

MARK

INTRODUCTION TO THE BOOK OF MARK

This is the title of the book, the subject of which is the Gospel; a joyful account of the ministry, miracles, actions, and sufferings of Christ: the writer of it was not one of the twelve apostles, but an evangelist; the same with John Mark, or John, whose surname was Mark: John was his Hebrew name, and Mark his Gentile name, (^{<44212>}Acts 12:12,25), and was Barnabas's sister's son, (^{<5040>}Colossians 4:10), his mother's name was Mary, (^{<44212>}Acts 12:12). The Apostle Peter calls him his son, (^{<41513>}1 Peter 5:13), if he is the same; and he is thought to have wrote his Gospel from him ^{f1}, and by his order, and which was afterwards examined and approved by him ^{f2} it is said to have been wrote originally in Latin, or in the Roman tongue: so say the Arabic and Persic versions at the beginning of it, and the Syriac version says the same at the end: but of this there is no evidence, any more, nor so much, as of Matthew's writing his Gospel in Hebrew. The old Latin copy of this, is a version from the Greek; it is most likely that it was originally written in Greek, as the rest of the New Testament.

Ver. 1. *The beginning of the Gospel of Jesus Christ*, etc..] Not that the Gospel first began to be preached at this time, for it was preached by Isaiah, and other prophets before; and long before that, was preached unto Abraham; yea, it was preached as early as the times of our first parents, in Eden's garden; and is indeed that mystery, which was hid in God before the creation of the world; and was ordained before that was, to the glory of the saints: but the sense is, that this narrative Mark was about to write, began with the ministry of John the Baptist, and of Christ; which was a Gospel one, and was the beginning of the Gospel dispensation, in distinction from the legal one: the law and the prophets were until John, and they ceased and ended in him; when the **abh I w**, “the world to come”, the kingdom of God, or Gospel state, took place. The design of this evangelist, is not to give an account of the genealogy of Christ, of his conception and birth, of what befell him in his infancy, or of any actions and sayings of his from thence, to his appearance in Israel; but to give an account of his ministry and miracles, sufferings and death: which is introduced with the preaching

and baptism of John his forerunner, and which he chiefly intends by “the beginning of the Gospel”: he first points out Christ, who is the author and substance, as well as the great preacher of the Gospel; the sum of which is, that he is Jesus, the Saviour and Redeemer of lost sinners; the Christ, the Messiah, that was to come; the Mediator between God and man, the prophet that has declared the whole mind and will of God; the great high priest, who has offered himself a sacrifice for his people, made peace, procured pardon, brought in everlasting righteousness, and obtained eternal redemption, and now lives to make intercession for them; and King of saints, who reigns over them, protects and defends them, and is no other than

the Son of God; equal with his Father; of the same nature with him, possessed of the same perfections, and enjoying the same glory; and which is a grand article of the Gospel, and without which he could not be an able Saviour, nor the true Messiah. Mark begins his account of the Gospel, and which he calls the beginning of it, with the same article of the divine sonship of Christ, as the Apostle Paul began his ministry with, (~~400~~ Acts 9:20). Matthew began his Gospel with the humanity, Mark with the divinity of Christ: the one calls him the son of David, the other the Son of God, both true: Christ is the son of David according to his human nature, the Son of God according to his divine nature; so a testimony is bore to the truth of both his natures, which are united in one person.

Ver. 2. *As it is written in the prophets*, etc.] Malachi and Isaiah; for passages out of both follow; though the Vulgate Latin, Syriac, and Persic versions read, “as it is written in the prophet Isaias”; and so it is in some Greek copies: but the former seems to be the better reading, since two prophets are cited, and Isaiah is the last; to which agree the Arabic and Ethiopic versions, and the greater number of Greek copies. The following citations are made to show, that according to the writings of the Old Testament, John the Baptist was to be the harbinger of Christ, to come before him, and prepare his way; and also the propriety of the method the evangelist takes, in beginning his Gospel with the account of John's ministry and baptism: the first testimony stands in (~~300~~ Malachi 3:1), and the words are the words of the Father to the son, concerning John, pointing out his character and his work:

behold, I send my messenger before thy face, which shall prepare thy way before thee. John the Baptist is here called a messenger, and the message

he was sent and came with, was of the greatest moment and importance, and required the closest attention to it; wherefore this passage is introduced with a “behold!” signifying that something momentous, and what should be strictly regarded, was about to be delivered: and indeed, the work of this messenger was no other, than to declare that the long expected Messiah was born; that he would quickly make his public appearance in Israel; that the kingdom of heaven, or the kingdom of the Messiah, was at hand; and that it became the Jews to repent of their sins, and believe in Christ: he is called the messenger of God, “my messenger”; because he was sent, and sanctified by him; he was called unto, and qualified for his work by him; (see ^{<4006>}John 1:6,7), his father Zechariah says, he should be called the prophet of the Highest, (^{<4076>}Luke 1:76). The reason of his being called the messenger of God, may be observed in the text itself, “behold, I send”: the words in Malachi are by us rendered, “behold, I will send”, (^{<3001>}Malachi 3:1): because this was at the time of the prophet's writing a thing future, but in the times of the evangelist a thing done: and indeed, it is a more literal version of the Hebrew text, to render it “I send”, or “am sending”; and it is so expressed, to denote the certainty of it, and because in a little time it would be done: the words “before thy face”, are not in the original text of Malachi, nor in the Septuagint version, but are inserted by the evangelist; who might do it with authority, since Christ had done it before him, (^{<4010>}Matthew 11:10), and which, as Surenhusius ^{f3} observes, is for the greater elucidation of the matter. The prophet does not say before whom he should be sent, though it is implied in the next clause, but here it is expressed: besides, this messenger had now appeared before the face of Christ, had prepared his way in the wilderness, and had baptized him in Jordan; all which is designed in the following words, “which shall prepare thy way before thee”, by his doctrine and baptism: in the text in Malachi it is, “before me”, (^{<3001>}Malachi 3:1); which has made it a difficulty with the interpreters, whether the words in the prophet, are the words of Christ concerning himself, or of his Father concerning him. But sending this messenger before Christ, may be called by the Father sending him before himself, and to prepare the way before him; because Christ is the brightness of his glory, and the express image of his person, and is the angel of his presence, or face; besides, Jehovah the Father was greatly concerned, and the glory of his perfections, in the work the Messiah was to do, whose way John came to prepare. That the prophecy in Malachi here cited, is a prophecy of the Messiah, is owned by several Jewish writers ^{f4}; who expressly say, that those words which follow,

“the Lord whom ye seek”, are to be understood of the king Messiah: and though they are divided among themselves, who should be meant by this messenger, (see Gill on “^{<4110>}Matthew 11:10”), yet some of them are of opinion, that Elias is intended, even Abarbinel himself: for though in his commentary he interprets the words of the prophet Malachi himself, yet elsewhere ^{f5} he allows Elias may be intended: indeed he, and so most that go this way, mean Elijah the prophet, the Tishbite; who they suppose will come in person, before the Messiah appears: yet not he, but one in his Spirit and power is designed; and is no: other than John the Baptist, in whom the passage has had its full accomplishment.

Ver. 3. *The voice of one crying in the wilderness*, etc..] This is the other testimony in proof of the same, and may be read in (^{<234B>}Isaiah 40:3). (See Gill on “^{<411B>}Matthew 3:3”).

Ver. 4. *John did baptize in the wilderness*, etc..] Of Judea, (^{<411B>}Matthew 3:1), where he first appeared as a preacher; and is the same wilderness Isaiah has respect to in the above prophecy, (^{<234B>}Isaiah 40:3). The words are best rendered in the Vulgate Latin and Syriac versions; “John was in the wilderness, baptizing and preaching the baptism of repentance, for the remission of sins”: according to which, the account of the Baptist begins with his name, John; describes the place where he was where he made his first appearance, and continued in, the wilderness; which was not a wild uninhabited place and without people, but had many cities, towns, and villages in it; and also declares his work and ministry there, which was preaching and baptizing: for though baptizing is here put before preaching, yet certain it is, that he first came preaching in these parts; and there baptized such, to whom his preaching was made useful. Baptism is here called, the

baptism of repentance: because John required repentance antecedent to it, and administered it upon profession of repentance, and as an open testification of it; and this

for, or unto the remission of sins: not for the obtaining the remission of sins, as if either repentance, or baptism, were the causes of pardon of sin; but the sense is, that John preached that men should repent of their sins, and believe in Christ, who was to come; and upon their repentance and faith, be baptized; in which ordinance, they might be led to a fresh view of the free and full forgiveness of their sins, through Christ; whose blood was to be shed for many, to obtain it: (see ^{<412B>}Acts 2:38).

Ver. 5. *And there went out unto him all the land of Judea, etc..]* The people of the land, a great number of them:

and they of Jerusalem; the inhabitants of Jerusalem, hearing of this new preacher, the new doctrine that he taught, and the new ordinance that he administered:

and were all baptized of him in the river Jordan, confessing their sins; that is, as many of them as were brought to a sight and sense of their sins, and made a confession of them, these he baptized, or immersed, in the river Jordan; for certain it is, that there were many of the Pharisees and Sadducees who came, whom he rejected; (see Gill on “^{<4006>}Matthew 3:5-7”),

Ver. 6. *And John was clothed with camel's hair, etc..]* This is a description of John by his clothes; (see Gill on “^{<4006>}Matthew 3:4”), to which may be added, that it was usual for penitents, and men of austere lives, and of the first class for holiness and religion, to live in deserts, to fare hard, and wear coarse apparel. Mention is made of one man, who is called, *atywd tn*^{f6}, because he had on a garment of goat's hair, which cut his flesh, that so it might atone for him, for he was a penitent:

and with a girdle or skin about his loins; a leathern one, as in (^{<4004>}Matthew 3:4), not a golden one, such as the high priest wore, though the ^{f7} Jews call John an high priest: he was indeed of the priestly race: his father was a priest, but he did not wear a priestly girdle, nor any of the priest's garments;

and he ate locusts and wild honey. The Ethiopic version renders it, “honey of earth bees”: in Ethiopia was a sort of bees, little bigger than flies, and without a sting, which had their hives in the earth, where they produced honey of a white colour, very pleasant and wholesome; and this is thought, by the Ethiopians, to be the honey which John ate^{f8}; but then there must have been the same in Judea, which does not appear. Moreover, in the land of Judea, there was *yrmt l bd*, “the honey of palm trees”; and it is said^{f9}, that it is the best honey; and therefore the Scripture calls, honey of the palm trees, honey; and the palm trees which grow in the plains and valleys, abound most with it; wherefore there was much of this about Jericho, the city of palm trees: there was also *ynyat l bd*, “honey of figs”; which in some places was in great plenty:

“R. Jacob ben Dosthai says ^{f10}, it is three miles from Lud to Ono (see ^{<4523>}Ezra 2:33)) one time I walked before break of day, and I went up to my ankles in honey of figs.”

Dr. Lightfoot thinks, this was the honey the evangelist speaks of, and John ate of. I have observed on (^{<4084>}Matthew 3:4) that with the Jews, the honey of bees was lawful to eat ^{f11} though the bees themselves were not. So Jonathan ben Uzziel paraphrases, (^{<6112>}Leviticus 11:20), they being reckoned among reptiles that fly: and it may be further observed, that according to them, the honey of wasps and hornets was lawful to be eaten, as well as the honey of bees ^{f12} and this may be truly called, as here, wild honey; for which they give these reasons ^{f13}, because it is not of the substance of their bodies, but they

“Let the species of bees be an abomination to you, but the honey of bees may be eaten;”

gather it from herbs; and because in the same manner as bees, they take it into their bodies, but do not produce it from them; though some of the doctors dissent, and think it not lawful ^{f14}.

Ver. 7. *And preached, saying, there cometh one mightier than I after me,* etc..] From whence it appears, that John was a preacher of Jesus Christ; of the dignity of his person, the excellency of his office, and the nature and importance of his work:

the latchet of whose shoes I am not worthy to stoop down and unloose; expressing the great veneration he had for him, and the great sense he had of his own unworthiness, to be concerned in the lowest and meanest service of life for him; and that he was far from being worthy of the high honour done him, to be his messenger and forerunner; (see Gill on ^{<4011>}Matthew 3:11”).

Ver. 8. *I indeed have baptized you with water,* etc..] This was spoken to the baptized persons, partly to take off their dependence upon him and his baptism; and partly to direct their views to Christ, from whom the gifts and graces of the Spirit are alone to be had:

but he shall baptize you with the Holy Ghost; (see Gill on ^{<4011>}Matthew 3:11”). One copy adds, “and with fire”, as there: a Jewish writer says, the holy blessed God baptizeth with fire, and the wise shall understand ^{f15}.

Ver. 9. *And it came to pass in those days*, etc..] Whilst John was preaching and baptizing in the wilderness, and had large crowds of people flocking to him, to see his person, hear his doctrine, and to be baptized by him; some for one thing, and some another;

Jesus came from Nazareth of Galilee; the place where he had been brought up, and lived, and dwelt in from his infancy, to this time:

and was baptized of John in Jordan; which was the reason of his coming from Nazareth to him; (see ^{<4183>}Matthew 3:13), where this is observed; and in some verses following, an account is given of what passed between Christ and John, on this occasion.

Ver. 10. *And straightway coming up out of the water*, etc..] Not John, as many think; though it was true of him, that he came up out of the water, as the administrator of the ordinance of baptism to Christ, but Christ himself; who having descended into the water, the river of Jordan, and being baptized by immersion in it by John, came up out of it; not from the river side, and up the declivity to it, but out of the river itself: when

he saw the heavens opened; or “cloven”, or “rent”; this may be understood, either of John, who was the spectator of all this, which was done for the manifestation of the Messiah to him, and the confirmation of his faith in him, and that he might bear record of him; and so the Persic version reads, “John saw”, etc.. (see ^{<4183>}John 1:30,33), or of Jesus Christ himself, who came up out of the water; and when he did, saw the heavens part,

and the Spirit like a dove descending upon him. The position of these words here, is a little different from that in (^{<4183>}Matthew 3:16), there it is, “the Spirit of God descending like a dove”; which seems rather to point out the manner of his descent, than the form in which he descended: here it is put, “the Spirit like a dove descending on him”; which seems rather to incline to such a sense, that the Spirit appeared in the form of a dove, as well as descended like one; and both may be designed, and indeed the latter follows upon the former: if it was the form of a dove the Spirit of God descended in, it was a very suitable one: the dove is a very proper emblem of the Spirit of God: “the voice of the turtle”, in (^{<2112>}Song of Solomon 2:12), is by the Targum interpreted, the voice of the holy Spirit: he may be likened to a dove, for its simplicity and sincerity; he guides into all truth as it is in Jesus, and teaches to speak the word in all plainness, openness, and sincerity, and preserves the saints in the simplicity of the Gospel; and for its

mildness and meekness; one of the fruits of the Spirit of God is meekness, (Gal 5:23). And this it produces in converted persons, making them meek; humble, and gentle: and also for its harmlessness and innocence; and which appears, or at least should, in those who mind the things of the Spirit: hence that advice of Christ, “be harmless as doves”, (^{<4006>}Matthew 10:16). Likewise for its purity and cleanness; the Spirit of God is a Spirit of holiness, he is the author of sanctification; such as are washed, sanctified, and justified, are so in the name of the Lord Jesus, and by the Spirit of our God, (^{<4411>}1 Corinthians 6:11). The dove is a mournful and bemoaning creature; and the Spirit of God makes intercession for the saints, with groanings which cannot be uttered, (^{<4035>}Romans 8:26). To which may be added, that Noah's dove bringing the olive leaf in its mouth, as a sign, of peace and reconciliation, fitly resembled the holy Spirit, one of whose fruits is peace, (^{<4452>}Galatians 5:22), and which he produces, by leading to the blood, righteousness, and sacrifice of Christ, whereby peace is made, and reconciliation obtained: and his descending upon Christ here, points him out as the peacemaker, through whom was come peace on earth, good will towards men, and glory to God. Christ, on whom he lighted, is comparable to a dove; he is said to have doves' eyes, (^{<2152>}Song of Solomon 5:12), and he has all the fruits and graces of the dove like Spirit of God, which rested on him; like the dove, he is humble, meek, and lowly; in which characters, he is to be followed and imitated by his people: and as that creature is a very loving one to its mate, so is Christ to his church; whom he has so loved, as to give himself for her: and as that is a lovely beautiful creature, so is Christ; he is altogether lovely; and especially his eyes of love, as they are set and fixed upon his church and people. With this descent of the Spirit as a dove on Christ, compare (^{<2312>}Isaiah 11:2 61:1); (see Gill on ^{<4186>}Matthew 3:16”).

Ver. 11. *And there came a voice from heaven*, etc..] What the Jews call “Bath Kol”, saying,

thou art my beloved Son, in whom I am well pleased: it is in Matthew, “this is my beloved Son”, (^{<4187>}Matthew 3:17); as if the words were spoken to others, to John, the administrator of baptism to him, and to those that were spectators; directing them to Christ, on whom the Spirit now descended, and testifying to them how great a person he was, how nearly related to God; how much he was the object of his love, and what a pleasure and delight he took in him; but here they are delivered as an immediate address to Christ himself, “thou art my beloved Son”. Christ, as

he was the only begotten Son of God from eternity, so his filiation was owned and declared to him as early, (^{<401B7>}Psalm 2:7). This therefore was not the first time, nor was it only for his sake that this was said unto him, but also for the sake of those that stood by: but it may be observed, that he is not only called his Son, but his “beloved Son”; which might be necessary to be said to him in his state of humiliation, whilst he was yielding obedience to the will of God, and fulfilling all righteousness; and when he was about to be, as he quickly after this was, tempted by Satan in the wilderness, by whom his sonship was called in question. Now these words being directed to Christ, show that the former are spoken of him, and are applicable to him, as well as to John; (see Gill on “^{<401B7>}Matthew 3:17”).

Ver. 12. *And immediately*, etc..] As soon as he was baptized, and this testimony had been given of his divine sonship, the very selfsame day,

the Spirit driveth him into the wilderness: into a more remote and desolate part of it; for it was in the wilderness John was baptizing and preaching, when Christ came to him, and had the ordinance of baptism administered by him; and it was the same Spirit that descended on him at his baptism, which remained with him; by whose impulse he was moved, though not against his will, to go into, this desert and forlorn place. For this was not the evil spirit Satan, by whom he was tempted; for Matthew expressly says, that he was “led up of the Spirit — to be tempted by the devil”, (^{<401B>}Matthew 4:1): where the devil that tempted him, is manifestly distinguished from the Spirit by whom he was led, and the same Spirit is meant here, as there. Moreover, in one of Beza's copies, and in his most ancient one, and in one of Stephens's, it is read, “the Holy Spirit driveth him”; (see Gill on “^{<401B>}Matthew 4:1”).

Ver. 13. *And he was there in the wilderness forty days*, etc..] The Vulgate Latin, Arabic, and Ethiopic versions add, “and forty nights”: for so long was he there,

tempted of Satan: the several temptations of Satan, and how they were overcome by Christ, are particularly related by the Evangelist Matthew, (^{<401B>}Matthew 4:3-11), which are here omitted; and what is not mentioned there, is here recorded:

and was with the wild beasts: which shows, that he was now in an uncultivated and uninhabited part of the desert by men, and where only the most fierce and most savage of creatures dwelt; and yet was as secure and

unhurt by them, being the Lord of them, as Adam in Eden's garden, or Daniel in the lions' den. This circumstance is only related by the Evangelist Mark, and is what adds to the uncomfortable situation Christ was in, when tempted by Satan; and his being not hurt by them, may declare, partly his innocence, as man, being as pure and holy as the first man was in his state of integrity, when all creatures were brought before him, to give them names; and partly the power of God, who shut up the mouths of these creatures, that they did him no hurt; and also may signify, the awe they stood in of him, who, as God, is Lord of all. These creatures were more gentle to Christ, and used him better than the wicked Jews, among whom he dwelt, who are compared to lions, dogs, and “bulls” of Bashan, (^{<492D>}Psalm 22:12,13,16,20,21).

And the angels ministered unto him; after the temptations were over, and Satan had left him, preparing for him, and bringing to him proper food, after so long a fast; and waiting upon him, and serving him as their great Lord and master; (see Gill on “^{<491E>}Matthew 4:11”).

Ver. 14. *Now after that John was put in prison*, etc..] In the castle of Macherus, by Herod, for reproving him for taking his brother Philip's wife:

Jesus came into Galilee: again, from whence he came to be baptized of John:

preaching the Gospel of the kingdom of God: the good news and glad tidings of the kingdom of the Messiah, or Gospel dispensation; which lies not in worldly pomp and splendour, in outward observances, in legal rites and ceremonies, but in righteousness, peace, and joy; in peace and pardon by the blood of Christ, in justification by his righteousness, and in free and full salvation by him.

Ver. 15. *And saying, the time is fulfilled*, etc..] Either that which was fixed for the end of the law and prophets, the legal and Mosaic dispensation, and the Jewish church state; or the fulness of time for the Messiah's appearance in the world; which was agreed upon between the Father and the Son, was predicted in various prophecies, and the people of the Jews were in a general expectation of:

and the kingdom of God is at hand: the same with the kingdom of heaven, in (^{<49E>}Matthew 3:2 4:17), see the notes.

repent ye, and believe the Gospel. He called them to repent, not only of their former sins and vicious course of life, but of their bad principles and tenets, concerning a temporal kingdom of the Messiah; concerning merit and free will, justification by the works of the law, and salvation by their obedience to the ceremonies of it, and the traditions of the elders: these he exhorts them to change their sentiments about, and to relinquish them, and give into the Gospel scheme; which proclaims liberty from the law, peace, pardon, and righteousness by Christ, and salvation and eternal life by the free grace of God.

Ver. 16. *Now as he walked by the sea of Galilee,* etc..] The same with the sea of Tiberias, (~~4001~~John 6:1),

he saw Simon: whose surname was Peter, the son of Jonas:

and Andrew his brother; the brother of Simon,

casting a net into the sea; of Galilee, in order to catch fish:

for they were fishers: by occupation, this was their trade and business, by which they got their livelihood; (see Gill on "~~4048~~Matthew 4:18").

Ver. 17. *And Jesus said unto them, come ye after me,* etc..] Leave your worldly employments, and become my disciples,

and I will make you to become fishers of men: which will be a much more excellent and honourable employment, as men, and the souls of men, are more excellent, and of more worth than fishes; (see Gill on "~~4049~~Matthew 4:19").

Ver. 18. *And straightway they forsook their nets,* etc..] Which perhaps were their all; (see ~~4057~~Matthew 19:27).

And followed him; both in a corporeal and spiritual sense; (see Gill on "~~4060~~Matthew 4:20").

Ver. 19. *And when he had gone a little further thence,* etc..] From the place where Simon and Andrew were casting their nets, though still by the sea side;

he saw James the son of Zebedee, and John his brother. The former was be whom afterwards Herod killed with the sword, and the latter the beloved disciple; these were also fishermen:

who also were in the ship mending their nets: as the other two disciples were on board the ship, casting their nets into the sea to catch fish; these were also in a ship, repairing their nets, in order to use them the same way, and for the same purpose; (see Gill on “⁴⁰²Matthew 4:21”).

Ver. 20. *And straightway he called them,* etc..] As soon as he saw them; for he was looking out for them, having appointed them long before to the service he now called them to;

and they left their father Zebedee with the hired servants, and went after him. It might seem unnatural, had they left their father alone in the ship, to have taken the care and management of it, and therefore it is added, “with the hired servants”; who were hired for that purpose, to assist in mending the nets, and casting them, and managing the ship, and conducting it from place to place, and therefore were not to be charged with want of humanity; and such was the power that went along with Christ's call, that notwithstanding natural affection to their parents, and the gain they might get by these servants and their trade, they cheerfully quitted all, and followed Christ; (see Gill on “⁴⁰²Matthew 4:22”).

Ver. 21. *And they went into Capernaum,* etc..] Jesus and his four disciples he had just called, Simon and Andrew, James and John; though the Arabic and Persic versions read, “he went”; that is, Christ; and so Beza says it was read in a certain copy:

and straightway on the sabbath day he entered into the synagogue and taught; that is, immediately, as soon as he entered the, city, it being then sabbath day; or, as soon as the sabbath day came, he went to the synagogue at Capernaum, and his disciples with him; where the people used to meet weekly to hear the law read, and to be instructed in divine things; which opportunity Christ laid hold on to preach the Gospel to them, and teach them things concerning the kingdom of God.

Ver. 22. *And they were astonished at his doctrine,* etc..] The nature and importance of it, it being what they had not been used to hear; only at best the doctrine of the law, and sometimes only the traditions of the elders, or an allegorical and traditional sense of the Scriptures, and things very trifling and unedifying: and also they were amazed at the manner of his preaching, which was with so much gracefulness, gravity, and majesty, and was attended with so much evidence and power:

for he taught them as one having authority, and not as the Scribes; or “their Scribes”, as the Syriac, Persic, and Ethiopic versions read. He did not go about to establish what he said by the authority of the Rabbins, as the Scribes did; saying, Hillell says so, or Shammai says thus, or such a doctor says thus and thus; but he spoke as from himself, as one sent of God, that had an authority from him, and was independent of man; and this was what they had not observed in others, and wonder at it; (See Gill on ~~“⁴⁰⁷⁸Matthew 7:28-29”~~)

Ver. 23. *And there was in their synagogue*, etc..] In the synagogue of the Capernautes, at the same time that Jesus was teaching there,

a man with an unclean spirit: not with an unclean heart, for there were doubtless many such there, but that had a devil; for in (~~“⁴⁰⁸³Luke 4:33~~), it is said, “he had a spirit of an unclean devil”: so called, because he is impure in himself, and the cause of uncleanness in men, in which he delights: and such spirits sometimes are where religious persons meet, but with no good design; either to disturb the preacher, or to divert the hearer, that the word may be unfruitful and unprofitable:

and he cried out: either the man, or rather the unclean spirit in him, who had possessed his body, and made use of the organs of it: he cried out through dread of the majesty of Christ, whose presence he could not bear; and through grief and envy at the success of his ministration, and the influence it had upon the minds of men; and through fear of being dispossessed of the man, in whom he was.

