.”

Nor is Christ to be found among dead sinners, or lifeless professors, but among living saints, and among the churches of the living God; nor is life to be found among the dead works of the law, or to be obtained by lifeless performances on the dead letter of the law.

Ver. 6. *He is not here, but is risen*, etc.] So in (⁴⁸⁶Matthew 28:6) see the note there:

remember how he spake unto you when he was yet in Galilee; for these women that followed him from Galilee were along with the disciples when he said the following words to them; and which are recorded in (⁴¹⁷²Matthew 17:22,23).

Ver. 7. *Saying, the son of man must be delivered into the hands of sinful men*, etc.] As Christ was, who is intended by the son of man, he being the son of David, and the son of Abraham, and the son of Adam, though he was the seed of the woman, and born of a virgin; he was truly man, and subject to the infirmities of men; for this is sometimes used as a diminutive expression, though a title of the Messiah in the Old Testament, and regards him in his state of humiliation. He was delivered into the hands of the band of men and officers by Judas, who came against him with swords and staves, as against a thief; and by the Jews to Pontius Pilate, the Roman governor, a very wicked man; and by him, to the will of the Jews, who, with wicked hands, took him, and slew him; and into the hands of the Roman soldiers, who crucified him, and who may more especially be meant by sinful men, the Gentiles; and especially Heathen soldiers, being reckoned by the Jews notorious sinners: to be among sinners, in the company of such sinful men, must needs be very disagreeable to the holy and harmless Lamb of God; but to be in their hands, and at their mercy, whose tender mercies are cruel, must be very afflicting:

and be crucified: which was a Roman death, and a very shameful, and painful one:

and the third day rise again; it is for the sake of this chiefly that the angels put the women in mind of this whole paragraph, which so fully confirms their testimony of his resurrection; and which the women might be assured of, upon calling to mind these words, which they themselves had heard from Christ's mouth; and it being now the third day since the death of Christ. The words declare, that all these things must be; that there was a necessity of them; partly on account of the decrees of God, by which it was determined they should be; and partly on account of the covenant engagements of Christ, in which he agreed unto them; and also, by reason of the prophecies of the Old Testament, which gave out, that thus it must be; yea, our Lord's own predictions made them necessary; and the law and justice of God required them; or otherwise, the salvation of God's people could not have been obtained.

Ver. 8. *And they remembered his words.*] That is, the words of Christ, as the Persic version expresses it; which they had forgot, and it may be had never truly understood until now; and had now their memories refreshed with them by the angels, and their understandings opened by the Spirit of God. Saints are sometimes apt to forget even the gracious promises of God, they have understood and received comfort from; the word, or words, on which they have been caused to hope, until the Spirit of God, who is their best remembrancer, puts them in mind of them.

Ver. 9. *And returned from the sepulchre*, etc.] Quickly, immediately, as soon as ever the angel had done speaking to them; they fled from the sepulchre in great haste, as persons frightened and amazed, with fear and reverence, on account of the vision they saw, and with joy at what was told them; (see ^{<418>}Matthew 28:8, ^{<418>}Mark 16:8)

and told all these things; as that the stone was rolled away from the sepulchre: and that they found not the body of Jesus in it; that they had seen a vision of angels, who had told them, that Christ was risen, and had put them in mind of some words of his spoken to the disciples in their hearing in Galilee:

unto the eleven, and to all the rest; of the disciples: not only to the eleven apostles, but the seventy disciples, and as many others as were assembled together, perhaps the hundred and twenty, (^{<415>}Acts 1:15). The Persic

version very wrongly reads, “to all the twelve”; for Judas was not now one of them, nor alive; and Matthias was not yet chosen.

Ver. 10. *It was Mary Magdalene*, etc.] Out of whom Christ had cast seven devils, who was a sincere penitent, a true believer in Christ, and an affectionate lover of him, and to whom he first appeared:

and Joanna; the wife of Chuza, Herod's steward, one that had been a follower of Christ, and had ministered to him of her substance; (see ~~
~~Luke 8:2,3)

and Mary the mother of James; called the less; and also of Joses, and Simon, and Judas, the brethren, or kinsmen of Christ; this Mary, being the wife of Cleophas, or Alphaeus, said ^{f700} to be the brother of Joseph, the husband of Mary, the mother of our Lord:

and other women that were with them; as Salome, the mother of Zebedee's children, and others, that came from Galilee; (~~
~~Mark 15:40,41 16:1).

which told these things unto the apostles; before observed.

Ver. 11. *And their words seemed to them as idle tales*, etc.] As fabulous things, as mere whims, and the fancies of their brains: “as a dream”, according to the Persic version; or, “as a jest”, as the Arabic version renders it. They looked upon them as mere deceptions and delusions, and not real things; the Vulgate Latin, Syriac, Arabic, and Ethiopic versions read, “these words”; what they related concerning what they saw, and heard, at the sepulchre:

and they believed them not: for they had no thought, nor expectation of Christ's rising from the dead; they did not know that he was to rise again, according to the Scriptures; nor did they understand him when he told them of his rising again; and had no faith in it, nor hope concerning it, and could give no credit to it, when it was told them; and the Arabic version reads, “they did not believe it”; the word or report which the women delivered to them.

Ver. 12. *Then arose Peter*, etc.] Who, though he did not believe the report made, yet listened to it, and was alarmed and aroused by it, and was willing to know the truth of it:

and ran unto the sepulchre; not alone, but with John, being in haste to be satisfied, how things were:

and stooping down; (See Gill on “^{<416>}Mark 16:5”). (See Gill on “^{<416>}John 20:5”).

he beheld the linen clothes laid by themselves; in which the body of Jesus was wrapped; these lay by themselves, without the body, in one place; and the napkin about his head was wrapped together, and lay in another place by itself: so that it was a plain case, the body was not stolen, nor taken away; for neither friends, nor foes, would have taken the pains, or have lost so much time, as to have stripped the body, but would rather have carried off the clothes along with it. The Alexandrian copy leaves out the word *μὸν*, alone, or by themselves:

and departed; from the sepulchre to Jerusalem, to John's house there:

wondering in himself at that which was come to pass; that the body should not be there, and yet the clothes should remain; he could not tell what to make of it. As for a resurrection, he had no notion of that, and yet could not account for the removal of the body, either by friends or foes, and the clothes left behind.

Ver. 13. *And behold two of them went that same day*, etc.] Two of the disciples, as the Persic version reads; not of the eleven apostles, for it is certain that one of them was not an apostle; but two of the seventy disciples, or of the society of the hundred and twenty that were together: one of these was Cleophas or Alphaeus, as appears from (^{<424>}Luke 24:18) the other is, by some, thought to be Luke the Evangelist, as Theophylact on the place observes, who, out of modesty, mentions not his name; others have thought that Nathanael was the other person; and Dr. Lightfoot seems very confident, from (^{<424>}Luke 24:34, ^{<415>}1 Corinthians 15:5) that the Apostle Peter was the other; but it is not certain who he was: however, this very remarkable affair happened, and therefore a “behold” is prefixed to it, on the “same day”; the first day of the week; the day on which Christ rose from the dead; and the third day from his death it was, (see ^{<421>}Luke 24:1,21) that these two disciples travelled:

to a village called Emmaus; whither they might go either to see their friends, or upon some secular affair, or to be retired from the noise of the city, and be secure from danger by their enemies; or it may be this was the place of Cleophas's abode, who, with the other disciple, was returning home after the celebration of the passover. The place whither they went is particularly mentioned, not because it was a place of note, but for the

certainty of the fact. It was now but a village, having been burnt since the death of Herod the great, by the order of Varus, the Roman governors^{f701}; though it afterwards became a considerable city, if it is the same with Nicopolis, as Jerom asserts^{f702}; though that rather seems to be the Ammaus, or Chammath of Tiberias, since it was situated by the lake of Genesareth. However, it is certain, that Emmaus is reckoned, by Josephus^{f703}, one of their chief cities; and Jarchi, and Bartenora^{f704} say, it is the name of a city; and Pliny^{f705} calls it a toparchy, and says it was watered with fountains; which agrees with the account the Jews give of it^{f706}.

“R. Jochanan ben Zaccai had five disciples; all the time that he stood, or lived, they sat before him; when he departed, they went to Jabneh; and R. Eleazar ben Arach went to his wife, *swamal*, “at Emmaus”, a place of pleasant waters, and a beautiful habitation.”

It is mentioned, in company with Bethoron, and Lud, or Lydda: it is said^{f707},

“from Bethoron, to *swama*, “Emmaus”, is the mountain; and from “Emmaus” to Lydda, the plain; and from Lydda to the sea, the valley.”

Bethoron is mentioned as near Nicopolis, by Jerom; and perhaps is the same with Betholone in Pliny: in Emmaus was a market: at least there was a butcher's market in it; hence we read of, *swama l ç µyl j a*, “the shambles of Emmaus”^{f708}; mention is made of a place so called, as in:

“So they went forth with all their power, and came and pitched by Emmaus in the plain country.” (1 Maccabees 3:40)

“So the camp removed, and pitched upon the south side of Emmaus.” (1 Maccabees 3:57)

“Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,” (1 Maccabees 4:3)

Another Emmaus is here meant:

which was from Jerusalem about threescore furlongs; or seven miles and a half; for eight furlongs make a mile. Josephus^{f709} says the same, and confirms the account of the distance of this place from Jerusalem.

Ver. 14. *And they talked together*, etc.] As they went along, on their journey:

of all these things which had happened; concerning their dear Lord and master, Jesus Christ; how that he had been betrayed by Judas, one of his disciples; had been led bound, first to Annas, and then Caiaphas, the high priest, in whose palace he had been condemned to death; how that he was delivered by the chief priests and elders, to Pontius Pilate, the Roman governor of whom they requested, that he might be crucified: they very likely discoursed also, about the ignominious treatment he met with, both in the high priest's palace and: in Pilate's hall; and how at last he was crucified between two thieves, and was dead and buried; and particularly, they might be talking together of what they had heard that morning from the women, that had been at the sepulchre of Christ, and reported that he was risen.

Ver. 15. *And it came to pass, that while they communed together*, etc.] About the above said things:

and reasoned; with one another; about the truth and credibility of the late report:

Jesus himself drew near: the Persic version adds, “suddenly”; he came up at once to them, as if he had been a traveller on the road, and overtook them:

and went with them; joined himself in company to them, and travelled with them.

Ver. 16. *But their eyes were holden*, etc.] The Ethiopic version adds, “and were covered”; and the Arabic version renders it, “now he had veiled their eyes”, ascribing it to Christ; and the Persic version renders it, “and the eyes of the disciples were shut”: to me it seems, that their eyes: were held downwards; or they kept looking upon the ground as they walked, which was a posture suitable to their melancholy spirits; and there might be a peculiar influence of divine power and providence, so disposing them, that they did not look up to Christ their new fellow traveller, who walked on with them: and this was so ordered, that they should not know him; that so they might not be surprised at once, as they would have been, had they looked at him, and discerned who he was; and that they might converse the more freely with him; and that he might convince them of their stupidity and unbelief, by proper arguments.

Ver. 17. *And he said unto them*, etc.] That is, “Jesus”, as the Persic version, or “our Lord”, as the Ethiopic version, expresses it:

what manner of communications are these, that ye have one to another, as ye walk? what is the subject of your discourse; what is it your conversation one with another turns upon in your journey?

and are sad? what melancholy story are you telling to one another, which causes such sadness of countenance, and dejection of mind? for Christ by their countenances and gestures, as the shaking of their heads, and lifting up and wringing of their hands, could easily discern as man, as well as know as God, that they were full of sorrow and heaviness, and which were occasioned and increased by what they were talking of.

Ver. 18. *And one of them, whose name was Cleophas*, etc.] Or Alphaeus, for it is the same name; he was one of the seventy disciples, and father of the Apostles James and Jude, and brother to Joseph, the husband of Mary, the mother of Christ, as before observed:

answering, said unto him, art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? The Persic version reads, “in these two days”: the sense that whereas he appeared to come from Jerusalem, that if he was only a stranger and a sojourner, and not a stated inhabitant there, he could not be ignorant of what had been done there a few days past; or if he was, that he must be the only stranger, and the only man, that was so; for the facts referred to were so notorious, that every one must know them, inhabitant or stranger.

Ver. 19. *And he said unto them, what things?* etc.] Still appearing as if he was ignorant, and in order to, draw out of them a particular relation:

and they said unto him; both of them, or rather Cleophas, for himself and his companion:

concerning Jesus of Nazareth; that is, what had happened to him, who was commonly known by this name, and was called so by way of contempt: but

which was a prophet; not only a foreteller of things to come, as he foretold his sufferings, death, and resurrection, the troubles that should befall his disciples, the destruction of Jerusalem, and the end of the world; but he was a preacher of the Gospel, an eminent one, a famous and extraordinary one, that prophet which Moses spake of should come; and who was mighty

in deed and word: he was anointed with the Holy Ghost and with power, which he showed by the miracles he wrought; such as healing the sick, cleansing lepers, casting out devils, restoring sight to the blind, causing the deaf to hear, the dumb to speak, the lame to walk, and raising the dead to life; and in the doctrines he taught, which were with authority, and such as never man spake:

before God and all the people; he was sent and anointed by God as a prophet, and approved by him; who bore a testimony to him by a voice from heaven, declaring him to be his beloved Son; and the works he wrought, were done publicly before men, who glorified God on that account; and the doctrines he taught, were not taught in secret, but in the synagogues and in the temple, in the audience of all the people, and to their surprise and admiration.

Ver. 20. *And how the chief priests and our rulers*, etc.] Civil and ecclesiastic:

delivered him; to Pontius Pilate, the Roman governor:

to be condemned to death; the death of the cross, by the said governor, having first seized him and examined him before their sanhedrim, and pronounced him guilty of death:

and have crucified him; for though Pilate passed the sentence, and the Roman soldiers executed it, yet these men are said to do it, because it was at their request, and through their instigation, that it was done; hence Peter charges the Jewish sanhedrim with it, (~~4:10~~ Acts 4:10).

Ver. 21. *But we trusted*, etc.] “In him”, as the Ethiopic version adds:

that it had been he which should have redeemed Israel; they thought, hoped, and believed, that he was the Messiah, spoken of under the character of the Redeemer of Israel; and they had been in expectation of redemption by him, though only of a temporal kind, from the Roman yoke and bondage; but now they could not tell what to think of it, since he was dead; indeed they were not altogether without hope, since there was a report of his being raised from the dead; but what credit was to be given to that, they could not say: but certain it is, that he was the true Messiah, and promised Redeemer; and who was to redeem, and has redeemed the whole Israel of God; even all the elect of God, whether among Jews or Gentiles, from the servitude and damning power of sin, from the slavery of Satan,

and the bondage of the law, and from every enemy; and that by his precious blood, his sufferings and death, the very things which were the occasion of these disciples' doubts about him, as the Redeemer: so the Jews say ^{f710},

“that upon the death of the Messiah, the son of Joseph, all Israel shall flee to the deserts, and such as are of a doubtful heart shall turn to the nations of the world and say, “is this the redemption we have waited for”, for the Messiah is slain?”

And besides all this, today is the third day, since these things were done; which is either mentioned, as an aggravation of the ignorance of the stranger, that these things should be done so lately, as within three days, and yet he should be ignorant of them, or not remember them, and need to be informed about them; or as a further reason of their doubting, that it was now the third day since the death of Jesus, and there was nothing certain of his resurrection, only the report of the women, which they could not depend upon; or else as a reason of their trusting, that he was the person that should redeem Israel; since this was the third day from his crucifixion; the day on which he said he should rise from the dead, and of which there was a report spread, not to be disproved, that he was that day actually risen: this day is greatly observed by the Jews ^{f711}: they take notice that the Scriptures speak of several remarkable third days; and besides (~~0224~~Genesis 22:4 ~~3082~~Hosea 6:2) is cited a passage which refers to the resurrection of Christ on the third day; and they speak

“of the third day of the tribes, (~~0128~~Genesis 42:18) of the third day of the spies, (~~0126~~Joshua 2:16) of the third day of the giving of the law, (~~0296~~Exodus 19:16) of the third day of Jonas, (Jon 1:17) (which was a type of the resurrection of the Messiah, (~~0120~~Matthew 12:40)) of the third day of those that came up out of the captivity, (~~1585~~Ezra 8:15) of the third day of the resurrection of the dead, (~~3082~~Hosea 6:2) and of the third day of Esther, (~~1703~~Esther 5:1).”

Ver. 22. *Yea, and certain women also of our company,* etc.] Who came with them from Galilee, who were of the same religion, professed the same faith, and belonged to the same society and community; who they were, and their names, (see ~~0240~~Luke 24:10).

made us astonished; surprised us, with an account they brought, so that we could not, nor can we now tell, what to think or say of it; it is such an one,

we know not how to believe, nor to disprove; it is we fear too good to be true, and should it be as they report, it is amazing indeed:

which were early at the sepulchre; of the person now mentioned, Jesus of Nazareth; even this very morning, by break of day, at least at sunrise, whither they went to anoint his body, thinking nothing at all about the resurrection of him.

Ver. 23. *And when they found not his body*, etc.] In the sepulchre, as they expected, and so could not do what they intended:

they came; they returned from the sepulchre with great haste, and in a very great fright, and came to the disciples, where they were assembled;

saying, that they had also seen a vision of angels. The Syriac and Persic versions add, “there”; at the sepulchre, for there were two of them at least, if not three; (see ^{<204>}Luke 24:4, ^{<302>}John 20:12, ^{<182>}Matthew 28:2). They not only reported, that they could not find the body of Jesus, but also that they had seen some angels: or the sense may be, that they told them, that though they could not find the dead body of their Lord, yet they had seen him alive, as they did by the way, as they were returning, (^{<182>}Matthew 28:9,10) and also that a vision of angels had appeared to them:

which said that he was alive; (see ^{<245>}Luke 24:5,6). So that it was not a deception of their sight, they certainly saw both Christ and the angels; and were assured from their testimony, as well as by their own eyes and ears, that he was certainly risen: now, though this was so clear a point, and so well attested, the disciples knew not how to believe it; they were perplexed about it; they could neither receive it, nor discredit it; they hoped it might be so, but feared it was not.

Ver. 24. *And certain of them which were with us*, etc.] The apostles and brethren, who were together when the women came, and made the above report; particularly Peter, who is named, (^{<242>}Luke 24:12) and John, who also was with him, as appears from (^{<302>}John 20:2) these

went to the sepulchre; of Jesus, to satisfy themselves and their companions, as much as they could, about these things:

and found it even so as the women had said; that is, that the body of Jesus was not there, and that the linen clothes were laid by themselves:

but him they saw not; the Ethiopic version reads, “and him they found not”: the women, as before observed, might report, that though they found not the body in the grave, yet they saw him alive by the way, but so did not the disciples; which made it look very strange, doubtful, and suspicious, that the women should see him, and not his apostles; they could not tell how to account for this, and this made them to be in suspense about the fact.

Ver. 25. *Then he said unto them*, etc.] That is, Jesus said unto them, as the Syriac and Persic versions read:

O fools; not in a natural sense, as if they were destitute of the common understanding of men; nor in a moral sense, as wicked men, and as they themselves had been in their unregenerate estate; nor in a way of anger and contempt, and with a design to provoke; wherefore Christ did not act contrary to his own rule, in (⁴¹⁶²Matthew 5:22) but because they were so void of understanding in the Scriptures, and were so very ignorant of them, and were so blind as to the knowledge of them; particularly those which concerned the sufferings and resurrection of the Messiah, being influenced by the popular prejudices of education: he therefore expresses himself with much warmth, concern, and surprise, that he should have been so long with them, and they so long under his doctrine and ministry; besides the advantages of having the Scriptures, and being conversant with them from their youth; and which they daily read, and had heard expounded, and yet were so very senseless and stupid:

and slow of heart to believe all that the prophets have spoken; that is, upon these points, concerning the sufferings of Christ, and his resurrection from the dead; and indeed, they were very slow of heart to believe, not only what the women reported from the angels, but even those of their brethren, who had seen him after he was risen; for which Christ upbraids them, (⁴¹⁶⁴Mark 16:14). Yea, one of them declared after all, that he would not believe, unless he saw the print of the nails in his hands and feet, and put his hand into it, and thrust it into his side; wherefore Christ had good reason to treat them in this sharp manner, and charge them with folly and incredulity; the Jews ought not to object to the word “fools”, as unbecoming Christ, since they frequently represent God as making use of it; as for instance, it is said, ^{f712}

“the holy blessed God said to them, $\mu\upsilon\upsilon\text{ } \omega\varsigma$, “O ye fools” that are in the world, whatsoever ye do, ye do for your own necessities. — - And a little after, “O ye fools” that are in the world, he that labours on the evening of the sabbath, shall eat on the sabbath day.”

Ver. 26. *Ought not Christ to have suffered these things*, etc.] Mentioned in (⁽⁻²⁴⁰⁾Luke 24:20) as to be delivered by the chief priests, to be condemned to death, and to be crucified: Christ suffered many things in his personal character, being traduced as a sinful and wicked man, and a friend and encourager of sinners; as a man of immoral principles and practices; as an idolater, a blasphemer, an impostor, a seditious person; as one that had had familiarity with the devil, and did his miracles by his assistance, with a load of other reproaches; and these he endured, to answer to the loss of the divine honour and glory, sustained by the sin of man; and to teach his people patience, under the loss of their good names, characters, and reputations: and he suffered much in his body, in the infirmities of it; which he assumed with it, being in all things like to his brethren, excepting sin; and in the pains which he endured, through buffeting and scourging before his crucifixion, and when he hung upon the cross: and he suffered greatly in his soul, partly from the temptations of Satan; and partly from the treatment of his own disciples, through the frowardness of their spirits; and especially his being betrayed by one, denied by another, and forsaken by them all, must greatly afflict his mind; but chiefly from his bearing the loathsome sins of men, the strokes of justice, and the wrath of God; and particularly, through his being forsaken by him: and of all these there was a necessity; he ought to have suffered these things, as he did; the counsels and purposes of God, the covenant transactions and agreement he himself entered into with his Father, the prophecies of the Old Testament, and his own predictions concerning these things, together with the salvation of his people, in a way consistent with the justice of God, and the honour of his law, made them necessary:

and to enter into his glory; which began at his resurrection from the dead, and is seen in his exaltation and session at the right hand of God; upon his ascension he was received up to glory, entered into it, took possession of it, and is crowned with it; and which will still be more manifest, when he shall come to judge the world in righteousness; when his saints also shall appear in glory with him, and shall be everlasting spectators of his glory; and indeed, his entrance into glory is not merely for himself, but in the name and behalf of them. The Vulgate Latin version reads, “and so, or thus

to enter into his glory”; that is, by the way of sufferings, which is the way through which his saints enter the kingdom, (^{<4442>}Acts 14:22). And by a view of the glory that was to follow them, and which he and his people were to enjoy together, was he animated to endure them cheerfully and patiently; and this he is entered into, possesses and enjoys, as the consequence and reward of his sufferings.

Ver. 27. *And beginning at Moses*, etc.] The writings of Moses, the book of Genesis particularly, (^{<0085>}Genesis 3:15) which is the first prophecy of him, and speaks of the bruising of his heel, or of the sufferings of death by him; and proceeding to open and explain the types concerning his bearing the cross, and the lifting him upon it, in the business of Isaac, and of the brazen serpent; and concerning the shedding of his blood, and the oblation of himself in the sacrifices of the law of Moses:

and all the prophets; as David, Isaiah, Daniel, and others, very likely the passages in (^{<1920>}Psalms 22:1-31, ^{<2501>}Isaiah 53:1-12, ^{<2001>}Daniel 9:1-27).

he expounded unto them in all the Scriptures in Moses, and the Prophets, *concerning himself*; especially concerning these two points, his sufferings, and his glory, which the Spirit of Christ, in the Prophets, testified before hand: besides the above places referred to, concerning the sufferings of Christ, see the following, in reference to his resurrection and glory, (^{<1960>}Psalms 16:10,11 68:18 110:1,7).

Ver. 28. *And they drew nigh unto the village*, etc.] Of Emmaus, before they were aware; their conversation was so very agreeable, that the way did not seem tedious, nor the time long:

whither they went: where they intended to go, when they set out; this was the end of their journey; wherefore this village was not some intermediate place between Jerusalem and Emmaus:

and he made as though he would have gone further; when they were come to Emmaus, and to the house where the two disciples intended to make their abode that night: whether it was a public house, or an house of one of their friends, or one of their own, it matters not; Christ stopped not, nor attempted to go in with them, but stepped a few steps onward, taking his leave of them. The Ethiopic version renders it, “he began to pass by them”: which carried in it an appearance as if he intended to have travelled further; and in it there was no fraud, dissimulation, or collusion: he would have

gone some little way further, doubtless, had they not detained him; and he intended to stay with them, provided they should ask him, as he did, though not all night, which he never designed: the whole of it is nothing else but a piece of modesty, civility, and prudence; for guile was never found in his mouth.

Ver. 29. *But they constrained him*, etc.] The Arabic version renders it, “they held him by force”: but the meaning is not, that they laid hands on him, and held him in a forcible manner against his will; but they were very urgent and importunate with him, that he would stay with them; they would take no denial. The sense is better given in the Persic version, “the disciples with importunity said unto him”; they were so pressing with arguments, that he could not withstand them:

saying, abide with us; his conversation was so engaging, and his discourses were so heavenly and instructive, so sweet and delightful, so powerful and moving, that they could not bear to part with him, but were exceeding desirous of his continuance with them, even though he was a stranger to them. And as they had in view their own pleasure and profit, so they urge the necessity and advantage of his stay, with respect to himself:

for it is towards evening, and the day is far spent; it might be four or five o'clock in the afternoon:

and he went in to tarry with them; for a while, not all night. So earnest, importunate, and resolute was the church, when she had found Christ, that he would abide with her, (²⁰⁰⁴Song of Solomon 3:4,5).

Ver. 30. *And it came to pass as he sat at meat with them*, etc.] When they were sat down at table with the provisions before them:

he took bread and blessed it, and brake, and gave to them; as if he was the master of the house, when he was both a guest, and a stranger, and as he used to do at common meals, when he ate with his disciples; and thus he did, when he fed five thousand at one time, and four at another, (⁴¹⁴⁹Matthew 14:19 15:26) see the notes there. (See Gill on “⁴¹⁴⁹Matthew 14:19”). (See Gill on “⁴¹⁵⁶Matthew 15:26”). Whether only Christ, and the two disciples, sat down together, or whether others that belonged to the house sat down with them, is not certain: if they were only three, they were a proper company to bless the bread together; that is, one in the name of the rest, they joining with him: if there were but two, they blessed, or said

grace for themselves separately; but if three, the rules were these, according to the Jews ^{f713}:

“three that eat together, they are obliged to call a blessing (or for one) — and how do they call a blessing among three? one says, let us bless: if there are three besides himself, he says, bless ye. — Three that eat together have no power to divide;”

that is, to make a separate blessing, but are obliged to it conjunctly: thus here, being three at least, Christ blessed bread for them all.