Ver. 24. *Saying, let us alone*, etc..] Meaning with himself, the rest of the unclean spirits, that had possessed the bodies of men in Galilee, and in all Judea; knowing that Christ had power to dislodge them, and fearing he would, entreats him he would let them alone, quietly to dwell in their beloved habitations:

what have we to do with thee? They had nothing to do with Christ, as a Saviour; they had no interest in him, nor in his redemption, but he had something to do with them, to show his power over them, and to deliver men out of their hands:

thou Jesus of Nazareth: calling him so, from the place where he was educated, and had lived the greatest part of his life, though he knew he was born at Bethlehem; but this he said, according to the common notion of the people, and it being the usual appellation of him:

art thou come to destroy us? not to annihilate them, but either to turn them out of the bodies of men, which to them was a sort of a destruction of them, and was really a destroying that power, which they had for some time exercised over men; or to shut them up in the prison of hell, and inflict that full punishment on them, which is in reserve for them:

I know thee who thou art, the Holy One of God: he whom God had called his Holy One, (^{<1960>}Psalm 16:10), and who is so, both in his divine nature, as the Son of God, the Holy One of Israel; and as the Son of man, being the holy thing born of the virgin, and is without the least stain of original sin, or blemish of actual transgression; and also as the mediator, whom the Father has sanctified and sent into the world, the true Messiah; and all this the devil knew from his wonderful incarnation, by the voice from heaven at his baptism, from the conquest over him in the wilderness, and by the miracles he had already wrought: in the high priest's mitre was written, *hwyl dwq*, which may be rendered, “the Holy One of the Lord”: the high priest was an eminent type of him.

Ver. 25. *And Jesus rebuked him,* etc..] Checking his insolence, despising his flattery, and refusing to receive a testimony from him; and which he wanted not, lest it should be thought he had a familiarity and confederacy with him:

saying, hold thy peace; stop thy mouth, I need no such witness as thine, nor thy praises; I am not to be soothed by thy flattery, nor is my mouth to be stopped, or power restrained, by such methods: wherefore he adds,

and come out of him: I will not let thee alone, thy encomiums of me shall not prevail upon me to leave thee in the quiet possession of the man; I will give a testimony of who I am, by the dispossessing of thee out of this man. In imitation of this authoritative power of Christ, the Jewish exorcists, in their pretensions to cast out devils, use a like form: so they tell us ^{f16}, that R. Simeon ben Jochai, cast a devil out of Caesar's daughter, saying, “Ben Talmion” (which was the name of the devil) א, “come out, Ben Talmion come out”; and he came out of her; (see Gill on “^{<1027>}Matthew 12:27”).

Ver. 26. *And when the unclean spirit had torn him,* etc..] Not that he had torn any limb from him, or had made any wound in any part of his body; for Luke says, (^{<405>}Luke 4:35), that he “hurt him not”, but he shook him; and as Luke there says, “threw him in the midst”, of the people, or synagogue; and so the Syriac, Persic, and Ethiopic versions read here, “he

cast him”, or “threw him to the ground”: he threw him into convulsions, and laid him prostrate on the floor:

and cried with a loud voice, he came out of him; though sorely, against his will, as his loud cry showed, and being obliged to it by a superior power.

Ver. 27. *And they were all amazed*, etc..] The people that were in the synagogue, who were met together for divine worship, were astonished, not only at his doctrine, as before, but at this miracle and power of his in casting out devils:

insomuch that they questioned among themselves, saying, what thing is this? They spake among themselves, as Luke says, (^{<4179>}Luke 4:36); they inquired of one another; they conferred together, talked over the point, and disputed among themselves, concerning both the doctrine and power of Christ, what, and how wonderful they were:

what new doctrine is this? This they said, not as fixing a brand of novelty upon it, as the Athenians did on Paul's doctrine, (^{<4179>}Acts 17:19), but as admiring it; being what was rare and unusual, and which they had never heard of from their Rabbins and Scribes, and which was confirmed by miracles;

for with authority commandeth he even the unclean spirits, and they do obey him: they not only observed the authority with which he delivered his doctrine, but the authority with which he cast out devils, by a word speaking; he not only commanded them to come out, but they immediately came out; their exorcists took authority upon them to command, but could not oblige the devils to obey; but these men took notice, that such was the authority of Christ in commanding, that the unclean spirits were obliged to obey, and did.

Ver. 28. *And immediately his fame spread abroad*, etc..] Not only in the city of Capernaum, where these things were done, and where his fame was first spread, but also

throughout all the region round about Galilee: and not only throughout Galilee, but throughout all the country that was bordering upon it, and adjacent to it; (see ^{<4123>}Matthew 4:23,25). The Persic version reads, “through all the provinces”.

Ver. 29. *And forthwith, when they were come out of the synagogue, etc..]* Christ having wrought this miracle, and finished his sermon, and the whole synagogue service being over, when it was usual for every one to repair to their own houses, or their friends, for refreshment; he, and they that were with him, departed from it, and directly, being not far from it,

they entered into the house of Simon and Andrew; who being brethren, dwelt together in a house at Capernaum, where it seems they were now inhabitants, though their native place was Bethsaida, (~~4044~~ John 1:44),

with James and John; whom they took along with them, being fellow disciples of Christ.

Ver. 30. *But Simon's wife's mother lay sick of a fever, etc..]* “A great fever”, Luke says, (~~4088~~ Luke 4:38); a very violent one, which threatened with death, and must be very dangerous to an old person; (see Gill on “~~4084~~ Matthew 8:14”),

And anon they tell him or her; for it seems, that not as soon as he came into the house, but some time after, when he had sat awhile, and rested himself after his fatigue in preaching; they acquainted him with her case, and beseeched him to look upon her, and restore her: this was done, either by Simon and Andrew, or by some others of their friends that were in the house; who having either seen, or heard of his dispossessing the unclean spirit, might rightly conclude he had power to remove a fever.

Ver. 31. *And he came and took her by the hand, etc..]* He went into the room where she lay, and took hold of her hand; not to feel her pulse, and thereby judge of the nature and strength of her disorder, as physicians do; nor merely in a friendly manner, as is customary, but in order to restore her:

and lift her up; to sit upright in the bed, who before was laid along upon it, so weak as not to be able to turn herself, much less to sit erect by any assistance whatever:

and immediately the fever left her: and there was not the least symptom of it, nor none of the effects which it usually leaves; such was the virtue that went forth from Christ by touching her, and such his great power:

and she ministered unto them; she immediately arose from the bed, and put on her clothes, being at once in perfect health and strength; and, in

gratitude to her Saviour and physician, she assisted in preparing food for him and his disciples, and served at table to them.

Ver. 32. *And at even, when the sun did set,* etc..] At which time the Jews' sabbath was ended; (see Gill on "^{<4086>}Matthew 8:16"), for this was a sabbath day, (^{<4021>}Mark 1:21), when according to them, it was not lawful to heal; nor did they offer to bring their sick to him on that day; but the last of the two evening days being come, and the sun set, the sabbath was over; and therefore being under no restraint on account of that,

they brought unto him all that were diseased; with any sort of disease whatever, even all that were in their city;

and them that were possessed with devils. The Persic version renders it "epileptics", such as were troubled with the falling sickness, as many of those were, whose bodies the devils possessed.

Ver. 33. *And all the city was gathered together at the door.*] That is, the inhabitants of the city of Capernaum, a very great number of them at least, who having either heard of, or seen the dispossession of the unclean spirit in the synagogue in the daytime; and being willing to see what miraculous cures might be wrought by Christ upon the diseased and possessed that were brought to him, got together in great crowds about the door of the house of Simon and Andrew where Jesus now was.

Ver. 34. *And he healed many that were sick of divers diseases,* etc..] Not that there were some, who had some sorts of diseases, whom he did not heal; but he healed all that came, or were brought to him, which were many, of every sort of disease, which were divers, with which they were afflicted:

and cast many devils; even as many as were brought to him, or were possessed with any:

and he suffered not the devils to speak; either for him, or against him; which shows his great power over them:

because they knew him, or "that they knew him": he would not suffer them to say a word about him, because he knew that they knew that he was the Christ, the Son of God, or he would not permit them to say who he was; because he had others to bear witness of him, and better testimonies than

theirs, and lest his enemies should reproach him with an agreement and familiarity with them.

Ver. 35. *And in the morning, rising up a great white before day*, etc..] On the morrow after the sabbath, on the first day in the morning, notwithstanding the fatigue of the former day, through preaching and working miracles; yet he rose up very early while it was very much within the night, as the light and day were coming on, and before the day broke; though it might be broad day before he departed out of the house, as Luke suggests, (~~and~~ Luke 4:42),

he went out; out of the house of Simon and Andrew, and out of the city of Capernaum, leaving his disciples and friends behind him:

and departed into a solitary place, and there he prayed; as man, to his God and Father; it may be for his disciples he had lately chosen; for himself, as man, that he might be strengthened as such for service; and for success in his ministry, and that his Gospel might run and be glorified; he chose a desert, and solitary place, for the sake of retirement, from the crowd of people that attended at Peter's door; where he could not be alone, and in private, and as most suitable for the exercise of prayer. His early and private devotion may be an example to us.

Ver. 36. *And Simon, and they that were with him*, etc..] Peter, and his brother Andrew, together with James and John,

followed after him; some time after he was gone; for he privately withdrew from them, so that they might not be aware when he went, nor apprized of his departure, for some considerable time; which when they were, they set out, in diligent search, and eager pursuit after him, until they found him.

Ver. 37. *And when they had found him*, etc..] In the desert and solitary place, where he had been praying:

they said unto him; in order to engage him to go with them, and as the reason why they sought him with so much eagerness and diligence,

all men seek for thee; not all the men in the world, nor, it may be, all the inhabitants of Capernaum, but a large number of them, who were inquiring after him, some for one thing, some for another; some to see him, what manner of man he was, and some to hear him, what sort of doctrine he preached, and others to see his miracles, or to have themselves, or their

sick healed; and the disciples were loath that such an opportunity of doing good should be missed, and therefore sought for him, till they found him.

Ver. 38. *And he said unto them, let us go into the next towns,* etc..]

Instead of returning with his disciples to Capernaum, as they expected he would, and especially since there was such a concourse of people got together, he proposes to go to “the next towns”; or “village cities”; towns that were neither villages, nor cities, but between both, as the word signifies: hence the Vulgate Latin, Syriac, and Persic versions render it, “villages and cities”: and it designs such towns in which there were synagogues. The Jews distinguish between walled towns, villages, and large cities^{f17}. They ask,

“what is a large city? every one in which there are ten leisure men; if less than so, lo! it is a village.”

And

“every place in which there were ten Israelites, they were obliged to provide a house into which they might go to prayer, at every prayer time, and that place is called a synagogue^{f18}.”

These were the places Christ judged it advisable to go to; he had preached already at Capernaum, the day before, and had confirmed his doctrine by miracles, which was sufficient for the present, and therefore thought fit to go elsewhere, and orders his disciples to go likewise; for the Syriac version renders it, “go ye to the next cities”; and in the same way read the Arabic and Persic versions:

that I may preach there also; as well as at Capernaum, that so the Gospel may be spread, and have its usefulness in other parts as well as there: the Arabic version renders it, “that we may preach”; both I and you; but without any foundation; nor does the reason following suit such a version,

for therefore came I forth: meaning, not from Simon's house, nor from Capernaum, though there may be a truth in that; for Christ might come from thence, with that view, to preach the Gospel elsewhere; but from God his Father, from whom he came forth, and by whom he was sent to preach the Gospel to other cities also, both in Galilee and Judaea; even to all the inhabitants of that country, to all the lost sheep of the house of Israel; so that this was but answering the end of his coming, and acting according to the commission given him.

Ver. 39. *And he preached in their synagogues*, etc..] Which were in the next towns, in the village cities, and

throughout all Galilee: taking every town and city in his circuit, he continued preaching the Gospel of the kingdom in one place and another, until he had gone over the whole country:

and cast out devils; as out of the souls, so out of the bodies of men, whereby he confirmed the doctrine he preached.

Ver. 40. *And there came a leper to him*, etc..] After he was come down from a certain mountain, in Galilee, where he had been preaching to the people, (^{<ARB>}Matthew 8:1), and when he was in a certain city, (^{<ARB>}Luke 5:12), either Capernaum, or some other city of Galilee. This man was full of leprosy, as Luke says, and very probably deemed incurable; of the nature and symptoms of the leprosy, (see Gill on "^{<ARB>}Luke 5:12"),

beseeking him; to cure him of his leprosy:

and kneeling down to him; in token of submission, respect, and reverence, and to worship him:

and saying unto him, if thou wilt thou canst make me clean; (see Gill on "^{<ARB>}Matthew 8:2"). Mark omits the word "Lord".

Ver. 41. *And Jesus, moved with compassion*, etc..] At the sad and deplorable case the poor man was in, being a merciful high priest, and not with a desire of popular applause, and vain glory:

put forth his hand and touched him; though the leprosy was spread all over him, and there was no place clean, and touching him was forbidden by the law:

and saith unto him, I will be thou clean; (see Gill on "^{<ARB>}Matthew 8:3").

Ver. 42. *And as soon as he had spoken*, etc..] The above words,

immediately the leprosy departed from him, and he was cleansed; from it, and which seems to be done not by touching him, but by the words spoken, which were accompanied with such power, as to effect the cure in an instant; (see Gill on "^{<ARB>}Matthew 8:3").

Ver. 43. *And he straitly charged him*; etc..] Either with the sin which had been the cause of this leprosy, and to take care that he sinned that sin no

more, lest a worse evil should befall him; for sin was usually the cause of leprosy, as the cases of Miriam, Gehazi, and Uzziah show. It is said to come upon men for seven things. The seven abominations mentioned in (^{<2116>}Proverbs 6:16-19), are said, by the Jewish writers ^{f19}, to be the reasons of persons being stricken with leprosy: “a proud look”; as appears from the instance of the daughters of Zion, (^{<2186>}Isaiah 3:16-24), the crowns of whose heads were smitten with a scab, and who were attended with a stink, boldness, and burning. “A lying tongue”; as in the case of Miriam, who, with Aaron, spoke against Moses; upon which the cloud departed from the tabernacle, and Miriam became leprous, white as snow, (^{<4025>}Numbers 12:1,10). “And hands that shed innocent blood”; which is proved from Joab, on whose head the blood of Abner and Amasa returned; and on account of which a leper was not to fail from his house; (see ^{<1023>}1 Kings 2:31,32), compared with (^{<1029>}2 Samuel 3:29). “An heart that deviseth wicked imaginations”; which was fulfilled in Uzziah, who sought to bring the high priesthood into contempt, and therefore was smitten with leprosy, which arose in his forehead, while he had the censer in his hands, and was contending with the priests; and he continued a leper to his death, (^{<4238>}2 Chronicles 26:18-21). “Feet that be swift in running to mischief”; which was true of Gehazi, who ran after Naaman the Syrian, and took a gift of him which he should not; for which, the leprosy, Naaman was cured of, seized him, and cleaved unto him, (^{<1150>}2 Kings 5:20-27). “A false witness that speaketh lies”; of this no instance is given. “And him that soweth discord among brethren”; as Pharaoh between Abraham and Sarah; wherefore the Lord plagued Pharaoh, etc.. (^{<0127>}Genesis 12:17), which the Jews understand of the plague of leprosy. These seven things are, in another place ^{f20}, said to be an evil tongue, shedding of blood, a vain oath, uncleanness, a proud spirit, theft, and envy. Elsewhere it is said ^{f21}, that for eleven things leprosy cometh; for cursing God, for uncleanness, for murder, for saying of a neighbour a thing that there is nothing in it, for pride, for entering into a border which is not a man's own, for a lying tongue, for theft, for a false oath, for profaning the name of God, for idolatry: and R. Isaac says, for an evil eye; and the Rabbins also say, it comes upon him who despises the words of the law: the first is proved from Goliath, (^{<0175>}1 Samuel 17:26,46); the second from the daughters of Jerusalem, (^{<2186>}Isaiah 3:16-24); the third from Cain, (^{<0145>}Genesis 4:15) and from Joab, (^{<1029>}2 Samuel 3:29); the fourth from Moses, (^{<0145>}Exodus 4:5,6); the fifth from Naaman, (^{<1150>}2 Kings 5:1); the sixth from Uzziah, (^{<4238>}2 Chronicles 26:16-19); the seventh from Miriam, (^{<4020>}Numbers 12:10); the

eighth and ninth from (^{<38804>}Zechariah 5:4), compared with (^{<08445>}Leviticus 14:45); the tenth from Gehazi, (^{<11831>}2 Kings 5:20,27); the eleventh from the children of Israel when they made the calf, (^{<03275>}Exodus 32:25), compared with (^{<04812>}Numbers 5:2). But whether this man's sin was either of these, or what it was, is not certain: however, he was, by this cure, laid under an obligation, for the future, to avoid it, and all other sins: or rather the charge was to tell no man of his cure, before he came to the priest: nor to him, or any other, how he came by it, and by whom he was healed;

and forthwith sent him away; to the priest, in all haste; and it looks as if the man was unwilling to have gone from him, but chose rather to have continued with his kind benefactor: for the word signifies, he cast him out; he drove him from him; he obliged him to go without delay.

Ver. 44. *And saith unto him, see thou say nothing to any man*, etc..] By the way, till he came to the priest;

but go thy way, show thyself to the priest: the Syriac and Persic versions read, “to the priests”; and the Vulgate Latin renders it, “to the chief priest”; but any priest might judge of the cleansing of a leper;

and offer for thy cleansing those things which Moses commanded for a testimony unto them; (see Gill on “^{<41804>}Matthew 8:4”).

Ver. 45. *But he went out*, etc..] Either out of the synagogue; for in (^{<40139>}Mark 1:39), it is said, that Christ preached in their synagogues, etc.. and in (^{<40140>}Mark 1:40), “there came a leper to him”; and Luke very, plainly suggests, that he was in the city, (^{<40512>}Luke 5:12), and he might be in the synagogue: and this was allowed a leper, according to the Jewish canons, provided some rules were observed; which were these ^{f22}:

“if a leper enters into a synagogue, they make for him a partition ten hands high, and four cubits broad; he enters in first, and goes out last:”

or, it may be, he went out of the house where he was, into the city, and parts adjacent; for it seems as if the cure was done privately: and yet a leper was not allowed to enter into a house ^{f23};

“if he did, all the vessels which were there, i.e. all the goods in the house were defiled, even to the very beams. R. Simeon says, as far

as four cubits. R. Judah says, if he stayed so long as the lighting of a lamp.”

And began to publish it much, and to blaze abroad the matter; contrary to the charge Christ gave him; though this might be done by him, not out of disobedience to Christ, but out of a transport of joy for the mercy received; and perhaps with a good intention to spread the fame and glory of his Saviour:

insomuch that Jesus could no more openly enter into the city; of Capernaum, or whatever city it was, where this cure was wrought, without a crowd of people about him, and danger from them, at least from his enemies, who envied his applause and glory.

But was without in desert places; devoid of inhabitants, where he spent his time in prayer:

and they came to him from every quarter; whenever the people could learn where he was: so agreeable was his doctrine to some; and so useful his miraculous work of healing to others.

CHAPTER 2

INTRODUCTION TO MARK 2

Ver. 1. *And again he entered into Capernaum after some days*, etc..] After he had been preaching in the synagogues throughout Galilee, and after he had spent some days in prayer, and private retirement in desert places: and it was noised that he was in, the house; a report was spread throughout the city that he was in the house of Simon and Andrew, where he was before, and where he used to be when in Capernaum.

Ver. 2. *And straightway many were gathered together*, etc..] From all parts of the city,

insomuch that there was no room to receive them; in the house: by which it should seem to be a large one, though not large enough to hold such a numerous company as were got together:

no, not so much as about the door; or the places before the door, the porch, the court, or courtyard. The crowd was so great, that neither the house, nor the out places before, could hold them, nor could they come even near the door;

and he preached the word unto them. The Ethiopic version renders it, “he spake his own word to them that came to him”; he preached the Gospel, the word of grace and truth, of life and salvation, to as many as could come near him, and were within the hearing of him. To me it seems, that our Lord went up into an upper room, and out of the window preached to the people, that were, in great numbers, without doors; and the following narrative seems to confirm this conjecture.

Ver. 3. *And they came unto him*, etc..] A considerable body of people, townsmen, friends, and relations of the person after mentioned:

bringing one sick of the palsy, which was borne of four; carried by four men upon their shoulders, as if he was a dead carcass; so weak and enfeebled was he by his disease, that he could not walk, or be otherwise brought; or rather upon a bed, which four men, at the four comers of it,

carried in their hands; and so the Ethiopic version renders it, “four men carried him on a bed”; and certain it is, by what follows, that he was brought upon a bed. This man's case appears to be a very bad one, and what seems to be incurable by the art of medicine: it was not a slight touch of the palsy, but a general one, which had deprived him of motion and sensation. The palsy is a disease, whereby the body, or some of its parts, lose their motion, and sometimes their sensation or feeling: the causes of it are an impeded influx of the nervous spirits into the villi, or the muscles, or of the arterious blood into their vessels; which may happen from some fault either in the brain, the nerves, muscles, or their vessels. The palsy is said to be “perfect”, or complete, when there is a privation of motion and sensation at the same time; “imperfect”, when one of the two is destroyed, the other remaining. The palsy again is either “universal, lateral”, or “partial”. The “universal” palsy, called also “paraplegia”, or “paraplexia”, is a general immobility of all the muscles that receive nerves from the cerebrum, or cerebellum, except those of the head — its cause is usually supposed to reside in the ventricles of the brain, or in the root of the spinal marrow. — The “lateral” palsy, called also “hemiplegia”, is the same disease with the “paraplegia”, only that it affects but one side of the body. Its cause is the same, only restrained to one side of the brain, or spinal marrow. The “partial” palsy is where some particular part, or member, alone is affected; as, for instance, where the motion of the arm, or leg, is destroyed^{f24}. Now this man's disease seems to be the perfect and general palsy, which affects the whole body, or the “paraplegia”, which reaches every part but the head; whereby all sense, as well as motion, are destroyed, and sometimes only one of them: but in this case it seems as if both of them were lost: that he was motionless, is clear from his being carried by four persons; and it looks as if he had lost his feeling, since he is not said to be grievously tormented, as the centurion's servant is said to be, (^{408b}Matthew 8:6), whose disease seems to have been of the partial or imperfect kind; or however, though it deprived him of motion, yet not of sensation; his might be a kind of scorbutic palsy. This man is an emblem of a sinner in a state of nature, who is insensible of his condition, of the exceeding sinfulness of sin, of his danger and misery to which he is exposed, of his lost and undone state, of the necessity of the new birth, and of the need of salvation by Jesus Christ; and who, as he is destitute of spiritual life, can have no spiritual motion to come to Christ for life and salvation, or any spiritual strength and activity to move in, or perform any thing that is spiritually good: and as the friends of this man took him, and

brought him to Christ, and laid him down before him, hoping he might receive a cure from him, though from what appears, it was unasked by him, as he did; so it becomes the friends and relations of unregenerate persons, who have received the grace of God themselves, and are in a sound and safe estate, to be concerned for them; to bring them under the means of grace, where they may be brought to a sense of their sins, and to a comfortable view of the free and full forgiveness of them, as this man: and this should be done, even though there may be difficulties in the accomplishment of it, as there were in this case, as is manifest from what follows.

Ver. 4. *And when they could not come nigh unto him for the press,* etc..] To the room where Jesus was, nor into the house, nor even to the door, the crowd about it was so great,

they uncovered the roof where he was. The Arabic version reads it, “they went up to the roof”; and the Persic thus, “they carried him up upon the roof”. The place where Christ was, seems to be an upper room; for in such an one the Jewish doctors used to meet, and discourse together about religious matters; (see ^{<4013>}Acts 1:13 20:8). Though some think this was a mean house in which Christ was, and had no upper room, but the ground floor was open to the roof, through which the man, sick of the palsy, was let down on his bed to Christ; and the rather, because the people crowded about the door to get in, and there was no room to receive them, no not about it: but even from this circumstance it seems most reasonable, that there was an upper room in which Christ was, and at a window in which he might preach to the people, with much more convenience, than at, or about the door, where they were pressing: for, certain it is, that he did preach the word to them, (^{<4012>}Mark 2:2), and many instances may be given of the above mentioned doctors, whose usages, when indifferent, and not sinful, might be complied with by Christ, as these were, of their meeting and conversing together in upper rooms. Instead of many, take the few following ^{f25}:

“It happened to Rabban Gamaliel, and the elders, who were sitting **hyll b**, “in an upper room in Jericho”, that they brought them dates, and they did eat, etc..”

Again ^{f26},

“these are some of the traditions which they taught, **tyyl b**, “in the upper chamber” of Hananiah ben Hezekiah, ben Garon.”

So it is likewise said ^{f27}, that

“R. Tarphon, or Tryphon, and the elders, were sitting “in the chamber” of the house of Nithzah, in Lydda, and this question was asked before them, is doctrine greatest, or practice greatest?”

Once more ^{f28},

“the elders of the house of Shammai, and the elders of the house of Hillell, went up, **tyyl l**, “to the upper chamber” of Jochanan ben Bethira, and said, that the Tzitzith, or fringes, had no measure, etc..”

Now, over this upper room, was a flat roof, with battlements about it; for so the Jews were obliged to build their houses, (^{f28}Deuteronomy 22:8), to which they had a way of going to and from, both within and without side their houses; (see Gill on “^{f29}Matthew 24:17”). Hence we so often read ^{f29} of **twgg rd**, “the way of the roofs”, in distinction from **yt rd** “the way of the doors”; by which they entered into their houses, and by which means, things might be carried from a court to a roof, and from a roof to a court; about which the doctors dispute, saying, that on a sabbath day ^{f30},

“it is forbidden to ascend and descend from the roofs to the court, and from the court to the roofs; and the vessels, whose abode is in the court, it is lawful to move them in the court, and which are in the roofs, it is lawful to move them in the roofs. — Says Rabbi, when we were learning the law with R. Simeon at Tekoah, we brought up oil, and a confection of old wine, water, and balsam, from roof to roof, and from roof to court, and from court to court, and from the court to a close, and from one close to another, till we came to the fountains, in which they washed. Says R. Judah, it happened in a time of danger, and we brought the book of the law from court to roof, and from roof to court, and from court to a close, to read in it.”