Ver. 31. *And their eyes were opened*, etc.] Not that they were before shut, or closed up, but what before held them was removed, and what hindered their sight and knowledge was taken away; and perhaps these actions of his taking the bread, and blessing, and breaking, and giving it to them, might put them in mind of him, and cause them to look wistfully at him, when, what beclouded their sight being gone, and he appearing in his usual form, they perceived who he was:

and they knew him; to be their dear Lord and master, for whose death they had been sorrowing, and of redemption by him, and of whose resurrection they had been doubting:

and vanished out of their sight; not that he vanished as a spectre, or as smoke vanishes into air; but agility being a property of his risen body, he very suddenly, and swiftly, and in a moment, withdrew himself from them; for if he could withdraw himself from company in a very speedy manner before his resurrection, much more after; (see ^{<4043>}Luke 4:30, ^{<4153>}John 5:13). The Syriac version renders it, “he was taken away from them”; as if some of the ministering angels were made use of to remove him at once; but this seems not necessary: the Arabic version renders it, “he was hidden from them”; that same power of his that held their eyes all the while they were travelling together, interposed some object between him and them, so that he could not be seen by them that very instant, even before he was gone out of the house.

Ver. 32. *And they said one to another*, etc.] After Christ was gone, being surprised at what happened, that they should not know him all that while; and that as soon as they did, he should disappear, or withdraw himself in this manner:

did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures? concerning himself, his sufferings, death, and resurrection, which are in Moses, the Prophets, and the Psalms. The Scriptures are as a sealed book to men, learned and unlearned; and none so fit to open them as the lion of the tribe of Judah: he did open and explain them to these his disciples, as well as conversed with them about other things, as they travelled together; and his words came with such evidence, power, and sweetness, that they were ravished with them; their minds were irradiated with beams and rays of divine light; their hearts were warmed and glowed within them; they became fervent in spirit, and their affections were raised and fired; they found the word to be as burning fire within them; and they now knew somewhat what it was to be baptized with fire, which is Christ's peculiar office to administer; (see ~~190B~~ Psalm 39:3, ~~200B~~ Jeremiah 20:9) they seem as it were not only to reflect on these things with wonder and pleasure, but also to charge themselves with want of thought, with inattention and stupidity; since they might have concluded from the uncommon evidence, force, and energy with which his words came to them, who he was, seeing no man could speak as he did, and with such effect as his words had.

Ver. 33. *And they rose up the same hour*, etc.] Though it was now evening, and the day was spent and gone; and notwithstanding what business they might have to do at Emmaus, about which they came, and even might not have made an end of eating, or sufficiently refreshed themselves; and though they had had a walk of sixty furlongs that afternoon, yet being big with this appearance of Christ to them, and in haste to impart the joyful news to their fellow disciples, they immediately rose up from table:

and returned to Jerusalem; the same night, from whence they had come that day:

and found the eleven gathered together; at a certain house known to these two, and who met together in the night season, for the sake of privacy, and for fear of the Jews, and who were now up, though it was late: these are called “eleven”, because Judas was now gone from them, and dead; and this being their whole number, it is used, though every one might not be present, as particularly Thomas was not; (see ~~300B~~ John 20:19-24)

and them that were with them; the seventy disciples, and other believers, both men and women; (see ~~400B~~ Acts 1:15).

Ver. 34. *Saying*, etc.] The following words; and which are not the words of the two disciples, but of the apostles, whom they found gathered together; and who, just as these two entered the room, said to one another, or rather to these two disciples, to whom at once, and as soon as ever they saw them, not being able to hold it in, they communicated the good news they had just heard, and which; perhaps, Peter had been just telling them:

the Lord is risen indeed; it is certainly matter of fact: for though the women were not credited, but their accounts were as idle tales, and, at most, only occasioned some thoughts and reflections, which they could not settle; yet now they were satisfied of the reality of his resurrection, and speak of it with the greatest assurance and joy:

and hath appeared unto Simon; he appeared to him first, before he did to any of the rest, though he had denied him in so shameful a manner: which is an instance of great grace and goodness: and he appeared to him, on purpose, no doubt, to comfort him under his distress; as well as being the oldest, disciple, and a man of figure and credit among them, his report would be believed. None of the writers of the New Testament take notice of this appearance besides, only the Apostle Paul, (~~4:35~~ 1 Corinthians 15:5). It is certain that it was the same day Christ rose from the dead; and was after the women had seen him, and after Peter had, been at the sepulchre; and before the return of the two disciples from Emmaus, and before he showed himself to the rest of the apostles.

Ver. 35. *And they told what things were done in the way*, etc.] That is, when the eleven had done speaking, and had finished their report, which they did with great joy and pleasure; then “these two disciples”, as the Persic version expresses it, to confirm them the more in the truth of Christ's resurrection, gave them a particular account, how, as they were travelling, Jesus joined himself to them, and entered into a conversation with them, and opened the Scriptures in a sweet and powerful manner to them; and yet their eyes were holden all the while, so that they did not perceive who he was:

and how he was known of them in breaking bread; that so it was, that whilst he was breaking bread, and giving it to them, and they were eating together, their eyes were opened, and they saw plainly who he was: now, though this was a common meal, and not the ordinance of the Lord's supper, yet since Christ made himself known to his disciples at an ordinary meal, may not his followers expect that he will make himself known to

them, and grant them communion with him at his table? and which should be no small argument to engage believers to a constant attendance on it.

Ver. 36. *And as they thus spake*, etc.] While the two disciples, that came from Emmaus, were giving the above relation; just as they had finished it, and had scarcely done speaking:

Jesus himself stood in the midst of them; the apostles; who were assembled together in a certain house, the doors being shut for fear of the Jews; and it was on the evening of the same day Christ rose from the dead, and late at night; (see ^{<4309>}John 20:19) and without hearing the doors opened, or the sound of the feet of Jesus, and without seeing him come in, and approach unto them, he, in a moment, at once, stood in the middle of them, as if he had immediately rose up out of the earth before them; and so the Persic version renders it, “Jesus rose up out the midst of them”: by his power he opened the and secretly let himself in, and shut them again at once; and by the agility of his body moved so swiftly, that he was not discerned until he was among them, where he stood to be seen, and known by them; whereby he made that good in a corporeal sense, which he had promised in a spiritual sense, (^{<4881>}Matthew 18:20) and was an emblem of his presence in his churches, and with his ministers, to the end of the world.

And saith unto them, peace be unto you; which was an usual form of salutation among the Jews; (see Gill on “^{<4309>}John 20:19”). The Vulgate Latin, and all the Oriental versions add, “I am he, fear not”; but this clause is not in the Greek copies.

Ver. 37. *But they were terrified and affrighted*, etc.] At the sight of him, and at his sudden appearance among them, without being heard, or seen before, and the doors shut and bolted; they could not tell how to account for it, that it should be Jesus himself risen from the dead in his own body, though they had been just speaking of his resurrection, and had had a confirmation of it from the disciples that went to Emmaus:

and supposed that they had seen a spirit; that what they saw was a phantom, or apparition, or a spirit, that had assumed, and appeared in, the shape of Jesus, and was not he himself.

Ver. 38. *And he said unto them, why are ye troubled*, etc.] Who had more reason to rejoice, and be glad, as they were when they knew that it was Jesus:

and why do thoughts arise in your hearts? whether what they saw was Jesus, or an apparition, which gave them a great deal of trouble and uneasiness, and filled them with fright and terror; as it was, and is usual with persons when they fancy they see a spirit, or an apparition; (see ~~404B~~ Matthew 14:26).

Ver. 39. *Behold my hands, and my feet,* etc.] The Evangelist John adds, “and side”; that is, the prints of the nails and spear, in his hands, and feet, and side; and the wounds they made there, and the scars they left behind; by which they might be convinced he was not a spirit, and be assured of the truth of his resurrection, and that in the same numerical body in which he suffered; as well as that it might be observed by them how great was his love to them, to endure what he did for them.

Handle me and see; or know by feeling, as well as by sight; so that if the one was not sufficient, the other might confirm; sight might be deceived, but feeling could not: Apollonius Tyaneus, to them that did not know whether he was alive or dead, and who took him for a spirit, proposed himself to be touched, and handled, that they might be convinced ^{f714}:

for a spirit hath not flesh and bones; nothing but appearance, or air at most; no solid substance to be felt and handled:

as ye see me have; or may perceive, both by sight and feeling.

Ver. 40. *And when he had thus spoken,* etc.] And put them into a method of satisfying themselves by their senses:

he showed them his hands and his feet; that is, he held them forth to be seen and handled by them, which no doubt they did; and which were the infallible proofs by which he showed himself alive to them after his passion; and by which they knew the truth of his incarnation, or that he assumed a true and real body, and of the resurrection of the same body; (see ~~400B~~ Acts 1:3, ~~400C~~ John 1:1).

Ver. 41. *And while they yet believed not for joy,* etc.] Though they had been prepared for the belief of resurrection, by the report of the women, the relation of Simon Peter, and the account of the two disciples that came from Emmaus; yet such was the joy they were transported with, upon the evidence of it, the news was so good, and the favour and benefit so great, that they could scarcely believe their own senses of seeing and feeling:

and wondered; at the sight of their risen Lord, and at the power of God, which was seen herein: the thing was marvellous in their eyes, and was a wonderful confirmation of the truth of his deity, sonship, and Messiahship.

He said unto them, have ye any meat? not that he needed any, or was hungry and desirous of some to satisfy, or gratify his appetite, but to give them a further proof that he was not a spirit; and that he was risen from the dead in a true and real body, which was capable of eating and drinking.

Ver. 42. *And they gave him a piece of a broiled fish,* etc.] Which was left by them at supper, of which they had been eating; for being fishermen, most of them, this was agreeable food to them:

and of an honeycomb; not to eat with the fish, but after it.

Ver. 43. *And he took it, and did eat before them.*] That is, he took both the fish, and the honeycomb, and ate of them before them, they looking on all the while; and which was a proof of his being truly risen from the dead, and not a spectre, or apparition, and which they failed not afterwards to make use of; (see ^{<4040>}Acts 10:41). The Vulgate Latin, Arabic, and Ethiopic versions add, “he took the rest, or what remained, and gave it to them”.

Ver. 44. *And he said unto them, these are the words which I spake unto you,* etc.] Or this is the substance of them, the sense and meaning of them; for what follows, we do not find any where expressed in so many words:

while I was yet with you; that is, whilst he was in his state of humiliation, whilst he dwelt among them, and had his abode with them; otherwise he was now with them, but not to continue with them; in a short time he was to ascend to his God, and their God, to his Father, and their Father:

that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me: concerning his sufferings, and death, and resurrection from the dead, spoken of in (^{<0085>}Genesis 3:15 ^{<2501>}Isaiah 53:1-12 ^{<2025>}Daniel 9:26 ^{<2082>}Hosea 6:2 ^{<0221>}Psalms 22:1-31) (^{<0160>}Psalms 16:10) and in this he refers to what he had said to his disciples in (^{<0162>}Matthew 16:21 17:22,23 20:18,19) and alludes to the usual distinction among the Jews of the books of the Old Testament into the Law, the Prophets, and the Hagiographa; among which last stands the book of Psalms, and is put for the whole; a division often to be met with in both their Talmuds ^{f715}, and other writings ^{f716}.

Ver. 45. *Then opened he their understanding*, etc.] He not only opened their hearts, to attend to what he said, and the proofs he gave of his resurrection from the dead in a true body; but he removed the veil from the eyes of their minds, and gave them an understanding of the sacred writings, respecting this matter:

that they might understand the Scriptures; concerning his sufferings, death, and resurrection, which they were very ignorant of before, and which were as a sealed book unto them, (~~430B~~John 20:9) though they had been from their infancy brought up to the reading of the Scriptures, and had had the advantage of Christ's ministry for some years; which shows the necessity of the special illumination of the Spirit, and the influence of his grace to remove the darkness of the mind, and give the true sense of the sacred writings.

Ver. 46. *And he said unto them, thus it is written*, etc.] In the above cited books of the Law, the Prophets, and the Psalms; not what after follows, in so many words, but the matter and substance thereof:

and thus it behoved Christ to suffer, and to rise from the dead the third day; it was necessary, both because of the decree and appointment of God, and because of the prophecies and predictions of the Old Testament; (see ~~425~~Luke 24:25,26).

Ver. 47. *And that repentance and remission of sins*, etc.] Which are the sum of the Gospel ministry; (see ~~440B~~Acts 20:21) the doctrine of “repentance” is not of the law, which neither requires, nor admits of it, but of the Gospel. The Persic version calls it, “the Gospel of repentance”; a doctrine preached by John the Baptist, Christ, and his apostles; and the thing itself is a blessing of the covenant, a gift of God's grace, and in the hands of Christ to bestow; and therefore the doctrine of it is published in his name, as well as remission of sins; which, though it springs from the free grace of God, is procured by the blood of Christ, and through him it is preached. These two are joined together, not because repentance is the cause of pardon; for repentance makes no satisfaction for sin, or atonement for it; nor does the law at all regard it: tears of repentance will not wash away sin; notwithstanding these, iniquity remains marked before God; Christ's tears themselves did not take away, nor atone for sin; his blood must be shed, and it was shed for the remission of it; and that is the only meritorious cause it. The Syriac version wrongly reads, “repentance for the remission of sins”: the Jews ^{f717} indeed have a notion that repentance atones

for sin; but it is a very bad one, and has no countenance neither from the law of nature, nor the law of Moses: but these two are put together, because there is a connection between them, as there is between repentance, and life, and salvation: repentance issues in these things; and to whomsoever the grace of repentance is given, to them the forgiveness of sins is applied; nor need any truly repenting sinner despair of the pardon of his sin: and indeed, there is no true evangelical repentance without views, or at least hopes of pardoning grace, and mercy; for that is attended with faith in Christ, and is heightened by the discoveries of forgiving love: such who have the fullest view of the remission of their sins, have the clearest sense of sin, and have the most sorrow for it, and loath themselves on account of it, and are ashamed of it, and do most frankly confess it, and most thoroughly forsake it. And now it was necessary, according to Old Testament prophecies, that both these

should be preached in his name; in the name of the Messiah; by his authority, and as coming through him; since the remission of sin is by his blood; and he is exalted as a prince, and a Saviour, to give both repentance and forgiveness of sins to all the Israel of God, whether Jews or Gentiles; and therefore it is fitting and proper that these should be preached,

among all nations; of the world, where God's elect are; that so they may be brought hereby to repentance, and receive the forgiveness of their sins:

beginning at Jerusalem; from whence, according to the Old Testament, the word and doctrine of the Lord were to go forth, (³⁸¹Psalm 110:2, ³⁸²Isaiah 2:3) and is particularly mentioned, because the Gospel was to be first preached to the Jews, and be the power of God unto salvation to them; and because that in Jerusalem lived those who had been concerned in crucifying Christ, to whom repentance and forgiveness must be preached; and which would be a great encouragement to the vilest of sinners, to hope for mercy and forgiveness, since such received both.

Ver. 48. *And ye are witnesses of these things.*] As they were witnesses of the truth of his humanity, having seen, and heard, and handled him, both before, and after his resurrection from the dead, and of all that he did, of all the miracles that he wrought in Jerusalem, Judea, and Galilee, and of his transfiguration on the mount; so likewise of his sorrows in the garden, and of his sufferings in the palace of the high priest, and in Pilate's hall, and on the cross; and of his death, which was the death of the cross; and also of his resurrection from the dead, in the same body, to whom he showed

himself alive by many infallible proofs; by showing them the print of the nails in his hands and feet; by being handled by them; by eating and drinking in their presence; and by conversing with them for the space of forty days: and their business was also to testify the doctrine of repentance, and remission of sins, in Jerusalem, in all Judea, and Samaria, and to the uttermost parts of the earth, which they accordingly did; (see ~~4008~~ Acts 1:8 2:32,30-32, 10:39,41 20:21).

Ver. 49. *And behold, I send the promise of my Father upon you*, etc.] By which is meant the promise of the Spirit, called the promise of the Father, because he was promised by the Father to be sent, and poured on the saints in the times of the Messiah, (~~2348~~ Isaiah 44:3, ~~2928~~ Joel 2:28) and because Christ promised to pray the Father for him, and to send him from him; and that the Father should send him in his name, who would fit and qualify them for, and assist them in bearing a testimony for him; since he would teach them all things, lead them into all truth, take of the things of Christ, and show them to them, and bring to their remembrance all things they had seen and heard: and this promise of the Father was to be sent in a very short time, in ten days time, as accordingly it was; and might be very properly said to be sent “upon” them, since, when he was sent down, he sat upon them in the appearance of fire; and this being a marvellous thing, as well as of great moment and importance, it is introduced with a “behold”, as a note both of admiration and attention.

But tarry ye in the city of Jerusalem; for the space of ten days; here they were to continue during that time, and not depart thence; yea, they were to sit there, as the word used signifies: they were to sit still, and be silent; they were not to begin to preach; they were only to attend to prayer and Christian conversation, and to wait for the Spirit, the promise of the Father; and who also is designed in the following clause:

until ye be endued with power from on high; the Spirit of God is a spirit of might, and of power, as well as of knowledge, of understanding, of counsel, of love, and of a sound mind; whereby they were to be fortified, and inspired with courage and greatness of soul, so as to look their greatest adversaries in the face with boldness and intrepidity, and freely, and without fear, speak unto them; and whereby their ministrations would be succeeded to the conversion of many souls; and accordingly so it was: for after the Spirit was poured out upon them, they who before were timorous and fearful, came forth publicly, with undaunted courage, and resolution,

and boldness, to the amazement of their adversaries; and their preaching was with the demonstration of the Spirit, and of power; who may be said to be “from on high”, since he descended from heaven upon them; and they may be said to be “endued”, or “clothed” with him, since there was such an extra ordinary and plentiful effusion of his gifts and graces on them: and now they were to wait in Jerusalem for this, that in the place where the Spirit had been dishonoured and blasphemed, and the unpardonable sin against him had been committed by the Scribes and Pharisees, the might be in a most visible and signal manner honoured; and also, because the doctrine of the Lord was to go out of Zion, and the word of the Lord out of Jerusalem. The Vulgate Latin version leaves out the word “Jerusalem”, and reads only, “sit ye in the city until”, etc. but then no other city can be designed.

Ver. 50. *And he led them out as far as Bethany*, etc.] Not the town of Bethany; could that be thought, it might be supposed that he led his disciples thither, to pay a visit to his dear friends there, Lazarus, Mary, and Martha, before his ascension; but the town of Bethany was fifteen furlongs, or near two miles distance from Jerusalem, (^{<B1118>}John 11:18) whereas the place from whence Christ ascended was but a sabbath day's journey from it, which was two thousand cubits, or about a mile, (^{<A012>}Acts 1:12). This Bethany, therefore, was a tract of land, so called from the town, which began at the Mount of Olives, where Bethphage ended; (see ^{<A1101>}Mark 11:1) and hither from Jerusalem Christ led his disciples, in order to ascend to heaven in their sight; and this was the spot of ground, where he began to ride in triumph to Jerusalem, and here he ascended in a triumphant manner to heaven; this was the place he frequently retired to for solemn, and solitary prayer, and where he had put up many a strong cry to God, and now from hence he ascended to him; this was the place whither he went after he had ate his last passover, where he was taken, and from whence he came to suffer and die for his people:

and he lift up his hands, and blessed them. The lifting up of his hands was not in order to put them upon his disciples; though the Ethiopic version adds, “and put them on”; nor was it used as a prayer gesture; nor was the blessing of them prayer wise, or by praying for a blessing on them; but as Aaron, his type, lift up his hands towards the people of Israel, and blessed them, when he had offered the offerings for them, (^{<A022>}Leviticus 9:22) so Christ, as the great high priest, having offered himself a sacrifice for the sins of his people, lift up his hands towards his apostles, and blessed them

in an authoritative way, by bestowing blessings upon them: he blessed them with a larger measure of the Spirit; for though they were to wait some few days longer for the extraordinary effusion of the Spirit, yet, in the mean while, they received from him more of it than they had formerly had; for he breathed upon them, and said, receive the Holy Ghost, (^{f712}John 20:22). He blessed them with larger measures of grace, and with more spiritual light, and understanding into the Scriptures of truth, and with much inward peace of mind, and with the fresh discoveries of pardoning love; and which seemed necessary, since by their conduct towards him, one by denying him, and the rest by forsaking him, the peace of their minds was broken, and they needed a fresh application of forgiving grace. The form of blessing the people used by Aaron, and his sons, the priests, who were types of Christ, is recorded in (^{f713}Numbers 6:23-27) and though our Lord might not use the same form in blessing his disciples, yet it seems he used the same gesture, lifting up his hands, as they did. The Targumists say ^{f718}, the blessing of the priests was done by stretching, or spreading out their hands; but other Jewish writers observe, it was by lifting them up: concerning which their rule is ^{f719};

“in the province, the priests lift up their hands, as high as their shoulders, but in the sanctuary, above their heads, except the high priest, who did not lift up his hands above the plate of gold on his forehead.”

The reason of this was, because the name Jehovah was written upon it, and it was not proper his hands should be lifted up above that. The account Maimonides ^{f720} gives of this affair is;

“how is the lifting up of hands? in the borders, at the time the messenger of the congregation comes to service, when he has said, who ever will, etc. all the priests that stand in the synagogue, remove from their places, and go, and ascend the desk (or pulpit), and stand there with their faces to the temple, and their backs to the people, and their fingers closed within their hands, until the messenger of the congregation has finished the confession, or thanksgiving; and then they turn their faces to the people, and stretch out their fingers, and lift up their hands to their shoulders and begin to bless, and the messenger of the congregation pronounces them (the blessings) word by word, etc. How is the blessing of the priests in the sanctuary? the priests go up into the

desk (or pulpit), after the priests have finished the morning daily service, and lift up their hands above, over their heads, except the high priest, who does not lift up his hands above the plate of gold, on his forehead; and one pronounces them (the blessings) word for word, as they do in the borders (in the country), etc.”

And as our Lord used this gesture in blessing, it is very likely he complied with another rule, by expressing it in the Hebrew tongue; for the Jews say ^{f721}, the blessing of the priests is not said in any place, but in the holy tongue.

Ver. 51. *And it came to pass, while he blessed them,* etc.] Just as he was finishing the words, by which he expressed the blessings he bestowed on them:

he was parted from them; as Elijah was from Elisha: their spiritual and mystical union by him remained, which is indissoluble; nor was his gracious presence from them withdrawn; nor was this parting in anger and resentment, as he sometimes does withdraw from his people, on account of their sinful conduct, in a little wrath, for a moment, resenting their unbecoming carriage; but this parting was while he was blessing them, and was only in body; his heart was still with them; it was a withdrawing of his corporeal presence from them, and that but for a while; he will come again a second time from heaven, from whence the saints expect him, and then they will meet, and never part more: and carried up into heaven; by his divine power, as God, by virtue of which he ascended himself, he went up gradually, till he became invisible to his disciples; or through the agility of his human body; for the bodies of the saints, when raised, will be like the angels, swift and nimble, and capable of moving from place to place, and of ascending and descending; and much more the glorious body of Christ, according to which, theirs will be conformed; though neither of these deny the use of means, that might be made, as of a cloud, and of angels; for a cloud received him out of the sight of the apostles; and there were the twenty thousand chariots of God, even thousands of angels, which attended him, when he ascended on high, and in which he may be properly said to be carried up into heaven, (~~4300~~ Acts 1:9, ~~1987~~ Psalm 68:17,18) where he was received with a welcome, by his Father, by all the glorified saints, and holy angels, and where he is placed in human nature, at the right hand of God; is crowned with glory, and honour, and exalted above all creatures, human or angelic; and where he will remain until the time of the

restitution of all things, and then he will descend to judge the quick and dead. The Arabic and Ethiopic Versions read both these clauses actively, “he parted himself”, or “he departed from them, and went up into heaven”; and so reads the Syriac version the last clause.

Ver. 52. *And they worshipped him*, etc.] Not with a civil worship, as he was sometimes worshipped by men, in the days of his flesh, who, though they took him for some extraordinary person, knew him not to be the Son of God; but with religious worship as God: for by his resurrection from the dead, Christ was declared to be the Son of God, and both by that, and by his going to his Father, his ascension to heaven, the disciples were more confirmed in his proper deity, and divine sonship; and therefore worshipped him as God; by calling upon his name, ascribing blessings and honour, and glory, to him; by making him the object of their reverence and fear; and by trusting in him; and by doing every religious act in his name, and which they ever after continued to do:

and returned to Jerusalem: as they were ordered, where they were to tarry and wait for the pouring down of the Spirit: and this they did

with great joy; for though their Lord was parted from them, and was gone to heaven, this did not cause sorrow, as did his death, but, on the contrary, joy, even great joy; partly because of the glory he was entered into, and possessed of; and partly on account of what he was gone to do for them; to appear in the presence of God for them, to make intercession for them, to take possession of heaven in their name, and to prepare a place for them, as well as to receive gifts for them; and now they return to Jerusalem with great cheerfulness, in full hope and expectation, yea, assurance of faith, that they should shortly receive the promise of the Father.

Ver. 53. *And were continually in the temple*, etc.] At the time of worship, at the hours of prayer, or of public service; and perhaps always privately in an upper room in it, where they, with others, met frequently, and continued, with one accord, in prayer and supplication; (see Gill on “~~Acts~~ Acts 1:14”), a practice worthy of imitation, whether in the public or private way:

praising, and blessing God; for his Son Jesus Christ, who had died for their sins, was risen again for their justification, and was now ascended into heaven, to be their advocate there; and for all spiritual bless his Gospel to every creature.

Amen; so let him be praised, and blessed by all the saints, for all that is contained in this Gospel. In a manuscript copy of Beza's, it is added,

“the Gospel according to Saint Luke was published fifteen years after the ascension of Christ;”

(See Gill on the title of this Gospel “~~☞~~ Luke 1:1”)

FOOTNOTES

Ft1 -- In ~~612~~Romans 16:21.

Ft2 -- Catalog. Script. Ecclesiastes sect. 17. fol. 91. Euseb. Eccl. Hist. 50:3. c. 4.

Ft3 -- Praefat in Luc.

Ft4 -- T. Bab. Gittin, fol. 11. 2. & Gloss. in ib.

Ft5 -- Ubi supra. (Hist. Eccl. 50:3. c. 39.)

Ft6 -- Praefat in Luc.

Ft7 -- Eccl. Hist. 50:3. c. 24.

Ft8 -- T. Bab. Succa, fol. 53. 1.

Ft9 -- Epiphan. contra Haeres. 50:2. Haeres. 51. Theophylact. in Argument in Luc.

Ft10 -- Ut supra. (Epiphan. contra Haeres. 50:2. Haeres. 51. Theophylact. in Argument in Luc.)

Ft11 -- Salonio Epiat. p. 237.

Ft12 -- Ut supra.

Ft13 -- Ganz. Tzemach David, par. 1. fol. 25. 2.

Ft14 -- T Bab. Taanith, fol. 27. 1.

Ft15 -- Hilch. Cele Hamikdash, c. 4. sect. 3.

Ft16 -- T. Bab. Taanith, fol. 27. 1, 2. Eracin, fol. 12. 9. & 13. 1. T. Hieros. Taanioth, fol. 68. 1.

Ft17 -- Misn. Taanith, c. 4. sect. 2. 3.

Ft18 -- Maimon. & Bartenora in ib.

Ft19 -- Piske Toseph. Moed Katon, art. 62.

Ft20 -- Misn. Biccurim, c. 3. sect. 2. & Maimon. & Bartenora in ib.