Now, in these roofs, there was a door, which they call, **twgg t**, “the door of the roofs” ^{f31}; now when they had brought up the sick man to the roof of the house, by a ladder fastened on the outside, which was common ^{f32}; they

took up this door, and let him down in his bed into the room where Jesus was: and because they wrenched the roof door open with violence, therefore it is said,

and when they had broken it up, they let down the bed wherein the sick of the palsy lay: opening the door, and perhaps taking up the frame of it, and removing some tiles about it, to make the way wider, they let down with ropes, the bed, and the man on it, together. The Persic version thus renders it, “and the paralytic man being put upon a bed, at the four corners of the bed so many ropes being fastened, they let him down through a window to Jesus, into the place where he was sitting”; which is rather a paraphrase, or exposition of the words, than a translation.

Ver. 5. *When Jesus saw their faith,* etc..] The faith of the sick man, and his friends, who seemed confident, that could they get at Christ, a cure would be wrought: the faith of the one appears in suffering himself to be brought in such a manner, under so much weakness; and with so much trouble; and of the other in bringing him, and breaking through so many difficulties to get him to Christ.

He said unto the sick of the palsy, son, thy sins be forgiven thee; pointing and striking at the root of his disorder, his sins. Christ calls him son, though, in this afflicted condition a person may be a child of God, and yet greatly afflicted by him; afflictions are not arguments against, but rather for sonship: “for what son is he whom the Father chasteneth not?” He scourgeth every son whom he receiveth, and by chastising them, dealeth with them as with sons; and such as are without chastisement are bastards, and not sons, (⁸¹¹⁶ Hebrews 12:6-8), yea he calls him a son, though a sinful creature, and who had not, as yet, until these words were spoken by Christ, any discovery and application of pardoning grace unto him: he was a son of God by divine predestination, being predestinated to the adoption of children: he was a son by virtue of the covenant of grace, he was interested in, as appears by his enjoying pardon of sin, a blessing of it; which runs thus, “I will be their Father, and they shall be my sons and daughters”, (⁴⁷¹⁸ 2 Corinthians 6:18). He was one of the children which were given to Christ as in such a relation: and for the sake of whom Christ was now a partaker of flesh and blood, and in a little time was to die for them, in order to gather them together, who were scattered abroad. The blessing Christ conferred on this poor man is of the greatest consequence and importance, forgiveness of sin: it is what springs from the grace and mercy of God; it is

provided in a promise in the covenant of grace; Christ was sent to shed his blood to procure it, in a way consistent with the holiness and justice of God; and this being done, it is published in the Gospel, and is a most considerable article in it, and than which, nothing can be more desirable to a sensible sinner: and blessed are they that are partakers of it, their sins will never be imputed to them; they will never be remembered more; they are blotted out of God's book of debts; they are covered out of his sight, and are removed as far as the east is from the west, even all their sins, original and actual, secret or open, of omission, or commission; (see Gill on ~~“400”~~ Matthew 9:2”).

Ver. 6. *But there were certain of the Scribes sitting there*, etc..] In the upper room where Jesus was, to watch and observe what he said:, and did: *and reasoning in their hearts*; upon the above words of Christ, in the following manner.

Ver. 7. *Why doth this man thus speak blasphemies?* etc..] They took Christ to be a mere man, and reasoned with themselves, that he must be a blasphemer, in assuming that to himself, which was peculiar to God: they seem astonished at his words, and wonder at his arrogance, and to be filled with indignation and resentment at him; saying,

who can forgive sins but God only? this was a generally received maxim with them, and a very just one. The Chaldee paraphrase of (~~4840~~ Job 14:4), runs thus;

“who can give a pure man out of a man that is defiled with sins, but God, who alone is he, *hyl qwby yd*, “that can pardon him?””

They even deny that Metatron, so they call the angel in (~~4230~~ Exodus 23:20), of whom they say, that his name is as the name of his master, has a power of forgiving sins; for which reason the Israelites rejected him as a messenger^{f33}. They were right in saying, that none but God could forgive sin, against whom it is committed; but wrong in charging Christ with blasphemy on this account; because he is truly God, as well as man, as his omniscience and omnipotence hereafter manifested, did abundantly show. That no mere creature can forgive sin, is certain: good men may, and ought to forgive one another, and even their very enemies; but then they can only forgive sin as an injury done to themselves, not as committed against God. The ministers of the Gospel may be said to remit sins ministerially, or

declaratively, by preaching the doctrine of pardon, declaring, that such as believe in Christ shall receive the remission of sins; but for any man to assume such a power to himself, as to grant pardons and indulgences, to absolve from sins, is anti-christian, as the pope of Rome does; in which he takes that to himself, which is peculiar to God; so that he, as God, sitteth in the temple of God, showing himself that he is God, (³¹⁰⁴2 Thessalonians 2:4). Nor can any man procure the forgiveness of his sins by any thing he has, or can do; not by his riches, which will not profit in a day of wrath, they being not a sufficient ransom price for a man's self, or any of his brethren and friends; nor by his repentance, for though this, and remission of sins, go together in grace and experience, yet repentance is not the cause of remission of sins, but rather the effect of remission applied; nor by his faith, for faith does not procure, but receives this blessing: and much less by good works, for then the forgiveness of sins would not be according to the riches of grace; and a man would be saved by his works, since a principal part of salvation lies in the pardon of sin; and besides the blood of Christ would be shed in vain. That God only can forgive sin, is evident, because it is against him, and him only, that men sin: sin is a transgression of his law, a contrariety to his nature, and a contradiction of his will, an affront to his justice and holiness, a contempt of him, who is the lawgiver, that is able to save and to destroy; it is of the nature of a debt, which he only can loose from. Moreover, if there were any besides himself that could forgive sin, he would have one equal with him, and like unto him; whereas, “who is a God like unto thee, that pardoneth iniquity?” (³¹⁷⁸Micah 7:18). This is a prerogative peculiar to him, which he challenges to himself: “I even I am he that blotteth out thy transgressions”, (²³⁸⁵Isaiah 43:25), but then this is common to all the three divine persons in the Godhead, Father, Son, and Spirit. The Father, he has prepared this grace in his own heart; for the moving cause of it, is his sovereign grace and mercy; he has promised and secured it in the covenant of his grace; he set forth, and sent forth his Son to obtain it, by the shedding of his blood, that so his justice might be satisfied; and it is for Christ's sake he forgives all trespasses. The Son of God is concerned in it: as man, his blood was, shed for it; and that being the blood, not of a mere man, but of him that is God, as well as man, it was effectual to that purpose; it is in his name that it is preached, and he is exalted as a Saviour to give it; and as the advocate of his people he calls for it, and requires it; and as he is truly and properly God, he has equal power to bestow it, and apply it as his Father. The holy Spirit, as he makes men sensible of their need of it, he shows it to them, and their interest in it;

he sprinkles the blood of Christ upon their consciences, and declares them pardoned through it; he bears witness of the truth of it to them, and seals it up unto them; so that it is wholly of God.

Ver. 8. *And immediately, when Jesus perceived in his Spirit*, etc..] “His own Spirit”, as the Vulgate Latin, Syriac, Arabic, and Ethiopic versions read; not his human soul, nor the holy Spirit of God, though both may be said to be his Spirit; but his divine nature, in and by which he knew all things, even the most sacred thoughts of men's hearts: and as soon as ever the above thoughts were conceived in the minds of the Scribes and Pharisees, they were perceived by him, and told to them,

that they so reasoned within themselves; he said unto them, why reason ye these things in your hearts? thereby reproving them, not for reasoning and concluding in their own minds, that none but God can forgive sins; but for imputing blasphemy to him, for pronouncing this man's sins pardoned; he being God, as well as man, of which his knowing the thoughts and reasonings of their minds might have been a convincing proof.

Ver. 9. *Whether is it easier to say to the sick of the palsy*, etc..] This question was put to them by Christ, in order to prove his deity, and clear himself from the charge of blasphemy; for he that could cure the sick of the palsy, by a word speaking, had power to forgive him his sins: and therefore proposes it to them, which was easiest to say,

thy sins be forgiven thee, or to say arise, and take up thy bed, and walk? Both of them were easy to say, but not with power and effect: they were both instances of divine power, and proofs of deity; and only he that could do the one, could do the other, and the one was as easy to be performed, by a divine person, as the other: and though it may be hard to say which is the greatest instance of power, or the strongest proof of deity, to pardon a sinner, or to cure a paralytic by a word speaking; perhaps forgiveness of sin may be the greatest evidence of divine power and goodness; however, it is certain, it is a greater blessing to be pardoned, than to be cured of a palsy; yet curing of a palsy, in the manner in which Christ did it, was a more sensible proof of his deity to the Scribes and Pharisees, than pronouncing a man's sins forgiven; because this was visible, and could not be denied; whereas the other, though pronounced, they might question whether it had its effect: but by the one, which they would see done before their eyes, there would be left no room for them to doubt of the reality of the other; (see Gill on “⁴⁰¹⁵Matthew 9:5”).

Ver. 10. *But that ye may know that the son of man*, etc..] Meaning himself, who was really man, and the true Messiah, in which sense this phrase had been used in the writings of the Old Testament; (see ^{<3807>}Psalm 80:17 ^{<2713>}Daniel 7:13), and though by reason of his outward form; and mean appearance, he might be thought by them to be but a mere man, and had no right, nor authority, to say what he had; in order to convince them; he affirms, that he

hath power on earth to forgive sins. As there is an emphasis lies on the phrase, “the son of man”, suggesting, that his being so was no contradiction to his deity, nor any hindrance to the exertion of his power; so there is another on those words, “upon earth”; intimating, that though he was upon earth, in a very low estate, in a state of humiliation, yet he had the same power to forgive sin as in heaven; his humbling himself in human nature did not strip him of his perfections, power, and prerogative as God: and if he had power on earth to forgive sin, there can be no room to doubt of it now he is in heaven; since as mediator, he is “exalted to be a prince, and a Saviour, to give repentance to Israel, and remission of sins”, (^{<4651>}Acts 5:31), And that it might appear he had such a power on earth,

he saith to the sick of the palsy; turning to, and addressing him in the following words, with great majesty, authority, and power; (see Gill on ^{<4066>}Matthew 9:6”).

Ver. 11. *I say unto thee, arise, and take up thy bed*, etc..] He bid him, in an authoritative way to arise from his bed, in which he was brought, and on which he lay before him, and take it up upon his shoulders, directly, and in the face of all the people, carry it away:

and go thy way into thine house; to show himself whole to his family and friends, and go about his business; (see Gill on ^{<4066>}Matthew 9:6”),

Ver. 12. *And immediately he arose*, etc..] Power going along with the words of Christ, he found himself perfectly well; and at once sprung up from off his bed,

and took up his bed, upon his shoulders, with all the ease imaginable:

and went forth before them all: the Scribes and Pharisees, and the whole multitude of the people, who were eyewitnesses of this wonderful cure: or “against them all”; for being strong and robust, he made his way through the crowd, with his bed on his back;

insomuch that they were all amazed; at the power of Christ, and the strength of the man:

and glorified God, saying, we never saw it on this fashion; or any thing like this in our days. They easily perceived it was a preternatural action, and what could never be done by any mere man; they therefore attribute it to God, and give him the glory of it; they celebrated the perfections of God, particularly his power, and his goodness, which were very visible in this instance; they praised him and his works, and gave thanks to him for this wonderful cure, which was wrought; and that he had given such power to Christ, who they looked upon to be but a man; though they might have concluded from hence that he was God, to perform such mighty works: and these that glorified God, and expressed their thankfulness for this instance of his kindness to men, were not the Scribes and Pharisees, who had charged Christ with blasphemy; for the miracles of Christ rarely, if ever, had such an effect upon them, as to acknowledge that they were from God, and that Christ performed them by a divine power, but rather by a diabolical influence. We never read of their praising God, and glorifying him for any thing that was done by Christ; but generally went away, after a miracle, hardened, and full of spite and malice, going and consulting together how to take away his life. But these were the “multitude”, as Matthew says, who attended on the ministry of Christ, and followed him from place to place, and had a high opinion of him, as a great and good man; though they did not believe in him as the Messiah, and did not know him to be the Son of God; (see Gill on “^{AMB}Matthew 9:8”),

Ver. 13. *And he went forth again by the sea side*, etc..] The sea of Galilee, where he had met with, and called Peter and Andrew, James and John; and not far from which were the solitary place, and the desert places, where he was before he entered into Capernaum:

and all the multitude resorted unto him; who had been with him at Peter's house, and about the door, and those who could not get near him:

and he taught them; the word of God, the Gospel, and the doctrines of it.

Ver. 14. *And as he passed by*, etc..] As he went from Simon's house, and from the city of Capernaum, to go to the sea side:

he saw Levi, the son of Alphaeus; the same with Matthew, (^{AMB}Matthew 9:9), and son to the same Alphaeus as James was, (^{AMB}Matthew 10:3), Beza's most ancient copy reads “James”, instead of “Levi”, very wrongly;

but he was the brother of James, and also of Simon and Jude; so that there were four brothers of them apostles: and if Joses, called Barsabas, was the same Joses that was brother to these, as seems probable, a fifth was put up for an apostle, though the lot fell on Matthias. James, and Joses, and Simon, and Jude, are mentioned together, (~~4035~~ Matthew 13:55), because they lived together, and were men of religion and seriousness, and known by their neighbours; but Matthew, or Levi, is not mentioned: it is thought, by some, probable, that he was a loose, extravagant young man, and so might depart from his father's family, and enter into this scandalous employment of a publican; and herein went contrary to his father's will, Cleophas, or Alphaeus, who was the husband of the sister of Mary, the mother of our Lord:

sitting at the receipt of custom; the toll booth, or custom house, where he sat to take toll of passengers that came, or went in ships or boats, The Syriac version renders it, "sitting among the toll gatherers"; and the Persic, "among publicans"; not only signifying the business in which he was, but the company he was among; which makes the grace of Christ the more illustrious and distinguishing, in looking upon him, and calling him:

and said unto him, follow me; and he arose, and followed him. Christ, the great shepherd of the sheep, who came to seek, in order to save that which was lost, was now locking up his lost sheep; and Matthew, or Levi, being one of them, he finds him, and calls him by his grace. Christ is always first with his people; he first seeks them, and then they seek him; he first finds them, and then they find him; yea, he is found of them that sought him not. Levi took no notice of him, inquired not about him, and had no thought of leaving his employ; and going after him, but Christ knew him: his eye was upon him as he passed by him, and his time was a time of love, and so a time of life; he looked upon him, and said unto him, live; quickening power went along with his words, and he arose, and left all, and followed him: Christ, as the good shepherd, went before; and Levi, through the grace that was now given him, as one of his sheep, heard and knew his voice, and, without the least hesitation or reluctance, quitted his business, and became a follower of him. How powerful is efficacious grace! what is it, it can not do! it turns the heart of a sinner at once, inclines it to Christ, and causes it to leave all for his sake; it at once fills the soul with love to Christ, faith in him, and obedience to him; it works powerfully, and yet freely; it always obtains, and effects what it designs, yet puts no force upon the will: Levi,

under the drawings of divine grace, followed Christ most willingly and cheerfully; (see Gill on “~~400~~Matthew 9:9”).

Ver. 15. *And it came to pass, that as Jesus sat at meat in his house*, etc..] In the house of Levi; not in the custom house, or toll booth, for that he left; but in his house in the city of Capernaum, where he had him, and made an entertainment for him, in token of gratitude, for the high favour bestowed on him:

many publicans and sinners sat also together, with Jesus, and his disciples; being invited by Levi, and not objected to by Christ; (see Gill on “~~400~~Matthew 9:10”).

for there were many, and they followed him; either Christ whom they had observed to have called Matthew, and had heard preach by the sea side; or else Matthew; and so the Persic version renders it, “for many followed Matthew”. The Ethiopic version reads the words, “and they were many”, that is, publicans and sinners, “and the Scribes and Pharisees followed him”; mentioned in the next verse, from whence it seems to be taken; though true it is, that not only a large number of publicans and sinners followed Christ, but also many of the Scribes and Pharisees; yet with a different view from the former, not to get any advantage to themselves, but, if they could, an advantage against Christ.

Ver. 16. *And when the Scribes and Pharisees saw him eat*, etc..] They were offended at his eating and drinking, though it was in moderation; because he did not fast as they, and their disciples did; and especially, that he eat

with publicans and sinners; men of very infamous characters, and bad lives, with whom the Pharisees disdained to keep company:

they said unto his disciples, how is it that he eateth and drinketh with publicans and sinners? The Vulgate Latin, Arabic, Persic, and Ethiopic versions read, “your master”, (see Gill on “~~401~~Matthew 9:11”); so some Greek copies here.

Ver. 17. *When Jesus heard it, he saith to them*, etc..] Christ either overheard what they said to his disciples, or he heard it from the relation of the disciples; and when he did, he turned to the Scribes and Pharisees, and spoke to them the following words:

they that are whole, have no need of the physician, but they that are sick; which seems to be a proverbial expression, signifying that he was a physician; that these publicans and sinners were sick persons, and needed his company and assistance; but that they, the Scribes and Pharisees, were whole, and in good health, in their own esteem, and so wanted no relief; and therefore ought not to take it amiss, that he attended the one, and not the other. These words give a general view of mankind, in their different sentiments of themselves and of Christ; and of the usefulness of Christ to one sort, and not another. There are some that cry up the power of man's freewill, and plead for the strength and purity of human nature, and extol its excellencies and abilities; and it is no wonder that these see no need of Christ, either for themselves or others: hence preachers of this complexion leave Christ out of their ministry for the most part; and generally speaking, lessen the glory and dignity of his person, depreciate his offices, reject his righteousness, and deny his satisfaction and atonement: and such reckon themselves the favourites of heaven, and are ready to say, whom shall God delight to honour, but us, who are so pure and holy? they therefore trust in their own righteousness, and despise others, and submit not to the righteousness of Christ; they make their own works their saviours, and so neglect the great salvation by Christ. There are others that are sick, and are quite sick of themselves; they see the impurity of their nature, how unsound and unhealthful they are; that from the crown of the head to the sole of the foot, there is no soundness in them, nothing but wounds, bruises, and putrefying sores: their loins are filled with the loathsome disease of sin; they are sensible of their inability to cure themselves, and that no mere creature can help them; and that all besides Christ, are physicians of no value: and therefore they apply to him, whose blood is a balm for every wound, and a medicine for every sickness and disease, and which cleanses from all sin: and whereas such, and such only, see their need of Christ as a physician, these only does he attend under this character; (see Gill on ^{419D}Matthew 9:12"). Adding this as a reason,

I came not to call the righteous, but sinners to repentance. These words explain, what is more obscurely and figuratively expressed in the former; it appears from hence, that by "the whole" are meant, "righteous" persons; not such who are made righteous, by the righteousness of Christ imputed to them, but such who were outwardly righteous before men, who trusted in themselves that they were righteous, depended on their own righteousness, and fancied themselves, with respect to the righteousness of

the law, blameless; and so, in their own apprehensions, stood in no need of Christ and his righteousness: yea, even needed not repentance, according to their own thoughts of things, and therefore were not called to it, but were left to their own stupidity and blindness; these were the Scribes and Pharisees; and by the “sick”, are meant “sinners”; such who are made sensible of sin, and so of their need of Christ as a Saviour; and who have evangelical repentance given them, and are called to the exercise and profession of it: and Christ's calling sinners to repentance, and bestowing that grace, together with the remission of sins, which goes along with it, is doing his work and office as a “physician”. This evangelist makes no mention of the passage in (^{<4066>}Hosea 6:6), with which these words are introduced in Matthew. The last words, to “repentance”, are omitted by the Vulgate Latin, Syriac, Persic, and Ethiopic versions, and are wanting in some ancient copies; but are retained in the Arabic version, and in most copies, as in (^{<4093>}Matthew 9:13).

Ver. 18. *And the disciples of John and of the Pharisees used to fast,* etc..] Or “were fasting”; perhaps that very day, and so were the more displeased at this entertainment, Matthew had made for Christ and his disciples, and at their being at it; or fasting was usual with them: they fasted often, both John's disciples, and the disciples of the Pharisees, or the Pharisees themselves; so the Vulgate Latin reads: of their frequent fasting, (see Gill on “^{<4094>}Matthew 9:14”),

and they came: both the disciples of John, (^{<4094>}Matthew 9:14), and the Scribes and Pharisees, (^{<4093>}Luke 5:30,33),

and say unto him, why do the disciples of John and of the Pharisees fast, but thy disciples fast not? (see Gill on “^{<4094>}Matthew 9:14”).

Ver. 19. *And Jesus said unto them,* etc..] Both to John's disciples and the Pharisees,

can the children of the bride chamber fast, while the bridegroom is with them? Suggesting that he was the bridegroom, as John their master had called him, (^{<4092>}John 3:29), and that his disciples were the children of the bride chamber; and that it was very unsuitable for them, and very unreasonable to desire them to fast at such a time, and under such a character: wherefore the answer returned by Christ himself to the question is,

as long as they have the bridegroom with them, they cannot fast: all which the Syriac version expresses by **al** , “no”: *see Gill “^{<4016>}Matthew 9:15”*.

Ver. 20. *But the days will come,* etc.] As they were in some sense now come to the disciples of John, their master being taken up by Herod, and confined in prison, and so it was a mourning time with them:

when the bridegroom shall be taken away from them, and then shall they fast in those days: referring to the time of the sufferings and death of Christ, which would be, and was a sorrowful season to his disciples.

Ver. 21. *No man also seweth a piece of new cloth,* The traditions of the elders are meant, particularly concerning eating and drinking, and fasting, things before spoken of; and which occasioned this parable, and which were new things in comparison of the commands of God: some of them were of very short standing, devised in, that age; and most, if not all of them, were since the times of Ezra.

On an old garment; the moral and ceremonial righteousness of the Jews, in obedience to the law of God; signifying, that the former were not to be joined with these, to make up a justifying righteousness before God; which were not sufficient for such a purpose, either singly, or both together:

else the new piece that filled it up, taketh away from the old, and the rent is made worse; for by attendance to the traditions of the elders, the Jews were taken off from, and neglected the commandments of God; nay, oftentimes the commands of God were made void by these traditions, so that the old garment of their own righteousness, which was very ragged and imperfect of itself, instead of being purer and more perfect, became much the worse, even for the purpose for which it was intended; (see Gill on “^{<4016>}Matthew 9:16”).

Ver. 22. *And no man putteth new wine into old bottles,* etc.] By “old bottles” are meant, the Scribes and Pharisees, the whole, which needed not a physician, and the righteous, Christ came not to call; and by new wine, either the love of God, which is not shed abroad in the hearts of such persons; or the blessings of the new covenant, which are not bestowed upon them; or the Gospel, which brings an account of both, which is not received by carnal men:

else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: the Gospel will only fill them with rage and fury,

and they will despise it, and let it go; which will be an aggravation of their sin and misery, and so will prove the savour of death unto death unto them:

but new wine must be put into new bottles; into the hearts of sinners, who are called to repentance, and are renewed in the Spirit of their minds; are newborn babes, that desire the sincere milk of the word, and wine of the Gospel; in these the love of God is exceeding abundant, and it comes in with full flows into their souls; all grace is made to abound towards them, and the word of Christ richly dwells in them; in whom these things remain and abide, and they themselves are saved with an everlasting salvation; (see Gill on “⁴⁰⁹⁷Matthew 9:17”).

Ver. 23. *And it came to pass*, etc..] The Vulgate Latin adds, “again”; and so Beza says it was read in one of his copies:

that he went through the corn fields on the sabbath day, and his disciples began, as they went, to pluck the ears of corn, and to rub them, and get the grain out of them, and eat them; (see Gill on “⁴¹⁰¹Matthew 12:1”).

Ver. 24. *And the Pharisees said unto him*, etc..] To Christ, the same they said to his disciples, (⁴¹⁰²Luke 6:2).

Behold, why do they on the sabbath day, that which is not lawful? see how they pluck the ears of corn and rub them, and eat things, which by the law, especially by the traditions of the elders, were not lawful to be done on the sabbath day; (see Gill on “⁴¹⁰³Matthew 12:2”).

Ver. 25. *And he said unto them*, etc..] By way of answer to their question, and which was a full one, and enough to silence them:

have ye never read what David did; referring to the history in (⁴²⁰¹1 Samuel 21:1-15).

when he had need: of bread, was in great necessity, and in the utmost distress:

and was an hungered, he, and they that were with him? which was a justifiable reason for what he and his company did; as it was for the action of the disciples; being in a like case, and therefore very appropriate to the purpose; (see Gill on “⁴¹⁰³Matthew 12:3”).

Ver. 26. *How he went into the house of God*, etc..] The tabernacle; for the temple was not yet built: thither David went to get bread for himself and

his men, being hungry: so in a spiritual sense, where should such go, who are hungering and thirsting after righteousness, but into the house of God? Here is bread enough, and to spare; here is a table furnished with excellent provisions; here the Gospel is dispensed, which is milk for babes, and meat for strong men; here Christ, the bread of life, is set forth, whose flesh is meat indeed, and whose blood is drink indeed; here the ordinances are administered, which are breasts of consolation to the children of God; here is a feast of fat things, all things are ready, and souls are welcome, and therefore it must be right to attend here. And this was on the sabbath day that David went into the house of God: when the showbread loaves were removed, and divided, among the priests, and new ones were placed in their room: and so under the Gospel dispensation, on the Lord's day, the day set apart for public worship, it becomes the saints to go up to the house of the Lord, and feed upon the provisions of it: they are a royal priesthood, they are priests, as well as kings to God; and their business is in the house of the Lord, to offer up spiritual sacrifices to him; and as the goodness and fulness of his house appertains to them, they do well to attend and partake thereof.

In the days or Abiathar the high priest: and yet from the history it is clear, that it was in the days of Ahimelech the high priest, the father of Abiathar; wherefore the Jew charges ^{f34} Mark with an error, and Matthew and Luke too: whereas the two last make no mention of the name of any high priest; and it might be observed, that in the Persic version of Mark it is rendered, “under Abimelech the high priest”; and in an ancient copy of Beza's, the whole clause is omitted; though it must be owned, that so it is read in other Greek copies, and in the ancient versions, the Vulgate Latin, Syriac, Arabic, and others: wherefore let it be further observed, that the fact referred to was done in the days of Abiathar, though it was before he was an high priest; and the particule $\epsilon\pi\iota$ may be so rendered, about, or “before Abiathar was high priest”, as it is in (^{<4011>}Matthew 1:11). Besides, Abiathar was the son of an high priest, and succeeded his father in the office: and might be at this time his deputy, who acted for him, or he by his advice; and according to a rule the Jews ^{f35} themselves give,

“the son of an high priest, who is deputed by his father in his stead,
 $rwma\ l\ wdg\ hk\ yrh$, “lo! he is called an high priest”.”

So that Abiathar might at this time be called the high priest; and is the rather mentioned, because he was the more eminent and famous man; and

whom the Jews call ^{f36} Urim and Thummim, because there was much inquiry made by them; in his and his father's days, and very little after: to which may be added, that the names of the father and the son are sometimes changed; Ahimelech is called Abiathar, and this Abiathar is called Ahimelech, the son of Abiathar, (^{<1087>}2 Samuel 8:17), and Abimelech the son of Abiathar, (^{<1816>}1 Chronicles 18:16). And it seems as if both father and son had two names, and were sometimes called by the one, and sometimes by the other: for as the father is sometimes called Abiathar, the son is called Ahimelech, or Abimelech, as in the places mentioned; and which refer to the times when David was king of Israel, and long after the death of Saul, and consequently long after Ahimelech, and the rest of the priests at Nob, were killed by the order of Saul: wherefore Ahimelech, or Abimelech, in the said places, must be the son of Abiathar; and who afterwards was thrust out of the priesthood by Solomon, for joining with Adonijah in his usurpation, (^{<1025>}1 Kings 1:25 2:26). And from whence it appears, that his father was called Abiathar also, and which some take to be their family name; and if so, then there is no difficulty, and the evangelist rightly says, that this affair was in the days of Abiathar: but be it that he intends the son, what has been before observed is a sufficient solution of this difficulty; for the evangelist does not say that Abiathar was high priest, when David came and eat the showbread; he only says, "it was in the days of Abiathar the high priest": for certain it is, that this happened in his days; and as certain, that he was an high priest; and Mark might with great propriety call him so, though he was not strictly one, till after this business was over: besides, he was not only the son of an high priest, and it may be his deputy, and some have thought officiated at this time, his father being sick or infirm through old age; but inasmuch as his father was directly killed by the order of Saul, he narrowly escaping, immediately succeeded him in the office of the high priesthood; and therefore his being an high priest so very near the time of this action, without any impropriety and impertinence, and especially without incurring the charge of falsehood, the evangelist might express himself as he does.

And did eat the showbread, which is not lawful to eat, but for the priests, and gave also to them which were with him? Who not only ate the showbread, which was set before the Lord, and was sacred, and which none but the priests might eat of, after it was removed from the table; but he did this on the sabbath day; and he not only eat of it himself, but the soldiers that were with him: and all this with the knowledge and leave of

the high priest: for the Jews ^{f37} have no reason to charge this evangelist and the others with an error, that others besides David ate of the showbread, urging that he came alone to Ahimelech; since it is evident from (^{<0210>}1 Samuel 21:2,4,5), that David had servants in company with him when he fled, though they did not attend him when he went to the high priest; and that he asked bread, and it was given him, not only for himself, but for the young men that he had appointed to be at such a place: and therefore, if this was allowed to David and his men, when hungry, it ought not to be charged as an evil upon the disciples, for plucking and rubbing a few ears of corn to satisfy their hunger, though on a sabbath day; and especially when he, who was Lord of the sabbath, was present, and admitted of it; (see Gill on "^{<0104>}Matthew 12:4").

Ver. 27. *And he said unto them*, etc..] Continuing his answer to them, and adding, in confirmation of what he had said, and for the further vindication of his disciples,

the sabbath was made for man; for his good, and not for his hurt; both for the good of his soul, that he might have an opportunity of attending divine worship, both in public and private; and for the good of his body, that he might have rest from his labour; and this was the end of the original institution and appointment of it; and therefore works of necessity are not forbidden on this day; such as are for the necessary comfort, support, and preservation of life; or otherwise it would be apparent, that the sabbath was not appointed for the good, but for the hurt of men. By "man", is not meant all mankind; for the sabbath was never appointed for all mankind, nor binding upon all; only the Jews, who are emphatically called "man", or "men"; (see ^{<0340>}Ezekiel 34:30,31), upon which the Jewish writers remark ^{f38}, that

"they are called, **da**, "man"; but the idolatrous Gentiles, and nations of the World, are not called "men";"

but dogs, beasts, etc.. Our Lord may here be thought to speak in their language, as he does in Mt. 15:26, (see Gill on "^{<0156>}Matthew 15:26"). And that the observation of the seventh day, was only designed for the children of Israel, seems manifest from (^{<0216>}Exodus 31:16,17), "wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant; it is a sign between me and the children of Israel"; and not between him and the rest of the world: and in

(^{f314}Exodus 31:14), “ye shall keep the sabbath, for it is holy unto you”: on which the Jews ^{f39} make this remark, *yimm ral al w kl*, “to you, and not to the rest of the nations”: nor did they ever think that the Gentiles were obliged to observe their sabbath, only such who became proselytes to their religion; even those who were proselytes of righteousness: for a proselyte of the gate, was not bound to observe it; for so says ^{f40} Maimonides,

“those who take upon them the seven commandments of Noah only, lo! they are as a proselyte of the gate, and they are free to do work on the sabbath day for themselves, openly, as an Israelite on a common day.”

Yea, they not only say, they were not obliged to keep the sabbath, but that it was not lawful for them to observe it; and that it was even punishable with death them to regard it; for so they say ^{f41},

“a Gentile that keeps the sabbath before he is circumcised, is guilty of death, because it is not commanded him.”

They judged them unworthy of having this precept enjoined them, as being not men, but beasts, and worse than they, and had not the privilege the ass has: hence one of their commentators ^{f42} says,

“concerning the rest of an ass, thou (O Israelite!) art commanded; but concerning the rest of a Gentile, thou art not commanded.”

And not man for the sabbath; who was in being long before that was appointed and enjoined.

Ver. 28. *Therefore the son of man is Lord also of the sabbath.*] Meaning himself, who had a power not only to dispense with it, but to abrogate it as he did, with the rest of the rituals of the ceremonial law; (see Gill on “^{f128}Matthew 12:8”). So that it did not become them to find fault with what his disciples did, with his leave and approbation.

CHAPTER 3

INTRODUCTION TO MARK 3

Ver. 1. *And he entered again into the synagogue*, etc..] Perhaps in Capernaum, where he had before cast out the unclean spirit; but not on the same day, nor on that day he had had the debate with the Pharisees, about his disciples plucking the ears of corn on the sabbath day; but on another sabbath, perhaps the next; (see ^{<406>}Luke 6:6).

And there was a man there which had a withered hand; who came there either for a cure, knowing Christ to be in the synagogue, or for the sake of worship; (see Gill on "^{<420>}Matthew 12:10").

Ver. 2. *And they watched him*, etc..] The ruler of the synagogue, and the principal men in it; particularly the Scribes and Pharisees, who followed him wherever he went; they observed him diligently, and kept their eyes upon him; this lame man being in the synagogue, to see

whether he would heal him on the sabbath day; which, knowing his readiness to do good, they might expect he would:

that they might accuse him; as they had accused his disciples before, of the violation of the sabbath: according to the Evangelist Matthew, they put a question to him, whether it was lawful to heal on the sabbath day? with this view, that they might, one way or another, have something to accuse him of, either to the people, or to the sanhedrim; (see Gill on "^{<420>}Matthew 12:10").

Ver. 3. *And he saith unto the man which had the withered hand*, etc..] After he had reasoned with them from the lesser to the greater, upon their own principles and practices, in relieving and taking out a sheep fallen into a ditch, on a sabbath day, (^{<420>}Matthew 12:10,11), and knowing "their thoughts", as Luke says, (^{<406>}Luke 6:8), their reasonings and designs; and as the Persic version here, from thence "understanding their conspiracy", turns himself to the lame man, and bids him

stand forth: or, as in Luke, “rise up and stand forth in the midst”, (~~☩~~ Luke 6:8). He bid him rise up from his seat, and stand forth in the midst of the synagogue: this he said, partly to raise the attention of the people to the following miracle; and partly to move commiseration upon the sight of the object; and to aggravate the hard heartedness of the Pharisees; as also, that it might be manifest to all, that the man's hand was really withered; and that there was no fraud in the following cure.

Ver. 4. *And he saith unto them*, etc..] Either to the whole multitude, to all the assembly in the synagogue; and so the Persic version renders it, “again he said to the multitude”; or rather, to the Scribes and Pharisees, who were watching him, and had put a question to him, which he answers by another:

is it lawful to do good on the sabbath days, or to do evil, to save life, or to kill? The Vulgate Latin, Syriac, Arabic, and Persic versions read, or “to destroy”, as in (~~☩~~ Luke 6:9), To do evil, kill, or destroy, are not lawful at any time; and to do good, and to save life, must be right at all times: our Lord has a particular view to the Scribes and Pharisees, and the question is put home to their own consciences; whose hearts and thoughts, designs and views, were all open to Christ; and who were now watching to do evil to him, and even to destroy and take away his life: for the violation of the sabbath was death by the law, and this was what they sought to accuse him of: now he puts the question to them, and makes them judges which must appear most right and just in the sight of God and men, for him to heal this poor man of his withered hand, though on the sabbath day; which would be doing a good and beneficent action to him, whereby his life would be saved, and preserved with comfort and usefulness, and he would be in a capacity of getting his livelihood; or for them to cherish an evil intention against him, to seek to bring mischief on him; and not only destroy his character and usefulness as much as in them lay, but even take away his very life also: he leaves it with them to consider of which was most agreeable to the law of God, the nature of a sabbath, and the good of mankind;

but they held their peace; or “were silent”, not being able to return an answer, but what must have been in his favour, and to their own confusion, and therefore chose to say nothing.

Ver. 5. *And when he had looked round about on them*, etc..] In the several parts of the synagogue; for there were many of them on every side of him; which he might do, to observe their countenances, which might justly fall,

upon such a close question put to them, and what answer they would return to him: and his look upon them was

with anger, with a stern countenance, which showed indignation at them, though without sin, or any desire of revenge, for the evil they were meditating against him; for at the same time he had pity and compassion for them,

being grieved for the hardness of their hearts: or “the blindness of their hearts”, as the Vulgate Latin, Arabic, and Ethiopic versions render it; being troubled in his human soul, both at their inhumanity and cruelty to a miserable object, whose cure, in their opinion, would have been a breach of the sabbath; and to himself, having a malicious design against him, should he perform it; and at their stupidity and ignorance of the law of God, the nature and design of the sabbath, and of their duty to God, and their fellow creatures: wherefore as one not to be intimidated by their evil designs against him, or prevented thereby from doing good,

he saith unto the man, stretch forth thine hand; that is, the lame one; and such power went along with his words, as at once effected a cure:

and he stretched it out, and his hand was restored whole as the other. This last clause, “whole as the other”, is not in the Vulgate Latin, nor in the Syriac, Arabic, Persic, and Ethiopic versions; and may be added from (⁴¹²³Matthew 12:13); see the note there; since it is wanting in the Alexandrian copy, and in Beza's most ancient copy, and in others.

Ver. 6. *And the Pharisees went forth*, etc..] Out of the synagogue, being dreadfully galled with the reasonings of Christ, at the silence and confusion they were put to, and with the miracle he wrought, to the exposing of them, and establishing his own credit:

and straightway took counsel with the Herodians against him: (see Gill on ⁴¹²⁶Matthew 22:16”).

How they might destroy him: persisting still in their evil intentions, though Christ had so fully and clearly exposed the wickedness of them: and it is to be observed, that those men who thought it was not lawful to heal a lame man on the sabbath day, yet make no scruple of meeting and consulting together on that day, and even with profane men, what measures and methods were best to take, to destroy the life of an innocent person.

Ver. 7. *But Jesus withdrew himself with his disciples to the sea, etc..]*

Knowing their evil designs against him, he departed out of the synagogue, and city of Capernaum; and taking his disciples with him, he went to the shore of the sea of Galilee; not out of fear, but because his time was not yet come, and he had more work to do:

and a great multitude from Galilee: from the several parts of it, in which country he now was:

and from Judea: that part of the land of Israel, which was particularly so called, and belonged to the tribe of Judah.

Ver. 8. *And from Jerusalem, etc..]* The metropolis of the country of Judea;

and from Idumea, or Edom, as the Syriac version reads it; a country that lay on the south of Judea, formerly inhabited by the sons of Edom, but now by Jews; or at least the inhabitants of it were proselytes to the Jewish religion. Mention is made of the plains of Idumea, along with Gazera, Azotus, and Jamnia, as in 1 Maccabees:

“Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.” (1 Maccabees 4:15)

Pliny^{f43} speaks of Idumea and Judea together, as a part of Syria; and Ptolemy says^{f44}, this country lies on the west of the river Jordan; and it is here added,

and from beyond Jordan; the country of Peraea, on the east of Jordan:

and they about Tyre and Sidon; either the inhabitants of these places, as the Syriac, Arabic, Persic, and Ethiopic versions favour, reading “a great company from Tyre and Sidon”; or those that lived near the borders, and upon the confines of these cities of Phoenicia:

a great multitude; when all met together, from these several parts; who

when they had heard what great things he did, came unto him: for his fame went through all the countries, for the miracles he wrought; which drew this vast concourse of people after him; and who, inquiring where he was, came to him at the sea of Galilee.

Ver. 9. *And he spake unto his disciples*, etc..] In an authoritative way; he ordered and commanded them,

that a small ship should wait on him: that a boat should be got ready, be near at hand, and attend him, who was on shore; that he might go into it, should there be any occasion for it; and from thence preach to the people:

because of the multitude; which came from the above parts, and all together made a very numerous body of people:

lest they should throng him; crowd, press, afflict, and distress, and make him uneasy, that he could not be able to stand conveniently, and preach to them: so that should this be the case, as it was very likely it would, having a small vessel near the shore, he could go into it, and free himself from such an inconvenience.

Ver. 10. *For he had healed many*, etc..] Of various diseases, and the fame of this brought more still to him:

insomuch that they pressed upon him; or pushed upon him, with great eagerness and violence. The Arabic version renders it, “they rushed upon him, so that they fell”: they pushed on, and pressed so hard to get to him, that they fell upon one another, and on him: the Persic version renders it, “they cast themselves on him, for the sake of touching him”; which must be very troublesome indeed. Though some think the phrase signifies no more, than that they fell down before him at his feet, in a submissive and petitionary way, entreating they might have the favour

for to touch him; either any part of his body, or his garments, even the hem of them: and so the Ethiopic version translates the words; “they prayed him that they might touch him”; (see ~~4066~~ Mark 6:56).

As many as had plagues; of leprosy, and other diseases, which were inflicted on them by God, as scourges and chastisements for their sins, as the word signifies, and which answers to *ygn*, “Negaim”; concerning which, there is a whole treatise in the Misna; and which bears that name, and particularly regards the plagues of leprosy. Some versions join this with the beginning of the next verse. The Syriac version reads thus, “who had plagues of unclean spirits”; as if these plagues were their being possessed by unclean spirits. The Persic version thus, “having plagues from unclean spirits”; as if these plagues were inflicted upon them by them, and which

was sometimes the case. The Arabic version after this manner, “who had diseases and unclean spirits”; both the one and the other.

Ver. 11. *And unclean spirits, when they saw him*, etc..] That is, as the Syriac and Arabic versions read, “they who had unclean spirits”: or, as the Ethiopic, “they that were possessed with unclean spirits”; as soon as ever they beheld Christ, though they had never seen him before, and he was an entire stranger to them, yet

fell down before him: the unclean spirits being said to do that, which they that were possessed with them did; and which, notwithstanding their possession of them, they could not prevent, but were obliged to admit of it, as a token of their subjection to Christ:

and even the devils themselves in the men,

cried, saying, thou art the Son of God; a divine person, equal with God; and such his power over them, and his healing all manner of diseases, by a word, or touch, showed him to be.

Ver. 12. *And he straitly charged them*, etc..] Or vehemently rebuked them, as the Syriac and Arabic versions render it; or threatened them much and vehemently, as the Vulgate Latin and Ethiopic. The Persic version renders it, “threatened many”; both the devils that confessed him, and the many that were healed of their diseases: he gave them a strict and severe charge,

that they should not make him known; or “his work”, as the Arabic, his miracles: he sought not vain glory and popular applause, nor did he need the testimony of men or devils; and especially did not choose the latter, lest his enemies should traduce him, as having familiarity with them, as they did.

Ver. 13. *And he goeth up into a mountain*, etc..] Near Capernaum, being solitary, and a place of recess and retirement, “to pray”, as Luke says, (~~462~~ Luke 6:12), who adds, “and continued all night in prayer to God”, notwithstanding the great fatigue of the day past. His prayer, as is very probable, was chiefly concerning the great and important work, which was upon his mind, and he was about to do; the making and constituting twelve of his disciples, as his apostles, to preach in his name, and work miracles:

and calleth unto him whom he would; that is, “when it was day”, as the above evangelist observes; when he called his disciples, such as had been

for some time followers of him, as many of them as he thought fit: for it seems by the same evangelist, that others were called to him besides the twelve; and out of them he chose them: the phrase “whom he would”, is in the Arabic version rendered, “whom he loved”; and it is a common observation of expositors, that the choice and call of the apostles to office, were not according to their will, works and merits, but according to the sovereign will and grace of Christ, who chose them, and not they him: but to me there seems no foundation for such a remark here, though it is a truth; because this regards not the call of the twelve only, and much less of them to office, but a call of many of the followers of Christ to come to him on the mountain:

and they came unto him; as many as he called out of the multitude; and from among these he made the following choice.

Ver. 14. *And he ordained twelve*, etc..] Or made, constituted, and appointed twelve men, out of those he called to him. The Arabic version adds, “and called them apostles”; which seems to be taken out of (~~163~~ Luke 6:13).

That they should be with him; constantly, in private and in public; be taken into his family, and reckoned such; be his familiars, and privy to all his affairs; hear all his discourses, and see his miracles; that so they might be trained up and fitted for the great work he designed them for:

and that he might send them forth to preach; the Gospel in Judea first, and then in all the world: for he did not at this time send them to preach, only chose; called, and appointed them; and after they had been with him some time, and were better qualified for such service, he sent them forth, as in (~~100~~ Matthew 10:1,5), for this constitution of them was before that mission, and was in order to it.

Ver. 15. *And to have power to heal sicknesses*, etc..] All manner of corporeal diseases that attend men and women:

and to cast out devils; from such who were possessed with them: that is, he chose and appointed them to be his apostles, with a view of conferring such powers upon them hereafter; for as yet, they were not vested with them, nor sent out to exercise them; no, not till near twelve months after.

Ver. 16. *And Simon he surnamed Peter*.] Or Cephas, which signifies a rock, or stone, because of his courage and constancy, his strength and

fortitude, steadiness and firmness of mind: this name was imposed upon him, not at the time of his mission as an apostle; nor when he made that noble confession of his faith in Christ, as the Son of the living God, at which time this name was taken notice of; but when Christ first called him to be his disciple and apostle; (see ~~404~~John 1:42).

Ver. 17. *And James the son of Zebedee, and John the brother of James,* etc..] These are mentioned next, as being first called after Peter and Andrew:

and he surnamed them Boanerges, which is, the sons of thunder: either because of their loud and sonorous voice; or their warm zeal for Christ, and fervency in their ministry: or for their courage in opposing the enemies of Christ, and the power that went along with their words; which either put to confusion and silence, or issued in conviction and conversion. The Syriac version reads, “Benai Regesh”, and the Persic, “Beni Reg'sch”. The Jews, as our learned countryman Mr. Broughton has observed ^{f45}, sometimes pronounce “Scheva” by on, as Noabyim”, for “Nebyim”; so here, “Boanerges” for Benereges”, or “Benerges”. There is a city which was in the tribe of Dan, mentioned in (~~405~~Joshua 19:45), which is called “Bene-berak, the sons of lightning”; and is spoken of in the Jewish ^{f46}writings, as a place where several of the Rabbins met, and conversed together: the reason of this name may be inquired after.

Ver. 18. *And Andrew,* etc..] The brother of Peter;

and Philip, who was of Bethsaida;

and Bartholomew, whom Dr. Lightfoot thinks is the same with Nathaniel: the name may be the same with *wyml t rb*, “Bar Talmion”, with the Jews ^{f47}; (See Gill on ~~408~~Matthew 10:3”). (See Gill on ~~404~~John 1:41”).

and Matthew, the publican, who was called Levi;

and Thomas, who was called Didymus, from his being a twin;

and James, the son of Alphaeus, to distinguish him from the other James, the son of Zebedee, and who is sometimes called “the less”;

and Thaddaeus, whose name was also Lebbaeus, and likewise Jude, the author of the Epistle that bears that name;

and Simon the Canaanite, or Zelotes; of these men, and their several names, (See Gill on “^{<MATH>}Matthew 10:2-4”).

Ver. 19. *And Judas Iscariot*, etc..] So called to distinguish him from the other Judas; and is mentioned last for the following reason:

which also betrayed him; and which action of his will ever render his name infamous among men. This man, with the rest, our Lord chose to be an apostle of his, though he knew he would betray him; in order to fulfil the purposes of God, the prophecies of the Old Testament, and bring on the work of man's redemption he came into the world to perform.

And they went into an house at Capernaum; the house of Simon and Andrew, where Jesus used to be when there: they went home with him from the mountain; and from that time became his domestics, and were looked upon by him as his family, and were admitted to the greatest nearness and intimacy with him.

Ver. 20. *And the multitude coming together again*, etc..] Either the multitude that were about the door of this house; insomuch that there was no room about, nor any coming near it, (^{<MATH>}Mark 2:2), or the multitude that came from different parts, and had thronged about him at the sea side, before he went up into the mountain: these understanding that he was come down from thence, and was returned to Capernaum, and was at Simon's house, flocked thither, in great numbers, to see his person, hear his doctrines, and observe his miracles;

so that they could not so much as eat bread; the press was so great, and their importunities so urgent, either to hear him preach, or have their sick healed, that Christ, and his disciples, had neither room nor opportunity to eat some food for the refreshment of nature; though it was very necessary, and high time they had, especially Christ, who had been up all night, which he had spent in prayer; and had been very busy that morning in calling and appointing his apostles, and instructing them what they should do.

Ver. 21. *When his friends heard of it*, etc..] Not his spiritual friends, his disciples and followers, that believed in him; but his kinsmen, as the Syriac and Ethiopic versions render the words, who were so according to the flesh; when they heard where he was, and what a crowd was about him, so that he could not so much as take the necessaries of life for his refreshment and support,

they went out to lay hold on him: either out of their houses at Capernaum, or they went forth from Nazareth, where they dwelt, to Capernaum, to take him from this house, where he was thronged and pressed, along with them; where he might have some refreshment without being incommoded, and take some rest, which seemed very necessary: so that this was done in kindness to him, and does not design any violent action upon him, in order to take him home with them, and to confine him as a madman; though the following words seem to incline to such a sense;

for they said, he is beside himself: some render it, “he is gone out”: that is, out of doors, to preach again to the people, which they might fear would be greatly detrimental to his health, since, he had had no sleep the night before; had been much fatigued all that morning, and for the throng of the people could take no food; so that for this reason they came to take him with them, to their own habitations, to prevent the ill consequences of such constant exercise without refreshment. Moreover, though this may not be the sense of the word, yet it is not to be understood of downright madness and distraction, but of some perturbation of mind, which they imagined, or heard, he was under; and answers to a phrase frequently used by the Jews, that such an one, **wtd hrj n**, “his knowledge is snatched away”, or his mind is disturbed; which was sometimes occasioned by disorder of body: so it is said ^{f48},

“a deaf woman, or one that is foolish, or blind, **htd hrj nw**, or “whose mind is disturbed”; and if there are any wise women, they prepare themselves, and eat of the oblation.”

On that phrase, “whose mind is disturbed”, the note of Maimonides is,

“it means a sick person, whose understanding is disturbed through the force of the disease:”

and was sometimes the case of a person when near death ^{f49}: and it was usual to give a person that was condemned to die, and going to be executed, a grain of frankincense in a cup of wine, **wtd Prj t ydk**, “that so his knowledge may be snatched away”, or his mind disturbed ^{f50}, and: be intoxicated; that so he might not be sensible of his pain, or feel his misery; in all which cases, there was nothing of proper madness: and so the kinsmen and friends of Christ, having heard of the situation that he was in, said one to another, he is in a transport and excess of mind; his zeal carries him beyond due bounds; he has certainly forgotten himself; his

understanding is disturbed; he is unmindful of himself; takes no care of his health; he will certainly greatly impair it, if he goes on at this rate, praying all night, and preaching all day, without taking any rest or food: wherefore they came out, in order to dissuade him from such excessive labours, and engage him to go with them, where he might have rest and refreshment, and be composed, and retire.

Ver. 22. *And the Scribes which came down from Jerusalem*, etc..] Or, “but the Scribes”, etc.. who had an aversion to Christ, and a different opinion of him: these were they, who having heard much of the doctrine and miracles of Christ, came down from Jerusalem, which lay in the upper, and higher part of the land of Israel, into Galilee, a low country, to make their observations upon him; and take every advantage they could against him, being men, in their way, letter learned, and artful, and cunning: these

said, he hath Beelzebub: or, as the Syriac and Persic versions render it, “Beelzebub is in him”: sometimes they call him Beelzebub; sometimes say that he cast out devils by him; and here, that he had him, or was in him; Beelzebub possessed him, and assisted him, and there was a confederacy and familiarity between them:

and by the prince of devils casteth he out devils; for so they reckoned Beelzebub to be; (see Gill on “^{<40025>}Matthew 10:25”), (see Gill on “^{<40024>}Matthew 12:24”).

Ver. 23. *And he called them unto him*, etc..] The Jerusalem Scribes, to come nearer to him, and attend to what he had to say in defence of his character and miracles:

and said unto them in parables: similitudes, and proverbial expressions, as the following seem to be,

how can Satan cast out Satan? or one devil cast out another? how unreasonable is it to suppose it? can it ever be thought that such, whose interest it is to unite, would ever oppose and dispossess one another? if therefore, as if he should say, I am Beelzebub, or have him, and he is in me, and I am in confederacy with him; was this the case, can any think I should ever cast him out of others, as I do?

Ver. 24. *And if a kingdom be divided against itself*, etc..] Any of the kingdoms of this world, and the kingdom of “Satan”:

that kingdom cannot stand: not long; its internal broils and divisions will, soon bring it to desolation; (see Gill on “^{<4025>}Matthew 12:25”).