- Ft21** -- T. Hieros. Taaniot, fol. 67. 4.
- Ft22** -- Ib fol. 68. 1.
- Ft23** -- Hilch. Cele Hamikdash, c. 6. sect. 1, 2.
- Ft24** -- T. Bab. Pesachim, fol. 49. 1.
- Ft25** -- Misn. Kiddushin, c. 4. sect. 1.
- Ft26** -- T. Bab. Yebamot, fol. 80. 2. Maimon. & Bartenora. in Misn. Yebamot, c. 1. sect. 1. & Maimon. Hilch. Ishot, c. 2. sect. 6.
- Ft27** -- In Koran, c. 3.
- Ft28** -- Misn. Yoma, c. 2. sect. 1, 2.
- Ft29** -- Ib. sect. 2, 3, 4.
- Ft30** -- Misn. Tamid. c. 3. sect. 1.
- Ft31** -- Ib. c. 5. sect. 2. 4.
- Ft32** -- Misn. Tamid. c. 6. sect. 3.
- Ft33** -- Hilchot Tamidin, c. 4. sect. 1, 2, 3, 4, 5, 6, 7. Vid. T. Bab. Yoma, fol. 25. 1. & Gloss in fol. 22. 1. & Maimon. & Bartenora in Misn. Yoma, c. 2. sect. 1.
- Ft34** -- T. Bab. Yoma, fol. 26. 1.
- Ft35** -- Maimon. Hilch. Tamidin, c. 3. sect. 3. 9. & Yore. haccipurim, c. 4. sect. 2. Vid. T. Bab. Yoma, fol. 44. 1.
- Ft36** -- T. Bab. Berncot, fol. 7. 1.
- Ft37** -- T. Hieros. Yoma, fol. 42. 3.
- Ft38** -- Deuteronomy Bello Jud. 50:13. c. 18.
- Ft39** -- T. Bab. Yoma, fol. 33. 2.
- Ft40** -- Hilch. Beth Habbechira, c. 1. sect. 7.
- Ft41** -- Maimon. Hilch. Nezirut, c. 5. sect. 1.
- Ft42** -- R. David Kimchi in Sepher Shorashim, rad. [rkç](#)

- Ft43** -- Misn. Pesach. c. 3. sect. 1. & Jarchi, Maimom. & Bartenora in ib.
- Ft44** -- Misn. Ediot, c. 8. sect. 7.
- Ft45** -- Misn. Abot, c. 5. sect. 21. & Maimon. in ib.
- Ft46** -- R. Sol. Urbin. Ohel Moed, fol. 24. 2.
- Ft47** -- T. Bab. Cholin, fol. 24. 1.
- Ft48** -- Maimon. Hilch. Cele Hamikdash, c. 3. sect. 8.
- Ft49** -- T. Hicros. Rosh Hashana, fol. 56. 4.
- Ft50** -- Targum Jon. in ^{<0240>}Exodus 24:10. Targum in Esth. 4:12. & in Psal. cxxxvii. 8. T. Bab. Sanhedrin, fol. 19. 2. Shemot Rabba, fol. 91. 2. Sithre Toro in Zohar in Genesis fol. 65. 3. & 66. 2.
- Ft51** -- Targum in Job. 3:3.
- Ft52** -- T. Bab. Nidda, fol. 16. 2.
- Ft53** -- Lex. Cabbal. p. 230.
- Ft54** -- T. Bab. Sota, fol. 33. 1. & Tosephot in Sabbat, fol. 12. 2.
- Ft55** -- Bernidbar Rabba, sect. 2. fol. 179. 1.
- Ft56** -- Lex. Cabbal. p. 230.
- Ft57** -- T. Bab. Sanhedrin, fol. 44. 2.
- Ft58** -- C. 3. p. 40. Ed. Sale.
- Ft59** -- C. 10. p. 249.
- Ft60** -- Misna Yoma, c. 5. sect. 1.
- Ft61** -- Maimon. & Bartenora in ib.
- Ft62** -- T. Bab. Yoma, fol. 53. 2.
- Ft63** -- T. Hieros. Yoma, fol. 42. 3.
- Ft64** -- Bartenora in Misa. Gittin, c. 5. sect. 7.
- Ft65** -- Misn. ib.
- Ft66** -- Misn. Trumot, c. 1. sect. 1, 2. Chagiga, c. 1. sect. 1.

- Ft67** -- Maimon. & Bartenora in Misn. Cholin, c. 1. sect. 6.
- Ft68** -- T. Bab. Kiddushin, fol. 70. 1, 2. Maimon. Hilch. Issure Biah, c. 21.
- Ft69** -- T. Bab. Sanhedrin, fol. 43. 1.
- Ft70** -- Misn. Sanhedrin, c. 7, sect. 4. & passim alibi
- Ft71** -- R. Sol. Jarchi, R. Aben Ezra, & R. Levi ben Gerson in Genesis 1. 2.
- Ft72** -- T. Bab. Sota, fol. 49. 2. Vid. David de Pomis, Lex. Hebrews p. 67. 2.
- Ft73** -- Targum, Jarchi, & Aben Ezra in loc.
- Ft74** -- Misn. Sheviith, c. 9. sect. 2. Maimon & Bartenora in ib.
- Ft75** -- T. Hieros. Sheviith, fol. 38. 4.
- Ft76** -- Targum in Jud. 4:5. T. Hieros. Avoda Zara, fol. 44. 4.
- Ft77** -- T. Hieros. Taanioth, fol. 69. 1.
- Ft78** -- T. Bab. Gittin, fol. 57. 1.
- Ft79** -- T. Bab. Sota, fol. 34. 2. & Cetnbot, fol. 112. 1.
- Ft80** -- Targum & R. Sol. Jarchi in loc.
- Ft81** -- Targum in Psalm lxxviii. 27. Zohar in Exodus fol. 23. 3. T. Hieros, Sota, fol. 20. 3. Tzeror Hammor, fol. 75. 3.
- Ft82** -- Maimon. Hilch. Gerushin, c. 11. sect. 18. Vid. T. Bab. Becerot, fol. 47. 1.
- Ft83** -- Misn. Yebamot, c. 4. sect. 10. T. Hieros, Yebamot, fol. 6. 1. T. Bab. ib. fol. 34. 2. & 35. 1. Maimon. Hilch. Yebum, c. 1. sect 19. T. Bab. Erubin, fol. 47. 1.
- Ft84** -- Misn. Yebamot, c. 3. sect. 10.
- Ft85** -- Maimon. Hilch. Milah, c. 2. sect. 1,
- Ft86** -- Ib. c. 3. sect. 1, 2, 3.
- Ft87** -- Pirke Eliezer, c. 19.
- Ft88** -- Misn. Gittin, c. 5. sect 7.

- Ft89** -- Bartenora in ib.
- Ft90** -- Maimon. Hitch. Nechalot, c. 2. sect. 15, & 4. 1.
- Ft91** -- Haryocration. Lex. p. 244.
- Ft92** -- Alex. ab Alex. Genial. Dier. 50:2. c. 30.
- Ft93** -- T. Hieros. Megilla, fol. 70. 1.
- Ft94** -- T. Bab, Beracot, fol. 34. 2. & Sabbat, fol. 63. 1. Maimon. Hilchot Teshuva, c. 8. sect. 7.
- Ft95** -- T. Bab. Sota, fol. 31. 1. Vid. Maimon. Hilch. Teshuva, c. 10, sect. 1, 2.
- Ft96** -- Suetonius in Vita Octav August. sect. 7.
- Ft97** -- Apud Fabricii Biblioth Gr. Tom. 2. p. 608.
- Ft98** -- T. Bab. Sanhedrin, fol. 98. 2.
- Ft99** -- Contr. Marcion, 50:4. c. 19.
- Ft100** -- Antiqu. 50:18. c. 1.
- Ft101** -- Misn. Ediot. c. 7. sect. 7.
- Ft102** -- T. Bab. Gittin. fol. 8. 1.
- Ft103** -- Ganz. Tzemach David, par. 2. fol. 14. 2.
- Ft104** -- R. Benjamin Itin. p. 47.
- Ft105** -- Apolog. 2. p. 75.
- Ft106** -- T. Hieros. Berncot, fol. 5. 1.
- Ft107** -- Echa Rabbati, fol. 50. 1.
- Ft108** -- David Ganz, ut supra. (par. 2. fol. 14. 2.)
- Ft109** -- Toldos Jesu, p. 7.
- Ft110** -- Tzeror Hamrnor, fol. 73. 3.
- Ft111** -- In ⁴²⁶Matthew 25:6.
- Ft112** -- Misn. Betza, c. 5. sect. 7.

- Ft113** -- Maimon. in ib.
- Ft114** -- T. Bab. Betza, for. 40. 1. & Sabbat. fol. 45. 2. Vid Maimon Hilch. Yom Tob, c. 2. sect. 2.
- Ft115** -- Zohar in Exodus fol. 8. 1. & 98. 4.
- Ft116** -- Pirke Eliezer, c. 32.
- Ft117** -- Maimon. Hilch Mechosre Cappara, c. 1. sect. 5.
- Ft118** -- Misn. Sota, c. 1. sect. 5.
- Ft119** -- Maimon. Hilch. Bicurim c. 11. sect. 10.
- Ft120** -- Pirke Abot. sect 4. 5.
- Ft121** -- Pirke Abot, sect. 2. T. Bab. Yoma, fol, 69. 1. T. Hieros. Yoma, 3. & 43. 3.
- Ft122** -- Ganz. Tzemach David, par. 1. fol. 25. 1.
- Ft123** -- Ib. par. 2. fol. 14.
- Ft124** -- Juchasin, fol. 66. 2.
- Ft125** -- T. Bab. Sanhedrin, fol. 98. 2. Echa Rabbati, fol. 50. 1. T. Hieros. Beracot, fol. 5. 1.
- Ft126** -- Kimchi in ~~808~~ Zechariah 3:8.
- Ft127** -- T. Bab. Chagiga, fol. 16. 2. & Maccot, fol. 5. 2.
- Ft128** -- Tosaphot in Chagiga ib.
- Ft129** -- T. Bab. Sanhedrin, fol. 37. 2. & Shebout, fol. 34. 1. Vid. & Cetubot, fol. 67. 1. & Echa Rabbati, fol. 49. 2.
- Ft130** -- Jarchi in Psal. 43:3. Bereshit Rabba, fol. 1. 3. Echa Rabbati, fol. 50. 2.
- Ft131** -- Gloss. in T. Bab. Sanhedrin, fol. 98. 2.
- Ft132** -- T. Bab. Sanhedrin, fol. 33. 1.
- Ft133** -- Contr. Haeres. 72.
- Ft134** -- Maimon. Hilehot Ishot, c. 2. sect. 2.

- Ft135** -- T. Hieros. Kiddushin, fol. 61. 3.
- Ft136** -- Eliahu Adderet, p. 39. apud Trigland. de Sect. Karaeorum, p. 28.
- Ft137** -- Aben Ezra in ^{Q174}Genesis 17:14.
- Ft138** -- Misn. Yoma, c. 8. sect. 4. & Maimon. & Bartenora in ib. T. Bab. Yoma, fol. 82. 1. Maimon. Hilch. Shebitat Asur, c. 2. sect. 10, 11.
- Ft139** -- Massechet Sopherim, c. 18. sect. 5.
- Ft140** -- Zohar in Exodus fol. 39. 4.
- Ft141** -- Misn. Maaser Sheni, c. 3. sect. 2.
- Ft142** -- T. Bab. Betza, fol. 5. 1.
- Ft143** -- David de Pomis Lex. Hebrews p. 141.
- Ft144** -- T. Hieros. Beracot, fol. 2. 3. T. Bab. Pesachim, fol. 93. 2. & 94. & Tosaphtha in ib. fol. 11. 2. Seder Tephillot, fol. 144. 1. Ed. Basil.
- Ft145** -- Misn. Sanhedrin, c. 10. sect. 2. Maimon. Hilch. Sanhedrin, c. 1. sect. 3.
- Ft146** -- Jarchi in Misn. Yoma, c. 7. sect. 1.
- Ft147** -- Misn. Sanhedrin, c. 4. sect. 3, 4. Maimon. Hilch. Sanhedrin, c. 1. sect. 7.
- Ft148** -- Misn. Sanhedrin, c. 5. sect. 4.
- Ft149** -- Shemot Rabba, sect. 46. fol. 143. 1.
- Ft150** -- T. Bab. Megilla, fol. 18. 2.
- Ft151** -- Suetou. Octav. Aug. c. 62, 63. & Tiberius Nero, c. 21, 49, 73.
- Ft152** -- R. David Ganz par. 2. fol. 15. 1.
- Ft153** -- Joseph. de Bello, Jud. 50:2. c. 9. sect. 2, 3.
- Ft154** -- Par. 1. fol. 25. 2.
- Ft155** -- Deuteronomy Bello Jud. 50:2. c. 6. sect. 5.
- Ft156** -- Nat. Hist. 50:5. c. 23.
- Ft157** -- Ib. ut supra. (de Bello, Jud. 50:2. c. 9. sect. 2, 3.)

Ft158 -- Nat. Hist. 50:5. c. 12.

Ft159 -- Lib. 5. c. 15.

Ft160 -- Targum Jon. in ^{<RBH>}Deuteronomy 3:4. 14. ^{<1043>}1 Kings 4:13. & T. Hiefos. in ^{<RB4>}Deuteronomy 3:14. & ^{<OB45>}Numbers 34:15.

Ft161 -- Deuteronomy Excid. 50:1. c. 46. & 3. 26.

Ft162 -- Joseph de Bello Jud. 50:1. c. 28.

Ft163 -- Ib. Antiqu. 50:18. c. 6.

Ft164 -- Lib. 5. c. 18.

Ft165 -- Lib. 5. c. 15.

Ft166 -- T. Bab. Bava Kama, fol. 59. 2.