Ver. 25. *And if a house be divided against itself*, etc..] Any family, small or great,

that house cannot stand; its contentions and discords will soon bring it down from a comfortable and flourishing situation, to a very distressed one; (see Gill on “^{<4025>}Matthew 12:25”).

Ver. 26. *And if Satan rise up against himself*, etc..] As he must do in such a case as this, if devils are cast out by Beelzebub, the prince of devils:

and be divided; one devil against another, as the above calumny supposes;

he cannot stand, but hath an end: his kingdom cannot stand long, but must soon come to an end; his power and authority will soon be destroyed, both over his own species, and among men; (see Gill on “^{<4026>}Matthew 12:26”).

Ver. 27. *No man can enter into a strong man's house*, etc..] This is properly a parable; the other seem to be proverbs, or sayings, that were commonly used to show the ill consequences of discords, factions, and divisions, as is explained in the note on (see Gill on “^{<4029>}Matthew 12:29”).

Ver. 28. *Verily I say unto you*, etc..] The Scribes and Pharisees, who had not only blasphemed him, but the Spirit of God also:

all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; God; or the Son of God, angels, and men, and that through the blood of Christ, and when brought to a sense of the evil of them; for though pardon is procured before, it is not applied till then; (see Gill on “^{<4031>}Matthew 12:31”).

Ver. 29. *But he that shall blaspheme against the Holy Ghost*, etc..] Against his person, and the works performed by him, by ascribing them to diabolical power and influence, as the Scribes did,

hath never forgiveness: there is no pardon provided in the covenant of grace, nor obtained by the blood of Christ for such persons, or ever applied to them by the Spirit;

but is in danger of eternal damnation. The Vulgate Latin reads it, and so it is read in an ancient copy of Beza's, guilty of an eternal sin; a sin which can

never be blotted out, and will never be forgiven, but will be punished with everlasting destruction; (see Gill on “⁴⁰²³Matthew 12:32”).

Ver. 30. *Because they, said, he hath an, unclean spirit.*] They charged Christ with having a devil, and his miracles with being wrought by the help of the devil; when, at the same time, they knew in their own consciences they were works which were wrought by the finger and Spirit of God, and so were guilty of the sin against the Holy Ghost; the unpardonable sin, for which there is no remission: and this is mentioned as a reason why our Lord said what he did concerning that sin; because they had been guilty of it, and so were liable to everlasting punishment on account of it.

Ver. 31. *There came then his brethren and his mother,* etc..] At the same time he was speaking to the Scribes, who seem to be different persons from his friends and kinsmen, (⁴⁰²⁴Mark 3:21),

and standing without; for Christ was within, in the house, talking with the Scribes and Pharisees, and preaching to the people; and the crowd being so great, that they could not get into the house; they

sent unto him, calling him: they not only sent one in to let him know who they were, and that they were without doors, desirous to speak with him; but also, with a voice as loud as they could, called to him themselves; (see Gill on “⁴⁰²⁵Matthew 12:46”).

Ver. 32. *And the multitude sat about him,* etc..] In a circle, all around him, to hear him preach; so that there was no such thing as the messenger coming near him; but the message being whispered from one to another, it came to those who sat nearest him:

and they said unto him, behold, thy mother and thy brethren without seek for thee: in five of Beza's ancient copies, and in his most ancient one, are added, and thy sisters: agreeably, Christ hereafter makes mention of sister, as well as mother and brother; (see Gill on “⁴⁰²⁶Matthew 12:47”), and so it is read in the Alexandrian copy.

Ver. 33. *And he answered them,* etc..] The multitude that sat about him, and informed him of his mother and brethren being without, and desirous of speaking with him:

saying, who is my mother, or my brethren? which is said not through ignorance or contempt, but either, as displeased with the interruption given

him; or with a view to take an opportunity from hence of expressing his superior value to his spiritual relations; which looks with no favourable aspect on the superstitious notions, and veneration of the virgin Mary among the papists; (see Gill on “⁴⁰²⁸Matthew 12:48”).

Ver. 34. *And he looked round about on them which sat about him,* etc..] To find out his disciples among them, and point them out particularly, by stretching forth his hand towards them: and said,

behold my mother and my brethren: not in a natural, but in a spiritual sense; his mother, because, in regeneration, he was formed in them; his brethren, because, by adoption, his God was their God, his Father their Father; (see Gill on “⁴⁰²⁹Matthew 12:49”).

Ver. 35. *For whosoever shall do the will of God,* etc..] By believing in Christ, receiving him as a Saviour and Redeemer, and submitting to him in all his ordinances, as King of saints:

the same is my brother, and my sister, and my mother: such are openly, and manifestly related to Christ in a spiritual sense; and are as dear to him, and more so, than such persons are who stand in such a relation to others, or did to him according to the flesh. And this shows not only the near relation, and strong affection which Christ has for his people, but that he is not ashamed of them; and it may be concluded, that he will resent, in the keenest manner, every injury that is done them; (see Gill on “⁴⁰²⁹Matthew 12:50”).

CHAPTER 4

INTRODUCTION TO MARK 4

Ver. 1. *And he began again to teach by the sea side*, etc..] He went out of the house where he was at Capernaum, the same day he had the above discourse with the Scribes and Pharisees, and on which his mother and brethren came to speak with him; and from thence he went where he had been before, and taught the people; namely, to the sea side, the shore of the sea of Galilee, or Tiberias:

and there was gathered unto him a great multitude; which followed him from the house, and from other parts of the city, and perhaps from the adjacent places:

so that he entered into a ship, and sat in the sea; in the ship at sea, at some little distance from the shore; the sea of Tiberias being rather a lake, and within land, had no tide, and so was still and quiet:

and the whole multitude was by the sea on the land; stood on the land, all along the sea shore; (see Gill on “^{403b}Matthew 13:1-2”).

Ver. 2. *And he taught them many things by parables*, etc..] As he sat in the ship, and they stood on shore;

and said unto them in his doctrine; as he was teaching them, and delivering unto them the doctrine he had received from his Father: though the Jews say^{f51}, that

“the Israelites will have no need *ym l m l wdwm l t l*, “of the doctrine of the king Messiah, in the time to come”; because it is said, “unto him shall the Gentiles seek”, and not the Israelites.”

But it appears from hence, and many other places, that the Israelites both stood in need of his doctrine, and sought after it; and very excellent it was; the doctrine of God, and of the grace of God; and was spoken with authority, and in such a manner as never man spake, and which he delivered to his apostles; and which, if ministers bring not with them, should not be bid God speed.

Ver. 3. *Hearken, behold, there went out a sower to sow.*] By whom is meant Jesus Christ, who came forth from God as a teacher, and went out into the land of Judea to preach the Gospel, which is sowing spiritual things among men; and this may be also applicable to any faithful minister of the word.

Ver. 4. *And it came to pass, as he sowed,* etc..] Whilst he was preaching the Gospel, casting about the precious seed of the word, he was laden with:

some fell by the way side; the common beaten path: the word was dispensed among some men comparable to it, on whom it lighted, but made no impression; there it lay, though not long, and was not inwardly received, and took no root, and consequently was of no effect:

and the fowls of the air came and devoured it up; the devils, who have their abode in the air, especially the prince of the posse of them; and the Syriac version reads it in the singular number, “and the fowl came”; that ravenous bird of prey, Satan, who goes about seeking what he may devour; and for this purpose attends where the word is preached, to hinder its usefulness as much as in him lies.

Ver. 5. *And some fell on stony ground,* etc..] The word was preached to some persons who had hearts of stone, and which remained so:

where it had not much earth; and so could be received only in a notional and superficial way, but could take no place, so as to produce any good effect:

and immediately it sprung up; a sudden and hasty profession of the word was made, without a powerful experience of it:

because it had no depth of earth; if it had, it would have been longer in coming up; more work would have been done by it, which would have required more time, before a profession of it had been made.

Ver. 6. *But when the sun was up, it was scorched,* etc..] When persecution arose because of the word, and that became very hot and vehement, it tried and pierced through this thin speculative knowledge of the word, which could not stand before it, and bear the heat of it:

and because it had no root, it withered away; the word had only a place in the head, and not in the heart; wherefore the profession of it was soon dropped, and came to nothing.

Ver. 7. *And some fell among thorns*, etc..] The word was ministered to some who were eat up with the cares of the world, and the deceitfulness of riches, and other lusts:

and the thorns grew up, and choked it; the word did not take place so as to beat down, overcome, and root out these things, nor even to weaken, and keep under, and prevent the influence of them; but these got the ascendant of the word, and prevailed over it, and made it altogether useless and unsuccessful: for whilst it was administered, the minds of these persons were after their riches and worldly things, and gave no heed to the word; and last were prevailed upon, not to attend upon it, but drop the profession of it:

and it yielded no fruit; it was not the means of grace; faith did not come by it, nor any other grace; nor did it produce good works in the life and conversation.

Ver. 8. *And other fell on good ground*, etc..] The word was preached to some whose hearts were disposed by the Spirit and grace of God to receive it; and their understandings were enlightened by it; and they had a savoury and comfortable experience of the truths of it, it coming with power to them; it was a good word to them, and through the grace of God they became good by it; a good work of grace was wrought upon their souls, and they were filled with all goodness and righteousness:

and did yield fruit that sprang up, and increased; they not only appeared, and made an outward profession of the word, and brought forth a little show of fruit, which comes to nothing, as in others; but they were filled with the fruits of righteousness, and increased with the increase of God, and grew in grace, and in the knowledge of Christ Jesus, and continued to bring forth fruit to the end of their lives:

and brought forth some thirty, and some sixty, and some an hundred; that is, so many fold: in some the word of God produced larger and greater effects; the grace of God was more in exercise in some, than in others, and some were more fruitful and useful; yet in all of them there was true grace, and a measure of it; some degree of lively exercise, and some usefulness.

Ver. 9. *And he said unto them,* etc..] To the multitude of hearers that were on the sea shore attending to the word preached, and among whom, doubtless, there were all those sorts of hearers mentioned in this parable:

he that hath ears to hear, let him hear: observe, and take notice of what has been said, as being of the greatest moment and importance: for a larger explanation and illustration of this parable, see the notes on (~~418B~~ Matthew 13:3-9).

Ver. 10. *And when he was alone,* etc..] After the multitude was dismissed, and he either remained in the ship, or left it, and retired to some private place, it may be to Simon's house in Capernaum. The Syriac, Persic, and Ethiopic versions read, “when they were alone”; meaning as follows,

they that were about him with the twelve; that is, such disciples of his, who, besides the twelve, constantly attended him; perhaps those who now were, or hereafter were the seventy disciples. The Vulgate Latin reads, “the twelve that were with him”. In Beza's most ancient copy it is read, “his disciples”; and to this agrees the Persic version; and so the other evangelists, Matthew and Luke, relate, that his disciples came and

asked of him the parable; the meaning of it, and why he chose this way of speaking to the people, (~~418D~~ Matthew 13:10 ~~418D~~ Luke 8:9), though that word may include others besides the twelve.

Ver. 11. *And he said unto them,* etc..] His disciples;

unto you it is given to know the mystery of the kingdom of God; or the mysteries of the kingdom of heaven, the secrets of the Gospel dispensation, the mysterious doctrines of grace; (see Gill on “~~418E~~ Matthew 13:11”),

but unto them that are without; “to strangers”, as the Syriac and Arabic versions render it, who were not the disciples of Christ, nor admitted to any intimacy with him; who came only to amuse themselves with the sight of his person and miracles:

all [these] things are done in parables; are wrapped up in dark sayings, and figurative expressions, the sound of which they heard, and might be pleased with the pretty similes made use of, but understood not the spiritual meaning of them.

Ver. 12. *That seeing they may see,* etc..] Which the end and reason of his speaking to them in parables. The passage referred to is in (^{238B}Isaiah 6:9,10). (See Gill on "⁴⁰³⁴Matthew 13:14-15").

Ver. 13. *And he saith unto them, know ye not this parable?* etc..] So easy to be understood, taken from things common, and which fall under every one's observation:

and how then will you know all parables? if not this single one, and which is so plain, how will ye be able to understand the numerous parables hereafter to be related, and which will be much more difficult?

Ver. 14. *The sower soweth the word.*] Though our Lord thought fit to give the above gentle rebuke to his disciples for their dulness; yet he condescends to favour them with an interpretation of the above parable, which here begins: by this it appears, that the seed in the parable, before delivered, and which fell on different sorts of ground, is the word of God, which was preached to hearers of different dispositions: the word is the word of life and truth; the word of peace and reconciliation; the word of faith and righteousness; the word of salvation; the word which publishes and declares all these to be in and by Jesus Christ.

Ver. 15. *And these are they by the way side, where the word is sown,* etc..] Such hearers are represented by the way side, in which the seed fell; who, coming where the Gospel is preached, stop awhile and hear it, and so are only casual and accidental hearers of it:

but when they have heard; and indeed whilst they are hearing, and before they are well got out of the place of hearing,

Satan cometh immediately and taketh away the word that was sown in their hearts. The devil, signified by the fowl, or fowls of the air, immediately takes notice of such hearers, and is very busy with them; filling their minds with other things suitable to their dispositions, and setting before them other objects, whereby their minds are, at once, taken off from what they have been hearing; so that all that they have observed, and laid up in their memories, is lost at once, and never thought of any more.

Ver. 16. *And these are they likewise which are sown on stony ground,* etc..] Such sort of hearers of the word are signified by the stony ground, on which the seed were sown, who are constant hearers of the word, and have some understanding of it, and some sort of affection for it, and yet their

hearts are not truly broken by it; they are not brought to a thorough sight and sense of sin, and of their need of Christ, and salvation by him; their stony hearts are not taken away, and hearts of flesh given them:

who when they have heard the word immediately receive it with gladness; seem highly pleased, and greatly delighted with it, as being a well connected scheme things; and which declares things, as heaven and eternal happiness, which they, from a principle of self love, are desirous of enjoying.

Ver. 17. *And have no root in themselves,* etc..] The word has no root in their hearts, only in their natural affections: nor is the root of grace in them; there is no heart work, only speculative notions, and flashy affections:

and so endure but for a time: they continue hearers and professors of the Gospel but for a small season; like the Jews, who rejoiced in the ministry of John the Baptist for a while, and then left him:

afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. As soon as any small degree of trouble comes upon them, and especially when there is a hot persecution of the professors of religion, because of the Gospel they have embraced; such hearers are stumbled at these things, and cannot bear the loss of any thing, or endure any thing severe for the sake of the word they have professed a pleasure in; and therefore, rather than suffer, they relinquish at once their profession of it.

Ver. 18. *And these are they that are sown among thorns,* etc..] Such hearers of the word are designed by the thorny ground, upon which other seed fell, as it was sown, who are of worldly dispositions; who are immoderately careful and anxious about the things of this life, and are bent upon acquiring earthly riches, and gratifying their carnal and sensual appetites:

such as hear the word; who notwithstanding are prevailed upon through custom, or the dictates of their consciences, to attend upon the ministry of the word.

Ver. 19. *And the cares of this world,* etc..] The perplexing and distressing cares of it to get as much of it as they can, for themselves and families, fill their minds, and possess their souls even when and while they are hearing the word: and the deceitfulness of riches; or riches which are deceitful,

especially when trusted in, and being obtained, they do not give the satisfaction they promise: and the lusts of other things entering in: carnal desires after other objects, which are pleasing to the sensual mind, entering into their hearts, and gaining, the ascendant there: choke the word, and it, becometh unfruitful; these being more attended to than the word is, that is quite lost, and becomes useless, and unprofitable.

Ver. 20. *And these are they which are sown on good ground*, etc..] Such hearers who are intended by the good ground on which other seed fell, are those who are made good men by the grace of God; for there is none good naturally, nor that doeth good, no not one; these are

such who hear the word, and receive it; as the word of God, in whose hearts it works effectually; who receive it not into their heads only, but into their hearts; and having received it, hold it fast, and abide by it in the worst of times:

and bring forth fruit, some thirty fold, some sixty, and some an hundred; all bring forth good fruit of the same quality, though not of the same quantity: for a larger exposition of this explanation of the parable, see the notes on (~~4139~~ Matthew 13:19-23).

Ver. 21. *And he said unto them*, etc..] At the same time, after he had explained the parable of the sower; for though the following parabolical and proverbial expressions were delivered by Christ at other, and different times, and some of them twice, as related by other evangelists; yet they might be all of them expressed or repeated at this time, by our Lord, showing why he explained the above parable to his disciples; and that though he delivered the mysteries of the Gospel in parables to them that were without, yet it was not his design that these things should be always kept a secret, and that from all men: for as the Gospel might be compared to seed, so likewise to a candle, the design and use of which is to give light to men: wherefore he asks,

is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? when a candle is brought into a room, in the night, where company are together, to converse, or read, or work; is it proper that it should be covered with a bushel, or any other hollow vessel? or when brought into a bedchamber, is it right to put it under the bed? is it not most fitting and convenient, that it should be set in a candlestick, and then it will be of use to all in the room? so the Gospel, which is the candle of the

Lord, he had lighted up in the evening of the Jewish world, in the land of Judea; it was not his will that it should be always, and altogether, and from all men, covered with parables, and dark sayings, without any explanation of them; but that the light of it should be communicated, especially to them his; disciples, who were to be the lights of the world, and which were to shine openly before men, for their good, and the glory of his heavenly Father; (see ^{<4154>}Matthew 5:14-16).

Ver. 22. *For there is nothing hid*, etc..] In these parables, and figurative expressions used by Christ,

which shall not be manifested, sooner or later, to his disciples:

neither was any thing kept secret; any doctrine of the Gospel, or mystery of the kingdom:

but that it should come abroad; it was designed to be published in all Judea, and afterwards, throughout the whole world, for the benefit of God's chosen ones, to their conversion, comfort, and edification: wherefore it becomes the ministers of the Gospel to keep back nothing that may be profitable to the churches, nor shun to declare the whole counsel of God; but faithfully dispense the mysteries of grace, and commend the truth to every man's conscience, without any fear of men, or dreading the effects and consequences of things: since nothing is declared in the word, or made known, but with a design to be published to others, to answer some divine end and purpose; (see Gill on ^{<4008>}Matthew 10:26”).

Ver. 23. *If any man have ears to hear, let him hear*.] What is now delivered, being very momentous and important; (see ^{<4015>}Matthew 11:15).

Ver. 24. *And he said unto them*, etc..] At the same time, though he had said what follows at another time, still continuing his discourse with his disciples:

take heed what you hear: diligently attend to it, seek to understand it, and lay it up in your minds and memories, that it may be of use to you in time to come, and you may be useful in communicating it to others:

with what measure ye mete, it shall be measured unto you; a common proverb among the Jews, used on various occasions, and to different purposes; (see Gill on ^{<4002>}Matthew 7:2”). Here it seems to intimate, that if the disciples carefully hearkened to what they heard from Christ, and

studiously laboured to understand it, and faithfully dispensed it to others, in return, a larger measure, and greater degree of spiritual knowledge, would be bestowed upon them: for it follows, and

unto you that hear, shall more be given; that is, that hear so as to understand, keep, and make a good use of what they hear, more shall be communicated to them; they shall have an increase of knowledge in the doctrines of grace, and mysteries of the Gospel.

Ver. 25. *For he that hath, to him shall be given,* etc..] He that has Gospel light and knowledge, and makes a proper use of it, he shall have more; his path shall be as the path of the just, which shines more and more to the perfect day; the means of grace and knowledge shall be blessed, to him, he attending constantly thereon, that he shall arrive to such a knowledge of the Son of God as to be a perfect man in comparison of others, who are in a lower class; and shall come to the measure of the stature of the fulness of Christ, shall grow up to maturity, and be a man in understanding: and he that has the truth of grace, though its beginning is but small, yet that making and keeping him humble, as it always does, he shall have more grace, or that he has shall open and enlarge in its actings and exercises; his faith shall grow exceedingly, he shall abound in hope through the power of the Holy Ghost; and his love to God, and Christ, and to the saints, shall be greater and greater; and he shall increase in humility, patience, self-denial, etc.. and so he that has gifts for public usefulness, and does not neglect them, but stirs them up for the profit of others, he shall have an increase of them; he shall shine as a star in Christ's right hand, and appear brighter and brighter in the firmament of the church:

and he that hath not, from him shall be taken, even that which he hath; or seemed to have, or thought he had, (^{<1818>}Luke 8:18), a saying often used by Christ, both with respect to the ignorant Jews, and professing Christians, and even, as here, to the disciples themselves, respect perhaps being had to Judas. He that has only a speculative notion of the Gospel, and is without any experience and practice of it, in course of time his candle is put out; his light becomes darkness; he drops and denies the truths he held, and relinquishes the profession of them: and he that has only counterfeit grace, a feigned faith, a false hope, and a dissembled love, in due time these will be discovered, and the name of them, and the character he bore, on account of them, will be taken from him: for true grace is never taken away, nor lost; it is a solid, permanent thing, and is inseparable to

everlasting glory and happiness: but bare notions of the Gospel, and a mere show of grace, are unstable and transient things; as also are the greatest gifts without the grace of God. Judas had doubtless all the appearance of a true Christian; he had the Gospel committed to him, and the knowledge of it, and gifts qualifying him to preach it, and a commission from Christ for it, yea, even a power of working miracles to confirm what he preached; and yet not having true grace, all was taken away from him, and were of no use unto him in the business of salvation: and so sometimes it is, that even in this life the idle and worthless shepherd has his right arm clean dried up, and his right eye utterly darkened; his ministerial light and abilities are taken away from him; these being either not used at all by him, or used to bad purposes; (see ~~4020~~ Matthew 12:12 25:29).

Ver. 26. *And he said*, etc..] He went on saying the following parable, which was delivered at the same time that the parable of the sower was, though omitted by Matthew; and is here placed between that, and the other concerning the grain of mustard seed; which shows the time when it was spoken. The design of it is to set forth the nature of the word, and the ministration of it; the conduct of the ministers of the Gospel, when they have dispensed it; the imperceptibleness of its springing and growth; the fruitfulness of it, when it has taken root, without the help of man; the gradual increase of grace under the instrumentality of the word; and the gathering of gracious souls, when grace is brought to maturity:

so is the kingdom of God; such is the nature of the Gospel dispensation; and such are the things that are done in it, as may fitly be represented by the following;

as if a man should cast seed into the ground: by “the man”, is not meant Christ, for he sleeps not; and besides, he knows how the seed springs and grows; but any Gospel minister, who is sent forth by Christ, bearing precious seed: and by seed is intended, not gracious persons, the children of the kingdom, as in the parable of the tares; nor the grace of God in them, though that is an incorruptible and an abiding seed; but the word of God, or Gospel of Christ, so called for its smallness, the diminutive character it bears, and contempt it is had in by some; and for its choiceness and excellency in itself, and in the account of others; and for its generative virtue under a divine influence: for the Gospel is like the manna, which was a small round thing, as a coriander seed; and as that was contemptible in the eyes of the Israelites, so the preaching of the Gospel is, to them that

perish, foolishness; and yet it is choice and precious seed in itself, and to those who know the value of it, by whom it is preferred to thousands of gold and silver; and, as worthless and unpromising as it may seem to be, it has a divine virtue put into it; and, under the influence of powerful and efficacious grace, it is the means of regenerating souls, and produces fruit in them, which will remain unto everlasting life: though, as the seed is of no use this way, unless it is sown in the earth, and covered there; so is the Gospel of no use for regeneration, unless it is by the power of God let into the heart, and received there, where, through that power, it works effectually. By “casting” it into the earth, the preaching of the word is designed; which, like casting seed into the earth, is done with the same sort of seed only, and not with different sorts, with plenty of it, and at the proper time, whatever discouragements there may be, and with great skill and judgment, committing it to God to raise it up again: for the faithful dispensers of the word do not spread divers and strange doctrines; their ministry is all of apiece; they always sow the same like precious seed, without any mixture of the tares of error and heresy; and they do not deal it out in a narrow and niggardly way; they do not restrain and conceal any part of truth, but plentifully distribute it, and declare the whole counsel of God; and though there may be many discouragements attend them, many temptations arise to put off from sowing the word; the weather bad, storms and tempests arise, reproaches and persecutions come thick and fast, still they go on; using all that heavenly skill, prudence, and discretion God has given them, preaching the word in season, and out of season; and when they have done, they leave their work with the Lord, knowing that Paul may plant, and Apollos water, but it is God only that gives the increase: and by the “ground”, into which it is cast, As meant the hearers of the word, who are of different sorts; some like the way side, others like the stony ground, and others like the thorny earth, and some like good ground, as here; whose hearts are broke up by the Spirit of God, the stoniness of them taken away, and they made susceptible of the good word.

Ver. 27. *And should sleep*, etc..] That is, the man that casts in the seed, who represents the ministers of the Gospel: and, as applied to them, is not to be understood of natural sleep, and indulging themselves in that; much less of spiritual sloth and indolence, as if they cared not what became of the seed sown, whether it sprung up, and came to any thing, or not; for neither of these belong to the characters of the true ministers of the word: for though bodily sleep in them, as in other men, is necessary for the support

of nature, and to put them in a capacity of discharging their work; yet perhaps none have less of it than studious and laborious preachers of the Gospel; and much less do they indulge a spiritual sleep and slothfulness; though this may sometimes attend them, as well as others: but then, whilst they sleep, in this sense, tares are sown, and they spring up, and not the good seed of the word, as in this parable; besides, as they labour in the word and doctrine, by studying and preaching it, so they follow their ministrations with incessant prayers that they be succeeded to the conversion of sinners, and comfort of saints; nor can they be easy, unless they have some seals of their ministry: but rather, this may be understood of the sleep of death; for so it often is, that the seed sown by them does not appear in the fruits of it to the churches of Christ, among whom they have ministered, until after they are fallen asleep in Jesus: though it seems best to understand it of their holy security, confidence, and satisfaction in their own minds, that it will turn to profit and advantage, both to the good of souls, and glory of God, not despairing of success; but having left their work with their Lord, they sit down easy and satisfied, believing that the word shall prosper to the thing whereunto it is sent:

and rise night and day; which shows their diligence and laboriousness, and their constant attendance to other parts of their work, rising up early, and sitting up late, to prepare for, and discharge their ministerial work; and their continued expectation of the springing-up of the seed sown, which accordingly does in proper time:

and the seed should spring and grow up, he knoweth not how; it is a mystery in nature, how the seed under the clods, where it dies before it is quickened, should spring and grow up, and bring forth fruit; and so it is in grace, how the word of God first operates on a sinner's heart, and becomes the ingrafted word there; the time when, and much less the manner how, grace, by this means, is implanted in the heart, are not known to a soul itself, and still less to the ministers of the word, who sometimes never know any thing of it; and when they do, not till some time after: this work is done secretly, and powerfully, under the influence of divine grace, without their knowledge, though by them as instruments; so that though the sowing and planting are theirs, all the increase is God's: this may encourage attendance on the ministry of the word, and teach us to ascribe the work of conversion entirely to the power and grace of God.

Ver. 28. *For the earth bringeth forth fruit of herself,* etc..] Without any further help, or cultivation from the husbandman; though under the influence of the sun, dews, and showers of rain from heaven: this is said, not to denote that man of himself, upon hearing the word, can bring forth the fruit of grace in himself; he cannot regenerate himself, nor quicken, nor convert himself; he cannot believe in Christ, nor love the Lord of himself; nor repent of his sin, nor begin, or carry on the good work; he can neither sanctify his heart, nor mortify the deeds of the body; or even bring forth the fruits of good works, when converted. For all these things are owing to the Spirit, power, and grace of God: men are regenerated according to the abundant mercy of God, of water and of the Spirit, by the word of truth, through the sovereign will and pleasure of God; and they are quickened, who before were dead in trespasses and sins, and were as dry bones, by the Spirit of God breathing upon them: conversion in the first production, is the Lord's work; "turn thou me, and I shall be turned": faith in Christ is not of ourselves, it is the gift of God; and so is repentance unto life; love is one of the fruits of the Spirit, and in short, the whole work of grace is not by might, nor by power of man, but by the Spirit of the Lord of hosts; who begins and carries on, and performs it until the day of Christ: the work of sanctification, is therefore called the sanctification of the Spirit; and it is through him the deeds of the body are mortified: and indeed, without Christ, believers themselves can do nothing at all; even cannot perform good works, or do any action that is truly and spiritually good. But the design is to show, that as the earth without human power, without the husbandman, under the influence of the heavens, brings forth fruit; so without human power, without the Gospel minister, the word having taken root under divine influence, through the sun of righteousness, the dews of divine grace, and operations of the blessed Spirit, it rises up and brings forth fruit:

first the blade, then the ear, after that the full corn in the ear; which, as it very aptly describes the progress of the seed from first to last; so it very beautifully represents the gradual increase of the work of grace, under the instrumentality of the word, accompanied with the Spirit and power of God. Grace at first appearance is very small, like the small green spire, when it first shoots out of the earth: light into a man's self, his heart, his state and condition, in the knowledge of Christ, and the doctrines of the Gospel, is but very small; he is one of little faith, and weak in the exercise of it: faith is but at first a small glimmering view of Christ, a venture upon

him, a peradventure there may be life and salvation for such an one in him; it comes at length to a reliance and leaning upon him; and it is some time before the soul can walk alone by faith on him: its experience of the love of God is but small, but in process of time there is a growth and an increase; light increases, which shines more and more unto the perfect day; faith grows stronger and stronger; experience of the love of God is enlarged; and the believer wades in these waters of the sanctuary; not only as at first up to the ankles, but to the knees and loins; when at length they are a broad river to swim in, and which cannot be passed over.

Ver. 29. *But when the fruit is brought forth*, etc..] Unto perfection, and is fully ripe; signifying that when grace is brought to maturity, and faith is performed with power, and the good work begun is perfected; then, as the husbandman,

immediately he putteth the sickle; and cuts it down, and gathers it in;

because the harvest is come; at death or at the end of the world, which the harvest represents: when all the elect of God are called by grace, and grace in them is brought to its perfection, and they have brought forth all the fruit they were ordained to bear, they will then be all gathered in; either by Christ himself who comes into his garden, and gathers his lilies by death; or by the angels, the reapers, at the close of time, who will gather the elect from the four winds; or the ministers of the Gospel, who shall come again with joy, bringing their sheaves with them; being able to observe with pleasure a greater increase, and more fruit of their labours, than they knew of, or expected.

Ver. 30. *And he said*, etc..] Still continuing his discourse on this subject, and in order to convey to the minds of his disciples clearer ideas of the Gospel dispensation, the success of the Gospel, and the usefulness of their ministration of it, for their encouragement, how unpromising soever things might then be:

whereunto shall we liken the kingdom of God, or with what comparison shall we compare it? It was usual with the Jewish doctors, when about to illustrate anything in a parabolical way to begin with such like questions; as, [hmwd rbdh hml](#) , “to what is this thing like”^{f52}? when the answer is to such or such thing, as here.

Ver. 31. *It is like a grain of mustard seed,* etc..] That is, the kingdom of God spoken of in the preceding verse, is like unto a grain of mustard seed; by which is meant, either the Gospel, or the Gospel church state, or the grace of God in the hearts of his people, and it may include them all: the Gospel is so called, because it treats of the two latter; but more especially, because it brings life and immortality to light, or points to the kingdom of heaven, directs the way unto it, and shows what qualifies persons for it, and gives them a claim unto it: and the Gospel church state may be so called, because here Christ dwells, and rules as king; the members of it are his subjects, and the ordinances of it are his laws, to which they are obedient: and the grace of God in the hearts of his people may be so called, because it is a governing principle in them; it reigns through righteousness unto eternal life, and by it Christ reigns in and over them: now the kingdom of God in each of these senses, may be compared to a grain of mustard seed, for the smallness of it, as follows;

which when it is sown in the earth, is less than all the seeds that be in the earth. The Gospel was first preached by very few persons, and these of no figure and account, especially at their first setting out. John the Baptist came preaching the kingdom of God, clothed with a garment of camel's hair, and with a leathern girdle about his loins; our Lord himself made no pompous appearance, there was no form nor comeliness in him; he was a man of sorrows, and acquainted with griefs, and of a mean descent and occupation; his disciples were fishermen, and illiterate persons; those to whom it was preached, and by whom it was received at first were but few, and these were the poor and the unlearned, and publicans and sinners. The Gospel church state at first, consisted of very few persons, of Christ and his twelve apostles; and at his death, the number of the disciples at Jerusalem, men and women, were but an hundred and twenty; the several Gospel churches formed in the Gentile world, rose from small beginnings; from the conversion of a very few persons, and these the filth of the world, and the offscouring of all things. The grace of God in the hearts of his people at first, is very little; it can scarcely be discerned by themselves, and is ready to be despised by others; their light and knowledge, their faith and experience being so exceeding small.

Ver. 32. *But when it is sown, it groweth up,* etc..] So the Gospel, when it was preached, it spread notwithstanding all the opposition made against it by, the Jews and Gentiles: there was no stopping it; though the Jewish sanhedrim charged the apostles to speak no more in the name of Jesus,

they regarded them not; though Herod stretched forth his hands against the church, and killed one apostle, and put another in prison, yet “the word of God grew and multiplied”, (⁴⁰¹Acts 12:1-3,24), and Gospel churches when set up, whether in Judea, or among the Gentiles, presently had additions made unto them, and “grew up”, as holy temples in the Lord: and wherever the grace of God is really implanted, there is a growing in it, and in the knowledge of Christ Jesus:

and becometh greater than all herbs: the Gospel exceeds the traditions of the Jews, and the philosophy of the Gentiles, and any human scheme whatever, in its nature, usefulness, and the largeness of its spread: and the Gospel church state will ere long fill the world, and all nations shall flow unto it; when the Jews shall be converted, and the fulness of the Gentiles shall come, it will be a greater kingdom, than any of the kingdoms of the earth ever were: and the grace of God in the heart, is vastly above nature, and does that which nature can never perform; and which spreads and enlarges, and at last issues in eternal glory:

and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it: by whom are meant, saints; such to whom the Gospel is come in power, and who have the grace of God wrought in their hearts, who are partakers of the heavenly calling: these come where the Gospel is preached, and where gracious souls are met together, even in the several Gospel churches; where they not only come and go, but where they lodge, abide, and continue, under the shadow of the Gospel, and Gospel ordinances, and that with great delight and pleasure; singing songs of praise to God, for his electing and redeeming love, and for calling grace, and for all spiritual blessings, and Gospel privileges: for a larger explanation and illustration of this parable, (see Gill on ^{403b}Matthew 13:31-32”).

Ver. 33. *And with many such parables*, etc..] As those of the tares, of the leaven in three measures of meal, of the treasure hid in the field, the pearl of great price, the net cast into the sea, and of the Scribe instructed unto the kingdom of God; which though not related at length here, are by the Evangelist Matthew, in (^{403b}Matthew 13:24-30,33,44-50,52) together with others elsewhere:

spake he the word unto them; preached the Gospel to the multitude,

as they were able to hear it: meaning either that he condescended to their weakness, accommodated himself to their capacities, and made use of the plainest similes; and took his comparison from things in nature, the most known and obvious, that what he intended might more easily be understood; or rather, he spoke the word to them in parables, as they were able to hear, without understanding them; and in such a manner, on purpose that they might not understand; for had he more clearly expressed the things relating to himself, as the Messiah, and to the Gospel dispensation, so as that they could have took in his meaning, such were their pride, their wickedness, and the rancour of their minds, that they would have at once rose up, and attempted to have destroyed him.

Ver. 34. *But without a parable spake he not unto them,* etc..] For the above reason, as well as for the accomplishment of Scripture; (see Gill on “^{<4134>}Matthew 13:34-35”).

And when they were alone, he expounded all things to his disciples: after they returned with him from the sea side, to the house in Capernaum, where he usually was when there; (see ^{<4135>}Matthew 13:36). The multitude being dismissed, he unfolded and explained all these parables to his disciples, and led them into a large knowledge of himself, and the mysteries of the kingdom of heaven; whereby they were furnished for the work he had called them to, and designed them for.

Ver. 35. *And the same day, when the even was come,* etc..] After he had finished his parables among the multitude, and had explained them to his disciples:

he saith unto them; his disciples,

let us pass over unto the other side: that is, of the sea of Galilee, or lake of Gennesaret, to the country of the Gadarenes, and Gergesenes; with a view for retirement and rest, after the fatigue of the day; and for the trial of the faith of his disciples, by a storm which he knew would arise, whilst they were on the sea; and for the sake of a miracle he was to work on the other side, after related.

Ver. 36. *And when they had sent away the multitude,* etc..] Who had been attending him all day on the sea shore; though they seem to have been dismissed by Christ, when he went into the house, and privately interpreted the parables to his disciples: (see ^{<4136>}Matthew 13:36), wherefore it is possible, that upon Christ's going to the sea shore again, in order to take

boat for the other side, they might gather together the disciples acquainted them that he was not about to preach any more to them, but was going to the other side of the lake; upon which they departed: and

they took him even as he was in the ship; which may be understood of his being taken and carried in the ship, in which he had been preaching all the day, without being moved into another; though this does not so well agree with his quitting that, and going home to his house in Capernaum; where, being alone with the disciples, he opened the parables to them. Some think it refers to the situation and posture in which he laid himself, as soon as he entered the ship; placing himself at the stern, and laying his head upon a pillow there, and so they carried him: others, that they took him into the ship, as he was alone without the multitude, who were sent away, only the disciples with him, which seems best:

and there were also with him other little ships; or boats, that were in company with that, in which Christ was; and had in them either seafaring men upon business, taking fish, or carrying passengers over; or might have in them persons, who were going along with Christ to the other side: these seem to be ordered in providence to be in company, that they might be witnesses of the after miracle.

Ver. 37. *And there arose a great storm of wind*, etc..] Called Laelaps, a wind that is suddenly whirled about upwards and downwards, and is said to be a storm, or tempest of wind with rain; it was a sort of a hurricane:

and the waves beat into the ship, so that it was full; of water, and ready to sink. Beza says in one copy it read, *βυψιζεσψαι*, and so in one of Stephens's. It was immersed, covered all over with water, and was going down at once to the bottom; so that they were in imminent danger, in the utmost extremity; (see Gill on “~~4082~~ Matthew 8:24”).

Ver. 38. *And he was in the hinder part of the ship*, etc..] That is, Christ was in the stern of the ship: the Persic version renders it, “he was in the bottom of the ship, in a corner”, but very wrongly; here he was

asleep on a pillow, which some say was a wooden one, framed at the stern: however, he was fast asleep on it, being greatly fatigued with the work of the day; (see Gill on “~~4082~~ Matthew 8:24”).

And they awake him, and say unto him, Master, carest thou not that we perish? The disciples came to him and jogged him, and awoke him out of

sleep; saying, Master, arise, and save us, or we are lost: hast thou no concern for us? how canst thou lie sleeping here, when we are in such danger? are our lives of no account with thee? is it a matter of no moment with thee, whether we are saved or lost? They seem to say this, not so much praying and interrogating, as complaining and reproving.

Ver. 39. *And he arose and rebuked the wind*, etc..] He arose from off his pillow, and stood up; and in a majestic and authoritative way reproved the wind, as if it was a servant that had exceeded his commission; at which he shows some resentment:

and said unto the sea, peace, be still; as if that which was very tumultuous and boisterous, and threatened with shipwreck and the loss of lives, had raged too much and too long:

and the wind ceased, and there was a great calm; which was very unusual and extraordinary; for after the wind has ceased, and the storm is over, the waters of the sea being agitated thereby, keep raging, and in a violent motion, for a considerable time; whereas here, as soon as ever the word was spoken, immediately, at once, the wind ceased, and the sea was calmed: a clear proof this, that he must be the most high God, who gathers the winds in his fists, and stills the noise of the seas and their waves.

Ver. 40. *And he said unto them*, etc..] His disciples,

why are ye so fearful? since he was with them in person, whose power to keep and preserve them, they had no room to question, when they reflected on the miracles they had so lately seen performed by him:

how is it that ye have no faith? That is, in exercise: faith they had, but it was very small, and scarcely to be called faith: they did indeed apply to him to save them, which showed some faith in him, but then they feared it was too late, and that they were past all hope, and were just perishing; (see Gill on "^{40:3}Matthew 8:26").

Ver. 41. *And they feared exceedingly*, etc..] That is, the men in the ship, the mariners to whom the ship belonged, and who had the management of it:

and said to one another, as persons in the greatest amazement,

what manner of man is this, that even the wind and the sea obey him? Surely this person must not be a mere man; he must be more than a man;

he must be truly God, that has such power over the wind and sea. This best suits with the mariners, since the disciples must have known before, who and what he was; though they might be more established and confirmed in the truth of Christ's deity, by this wonderful instance of his power.

CHAPTER 5

INTRODUCTION TO MARK 5

Ver. 1. *And they came over unto the other side of the sea,* etc..] Of Galilee, or Tiberias;

into the country of the Gadarenes: in the Evangelist Matthew it is called, “the country of the Gergesenes”, as it is here in the Arabic and Ethiopic versions. The Vulgate Latin reads, “of the Gerasenes”, and so some copies, from Gerasa, a place in the same country; but the Syriac and Persic versions read, “Gadarenes”, as do most copies; so called from Gadara, a city either adjacent to, or within the country of the Gergesenes; which was called by both names, from these different places. It was not far from Tiberias, the place from whence this sea has its name, over which Christ and his disciples passed, (~~John~~ John 6:1). Chammath was a mile from ^{f53} Tiberias, and this Chammath was so near to the country of Gadara, that it is often called, *rdgd tm*, “Chammath of Gadara” ^{f54}; unless it should be rather rendered, “the hot baths of Gadara”: for so it is ^{f55} said, that at Gadara are the hot baths of Syria; which may be the same with the hot baths of Tiberias, so often mentioned in the Jewish writings ^{f56}; hence the town of Chammath had its name, which was so near to Tiberias, that it is sometimes reckoned the same with it ^{f57}; Pliny ^{f58} places this Gadara in Decapolis, and Ptolemy ^{f59} in Coelo Syria; and Meleager, the collector of epigrams, who is called a Syrian, is said ^{f60} to be a Gadarene, a native of this Gadara. Mention is made of the whirlpool of Gadara ^{f61}, which remained ever since the flood. It appears to be an Heathen country, both from its situation, and the manners of the people.

Ver. 2. *And when he was come out of the ship,* etc..] As soon as he was landed,

immediately there met him out of the tombs, a man with an unclean spirit. The Jews have a notion, that a man by dwelling among the tombs, becomes possessed with an unclean spirit: hence they say of one that seeks to the dead, or a necromancer ^{f62}, this is he that starves himself, and goes “and lodges in the tombs”; *hamwj wr wyl hrt ydk*, “that so an unclean spirit

may dwell upon him”: which notion may arise from unclean spirits hurrying persons possessed by them, unto such places; partly for the terror, both of themselves and others; and partly to possess the minds of men with a persuasion, that they have power over the dead, and which is very great in such places. This case is the same with that, which is mentioned in (~~4183~~ Matthew 8:28) as appears partly from its following the storm, from which the disciples had a remarkable deliverance; and partly from the country, in which this affair happened; for the country of the Gergesenes, and of the Gadarenes, is the same, as has been observed; only it is called by different names, from two principal places in it: as also from various circumstances in this relation; as the character of the possessed being exceeding fierce, dwelling among the tombs, and coming out from thence; the expostulation of the devil with Christ, and adjuration not to torment him; his entreaty to go into the herd of swine, and the leave he had; the destruction of the swine in the sea; the fear and flight of the swine herds; the report they made to their masters and others; and the request of the people in general to Christ, that he would depart out of their coasts. And though Matthew makes mention of two that were possessed, and Mark but of one, there is no contradiction in the one to the other; for Mark does not say there were no more than one; had he, it would have been a glaring contradiction to the other evangelist; but as he has put it, there is none, and it creates no difficulty: wherefore the Jew ^{f63} has no reason to object this as he does, as if the evangelists clashed with one another; and Mark may only take notice of this one, because he was the fiercest of the two, and had the most devils in him, having a legion of them; and because the conversation chiefly passed between Christ and him; and because the power of Christ was more manifestly seen in the dispossession of the devils out of him.

Ver. 3. *Who had his dwelling among the tombs*, etc..] Which is one of the characters of a madman among the Jews; who say it is ^{f64}

“the sign of a madman, that he goeth out in the night, **twrbqh tybb l hw**, “and lodges among the tombs”, and rends his garments, and loses what is given to him.”

The same they say, in the same place, of an hypochondriac, and melancholy man; and of Kordiacus, which they give out ^{f65} is a demon that possesses, and has power over some sort of persons:

and no man could bind him, no, not with chains; so as to hold him for any length of time: not only cords were insufficient to hold, but even chains of iron; so strong was he through the possession; for this could not be by his own natural strength.

Ver. 4. *Because that he had been often bound with fetters and chains,* etc..] Trial had been made several times, to no purpose; his arms had been bound with chains, and his feet with fetters, which was very proper to prevent doing hurt to himself, and injury to others:

and the chains had been plucked asunder by him, and the fetters broken in pieces; as if they had been twine threads; such was his strength, through the force of madness, and the possession of Satan, and his diabolical influence:

neither could any man tame him; by any methods whatever; even such who undertook the cure of madness, or to exorcise those that were possessed: this man was so furious and outrageous, that he was not to be managed any way, either by art or force.

Ver. 5. *And always night and day, he was in the mountains,* etc..] And this being in an Heathen country, would have rendered him an unclean person, if he had not been possessed with an unclean spirit; for so runs one of the Jewish canons ^{f66}:

“he that walks in an Heathen land, on mountains and rocks, is unclean.”

And in the tombs: which very likely were on the mountains, and cut out of them, it being usual to cut their sepulchres out of rocks:

crying, and cutting himself with stones; with sharp pieces of stone, which he picked up among the broken tombstones, or from off the mountains, where he was night and day; and besides taking up stones with his hands, and cutting himself with them, he might cut his feet with the sharp stones of the mountains, in which he ran about; these mountains were those, that encompassed the sea of Tiberias; for of it is *htwa yyqm yrh*, “that the mountains surround it” ^{f67}: for the place where this man was, was near the sea of Tiberias, over which Christ was just now come; and soon as he arrived on shore, he met him, and found him in this condition. This man was a lively emblem of a man in a state of nature and unregeneracy: he had “an unclean spirit”, as every natural man has; his soul or spirit is defiled

with sin, particularly his mind and conscience: this pollution is natural to him; he brings it into the world with him; it is very universal, it has spread itself over all the powers and faculties of his soul, and is what he cannot cleanse himself from: “who can say I have made my heart clean, I am pure from my sin?” (^{<300>}Proverbs 20:9). Nothing that he can do, or can be done for him by a mere creature, can free him from it: nothing but the blood of Christ, and that cleanses from all sin: this man, through the possession of Satan, was a madman, and exceeding fierce and furious: there is a spirit of madness in all unregenerate men; they are exceeding mad against God, and Christ, and the saints, as Saul was before conversion, (^{<400>}Acts 26:9-11). For who but madmen would stretch out their hands against God, strengthen themselves against the Almighty, run upon him, even on his neck, and upon the thick bosses of his bucklers? (^{<815>}Job 15:25,26). Who but such would oppose themselves to the Son of God, or do despight to the Spirit of grace, who are equal in power and glory with God the Father? or kick against the pricks, by persecuting the members of Christ? Who but men out of their senses, would seek to ruin and destroy themselves, both soul and body? This man was altogether under the power and influence of Satan, and had a legion of devils within him. Satan is in every unconverted man, in every child of disobedience; and works effectually in him, and leads him captive at his will: and he has besides a swarm of fleshly lusts in him, which have the government over him. This man had his dwelling among the tombs, where the dead lay: so unregenerate men dwell among dead sinners, they have their conversation among the men of the world, who are dead in trespasses and sins, and according to the course of it: and as this man could not be bound with chains and fetters, but these were broke asunder by him; so wicked men are not to be bound, restrained, and governed, by the laws, commands, and ordinances of God; they despise them, break through them, and cannot be subject to them, their language is, “let us break their bands asunder, and cast away their cords from us”, (^{<400>}Psalm 2:3). And as no man could tame this man, so it is not in the power of men, by the force of moral persuasion, by all the arguments, expostulations, exhortations, promises, or threatenings, they can make use of, to influence the carnal minds of men, or make any real change in them: or bring them into a subjection to the law of God, or Gospel of Christ, and remove from them the spirit of madness, and opposition to all that is good: and to say no more; as this man was mischievous to himself, and cut himself with stones, so carnal men are the worst enemies to themselves; they cut and wound themselves with their sins, though, like the madman, they are not sensible

of it; and if grace prevent not, will destroy themselves, both soul and body, with their transgressions.

Ver. 6. *But when he saw Jesus afar off*, etc..] For it seems the tombs among which this man dwelt, were at some distance from the sea shore: wherefore when it is said, (^{MARK}Mark 5:2), that this man met Jesus, as soon as he came out of the ship: the meaning that he then came forth to meet him, as he might do upon sight of persons landing afar off; though he might not know then, who Jesus was: but coming nearer, and perceiving who he was, such was the power of Christ over the devils in him, that though sore against their wills, they obliged him to move on speedily towards him; so that

he ran and worshipped him: he made all imaginable haste to him; and when he came up to him, fell down at his feet before him, acknowledging his superiority and power, whom no chains nor fetters could bind, nor any man tame; nor durst any man pass that way, for fear of him: and yet, upon sight of Christ, without a word spoken to him, he runs and prostrates himself before him. This is an instance of the superiority of Christ over the devils, who knowing who he is, are filled with horror at him, fall down before him, and in their way do homage to him; though it is impossible they should be spiritual worshippers of him: unless this is rather to be understood of the man himself, who, at the sight of Christ, might have his senses for the present restored, and a knowledge of Christ given: to whom he ran speedily, and threw himself at his feet, hoping for relief from him: however, it may be an emblem of a poor awakened sinner, having a distant sight of Christ, who, upon it, makes haste unto him, and prostrates itself before him, believing he is able, if willing, to save him from the power of Satan, the evil of sin, and from eternal ruin and damnation.

Ver. 7. *And cried with a loud voice*, etc..] The man possessed with the devil; or the devil in him, making use of his voice, expressing great fear, dread, and horror, at the appearance of Christ in these parts:

and said, what have I to do with thee, Jesus, thou Son of the most high God? The devils in the man, own the being of a God, and his supreme government over all, under the title of the Most High. The word here used, answers to the Hebrew word, *wyl* , “Elion”, a name of God known to the ancient Canaanites: hence Melchizedek, a Canaanitish king, is called the priest of the most high God, (^{GENESIS}Genesis 14:18). And among the

Phoenicians, he is called Elion, which a Phoenician writer^{f68} says, signifies “the Most High”; and hence in Plautus^{f69}, he goes by the name of Alon, which is the same word a little differently pronounced; and by the same name he might be known among other neighbouring nations of the Jews, and by the Gadarenes; and the devil now being in a Gadarene, makes use of, this name. Devils believe there is one God, and tremble at him; and they confess that Jesus of Nazareth, who was born of the virgin, according to the human nature, is the Son of God, according to his divine nature: and whereas they had no interest in him, as a Saviour, they desired they might have nothing to do with him as God; and since they had no share in the blessings of his grace, they beg they might not feel the power of his hand. Truly they choose not to have any thing to do with God himself; they have cast off allegiance to him, and rebelled against him; and have left their estate, and departed from him; and still less do they care to have any thing to do with his Son: and indeed it seems as if it was the decree and counsel of God, made known unto them, that the Son of God should assume human nature, and in it be the head over principalities and powers, as well as men, which gave umbrage to them: upon which they apostatized from God, being unwilling to be under subjection to the man Christ Jesus; though whether they will or not, they are obliged unto it: for though they desire to have nothing to do with Christ, yet Christ has something to do with them; he had when he was here on earth, and when he hung upon the cross, and will have when he comes again to judge both quick and dead: they might be glad, one would think, to have to do with him as a Redeemer; but this they are not, their sin being the same with that against the Holy Ghost: they are malicious, obstinate, and inflexible, they cannot repent; and there is no pardon, nor was there any provided for them; they were passed by in the counsel and purposes of God's grace, and were not taken notice of in the covenant of grace: Christ took not on him their nature, but the nature of men; yea he came to destroy them, and their works; so that indeed they had nothing to do with him as a Saviour, though he had something to do with them as a judge, and which they dreaded: however, they own, and acknowledge him to be the Son of the most high God; they know and confess as much of him, and more too, than some that call themselves Christians, and hope to be saved by Christ; and yet at the same time own, they had nothing to do with him. Men may know much of Christ notionally; may know, and confess him to be God, to be the Son of God, in the highest and true sense of the phrase; to be the Messiah, to have been incarnate, to have suffered, died, and risen again: to be ascended to

heaven, from whence he will come again; and yet have no more to do with him, or have no more interest in him, than the devils themselves; and will, at the last day, be bid to depart from him.