Ft167 -- Hist. Eccl 50:1. c. 9. 10.

Ft168 -- Deuteronomy Belle Jud. 50:1. c. 13. sect. 1.

Ft169 -- In Misn. Menachot, c. 13. sect. 10.

Ft170 -- T. Hieros. Sanhedrin, fol. 29. 1. Maimon. Hilch. Cele Hamikdash, c. 4. sect. 15.

Ft171 -- T. Bab. Yorma, fol. 8. 2.

Ft172 -- Bartenora in Misn. Yoma, c 1. sect. 1.

Ft173 -- Targum in ^{<2234>}2 Kings 23:4. & 25:18. & in ^{<3401>}Jeremiah 20:1. 3. & 29:26, & 52:24.

Ft174 -- Misn. Shekalim, c. 6. sect. 1. T. Bab. Yoma, fol. 8. 1. Juchasin, fol. 57. 1.

Ft175 -- Misn. Yoma, c. 1. sect. 1.

Ft176 -- T. Hieros. Yoma, fol. 38. 4. Megilla, fol. 72. 1. Horayot, fol. 47. 4. T. Bab. Yoma, fol. 47. 1. Bemidbar Rabba, sect. 2. fol. 180. 3.

Ft177 -- Hilch. Cele Hamikdash, c. 4. sect. 16.

Ft178 -- T. Hieros. Yoma, fol. 41. 1.

Ft179 -- Misn. Yoma, c. 4. sect. 1.

- Ft180** -- Ib. c. 3. sect. 9.
- Ft181** -- Pirke Eliezer, c. 44.
- Ft182** -- T. Hieros. Erubin, fol. 25. 2.
- Ft183** -- Bemidbar Rabba, sect. 1. fol. 177. 1, 2. Vid. Targ. in Cant. 2:6. & Jarchi in Cant. 3:6.
- Ft184** -- In ^{230b}Isaiah 40:4.
- Ft185** -- Vid. Surenhus. Biblos Katallages, de modis Allegandi, etc. Thes. 7. p. 45, 46, 319.
- Ft186** -- T. Bab. Bava Kama, fol. 113. 1.
- Ft187** -- Hilch. Gezala, c. 5. sect. 11, 12.
- Ft188** -- Mitzvot Tora, pr. neg. 214. Vid. T. Bab. Sanhedrin, fol. 25. 2. Gloss in ib.
- Ft189** -- Misn. Sanhedrin, c. 2. sect. 4. T. Bab. Sanhedrin, fol. 18. 2. & 21. 2.
- Ft190** -- Ganz. Tzemach David, par. 1. fol. 25. 2.
- Ft191** -- T. Bab. Succa, fol. 52. 1. Jarchi & Aben Ezra in Zechariah xii 10. & 13:7.
- Ft192** -- Shemot Rabba, sect. 46. fol. 143. 1.
- Ft193** -- T. Bab. Sanhedrin, fol. 19. 2. Vid. T. Bab. Megilla, fol. 13. 1.
- Ft194** -- T. Hieros. Sanhedrin, fol. 25. 3.
- Ft195** -- Ib. Chagiga, fol. 77. 4.
- Ft196** -- Juchasin, fol. 55. 2.
- Ft197** -- T. Hieros. Beracot, fol. 11. 2. & passim.
- Ft198** -- Juchasin. fol. 15. 1. & 16. 2.
- Ft199** -- Apud. Vorst. Not. ad. Chronol. R. David Ganz, p. 311.
- Ft200** -- Sepher Cosri, orat. 2. Sig. 14. fol. 68. 1.
- Ft201** -- Biblos Katallages, p. 210, 211.

- Ft202** -- Maimon. Hilchot Tephilla, c. 12. sect. 7.
- Ft203** -- Maimon. Hilchot Tephilla, c. 12. sect. 1.
- Ft204** -- Misn. Megilia, c. 4. 1.
- Ft205** -- Jarchi & Bartenora in ib.
- Ft206** -- T. Bab. Megilia, fol. 21. 1.
- Ft207** -- Robbenu Asher in T. Megill. c. 3. sect. 1. & Piske Harosh in ib.
- Ft208** -- Maimon. Hilch. Tephillah, c. 12. sect. 16, 18.
- Ft209** -- Jarchi & Battenora in Misn. Sota, c. 7. sect. 7. & Yoma, c. 7. 1.
- Ft210** -- Misn. Yoma, c. 7. sect. 1. Maimon. Yom Haccippurim, c. 3. sect. 10.
- Ft211** -- Misn. Sota, c. 7. sect. 8.
- Ft212** -- Juchasin, fol. 123. 1.
- Ft213** -- Gloss. in T. Bab. Megilla, fol. 27. 1.
- Ft214** -- T. Bab. Bava Bathra, fol. 13. 2. & Massechet Sopherim, c. 3. sect 1, 5.
- Ft215** -- T. Bab. Bava Bathra, fol. 14. 1.
- Ft216** -- T. Bab. Yoma, fol. 70. 1. Maimon. Hilch, Tephilla, c. 12. sect. 23.
- Ft217** -- Massecheth Sepherim, c. 11. sect. 2.
- Ft218** -- Seder Tephillot, fol. 127. 2. Ed. Basil.
- Ft219** -- Misn. Megilia, c. 4. sect. 4. Massechet Sopherim, c. 11. sect. 1.
- Ft220** -- Piske Harosh Megilla, c. 3. art. 6.
- Ft221** -- Massechet Sopherim, c. 12. sect. 7.
- Ft222** -- Misn. Yoma, c. 7. sect. 1.
- Ft223** -- Bartenora in Misn. Sota, c. 7. sect. 7.
- Ft224** -- Massechet Sopherim, c. 3. sect. 10.
- Ft225** -- Kimchi in Sepher Shorash. rad. **j çm**

- Ft226 -- R. Sol. Hamelec in Miclol Yophi in loc.
- Ft227 -- Juchaain, fol. 69. 1.
- Ft228 -- Zohar in Exodus fol. 31. 2.
- Ft229 -- Bereshit Rabba, sect. 23. fol. 20. 4.
- Ft230 -- Misn. Sabbat, c. 1. sect. 3. Trumot, c. 2. sect. 1.
- Ft231 -- T. Hieros. Sabbat, fol. 3. 2. & 12. 1. Maimon. & Bartenora in Misn. Trumot, c. 3. sect. 1.
- Ft232 -- T. Bab. Beracot, fol. 55. 1. & Gloss. in ib.
- Ft233 -- L. 5. c. 19.
- Ft234 -- Pirke Eliezer, c. 33.
- Ft235 -- Zohar in Exodus fol. 89. 2.
- Ft236 -- Vid. Rycquium de Capitol. Born. c. 4.
- Ft237 -- Misn. Sanhedrin, c. 7. sect. 1.
- Ft238 -- Moses Kotseneis Mitzvot Tora, pr. neg. 67.
- Ft239 -- Ib pr. affirm, 29.
- Ft240 -- See Chambers's Cyclopaedia in the word "Fever".
- Ft241 -- Targum in ^{אגב}Ezekiel 39:11. Zohar in Genesis fol. 3. 2. & 17. 2. & in Exodus fol. 52. 4. & 61. 4.
- Ft242 -- Plin. 50:5. c. 15. Solin, c. 48. Ptolom. 50:5. c. 15.
- Ft243 -- Deuteronomy Bello Jud. 50:3. c. 18.
- Ft244 -- Pirke Eliezer, c. 18.
- Ft245 -- Chambers's Cyclopaedia in the word "Leprosy".
- Ft246 -- T. Bab. Sanhedrin, fol. 52. 2. & Gloss. in ib.
- Ft247 -- T. Bab. Bava Metzia, fol. 111. 2. & Gloss. in lb.
- Ft248 -- T. Bab. Beracot, fol. 51. 1. & Gloss. in ib. & Bava Bathra, fol. 98. 1. & Maimon. Hilch. Mecira, c. 17. sect. 6.

- Ft249** -- T. Bab. Kiddushin, fol. 22. 1.
- Ft250** -- Pirke Abot, c. 4. sect. 20.
- Ft251** -- T. Bab. Betza, fol. 12. 2. & 13. 2. Vid. Maimon. Hilch. Sabbat, c. 21. sect. 14. 17.
- Ft252** -- T. Bab. Beracot, fol. 7. 1. Bereshit Rabba, sect. 56, fol. 50. 2.
- Ft253** -- Deuteronomy Vita Mosis, 50:3. p. 685. in Flaccum, p. 971, 972, 982. leg. ad Caium. p. 1011, 1012, 1013, 1014, 1016, 1040, 1043.
- Ft254** -- In Vita.
- Ft255** -- Abot R. Nathan, c. 4. fol. 2. 4.
- Ft256** -- T. Bab. Megilia, fol. 27. 2.
- Ft257** -- Satyr. 3. 50:295.
- Ft258** -- Pirke Abot, c. 1.
- Ft259** -- Vid. Maimon. Talmud Tora, c. 7. sect. 4, 5, 6.
- Ft260** -- Kimchi in Psal. 15:apud Huls. Theolog. Jud. par. 1. p. 420.
- Ft261** -- R. Abraham ben Dior in Sepher Jetzira, p. 19.
- Ft262** -- Zohar in Exodus fol. 69. 2, 3.
- Ft263** -- Zohar in Leviticus fol. 2. 2. & 9. 4. & 20. 1. & 22. 1.
- Ft264** -- T. Bab. Moed Katon, fol. 15. 2.
- Ft265** -- T. Bab. Yebamot, fol. 107. 2. T. Hieros. Yebamot, fol. 13. 3.
- Ft266** -- Misn. Menachot, c. 9. sect. 5.
- Ft267** -- T. Bab. Menachot, fol. 37. 1, 2.
- Ft268** -- T. Bab. Bava Bathra, fol. 89. 1.
- Ft269** -- T. Bab. Yoma, fol. 48. 1.
- Ft270** -- Misn. Demai, c. 2. sect. 4.
- Ft271** -- Maimon. & Bartenora in ib.
- Ft272** -- T. Bab. Erubin, fol. 14. 2. Vid Targum, Jarchi, Kimchi, & R. Levi

ben Getshorn, in ^{<1075>}1 Kings 7:26. Bemidbar Rabba, sect. 11. fol. 204. 3.

Ft273 -- Misn. Bava Kama, c. 2. sect. 5.

Ft274 -- Vid. Rivinum de Venilia Salacia, etc. p. 681, 632.

Ft275 -- T. Bab. Beracot, fol. 16. 2.

Ft276 -- Misn. Kenim, c. 3. sect. 6.

Ft277 -- T. Hieros. Sota, fol. 23. 3.

Ft278 -- Piske Harosh Megilia, c. 4. art. 1.

Ft279 -- Tom. 1. ad Marcellum, fol. 44. B. & Epitaph. Paulae. fol. 60. A.

Ft280 -- Bereshit Rabba, sect. 98. fol. 86. 1.

Ft281 -- T. Bab. Kiddushin, fol. 80. 2. Gloss.

Ft282 -- T. Moed Katon, fol. 24. 1, 2. & Kiddashin, fol. 80. 2. Massech. Semachot, c. 3. sect. 2, 3. Maimon. Hilch. Ebel, c. 12. sect. 10, 11.

Ft283 -- Ut in locis supra citatis.

Ft284 -- Vid Misn. Beracot, c. 3. sect. 1.

Ft285 -- Maimon. in Misn. Peah, c. 1. sect. 1.

Ft286 -- Piske Tosaphot Megilla, art. 106. T. Bab. Moed Katon, fol. 27. 2.

Ft287 -- Deuteronomy Bello Jud. 50:1. c. 33. sect. 11.

Ft288 -- T. Bab. Moed Katon, fol. 27. 1, 2.

Ft289 -- T. Hieros. Beracot, fol. 5. 4.

Ft290 -- T. Bab. Nedarim, fol. 56. 2.

Ft291 -- R. Sampson & Bartenora in Misn. Para, c. 12. sect. 9.

Ft292 -- Bereshit Rabba, sect. 100. fol. 87. 4.

Ft293 -- Misn. Oholot, c. 2. sect. 4.

Ft294 -- Hilchot. Ebel, c. 4. sect. 2. 3.

Ft295 -- Misn. Beracot, c. 3. sect. 1.

- Ft296** -- Josephus, ut supra. (Deuteronomy Bello Jud. 50:1. c. 33. sect. 11.)
- Ft297** -- Misn. Sabbat, c. 2. sect. 5. Vid Maimon. Hilchot Gerushin, c. 2. sect. 14.
- Ft298** -- Vid. Castell. Lex. Heptaglott. col. 1195.
- Ft299** -- Plin. Nat. Hist. 50:36. c. 8.
- Ft300** -- Aelian. var. Hist. 50:12. c. 8.
- Ft301** -- Vid Alstorpium de lectis veterum, p. 106, 107.
- Ft302** -- Ib. p. 123, 124.
- Ft303** -- T. Bab. Meuachot, fol. 85. 2.
- Ft304** -- T. Bab. Zebachim, fol. 26. 2. Maimon. Hilchot Biath Harnikdash, c. 5. sect. 5.
- Ft305** -- Metamorph. 50:5.
- Ft306** -- T. Hieros. Peah, fol. 15. 4. & Kiddushin, fol. 61. 3. T. Bab. Cetubot, fol. 49. 2. Vid. ib. fol. 63. 1.
- Ft307** -- T. Bab. Sanhedrin, fol. 27. 2.
- Ft308** -- Vid. Aristophanem in vespis, p. 473. Arvian Epictet. 50:3. c. 26. & Alex. ab. Alex. Genesis Dier. 50:2. c. 19.
- Ft309** -- T. Bab. Sanhedrin, fol. 93. 9.
- Ft310** -- Maimon. in Misn. Chagiga, c. 2. sect. 7.
- Ft311** -- Ib. Hilchot Abot Hatumaot, c. 13. sect. 8.
- Ft312** -- Abot R. Nathan, c. 38. fol. 9. 2.
- Ft313** -- Bemidbar Rabba, sect. 4. fol. 183. 1.
- Ft314** -- Shemot Rabba, sect. 6. fol. 91. 3, 4.
- Ft315** -- Vid. Apuleii Metamorph. 1:1. prope finem.
- Ft316** -- Jerom in Mar. 15:40.
- Ft317** -- T. Bab. Sota, fol. 22. 1.