I adjure thee by God, that thou torment me not: not that he required an oath of Christ, that he would swear to him by the living God, that he would not distress him; but he most earnestly and importunately entreated and beseeched him, in the name of God; (see ^{<4183>}Luke 8:28), that he would not dispossess him from the man, and send him out of that country, to his own place, to his chains and prison; but suffer him either to lodge in the man, or walk about seeking, as a roaring lion, his prey: for it is torment to a devil to be cast out of a man, or to have his power curtailed, or to be confined in the bottomless pit, from doing hurt to men: (see Gill on ^{<4182>}Matthew 8:29”).

Ver. 8. *For he said unto him,* etc..] Or he had said unto him, as soon as he came up to him, and fell before him; even before he had confessed, and adjured him; and which indeed drew out the confession from him, that he was superior to him, and therefore became his supplicant:

come out of the man, thou unclean spirit; which was said with so much authority and power, that there was no withstanding it: the devil knew he was not a match for him; that he must, at his command, quit his possession, and therefore fell to confession and entreaty. Christ will not dwell where Satan does; when therefore he is about to take up his residence in the hearts of any, he outs with Satan; he binds the strong man armed, and dispossesses him; he causes the spirit of uncleanness to depart; he sanctifies the heart by his grace and Spirit, and so makes it a proper habitation for him to dwell in by faith; and this is done by mighty power: a man cannot deliver himself out of the hands of Satan, or cause him to quit his hold of him, or the unclean spirit to depart; nor can he sanctify and cleanse himself, and make himself meet for the master's use: this is all owing to efficacious grace.

Ver. 9. *And he asked him, what is thy name?* etc..] Which question Christ put, not for his own sake; for he was not ignorant of his name, nor of the number of the unclean spirits which were in the man; but partly, that it might be known what a miserable condition this poor man was in, being infested, and vexed with such a large company of devils; and partly, that his own pity and power in delivering him, might be more manifest;

and he answered, saying, my name is Legion: the Syriac version renders it, “our name is Legion”; the reason of which name is given,

for we are many: as a Roman legion did consist of many, though its number was not always alike: in the time of Romulus, a legion consisted of three thousand foot, and three hundred horse; afterwards, when the city was, increased, of six thousand foot, and six hundred horse; sometimes it was six thousand and two hundred foot, and three hundred horse; sometimes four thousand foot, and three hundred horse; sometimes five thousand foot, and three hundred horse^{f70}. Some make a legion to consist of six thousand six hundred sixty six; and others make it much larger, even twelve thousand five hundred: however, the number in a legion was many; hence the word is retained among the Jews, and is used for a large number, either of persons or things; as, *ytyz l m da wygl*, “a legion of olives”^{f71}: that is, a large number of them; though sometimes it is used of a single person, who has others under him, as the general of an army: thus it is said^{f72} that one man should say to another,

“from whence art thou? he replies, from such a “legion” am I; — the man went to the legion — the legion heard, and was afraid — the man said, woe unto me! now will the legion slay me — the legion heard, etc..”

And again^{f73},

“a certain legion asked R. Abba, is it not written, etc..”

Once more^{f74},

“Lo! such a legion shall go with thee, to keep thee, etc..”

Upon which the gloss is, *abh r*, “the general of an army”; so called, because he had a legion, or a large number of soldiers under his command: and just so this unclean spirit is called by this name, because he had a great many more with him, and under him, in that man; sometimes it is only used of a single person himself, as of a king's servant sent into a foreign country, to collect his^{f75} tax: a legion was reckoned by the Jews unclean and defiled, whatsoever place they entered into^{f76}; how much more unclean must this man be, that had a legion of unclean spirits in him! From hence it appears, that the devils are very numerous; for if there was a legion of them in one man, how many must there be in all the children of disobedience, to maintain their ground, and support their interest among them? As there is

an innumerable company of holy angels to encamp about the saints, and do them all the service they can, and axe appointed to; so there is undoubtedly an innumerable company of devils, who do all the hurt they can, or are permitted to do, unto the sons of men: hence they are expressed by words, which signify number as well as power; as principalities and powers, the rulers of the darkness of this world, spiritual wickedness in high places, the power or posse of the air, the angels of Satan, the angels that sinned and left their habitations, etc.. As also that they are in a body, and in the form of an army; with a general at the head of them, the prince of devils, and king of the bottomless pit: there are whole squadrons and regiments of them, yea, even legions; which are formed in battle array, and make war against Christ, the seed of the woman; as they did when he was in the garden, and hung upon the cross, which was the hour and power of darkness; and against his members; as they did in Rome pagan against the Christian church, and in Rome papal, against the same, (~~Rev~~ Revelation 12:7,8,17), and what a mercy it is for the saints, that besides twelve legions of good angels and more, which are ready to assist and protect them, they have God on their side, and therefore it signifies not who is against them; and they have Christ with them, who has spoiled principalities and powers; and greater is the Holy Spirit that is in them, than he that is in the world.

Ver. 10. *And he besought him much*, etc..] The devil that was at the head of this legion, who had the rest under his command, he, in their name, and on their behalf, entreated Jesus with great earnestness. This shows the authority Christ has over the devils, and their subjection to him; they are not only obliged to quit their former possession, when he gives orders, but they cannot go any where else, or where they would, without his leave: though the man they were in could not be bound and held with chains and fetters of iron, through the great strength they put forth in him; yet these themselves are bound and held in chains, and cannot move without Christ's permission, or as he is pleased to lengthen out the chain unto them: and though they are no humble supplicants to him for grace and mercy, yet they are, that they may continue where they are; or be suffered to be somewhere else, to do mischief to the souls and bodies of men: and though they are such proud spirits, they be, they are very willing to humble themselves and in the most submissive and pressing manner ask a favour, even of him whom they hate, when they have an end to answer by doing injury to others; and in this, as well as in many other things, they are imitated by

them who are truly called the children of the devil, and do the lusts of him their father.

That he would not send them away out of the country; that if he did think fit to dispossess them from that man, that however he would permit them to stay in that country, and not drive them wholly from thence; and which they might be the more desirous of, because it was an Heathen country, inhabited by the blind Gentiles, that knew not God, or apostate Jews, or both; among whom their power and authority were very great; and where they had long been, and had had a large experience of the tempers and dispositions of men, and knew how to bait their temptations with success.

Ver. 11. *Now there was there, nigh unto the mountains*, etc..] Where this man often was, (^{408B}Mark 5:5) according to Beza, the mountains of Galaad, which ran through that country, or the mountains that surrounded Tiberias. Some copies, as the Alexandrian copy and others, read “at”, or “about the mountain”, in the singular number. The Vulgate Latin and Arabic versions read, “about the mountain”. The Syriac and Ethiopic, “at the mountain”; so in (^{408B}Luke 8:32),

a great herd of swine feeding; on one side of the mountain, or mountains; it may be called a great one, for there were about two thousand hogs in it.

Ver. 12. *And all the devils besought him*, etc..] The whole legion of them, not only their chief, in the name of the rest, but all of them earnestly entreated him; they were all humble supplicants, not from love, but fear, and with a view to do mischief: though the word “all” is omitted in some copies, as it is in the Vulgate Latin, Syriac, and Persic versions; neither has the Ethiopic the word devils, but both are retained in the Arabic version:

saying, send us into the swine, that we may enter into them. The Persic version renders it, “seeing thou drivest us from the man, give leave that we may enter into the swine”: which is rather a paraphrase than a version, and expresses the sense very well. They chose to be any where, rather than depart the country; and especially than to be sent into the deep, the abyss, or bottomless pit; and they chose to be sent into the swine, as being impure creatures like themselves; and no doubt with a view to destroy them, that they might satisfy themselves as much as they could with doing mischief; though not to that degree they would, nor to those persons they were desirous of; and so bring as much odium and reproach upon Christ as they could, who gave them leave. The devils are unwearied in doing mischief,

they cannot rest unless they are about it; and they choose to be concerned in doing it in a lesser way, if they are not allowed to do it as largely as they would; if they are not suffered to touch the lives of men, or ruin their souls, it, is some satisfaction to them to be suffered to hurt their bodies; and if that is no longer permitted, rather than be doing nothing, they are desirous of doing injury to irrational creatures, the property of men; all which shows the malice and wickedness of these evil spirits: (see Gill on “^{408b}Matthew 8:31”).

Ver. 13. *And forthwith Jesus gave them leave*, etc..] For the reason of this (see Gill on “^{408c}Matthew 8:32”).

and the unclean spirits went out; of the man, in whom they had for some time dwelt:

and entered into the herd of swine; according to the leave given them by Christ: this shows not only the existence of spirits, but their going from one to another shows that they are circumscribed by space; that they are here, and not there, or there, and not here: there is an “ubi”, a somewhere, where they are; and whilst there, are not elsewhere:

and the herd ran violently down a steep place into the sea. The Syriac and Arabic versions read, “the herd ran to the rock”, or “promontory”, and “fell into the sea”. The Ethiopic, the “herd grew mad, and was carried headlong into the sea”: the sense is, that the devils having entered into them, it had a like effect on them, as on the man possessed; they ran mad, and were hurried on by the devils, to the rocks on the sea shore; where, falling down the precipice, they were all lost; and a considerable loss it was to their owners; for

they were about two thousand; a very large herd, but there were devils enough in that one man, to possess all these, and run them into the sea:

and were choked in the sea; not suffocated by the devils, but drowned in the waters of the sea, or lake, as Luke calls it; the lake of Gennesareth, or sea of Tiberias and Galilee; which, as often observed, were the same. Though some think it was not this lake or sea, but some other place of water near Gadara. Strabo says ^{f77}, that in the country of Gadara, there was a very bad laky water, of which if cattle tasted, they cast their hair, hoofs, and horns; which perhaps may be the same with what the Talmudists call ^{f78}, *rdgd hwl b*, “the whirlpool of Gadara”; said to be from the time of the

deluge, and so called from its swallowing up every thing that came into it; but the sea of Tiberias seems rather to be the place, where this herd perished. The Jew^{f79} objects to the destroying this herd of swine as an unjust action, being a great injury to the owners; and seeks to blacken the character of Christ, as being concerned in it: but, as Bishop Kidder^{f80} well observes, it does not appear that Jesus destroyed it; it was the devils that did it: he suffered them indeed to go into it, nor did he restrain the natural power which they had; nor did he think fit to do it, nor was he obliged to it: but had he destroyed it himself, since he is Lord of all, the proprietor of all creatures, who has all under him, and at his disposal, can give and take away as he pleases, no charge of evil and injustice can be brought against him: and this should be satisfactory to a Christian, who believes him to be God over all blessed for ever; though it will not be to a Jew: let it therefore be further observed, that the owners of these swine were either Jews or Gentiles; if they were Jews, and they brought up these swine in order to eat them themselves, to destroy them was a just punishment, for their violation of the law of God, (^{f84B}Deuteronomy 14:8). And if they brought them up to sell to others, this was contrary to their own canons; (see Gill on ^{f80B}“Matthew 8:30”), to the rules and customs of their own country, which were made as a fence to keep off from breaking the above law; and such a practice could only proceed from an avaricious disposition, of which this was a proper rebuke: or if they were Gentiles that were the owners of them, these were idolatrous persons, worshippers of devils; and it was but a righteous thing, to suffer the devils, whom they worshipped, to do this mischief to their property, to whom they devoted themselves soul and body; and a Jew cannot well find fault with this, who believes that idolaters cannot be punished too severely: add to this, what the above learned prelate observes; this practice of the Gentiles in breeding hogs, was a temptation to the Jews to follow the same business, and even to taste of the forbidden flesh; so that to use his words, it was in truth an act of grace and favour to the Jews, to remove from them so dangerous a snare, and so bad an example: and it may be added, by suffering the devils to go into the swine, several valuable ends were answered, infinitely preferable to the herd of swine; such as evincing the truth of the dispossession; showing the greatness of the mercy to the dispossessed; the power of Christ over the devils; and making for the spread of the fame of this miracle the more; as well as giving further proof of the malignity and mischievous disposition and actions of these evil spirits; by which the inhabitants of the adjacent places might learn, how hurtful they were to them, and what a blessing it

was to be rid of them: and therefore ought to have been thankful to Christ for this dispossession, notwithstanding the loss of their swine; but such an effect it had not upon them, but the reverse, as the words following show.

Ver. 14. *And they that fed the swine*, etc..] Not the owners, but the keepers of them, the swine herds, “fled”; being astonished at the power of Christ, affrighted at the noise of the devils, and terrified at the sight and loss of the swine:

and told it in the city and country; or “in the fields”: they went into the city of Gadara, and told the story of the dispossession of the devils out of the man, that had been for some time troublesome in those parts; and of their entrance into the swine, and the destruction of them: and they went into the fields, or country adjacent; they went to the “villages” thereabout, as the Syriac and Ethiopic versions render the word; or to those houses that were in the fields, scattered about, here, and there one, and where perhaps the owners of the herd lived: and they not only hasted away to the owners of the swine, to acquaint them with what had happened, in order to remove all blame from themselves, and any suspicion of negligence in them; to make it appear that it was not their fault, or owing to any carelessness of theirs the swine perished; as that they suffered them to go too near the sea side, and did not keep a good lookout, and were not, as they should have been, between them and the sea, to have prevented such an accident: this they not only did, but the affair, in all its circumstances, being such an amazing one; as the dispossession of the devils out of the man; the health, the calmness, and happy condition the dispossessed was in; the entrance of the devils into the swine; their madness, and precipitant running into the sea, and suffocation there; that they told it to every body they met with, whether in the fields belonging to Gadara, or in the city itself; which drew out a large concourse of people to see what was done to the man that had been possessed, and to the swine, and also to see the person who had done all this; and which made the miracle the more notorious; city and country rung of it: so that, as Matthew says, “the whole city came out to meet Jesus”, (^{<4084>}Matthew 8:34); and Luke observes, that “the whole multitude of the country of the Gadarenes round about besought him to depart”, etc.. (^{<4087>}Luke 8:37). So we sometimes read, in the Jewish writings, of the men, or inhabitants of the field, as opposed to the men, or inhabitants of the city, who differed both in their clothes and diet.

“The garments, *azwm ynb*d, “of the children”, or “inhabitants of the city”, who live deliciously, and do no work, are broad, like women's; but the garments, *atyl q ynb*d, “of the children of the field”; such as do business in the field, are short ^{f81}:”

and so of their food, it is observed ^{f82}, that the bread, *yal qd*, “of the men of the field”, which the gloss explains by *rk ynb*, “the children”, or “inhabitants of a village”, is what they put much flour into; but the bread, *azwmd*, “of a city”, which the gloss interprets of *rk ynb*, “the children”, or “inhabitants of a walled town”, or “city”, is what they do not put much flour into.

And they went out to see what it was that was done: that is, the inhabitants of the city of Gadara, and those that dwelt in the villages, and in lone houses in the fields, went forth to the places where the possessed man used to be, and where Jesus and he now were, and where the swine used to feed, to see with their own eyes, and satisfy themselves of the truth of the narration the swineherds gave them.

Ver. 15. *And they come to Jesus*, etc..] Who had wrought this miracle, and of which, and whom, the keepers of the swine had given them some account:

and see him that was possessed of the devil, and had a legion. The Vulgate Latin and Ethiopic versions leave out the last clause, “and had a legion”, and so Beza's ancient copy; the Persic version renders it, “the legion being gone out of him”: they saw, along with Jesus, the man who had been possessed with a legion of devils, whom they knew very well to be the same man;

sitting, and clothed, and in his right mind, and they were afraid; not of the man, as they were before, when he was possessed, not daring to come that way because of him; but of Christ, and his amazing power; who was able to dispossess a legion of devils, and restore a man to his perfect senses, to such composure and decency, who was before in such a dreadful condition, and so exceeding furious and outrageous: they saw the man was still and quiet, harmless and inoffensive; they had nothing to fear from him; but they knew not what to make of Christ: they might take him for an exorcist, or a magician, and fear that he would exercise his art to the ruin and destruction of them: they did not fear and reverence him as a divine person, but they

dreaded him, as one possessed of a power of doing hurt: they were conscious to themselves of their sins, and that they deserved the just judgments of God upon them; and they were afraid that Christ was sent to execute them upon them: and it is observable, that they say not one word to him, by way of complaint, for the loss of their swine; but thought themselves well off, could they but get rid of him. There was a strange change and alteration in the man; he, who before was running about among the tombs, and upon the mountains, and scarce ever sat still, but was always in motion, as persons distracted commonly are, was now sitting at the feet of Jesus, his kind benefactor, (~~4185~~ Luke 8:35), and he who before was naked, and whenever any clothes were put upon him, tore them off again, and to pieces, as madmen usually do, was now “clothed”; perhaps with some the swine herds had left behind them, in their fright, or the disciples had with them: and he who before was quite out of his senses, knew not what he said, or did, was now “in his right mind”; of a sound mind, of a good understanding, sober, modest, and knowing. This man, as whilst under the possession of Satan, was an emblem of a man in a natural estate; so, being now dispossessed, he very aptly represented a converted man; who, being brought out of a state of nature, out of an horrible pit, a pit wherein is no water, is “sitting” at the feet of Jesus; where he places himself, imploring his grace and mercy, entreating him to receive and save him, resolving, if he perishes, he will perish there; and where he is, as a scholar, at the feet of his master, hearing his words, and receiving instruction from him; and which also is expressive of his submission to his Gospel and ordinances, and of pleasure and continuance under them; as well as of that calmness and serenity of mind, which attends a sense of justification, pardon, reconciliation, and adoption, and hope of glory: and whereas, before he was naked, and without a righteousness, or, which was no better than filthy rags; he is now “clothed” with the robe of righteousness, and garments of salvation, with fine linen, clean and white, which is the righteousness of the saints, with change of raiment, and clothing of wrought gold; the righteousness of Christ being not only imputed to him by the Father, but revealed in the Gospel, brought near by the Spirit, and put upon him, and received by faith; as well as having put on the new man, and being clothed with humility, and other graces of the Spirit, and with the garments of a holy conversation; and so will at last be clothed with the shining robes of immortality and glory. Such an one, who before was not himself, is now “in his right mind”; is come to himself like the prodigal; is become sensible of the evil of sin, and is brought to true

repentance for it; and of his lost state and condition, of his need of Christ, and salvation by him; has his spiritual senses exercised upon Christ; beholds the loveliness and suitableness of him as a Saviour, hears his voice, handles him, the word of life, tastes the sweetness there is in him, and in his Gospel, and savours the things of his Spirit; and whose senses also are exercised to discern between good and evil, and truth and error; who likewise has a new heart, and a right Spirit created in him; and has the same mind in him, as was in Jesus Christ, for humility and lowliness; and whose mind is stayed upon him, and trusts in him.

Ver. 16. *And they that saw it*, etc..] Not the keepers of the swine, for they were fled and gone; but others that were eyewitnesses of the whole affair, who lived in houses hard by, or were working in the fields; or the disciples of Christ:

told them how it befell to him that was possessed with the devil; gave a particular account, how, upon first sight of Christ, he ran to meet him, and fell down and worshipped him; how Christ ordered the unclean spirit to come out of him; and how he was dispossessed of a legion of devils by a word speaking:

and also concerning the swine; how, at the request of the devils, and by the leave of Christ, they entered into them; upon which they ran mad; and betaking themselves to the rocks by the sea side, fell down the precipice, and were suffocated in the sea.

Ver. 17. *And they began to pray him*, etc..] That is, the inhabitants of the city of Gadara, and of the villages round about, very earnestly importuned him

to depart out of their coasts; fearing, lest for their sins, some sorer judgment should fall upon them, than the loss of their swine; since they perceived he was a person of great power and authority; which shows great ignorance and worldly mindedness: they knew not how great a person they had among them; that he was the Son of God, and Saviour of the world: they might have known from the miracles wrought, that he was a very wonderful and extraordinary person; but then they considered him as one endued with great power, rather, to do them hurt than good; as one sent to scourge them for their sins, than to save them from them: such very contrary notions have carnal men of Christ; they are afraid of being sufferers, or losers by him: they do not care to part with their swinish lusts

for him; these they prefer to a Saviour, and love the world, and the things of it, more than he, and therefore are not worthy of him; (see Gill on “~~408~~ Matthew 8:34”).

Ver. 18. *And When he was come into the ship*, etc..] For at the request of these men, who were unworthy of his presence, and of any favour from him, either by his doctrine, or miracles, he turned back to the sea side again; and as he was about to take ship,

he that had been possessed with the devil, prayed him that he might be with him: for when Jesus turned his back upon the Gadarenes, and returned to the sea shore, this poor man, who had received so great a benefit by him, rose up and followed him; and when he perceived that he was entering on ship board, in order to go over into another country, earnestly entreated he might go over with him in the ship, and continue with him: which he did, partly to testify his great love to him, and the grateful sense he had of the mercy he had received from him; and partly, that he might enjoy his presence, and have his protection: for he might fear, that when he was gone, and should he remain in that country, the devils would repossess him with greater rage and fury. So gracious souls who know Christ, and have received out of his fulness, and grace for grace, earnestly desire to be with him, to enjoy communion with him, receive instruction from him, and be always under his care, influence, and protection. For to be with Christ, is to have his gracious presence; to have nearness to him, and fellowship with him; to have familiarity and acquaintance with him, yet more and more; to be guided with his counsel, and upheld with the right hand of his righteousness: than which, nothing can be more desirable to those that spiritually and savingly know him: for such desires arise from the knowledge they have of his personal glories and excellencies, as the Son of God; and as mediator? he has all power to protect them, all strength to support them, all grace to supply them, all wisdom to direct them, all provisions to feed them, and all blessings of grace and glory to bestow upon them; and from the gracious experience they have had of his favour and lovingkindness, which is better than life; and from the sense they have of their need of him; for without him they can do nothing; they cannot perform any duty aright, nor withstand any temptation, or bear up under any affliction: they are sensible of the blessed effects of his presence; they know it brings light to their souls in darkness; that it quickens them when dead and lifeless in their frames and duties, and enlivens their spirits when dull and heavy; that it comforts and rejoices their hearts, and puts more joy

and gladness into them, than any outward blessing whatever; that it removes their fears, and emboldens, them against their enemies, and is their safety and defence; that it makes ordinances pleasant and delightful, and gives contentment in the meanest state; there is nothing enjoyed by them in this life which gives them the pleasure and satisfaction that does: and hence it is that they often desire even to depart out of this world, that they may be with Christ, which is far better; and indeed, if the presence of Christ is so sweet and desirable now, what will the, everlasting, and uninterrupted enjoyment of his presence be in the world to come? for in his presence is fulness of joy, and at his right hand are pleasures for evermore.

Ver. 19. *Howbeit Jesus suffered him not*, etc..] He being as able to preserve him from those evil spirits, when absent, as present; and besides, to take him along with him, would look like ostentation and boasting, which Christ was averse unto; and more especially, as is clear from what follows, he chose he should stay behind, because he had work for him to do in those parts, which would be for the glory of God, the spread of the knowledge of himself, and his Gospel, among his friends, relations, and countrymen: wherefore it follows,

but saith unto him, go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee: he bids him go to his “own house”, as it is in Luke, (⁴¹⁸⁹Luke 8:39) to the place of his former abode; to the town, or city, where he before dwelt, and where his father and mother, brethren and sisters, wife and children might live; and there relate to them what great things the Lord, or God, as the Ethiopic version reads, had done for him; by casting out a legion of devils from him, and had restored him to his perfect senses and health, and had had compassion on him, both as of his soul and body, and had wrought a great salvation for him. So such as are called by grace, and are turned from darkness to light; and from the power of Satan unto God, ought to go, to their Christian friends, and to the church of God, and declare in Zion the great things which God has done for their souls; in enlightening, quickening, converting, and comforting them, to the glory of his rich mercy, and abundant grace. They are “great things” indeed which the Lord has done for his people: he has done great things for them in eternity; he has loved them with an everlasting love; he has chosen them in his Son to holiness and happiness; he has made a covenant with him, for them, full of spiritual blessings and promises; he has provided him, as a Saviour, for them, and has appointed, and called him to that work; all which is more or

less made known to them in the effectual calling, when they receive the Spirit of God, that they may know the things which are freely given to them of God. The Lord Jesus Christ has done great things for them, as before time, by engaging for them as their surety; so, in time, by taking upon him their nature, by bearing their sins, and suffering in their room and stead, thereby working out a great salvation, which, in conversion, is brought near, and applied unto them. And the Lord, the Spirit, does great things for them, when he calls them by his grace, and afterwards; in opening their eyes who were born blind, and who otherwise must have lift them up in hell; and in bringing them into the marvellous light of, the Gospel; in quickening them, when dead in trespasses and sins, who otherwise must have died the second death; in causing them, to hear the voice of Christ in the joyful sound of the word, who otherwise must have heard the curses of a righteous law; in taking away their stony hearts, and giving them hearts, of flesh; in rescuing them out of Satan's hands; in leading them to Christ for righteousness, life, and salvation; in discovering pardoning grace and mercy to them, through the blood of Christ; in delivering out of many and great temptations; in applying great and precious promises, suitably and seasonably; and in restoring them when backslidden, and speaking comfortably to them; in witnessing to their spirits, their adoption; and in sealing them up to the day of redemption; and all this flows from divine "compassion", and not from any motive and merit in the creature. It was sovereign pity and compassion; the Lord "has mercy on whom he will have mercy, and has compassion on whom he will have compassion", (~~ROMS~~ Romans 9:15). It was discriminating mercy: this man was not only dispossessed of Satan, but possessed of special grace, which caused him to desire to be with Christ, when his countrymen desired him to depart from them; it was shown him, when he had no pity on himself, when he cut and wounded himself; and it was bestowed upon him, when he could, not help himself, when he had a legion of devils within him: and now these great things, which spring from great love and mercy, should be told to others, especially to them that fear the Lord, to the churches of Christ: this is the will of God, and has been the practice of the saints in former ages; it rejoices the hearts of God's: people to hear of these things, and enhances the glory of the grace of God: and what may serve to encourage souls, to such a work is, that it is to their "friends" they are to declare these things; who are well disposed to: them, rejoice at their conversion, sympathize with them in their troubles, know what the things they speak of mean, and gladly receive them into their affections and fellowship.