- Ft318 -- Massechet Sopherim, c. 13. sect. 6.
- Ft319 -- T. Bab. Tasnith, fol. 22. 1.
- Ft320 -- T. Bab. Nedarim, fol. 22. 1.
- Ft321 -- Juchasin, fol. 75. 1.
- Ft322 -- Juchasin, fol. 78. 1.
- Ft323 -- Targum Jon. & Jerus. in ~~1030~~Genesis 39:4.
- Ft324 -- T. Bab. Beracot, fol 63. 1. & Maimon Issure Bia, c. 22. sect. 15.
& Maggid Misn. in ib.
- Ft325 -- T. Bab. Sacca, fol. 27. 1.
- Ft326 -- Lib. 5. c. 18.
- Ft327 -- T. Bab. Succa, fol. 22. 1.
- Ft328 -- T. Bab. Sota, fol. 48. 2.
- Ft329 -- Antiqu. 50:18. c. 3.
- Ft330 -- Misn. Beracot, c. 6. sect. 1, 2, 3, 4, 5, 7.
- Ft331 -- Zohar in Leviticus fol. 21. 4.
- Ft332 -- T. Bab. Bava Metzia, fol. 85. 2.
- Ft333 -- Zohar in Numbers for. 70. 1. & Tosaphta in Zohar in Genesis fol.
76. 2.
- Ft334 -- Contr. Haeres. haeres. 20.
- Ft335 -- Maimon. Hilhot Sanhedrim, c. 1. sect. 3.
- Ft336 -- Misn. Yadim, c. 3. sect. 5. Aben Ezra in Num 11. 25.
- Ft337 -- Fabricii lux Evangelii, p. 115, 116, etc.
- Ft338 -- Jarchi, Kimchi, & R. Levi Ben Gersom in ~~1002~~2 Kings 4:29.
- Ft339 -- Pirke Abot. c. 4. sect. 15.
- Ft340 -- T. Bab. in Misn. Moed Katon, c. 3. sect. 6.
- Ft341 -- Misn. Taanith, c. 1. sect. 7.

- Ft342 -- Bereshit Rabba, sect. 39. fol. 34. 3.
- Ft343 -- Deuteronomy Bello Jud. 50:3. c. 35.
- Ft344 -- Vid. L'Empereur, Not. in Benj. Itinerar. p. 68.
- Ft345 -- Maimon. Hilch. Talmud Tora, c. 6. sect. 11, 12.
- Ft346 -- Vid. Misn. Beracot, c. 1. sect. 1, 2.
- Ft347 -- T. Bab. Tasnith, fol. 8. 1.
- Ft348 -- Kimchi in Psal. 15:3.
- Ft349 -- Moses Kotsensis Mitzvot Tora, pr. affirm. 9.
- Ft350 -- Maimon. Hilch. Rotzeach, c. 2. sect. 11.
- Ft351 -- Ib. c. 4. sect. 11.
- Ft352 -- T. Bab. Yoma, fol. 20. 2. & 39. 20. Bartenora in Misn. Tamid, c. 3. sect. 8.
- Ft353 -- T. Bab. Pesachim. fol. 93. 2. & Gloss. in ib.
- Ft354 -- Ad Eustochium, Tom. I. fol. 59. I. K.
- Ft355 -- Masius in ~~Gen~~ Joshua 15:7.
- Ft356 -- T. Bab. Taanith, fol. 27. 1.
- Ft357 -- T. Hieros. Pesachim, fol. 30. 3. & Taanith, fol. 67. 4.
- Ft358 -- T. Hieros. Sabbat, fol. 14. 3. & Beracot, fol. 3. 1.
- Ft359 -- Misn. Sabbat, c. 19. sect. 2.
- Ft360 -- T. Bab. Beracot, fol. 13. 2. & 25. 2. & Pesachim, fol. 106. 2. Yoma, fol. 19. 2. Juchuin, fol. 76. 2.
- Ft361 -- T. Bab. Sabbat, fol. 121. 2. Juchasin, fol. 72. 2.
- Ft362 -- T. Bab. Pesachim, fol. 33. 2. Juchasin, fol. 91. 1.
- Ft363 -- Misn. Yebamot, c. 6. sect. 4. T. Bab. Yoma, fol. 18. 1. Succa, fol. 52. 2. Cetubot, fol. 104. 1. Gittin, fol. 56. 1. Juchasin, fol. 57. 1.
- Ft364 -- Juchasin, fol. 99. 1.

- Ft365** -- lb. fol. 105. 1.
- Ft366** -- Echa Rabbati, fol. 49. 2.
- Ft367** -- Misn. Sanhedrin, c. 11. sect. 1.
- Ft368** -- Contr. Marcion. 50:4. c. 26.
- Ft369** -- Misn. Beracot, c. 4. sect. 3. T. Bab. Beracot, fol. 28. 2. T. Hieros. Taanot, fol. 65. 3. Maimon. Hilch. Tephilla, c. 7. sect. 7.
- Ft370** -- T. Bab. Beracot, ib. Maimon. Hilch. Tephilla, c. 2. sect. 1, 2. Gauz. Tzemach David, par. 1. fol. 25. 2.
- Ft371** -- Misn. Sabbat, c. 23. sect. 1.
- Ft372** -- Misn. Bava Metzia. c. 5. sect. 9.
- Ft373** -- T. Bab. Maccot, fol. 3. 2. Jarchi in T. Bab. Sabbat, fol. 148. 1. Bartenona in Misn. Sabbat, c. 23. sect. 1.
- Ft374** -- Misn. Erubin, c. 2. sect. 6.
- Ft375** -- Maimon. & Bartonora in lb,
- Ft376** -- Lib. 11. c. 25.
- Ft377** -- Antiqu. Jud. 50:8. c. 2.
- Ft378** -- R. Mosch in Sepher Hashem, apud Cabal. Denudata. T. I. par. 50:p. 146.
- Ft379** -- Pirke Abot, c. 2. sect. 8.
- Ft380** -- T. Hieros. Celaim, fol. 27. 2. Bereshit Rabba, sect. 5. fol. 5. 1.
- Ft381** -- T. Hieros. Chagiga, fol. 77. 4. & Sanhedrin, fol. 23. 3.
- Ft382** -- R. David Kimchi and Rabbenu Isaiah in loc. Vid Jarchi in ib.
- Ft383** -- R. Levi ben Gersom in ib.
- Ft384** -- Vajikra Rabba, Sect. 34. fol. 174. 2. Vid. fol. 173. 3, 4. & 174. 4.
- Ft385** -- Misn Parah. c. 3. sect. 2. Maimon. Hilch. Parah. c. 3. sect.
- Ft386** -- Maimon. in Misn. Nazir, c. 9. sect. 2. & Pesach. c. 7. sect. 7.
- Ft387** -- T. Bab. Sanhedrin, fol. 94. 1. Vid. Targum in Eccl. 10:8. & in

~~300~~ Lamentations 1:1. & 2:20.

- Ft388 -- Targum in Ruth i, 1.
- Ft389 -- Zohar in Exodus fol. 46. 1.
- Ft390 -- Vid. Cameron. in loc.
- Ft391 -- Misn. Peah, c. 3. sect. 5.
- Ft392 -- Maimon. Hilchot Nechalot, c. 2. sect. 1. 7.
- Ft393 -- Maimon. Hilchot Nechalot, c. 10. sect. 1, 2, 3, 4.
- Ft394 -- T. Bab. Taanith, fol. 11. 1.
- Ft395 -- T. Bab. Cholin, fol. 63. 1.
- Ft396 -- Comment. in ~~388~~ Job 38:41. & in Psal. cxlvii. 9.
- Ft397 -- Jarchi in ~~388~~ Job 38:41. & in Psal. cxlvii. 9. & Kimchi in lb.
- Ft398 -- Kimchi ib. Vid. T. Bab. Cetubot, fol. 49. 2. & Gloss. in ib.
- Ft399 -- Aben Ezra in Psal. cxviii. 9.
- Ft400 -- Hist. Animal. 50:9. c. 31.
- Ft401 -- Nat. Hist. 50:10. c. 12.
- Ft402 -- Deuteronomy Animal. Natura, 50:2. c. 49.
- Ft403 -- Vid. T. Bab. Gittin, fol. 28. 2. & 29.
- Ft404 -- Jarchi in T. Bab. Bava Bathra, fol. 77. 2.
- Ft405 -- Vide Lipsii Saturnal. 50:1. c. 2. p. 6.
- Ft406 -- Maimon. Hilchot Sanhedrin, c. 17. sect. 2, 3.
- Ft407 -- Misn. Maccot, c. 3. sect. 11.
- Ft408 -- Hilchot M. vah. c. 1. sect. 4.
- Ft409 -- Antiqu. 50:18. c. 5.
- Ft410 -- T. Hieros. Succa, fol. 55. 2. Vid. Lightfoot Hor. in loc.
- Ft411 -- T. Bab. Sanhedrin, fol. 97. 1.

- Ft412** -- Vid. Joseph. de Bello Jud. 50:6. c. 11. & 50:7. c. 17. Euseb. 50:3. c. 5.
- Ft413** -- Joseph. de Bello Jud. 50:6. c. 4.
- Ft414** -- Maimon. Hilchot Celaim, c. 5. sect. 6.
- Ft415** -- Misn. Celaim, c. 6. sect. 4.
- Ft416** -- Vajikra Rabba, sect. 23. fol. 164. 3. Shirhashirim Rabba, fol. 9. 2.
- Ft417** -- T. Hieros. Sheviith, fol. 35. 4. Jarchi, Maimon. & Bartenora in Misn. Demai, c. 1. sect. 1. & Sheviith, c. 5. sect. 1.
- Ft418** -- Sheviith, c. 2. sect. 2.
- Ft419** -- Jarchi, Maimon. & Bartenora in ib.
- Ft420** -- Maimon. Hilch. Melacim, c. 6. sect. 8, 9.
- Ft421** -- Shemot Rabba, sect. 43. fol. 141. 2.
- Ft422** -- T. Bab. Cetubot, fol. 105. 1.
- Ft423** -- Pesikta in Jarchi in ^{צמח}Isaiah 1:21. Shirhashirim Rabba, fol. 20. 3. Ecka Rabbati, fol. 37. 4.
- Ft424** -- Misn. Sahbat, c. 5. sect. 1, 2, 3, 4. & 18. 2. T. Bab. Sabbat, fol. 51. 2. & Piske Tosephot in ib. art. 226, 227, 228, 233.
- Ft425** -- Bartenora in Misn. Sabbat, c. 5. sect. 1.
- Ft426** -- T. Bab. Erubin, fol. 20. 2.
- Ft427** -- Misn. Betza, c. 5. sect. 7.
- Ft428** -- In ib.
- Ft429** -- T. Bab. Cetubot, fol. 72. 2. Tzeror Hammor, fol. 109. 1.
- Ft430** -- T. Hieros. Peah, fol. 20. 2.
- Ft431** -- Lex. Talmud. col. 823.
- Ft432** -- Misn. Sanhedrin, c. 11. sect. 1.
- Ft433** -- T. Bab. Erubin, fol. 29. 1.
- Ft434** -- T. Bab. Pesachim, fol. 26. 1.

- Ft435** -- T. Bab. Moed Katon, fol. 16. 2.
- Ft436** -- Pirke Abot, c. 4. sect. 15. & Jarchi in ib.
- Ft437** -- Misn. Sanhedrin, c. 1. sect. 5. & T. Bab. Sanhedrin, fol. 18. 2.
- Ft438** -- Misn. Sanhedrin, c. 10. sect. 4.
- Ft439** -- Maimon. Hilchot Sabbat, c. 30. sect. 7, 8, 9.
- Ft440** -- T. Bab. Sabbat, fol. 118. 1. Kimchi in ^{<2883>}Isaiah 58:13.
- Ft441** -- Chamber's Cyclopaedia on the word "Dropsy".
- Ft442** -- Abot R. Nathan, c. 25. fol. 6. 4.
- Ft443** -- Vajikra Rabba, sect. 1. fol. 146. 4. Vid. Shemot Rabba, sect. 45. fol. 142. 1.
- Ft444** -- Midrash Ruth, fol. 33. 2. Bereshit Rabba, sect. 82. fol. 72. 4.
- Ft445** -- See my Notes on the Targum in Cant. 8:2.
- Ft446** -- Nat. Hist. 50:31. c. 7.
- Ft447** -- Misn. Pesach. c. 4. sect. 1, 2.
- Ft448** -- T. Hieros. Sabbat, fol. 14. 3. Vajikra Rabba, sect. 16. fol. 158. 4.
- Ft449** -- T. Bab. Bava Metzia, fol. 107. 2.
- Ft450** -- Vajikra Rabba, sect. 27. fol. 168. 3.
- Ft451** -- C. 38.
- Ft452** -- T. Bab. Beracot, fol. 34. 2. & Sanhedrim, fol. 99. 1.
- Ft453** -- Hilchot Teshuba, c. 7. sect. 4. Vid. Kimchi in ^{<2570>}Isaiah 57:10. & Jarchi in ^{<3415>}Isaiah 44:5. & Zohar in Leviticus fol. 7. 2.
- Ft454** -- Shirhashirim Rabba, fol. 1. 4.
- Ft455** -- T. Hieros. Maascrot, fol. 50. 2.
- Ft456** -- T. Bab. Sabbat, fol. 33. 2.
- Ft457** -- R. Chayim in Lib. Chayim, par. 4. c. 6. apud Maii Jud. Theolog. loc 15. p. 243.

- Ft458 -- Midrash Kohclet, in c. 9. 12. fol. 79. 4.
- Ft459 -- T. Hieros Peah, fol. 16. 1.
- Ft460 -- T. Bab. Sanhedrin, fol. 44. 1. Vid. Targum in Jos. 7:21.
- Ft461 -- Maimon Hilch. Tumaot Tzaraath, c. 16. sect. 6. T. Bab. Cholin, fol 71. 2.
- Ft462 -- T. Bab. Moed Katon, fol. 9. 1.
- Ft463 -- T. Bab. Yebamot, fol. 63. 1.
- Ft464 -- Mischar Hapeninim apud Buxtorf. Florileg, Hebrews p. 262.
- Ft465 -- In Ezr. 7:22.
- Ft466 -- In ib.
- Ft467 -- Kimchi in ^{<3614>}Ezekiel 45:14.
- Ft468 -- Moses & Aaron, 50:6. c. 9.
- Ft469 -- Moses & Aaron, 50:6. c. 9.
- Ft470 -- Teelnianni Specimen Explicat. Parabolarum.
- Ft471 -- T. Bab. Yebamot, fol. 121. 1.
- Ft472 -- T. Bab Bava Netzia, fol. 27. 2.
- Ft473 -- Zohar in Exodus fol. 26. 2. & 58. 3, 4. Tzeror Hammor, fol. 99. 3. & 101. 2. & 102. 4.
- Ft474 -- Zohar in Exodus fol. 59. 4.
- Ft475 -- Zohar in Numbers fol. 50. 4.
- Ft476 -- Aben Ezra in ^{<0010>}Genesis 6:9. & 37:2. Sol. Urbin Obel Moed, fol. 85. 1.
- Ft477 -- Targum in ^{<1278>}Job 27:8. & in ^{<2123>}Isaiah 5:23. & 33:15. & in ^{<3227>}Ezekiel 22:27. & in ^{<3151>}Hosea 5:11.
- Ft478 -- Targum in Hab. 2:9.
- Ft479 -- Tzeror Hammor, fol. 23. 2.
- Ft480 -- Shemot Rabba, sect. 31. fol. 134. 4.

- Ft481 -- Jarchi in Pirke Abot, c. 5, sect. 13.
- Ft482 -- T. Hieros. Succa, fol. 53. 1.
- Ft483 -- Pirke Abot, c. 5. sect. 13.
- Ft484 -- Jarchi in ib.
- Ft485 -- T. Bab. Bava Metzia, fol. 114. 2. & Kimchi in loc.
- Ft486 -- Philostrat. Vit. Appollon. 50:2. c. 9.
- Ft487 -- Targum in ^{<0442>}Genesis 41:42. in ^{<4452>}2 Chronicles 5:12. & in ^{<5447>}Ezekiel 44:17.
- Ft488 -- T. Hieros. Bicurim, fol. 63. 3, 4. & 64. 1. & 65. 3, 4. & Sheviith, fol. 36. 3. & passim.
- Ft489 -- Juchasin, fol. 81. 1.
- Ft490 -- Misn. Bava Bathra, c. 9. sect. 1. & T. Bab. Bava Bathra, fol. 140. 2. Piske Tosaph. in Cetubot, art. 138, 372.
- Ft491 -- T. Bab. Taanith, fol. 21. 1.
- Ft492 -- Misn. Cetubot, c. 3. sect. 5. & 7. 10.
- Ft493 -- Maimon. & Bartenora in lb.
- Ft494 -- T. Bab. Sanhedrin, fol. 98. 2.
- Ft495 -- Echa Rabbati, fol. 49. 4.
- Ft496 -- In Sepher Emanah, c. 1. p. 20.
- Ft497 -- T. Bab. Bava Bathra, fol. 58. 1.
- Ft498 -- T. Bab. Kiddushin, fol. 72. 2. Juchasin, fol. 75. 2.
- Ft499 -- Targum in Cant. 4:12.
- Ft500 -- Midrash Haneelam in Zohar in Genesis fol. 65. 1.
- Ft501 -- Debarim Rabba, sect. 11. fol. 245. 4.
- Ft502 -- T. Bab. Cetubot, fol. 104. 1.
- Ft503 -- Zohar in Exodus fol. 39. 3.

- Ft504 -- Vid. Buxtorf. Lex. Talmud. col. 372.
- Ft505 -- Synagog. Jud. c. 50. T. Bab. Sanhedrin, fol. 98. 1. Aben Ezra in Cant. 7:5. T. Hieros Beracot, fol. 5. 1.
- Ft506 -- Tzeror Hammor, fol. 125. 3.
- Ft507 -- T. Bab. Beracot, fol. 18. 2.
- Ft508 -- Ib. fol. 15. 2.
- Ft509 -- T. Hieros. Sanhedrin, fol. 23. 3. & Chagiga, fol, 77. 4.
- Ft510 -- Koran, c. 7. p. 121. (sura 7:50)
- Ft511 -- Midrash Kohelet, fol 76. 1.
- Ft512 -- Nishmat Chayim Orat. 1. sect. 12. fol. 31. 1.
- Ft513 -- Raziel, fol. 15. 1.
- Ft514 -- Koran, c. 7. p. 120.
- Ft515 -- Caphtor, fol. 70. 2.
- Ft516 -- T. Bab. Taanith, fol. 16. 1.
- Ft517 -- Teelmannus.
- Ft518 -- Maimon Hilchot Sanhedrin, c. 2. sect. 2.
- Ft519 -- Ib. Hilchot Tephilla, c. 12. sect. 16.
- Ft520 -- T. Bab. Chagiga, fol. 5. 1.
- Ft521 -- Maimon. Hilchot Chobel Umezik, c. 5. sect. 10.
- Ft522 -- T. Bab. Bava Kama, fol. 92. 1.
- Ft523 -- T. Bab. Rosh Hashama, fol. 17. 2.
- Ft524 -- Juchasin, fol. 90. 2.
- Ft525 -- Misna Sheviith, c. 9. sect. 2.
- Ft526 -- In Misna Demai, c. 1. sect. 1. & in Bava Bathra, c. 2. sect. 11.
- Ft527 -- Maimon. Hilch. Abadim, c. 1. sect. 9. Vid. T. Bab. Kiddushin, fol. 22. 1.

- Ft528 -- Maimon. ib. c. 9. sect. 8.
- Ft529 -- Pirke Abot. c. 2. sect. 8.
- Ft530 -- Misn. Negaim, c. 3. sect. 1.
- Ft531 -- T. Bab. Avoda Zara, fol. 15. 2. & 21. 2.
- Ft532 -- T. Hieros Shekalim, fol. 46. 2.
- Ft533 -- Maimon. in Misn. Beracot, c. 8. sect. 8. & Bartenora in ib. c. 7. sect. 1.
- Ft534 -- Misn. Negaim, c. 3. sect. 1. Maimon. Tumaot Tzaraot, c. 9. sect. 1.
- Ft535 -- Misna Bava Metzia, c. 7. sect. 1. & Jarchi & Bartenora in ib. Vid. Shirhashirim Rabba, fol. 15. 4. & 16. 1.
- Ft536 -- Bereshit Rabba, sect. 32. fol. 27. 2. & Shemot Rabba, sect. 31. fol. 134. 4.
- Ft537 -- Pirke Eliezer, c. 25.
- Ft538 -- Bereshit Rabba, sect. 50. fol. 45. 3.
- Ft539 -- Hist. 50:5.
- Ft540 -- Polyhistor. c. 48.
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- Ft542 -- Histor. 50:36. c. 3.
- Ft543 -- Nat. Hist. 50:5. c. 16.
- Ft544 -- Antiqu. 50:1. c. 11. sect. 4. & de Bello Jud. 50:5. c. 21.
- Ft545 -- Deuteronomy Vita Mosis, 50:2. p. 662.
- Ft546 -- Euseb. Hist. Eccl. 50:3. c. 5.
- Ft547 -- Pirke Eliezer, c. 25.
- Ft548 -- Baal Hatturim in ¹⁰¹⁹²⁵Genesis 19:26.
- Ft549 -- Targum Jon. & Hieros. in ib.
- Ft550 -- Pirke Eliezer ib.

- Ft551 -- Aben Ezra in ^{<01926>}Genesis 19:26.
- Ft552 -- T. Bab. Bava Bathra, fol. 20. 2. & Menachot, fol. 21. 1.
- Ft553 -- Bartenora in Misna Erubin, c. 1. sect. 10.
- Ft554 -- T. Bab Kiddushin, fol. 62. 1.
- Ft555 -- Nat. Hist. 50:31. c. 7.
- Ft556 -- Antiqu. 50:1. c. 12.
- Ft557 -- Adv. Haeres. 50:4. c. 51.
- Ft558 -- Jarchi in ^{<01926>}Genesis 19:26.
- Ft559 -- Bereshit Rabba, sect. 51. fol. 46. 1.
- Ft560 -- Vid. Alstorph. de Lectis Veter. c. 15. p. 90, 91.
- Ft561 -- Teelmaunus.
- Ft562 -- Maimon. Hilch. Tephilla, c. 1. sect. 1.
- Ft563 -- Maimon. Hilch. Sanhedrin, c. 1. sect. 3, 4.
- Ft564 -- Ib. c. 2. sect. 10, 11.
- Ft565 -- T. Hieros, Sanhedrin, fol. 18. 1.
- Ft566 -- T. Bab. Sanhedrin, fol. 5. 1.
- Ft567 -- Maimon. Hilch. Sanhedrin, c. 2. sect. 7.
- Ft568 -- T. Hieros. Taaniot, fol. 65. 2.
- Ft569 -- T. Bab. Sanhedrin, fol. 105. 1.
- Ft570 -- Zohar in Genesis fol. 118. 1.
- Ft571 -- Ib. in Numbers fol. 86. 1.
- Ft572 -- Maimon. Hilch. Tephilla, c. 8. sect. 1, 3. Piske Harosh Beracot, c. 1. art. 7.
- Ft573 -- T. Hieros. Beracot, fol. 8. 4.
- Ft574 -- Piske Harosh, ib.
- Ft575 -- Piske Harosh, & T. Hieros. Beracot, fol. 9. 1.

- Ft576** -- Maimon. ib. sect. 2.
- Ft577** -- Gloss. in T. Bab. Bava Metzia, fol. 111. 2.
- Ft578** -- Gloss. in T. Bab. Sanhedrin, fol. 52. 2.
- Ft579** -- T. Hieros. Beracot, fol. 7. 4. Vid. Misna Beracot, c. 4. sect. 2. & Maimon. & Bartenora in ib.
- Ft580** -- T. Hieros. Beracot, fol. 13. 2.
- Ft581** -- Seder Tephillot, ed. Basil. fol. 2. 2. ed. Amst. fol. 4. 1.
- Ft582** -- Maimon. Hilch. Sabbat, c. 30. sect. 9.
- Ft583** -- T. Hieros. Nedarim, fol. 40. 4.
- Ft584** -- L. 36. c. 2.
- Ft585** -- Octav. Aug. c. 76.
- Ft586** -- Maimon. Hilch. Mechosre Caphara, c. 2. sect, 8.
- Ft587** -- T. Bab. Bava Kama, fol. 82. 1. Megilla, 31. 1, 2.
- Ft588** -- Maimon. Hilchot Taaniot, c. 1. sect. 5.
- Ft589** -- T. Bab. Taanith, fol. 12. 1.
- Ft590** -- Godwin Moses & Aaron, 50:1. c. 10. Vid. T. Bab. Sabbat, fol. 88. 1.
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- Ft592** -- T. Bab. Gittin, fol. 61. 1.
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- Ft594** -- Jarchi & Bartenora in Pirke Abot. c. 5. sect. 5.
- Ft595** -- Tzeror Hammor, fol. 80. 1.
- Ft596** -- Maimon. Hilch. Tephilla, c. 5. sect. 4. & Moses Kotsensis Mitzvot Tora, pr. affirm. 19.
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- Ft599** -- T. Bab. Sota, fol. 5. 1.
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- Ft601** -- T. Bab. Megilla, fol. 27. 2. & Yebamot, fol. 77. 2. Nazir, fol. 38. 1. & Nidda, fol. 41. 2. & Juchasin, fol. 90. 2.
- Ft602** -- R. Benjamin Itinerar. p. 61, 94.
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- Ft609** -- Misn. Sheviith, c. 9. sect. 2.
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- Ft614** -- Ut supra. (Geograph. 50:16.)
- Ft615** -- Ib.
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- Ft690** -- Lipsius de Cruce, 50:3. c. 13.
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- Ft692** -- Tzeror Hammor, fol. 58. 4.
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- Ft695** -- Misn. Pesachim, c. 1. sect. 1.
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20. 1. & 30. 1. Megilla, fol. 21. 2. & 24. 1. Bava Bathra, fol. 8. 1. &
13. 2. & Sanhedrin, fol. 106. 1.
- Ft716** -- Zohar in Leviticus fol. 39. 2.

Ft717 -- T. Bab. Ceritot, fol. 7. 1.

Ft718 -- Targum Jon. in ~~Numbers~~ Numbers 6:23. & Targum in Cant. 7:7.

Ft719 -- Misn Sota, c. 7. sect. 6. Bemidbar Rabba sect. 11. fol. 203. 3.

Ft720 -- Hilchot Tephilla, c. 14. sect. 3. 9.

Ft721 -- Hilchot Tephilla, c. 14. sect. 11. Vid. Targum Jon. & Rabba, ut supra, & T. Bab. Sota, fol. 38. 1.