Ver. 20. *And he departed, and began to publish in Decapolis, etc..]* He submitted to the will of Christ, though he could gladly have gone with him; he hearkened to his instructions, took his advice, and obeyed his commands, as every one that has received favours from him ought to do and he went not only to his own, or his father's house, and acquainted his nearest friends and relations with what had befallen him, but he published the account, as Luke says, (^{<089>}Luke 8:39), throughout the whole city, very likely of Gadara, where he might be a native; and which, as Pliny^{f83} relates, was in Decapolis, and agrees with the accounts of both the evangelists: here he published, as Christ had ordered him,

how great things Jesus had done for him: only instead of saying the Lord had done them, for him, he attributed them to Jesus, who: is Lord and God; and by that miracle, as by many others, gave full proof of his deity, as well, as Messiahship. This is an instance of the obedience of faith, and is a considerable branch of it; for, as with the heart, men believe in Christ unto righteousness, so, with the mouth, confession must be made to the glory of that salvation which Christ has wrought out: many are backward to this part of the service of faith, through fears, through unbelief, and Satan's temptations; but this man, though to have continued with Christ was greatly desirable by him, yet he submits to his will and pleasure, and is obedient to his orders; and that at once, immediately dropping his suit: unto him, no longer insisting on his being with him; for he was sensible of the great obligations he was laid under to him, and saw it to be his duty to observe whatever he commanded him: and this was indeed but a reasonable, piece of service, and what if he had not been ordered to do, one would think he could not have done otherwise; at least, had he not, he would not have acted the grateful and generous part: and indeed, if such for whom the Lord has done great things as these, should hold their peace, the stones would even cry out.

And all men did marvel; at the power of Jesus, at the miracle wrought by him, and the benefit the man had received, who they all knew had been in so deplorable a condition. It is not only marvellous to the persons themselves, for whom great things are done by the Lord; but it is amazing to others, to angels and men, when it is considered who they are, on whose account they are wrought; great sinners, very unworthy of such high favours, yea, deserving of the wrath of God, and of eternal damnation; and likewise, who it is that has done these things for them, the Lord of heaven and earth; he against whom they have sinned, and is able both to save, and

to destroy; he who is the great God, is their Saviour; to which may be added, the consequence of these things, they issue in everlasting glory and happiness.

Ver. 21. *And when Jesus was passed over again*, etc..] Over the sea of Tiberias, that part of it which was necessary to go over from the country of Gadara, to Capernaum,

by ship, or “boat”,

unto the other side. This may seem to some unnecessary to be added; and it may be asked, what way but by ship, or boat, could he have gone over to the other side of the sea of Galilee? To which it may be replied, there was a bridge at Chammath of Gadara ^{f84}, over an arm of this sea, over which Christ and his disciples might have passed, and have gone by land to Capernaum; so that this phrase is very necessarily and significantly used:

much people gathered unto him; who had before attended on his ministry in these parts, and had seen his miracles; as the casting out of an unclean spirit from a man, healing the centurion's servant, curing the man sick of the palsy, and Simon's wife's mother of a fever, and a man that had a withered hand:

and he was nigh unto the sea; he seems to have been at Capernaum, which was nigh unto the sea, and in the house of Matthew or Levi, whom he had called at the sea side from the receipt of custom; (see ~~<400>~~Matthew 9:9,10,18).

Ver. 22. *And behold, there cometh one of the rulers of the synagogue*, etc..] Having heard of his return, and where he was; (see Gill on ~~<400>~~Matthew 9:18”).

Jairus by name; in Hebrew *ryay*, “Jair”: and Jerom says ^{f85}, it signifies “enlightening”, or “enlightened”: deriving it from *rwa*, “to be light”: and it is no doubt a Jewish name, since he was a ruler of the synagogue; and besides, it is often mentioned in the Old Testament, and particularly in (~~<400>~~Esther 2:5), where, in the Septuagint, it is read, *Ιαϊρος*, Jairus. Matthew makes no mention of his name; but both Mark and Luke do, (~~<400>~~Mark 5:22 ~~<400>~~Luke 8:41).

And when he saw him, he fell at his feet: as soon as he came into his presence; though he was a person of such authority; yet having heard much

of the doctrine and miracles of Christ, and believing him to be a great prophet, and man of God; though he might not know that he was the Messiah, and truly God, threw himself at his feet; and, as Matthew says, “worshipped him”, (~~4098~~ Matthew 9:18); showed great reverence and respect unto him, gave him homage, at least in a civil way, though he might not adore him as God.

Ver. 23. *And besought him greatly*, etc..] Used much importunity with him, and was very urgent in his requests:

saying, my little daughter lieth at the point of death, or “is in the last extremity”; just breathing out her last; for she was not actually dead when he left her, though she was before he returned, and was at this time, as he might expect, expiring, or really gone; (see Gill on “~~4098~~ Matthew 9:18”).

[I pray thee] come and lay thine hands on her, that she may be healed, and she shall live; expressing faith in the power of Christ to restore his daughter, though in the utmost extremity; yet seemed to think his presence, and the imposition of his hands were necessary to it.

Ver. 24. *And Jesus went with him*, etc..] Immediately without objecting to the weakness of his faith:

and much people followed him; to see the miracle performed, which they were exceedingly fond of:

and thronged him; so that it was with some difficulty and trouble that he passed along the streets to: the ruler's house.

Ver. 25. *And a certain woman which had an issue of blood twelve years.*] (See Gill on “~~4099~~ Matthew 9:20”). This woman was in the crowd that thronged Jesus, as he passed through the streets of Capernaum. Eusebius relates ^{f86}, that it was reported, that this woman was of Caesarea Philippi, where her house was to be seen; where were extant some wonderful monuments of the benefits conferred upon her by Christ; as that at the door of her house was an effigy of a woman in brass, set upon an high stone on her bended knees, and arms stretched out like a supplicant; and opposite to her, another effigy of a man, of the same metal, standing, and decently clothed in a tunic, and his hand stretched out to the woman; at whose feet, upon the pillar, a strange form of a plant arose, reaching up to the border of the brazen tunic, which is a remedy against all diseases; and he says it remained to his times, and was then to be seen: and Theophylact ^{f87} says, in

the times of Julian the apostate it was broke to pieces. But this woman rather seems to be an inhabitant of Capernaum, in the streets of which the after cure was wrought; and therefore what credit is to be given to the above accounts I leave to be judged of. It may be more useful to observe, that this profluous woman is an emblem of a sinner in a state of nature: as her disease was in itself an uncleanness, and rendered her unclean by the law, whereby she was unfit for the company and society of others; so the disease of sin, with which all are infected, is a pollution itself, and of a defiling nature; all the members of the body, and all the powers and faculties of the soul are polluted with it, and the whole man is filthy in the sight of God, and is pronounced unclean by the law of God; and such persons are very unfit for the society of saints on earth, and much less to be with those in heaven, nor even to be with moralized persons; for evil communications corrupt good manners: openly profane and impure sinners are infectious, and to be avoided. Likewise, as this woman's disease was of long standing, she had it twelve years, and it was become inveterate and stubborn, and not easy to be removed; so such is the disease of sin, and indeed it is much worse; it is what is brought into the world with men, and is as old as themselves; is natural to them, and cannot be removed by any ordinary and natural methods, but requires supernatural power and grace; and it is in such a like case and condition, that the Spirit of God finds his people, when he quickens, sanctifies, and cleanses them: “and when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live”, (²³⁴⁶Ezekiel 16:6).

Ver. 26. *And had suffered many things of many physicians*, etc..] She took many a nauseous medicine, and had gone through courses of physic with different physicians; for there were many among the Jews that pretended to the cure of fluxes; and various are the prescriptions the Jewish doctors give for such a disorder, as may be seen in their Talmud^{f88}; and many of which Dr. Lightfoot^{f89} has transcribed: and among the rest, they direct to the use of gum of Alexandria, alum, saffron, Persian onions, cummin, and “faenum graecum”, put into wine and drank.

And had spent all that she had; had wasted her substance, and brought herself to poverty, by pursuing the directions given her; so that she was not in circumstances now to employ a physician;

and was nothing bettered, but rather grew worse: the several medicines she had taken had done her no good, had not, in the least, restrained and

checked the disorder, but it was rather increased thereby. This is often the case of persons who are, in some measure, sensible of the disease of sin, but are ignorant of the proper methods to be taken for the cure of it. They apply to their own works of righteousness, moral and civil, to the duties of religion, private and public, to a legal repentance, external humiliation and tears, and an outward reformation of life, hoping hereby, in process of time, to be rid of their disorder, and be in good health; whereas these are physicians of no value, and of no real service in their case: they are so far from being the better, that they are rather worse and worse, there being so much impurity, imperfection, and sin, in all these things, and which is increased by a dependence on them; that their iniquities grow upon them, and the score of their transgressions is become greater, and their distemper the more inveterate, and less easy to be cured; yea, not only they spend their money for that which does not bring them a cure, and exhaust all the stock of nature's power to no purpose, but they also suffer much hereby. For such a course of action, such conduct and methods as these bring them into a spirit of bondage; for when they fail in their duties, do not come up to the rules prescribed them, what terror of mind possesses them! what horror and wrath does the law work in their consciences! what a fearful looking for is there of fiery indignation, to consume them! It cannot be expressed what some have suffered by following such prescriptions.

Ver. 27. *When she had heard of Jesus*, etc..] Of the many miracles he had wrought, and cures he had performed, in cases as difficult and desperate as hers, or more so; and that he was now passing along the streets,

came in the press behind; though she was so weak, and much enfeebled, as she must needs be, by such, and so long a disorder; yet she ventures into the crowd, which were pushing and pressing after Christ; and got up to him, behind him, being ashamed to tell her case, and desire a cure:

and touched his garment; the hem or border of it, with her hand, very softly, and in a private manner, so as not to be observed by any. Christ is the sinner's last shift; he tries every one first before he comes to him; he spends all his money, strength, and time, with others, to no purpose; and finding them all to be useless and unserviceable, he applies to him, who is the only physician that can give relief in this case: like this woman, having heard of his ability to save to the uttermost those that come to him; and being encouraged by the many cures of the worst of sinners, of such who were in the most desperate condition, presses in the throng, through a

great many temptations, difficulties, and discouragements thrown in the way by Satan, and its own evil heart of unbelief, and which arise from a sense of vileness and unworthiness; and in a modest and bashful manner, fearing it should be thought presumption in him, and yet persuaded it is the only way for a cure, and that it is to be had in this way, lays hold on the robe of Christ's righteousness, and the garments of his salvation; or, in other words, thus reasons with himself: though I am such a vile, sinful, unrighteous, and impotent creature, yet surely in the Lord there is righteousness and strength, if I can but by faith lay hold thereon; though it be but in a weak way, only by a touch, and in a trembling manner; I shall be justified from all things, I could not be justified by all the works of righteousness I have been doing, and that evidentially and comfortably; and therefore I will venture and draw nigh unto him, and though he slay me I will trust in him; I will throw off my own filthy rags of righteousness; I will make mention of, and lay hold on his righteousness, and that only; he shall be my salvation. And such an one finds, as this woman afterwards did, a perfect cure, cleansing from all sin, a free and full forgiveness of it, and complete justification from it.

Ver. 28. *For she said*, etc..] Within herself, such were her thoughts, and so great her faith:

if I may touch but his clothes I shall be whole; (see Gill on “⁴⁰²Matthew 9:21”).

Ver. 29. *And straightway the fountain of her blood was dried up*, etc..] It was usual with the Jews to call the womb, in which the child is formed, **rwqm**, “a fountain”^{f90}; and because, from hence, issued the blood in a menstruous and profluvius person, they called it, as here, **hymd rwqm**, “the fountain of her blood”^{f91}; and sometimes use the same phrase of the drying up of it, as in this place: they say^{f92}, when a woman is searched and found to be pure, she is forbidden her house, **hnyym bgnty d**, “until her fountain be dried up”; so that as no blood issued from it, there was none in it, and which was now this woman's case, as she found;

and she felt in her body that she was healed of that plague: she not only found by that quick alteration there was in her animal spirits, which were now free and vigorous; but she perceived, in that part of her body, from whence the issue sprung, that she was perfectly well, and that the disorder was entirely gone, which had been for so many years a sore affliction to

her, and a severe correction and chastisement of her, as the word used implies. It properly signifies a “scourge”, as every affliction is, a scourge for sin; and very likely this woman's disease was on the same account: sometimes afflictions are God's scourges in a way of wrath, and sometimes in a fatherly way, in love: “for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth”, (⁵⁸¹⁷⁶Hebrews 12:6), and who, as he wounds, he heals, and which is sensibly perceived by his people. The word “plague” carries in it something more dreadful, and fitly enough expresses the nature of sin, which is a pestilential disease; the corruption of nature, indwelling sin is called the “plague of the heart”, (¹⁰³⁸1 Kings 8:38). It is a loathsome disease, and without the grace of God, a mortal one; the body of sin, is a body of death; and all sin is of the same nature and kind; the end of it is destruction and death: the healing of it is the forgiveness of sin, which is through the blood of Christ, and the application of it to the soul; which, when made, is sensibly felt, for it immediately produces spiritual joy, peace, and comfort: this makes the bones, which were broken, to rejoice; this bids every son and daughter of the Lord God Almighty to be of good cheer; it causes the inhabitants of Zion to hold their peace, and no more say they are sick, because their sins are forgiven them. And a man may as easily perceive when his spiritual maladies are healed in this way, as when he is cured of any bodily disorder.

Ver. 30. *And Jesus immediately knowing in himself*, etc..] As soon as ever the woman had touched his garments, and had a cure, Christ, who knew all things in his Spirit, or divine nature, that dwelt in him, knew what was done, that the woman had touched him, and was healed thereby; though, as not without his knowledge, so neither without his will, and entirely by his power:

that virtue was gone out of him; to the healing of some person, though not at all to the diminution of that virtue, which remained as powerful and effective in him as ever. This shows that there was an internal essential virtue in Christ to cure diseases: it was not what he derived from another, or exercised under another's influence; but what was his own, and which he put forth as the Lord God omnipotent. The apostles of Christ cured diseases, but not by their own power and holiness, by any innate virtue in them; but in the name of Christ, and by power derived and received from him: but Christ, being God, had infinite virtue within himself, which went forth from him when he pleased, to the curing of whatsoever disease he thought fit; and which was no ways lessened by the frequent exertions of it;

no more than the light and heat of the sun by the continual emanations of them; only there is this difference between the emission of light and heat from the sun, and the sending forth virtue from Christ, that the one is by the necessity of nature, without knowledge, or will, but the other voluntarily, and when, and as he pleases, The same holds good with respect to healing spiritual diseases: Christ has a power within him to forgive all trespasses; and virtue may be said to go out of him to this purpose, when it is his will to make application of pardoning mercy to his people; which requires an exertion of power, as well as a display of grace.

Turned him about in the press, and said, who touched my clothes? that is, turned himself towards the woman behind him, though the press was so large about him, and asked who touched his clothes; not for his own sake, who knew very well who had done it; but that the cure might be known to others: not for the sake of ostentation and popular applause, but for the manifestation of his glory, and for the glory of God, and for the strengthening the faith of Jairus, who was with him, and with whom he was going to raise his daughter to life; and also that he might have an opportunity of showing forth, and commending this poor woman's faith, and of confirming the cure wrought, and of dismissing her with the utmost pleasure and joy.

Ver. 31. *And his disciples said unto him,* etc..] Peter, and they that were with him; after the crowd that were about him denied that any of them had touched him; (see ⁴¹⁸⁵Luke 8:45),

thou seest the multitude thronging thee, and sayest thou who touched me? They seem astonished at his question, and answer with some degree of warmth, and almost ready to charge it as weak: and impertinent; since, as there was such a crowd about him, pressing him on every side, he could not but be touched by many; and therefore to ask who touched him, when this was the case, they thought was a very strange and unnecessary question.

Ver. 32. *And he looked round about,* etc..] The press and throng of people, on every side of him; though he knew very well where she stood, who had done the thing, and had received the cure:

to see her that had done this thing; how she looked, and whether her countenance, and the confusion she was thrown into by the question, would not betray her; though he himself wanted no such signs, by which to

discover her. Christ, as God, being omniscient, knew who she was, and where she was; and, as man, did not want to see her to gratify his curiosity: nor was his view to chide her for what she had done, but to express his well pleasedness in her faith and actions, and to observe it to others, and the cure she had; not in an ostentatious way, to gain glory to himself, but to commend her faith, and encourage others in the exercise of it on him; and especially Jairus, the ruler of the synagogue, who was with him, and in great distress, on account of his daughter, whom Christ was going to raise from the dead.

Ver. 33. *But the woman fearing and trembling*, etc.] Lest she should be reproved, and suffer the penalties of the law, for appearing in public during the time of her uncleanness, (^{<BRIS>}Leviticus 15:25), or that Christ was displeased with her, for her taking an improper method to obtain her cure; or lest he should recall it, or was angry with her for concealing it, and attempting to go away undiscovered, and without so much as thanking him for it. After conversion, after souls have laid hold on Christ for righteousness and life; after they have had the pardon of their sins, and are cured of their diseases, they are not without their fears and tremblings, though there is no just reason for them: they fear where no fear is; that is, where there is no true cause of fear; which was this woman's ease: they are sometimes afraid they have no interest in Christ, and in his love; that they are hypocrites; that the truth of grace is not in them; that they shall never hold out to the end; that they shall perish, and come short of eternal glory, notwithstanding they know, as this woman did, what has been done in them, and done for them.

Knowing what was done in her, and by her; being conscious to herself that she was the person that had touched him, and that upon it the fountain of her blood was dried up, and she was thoroughly healed of her disease:

Came and fell down before him, and told him all the truth. Christ did not point her out, though he knew her; or call her by her name, though he could have done it, and have ordered her to come to him, and account for her conduct: he had said enough to work upon her, and engage her to come; who came of herself, and with the greatest reverence to his person, and sense of her own unworthiness, threw herself at his feet, and gave him a relation of the whole matter, with the utmost truth and, exactness; what had been her case, what was her faith, and what she had done, and what a cure she had received; and which she acknowledged with the greatest

thankfulness. In some copies it is added, “before all”; before Christ and his disciples, and the throng of people that were along with him: she that came behind Christ, and privately took hold of the hem of his garment, her faith secretly going out unto him; now appears openly before him, not being able to hide herself any longer. Nor is she ashamed to tell what she had done, and had been done in her: truth is to be spoken, even all the truth; no one has reason to be ashamed of that, and especially of the truth of grace, truth in the inward parts; this is what God requires, and gives, and delights in. The secret experiences of grace in our souls we should not be ashamed to relate to others; this makes for the glory of divine grace, and the good of others. In some copies it is read, “and told him all her cause before all”: her whole affair, how it had been with her, and now was, and what was the cause of her taking such a method she did.

Ver. 34. *And he said unto her, daughter,* etc.] Instead of reproving her, or showing any anger, or resentment at her, as she feared, he speaks to her in a very soft, kind, and tender manner, and called her “daughter”, which was not only an expression of affection and civility, this being an affable, courteous way of speaking used by the Jews; but might signify her spiritual relation through him, being a child of God by adopting grace. She was a daughter of Abraham by natural descent, as was the woman bound by Satan eighteen years, (^{<B316>}Luke 13:16) and so she was likewise in a spiritual sense, being one that walked in the steps of his faith, believing in hope against hope; and she was also a daughter of the Lord God Almighty, as her faith showed her to be, (^{<B36>}Galatians 3:26), and to this our Lord may chiefly refer; she was one of those that were predestinated to the adoption of children, and were given to Christ as such; and who are evidentially the children of God by faith in him: and to have a testimony of adoption from the Spirit of God, and from the mouth of Christ himself, as this woman had; how great a blessing is it!

thy faith hath made thee whole: through faith in Christ she received the cure from him; for it was not her act of faith that either merited, or procured it, but his power, and he himself the object of her faith that effected it: though he is pleased to take no further notice of the virtue that went out from him; but commends her faith, for her further and future encouragement in the exercise of it, and for the encouragement of others to believe in him. In the Greek text it is, “thy faith hath saved thee”; both from her bodily disease, and from her sins: not that there is such an intrinsic virtue in faith as to deliver from either; for certain it is, that it was not

virtue that went out of her faith, but virtue which went out from Christ, that cured her of her issue; though faith was the means of drawing it out; or it was that, through which, virtue from Christ exerted itself, and produced such an effect: and it is as certain, that not faith, but Christ, is the author and cause of spiritual salvation: faith looks to Christ for salvation, and receives every blessing of it from him, as righteousness, peace, pardon, adoption, and eternal life; so that believers are saved by grace, through faith; through the exercise of that grace they have the joy, and comfort Of salvation now; and through it they are kept, by the power of God, unto the full possession of it hereafter.

Go in peace; to thine house; all health and happiness attend thee; let no uneasy thought, about what has passed, dwell on thy mind; be joyful and thankful for the mercy received, and never fear, or dread, a return of the disorder. Peace is the effect of faith in Christ, of pardon through his blood, and salvation in him; true, spiritual, solid peace is enjoyed in a way of believing; it is the fruit of a view of interest in justification by faith in Christ's righteousness; and nothing more effectually produces and secures it than a sense of, all spiritual diseases being healed, or an application of pardoning grace and mercy, through the blood of Christ; which itself speaks better things than that of Abel, even pardon, and so peace: such who are blessed in this manner, and walk under a view and sense of these things, go in peace all their days, and at last enter into peace, even into the joy of their Lord.

And be whole of thy plague: she was so already; but this was a confirmation of it, and what might assure her, that she should remain so, and no more be afflicted with that chastisement. Sin pardoned, though sought for, shall not be found; nor condemnation come upon the pardoned sinner; he is whole and sound, and shall be no more sick, and much less die the second death.

Ver. 35. *While he yet spake*, etc..] The above things to the poor woman, in commendation of her faith, and for her future encouragement, peace, and comfort in soul and body:

there came from the ruler of the synagogue's house certain that said. The Vulgate Latin renders it, “from the ruler of the synagogue”, and which is indeed the literal version of the phrase; but they could not come from him in person, for he was with Jesus: hence some versions, as the Arabic and Ethiopic, read, “there came to the ruler of the synagogue”; but the sense is

easy, by supplying the word house, as we do, and as the Syriac and Persic versions also do. Luke speaks but of “one” that came, (~~418D~~ Luke 8:49) whereas this evangelist suggests there were more, which is no contradiction; for Luke does not say there was but one; there might be more that came with the news, though but one related it as the mouth of the rest; or they might come one after another with it.

Which said, thy daughter is dead, why troublest thou the master any further? these brought him the account that his daughter was actually dead, which he himself feared before; and therefore they thought it was in vain to give Christ any further trouble to drag along through a crowd of people pressing him; whom they looked upon as a very worthy person, an eminent doctor and prophet, a master in Israel, and one that had done great cures on living persons in distress; yet imagined it was wholly out of his power to raise one from the dead, of which, as yet, they had had no instance, unless the raising of the widow of Nain's son was before this, as indeed it seems to be; but perhaps persons, who were some of the relations, or domestics of the ruler, had heard nothing of it; for if they had, they might have hoped he would have exerted his power in raising the ruler's daughter, as well as the widow's son.

Ver. 36. *As soon as Jesus had heard the word that was spoken*, etc..] By those that came from the ruler's house; as that his daughter was dead, and it was to no purpose to give him any further trouble, since all hope of recovery was now gone:

he saith unto the ruler of the synagogue; who was overwhelmed with trouble, and quite dispirited, and ready to swoon and die away;

be not afraid, only believe: do not be discouraged at these tidings, or distrust my power to help thee, only believe that I am able to raise her, even from the dead; and fear not, but it will be done. If a man can but believe, he has no reason to fear; for what is it that almighty power cannot do? it can raise the dead; there is nothing can stand in its way, or stop its course; and faith in it surmounts difficulties which are insuperable to carnal sense and reason: this was the support and foundation of Abraham's faith; hence he was strong in the exercise of it, and believed in hope against hope, because he was fully persuaded that God was able to perform what he had promised, (~~418D~~ Romans 4:18,20,21). And whereas the ruler had expressed some faith in Christ, that his daughter, though at the point of death, would be, healed by him and live, provided he would but come and

lay his hands on her; and Christ had assented to go along with him, and had given him an intimation that he would restore her; he had nothing to do but to believe in him, that even though she was dead, he was able to raise her from the dead, as well as to recover her at the point of death, and that he would do it, but, oh! this thing, “only believe”, how hard a matter is it, though there is so much encouragement to it both in the power and will of Christ! Faith is not of a man's self at first; it is the gift of God, and the operation of his Spirit; and the lively and comfortable exercise of it is owing to the influence of efficacious grace: but if Christ, who is the author and finisher of faith, says “believe”, or “only believe”; such power goes along with his words, as doubtless did at this time, as causes souls to exercise faith in him; and the more faith, the less fear; and such walk most comfortably in themselves, and most to the glory of Christ, who walk by faith on him. This word “only” does not exclude the exercise of other graces, but rather implies it, for where this grace is in exercise, generally speaking, others are; nor the performance of good works, which are the fruits and effects of true faith, and without which faith is dead; but it stands opposed to fears and doubting, and to all carnal reasonings, as well as to all trust and confidence in other objects besides Christ.

Ver. 37. *And he suffered no man to follow him*, etc..] To the house of the ruler, but dismissed the multitude, being not desirous of the honour and applause of men: probably what he said to the ruler, was privately, and with a low voice, so that the multitude did not hear him; and understanding by the messengers that the child was dead, were the more easily prevailed upon to depart, since they might conclude there was nothing now to be done;

save Peter, and James, and John, the brother of James: three favourite disciples, who were a sufficient number of witnesses; and who were taken alone along with Christ on some other occasions, as at his transfiguration, and when in the garden.

Ver. 38. *And he cometh to the house of the ruler of the synagogue*, etc..] Along with him, and the three disciples above mentioned; and the Vulgate Latin, Syriac, Arabic, and Persic versions read, “and they came”, the above persons:

and seeing the tumult; the throng and crowd of people, of relations, friends, neighbours, and acquaintance, on this occasion, all in a hurry, and in one motion or another, expressing their concern by words and gestures.

And them that wept and wailed bitterly; the mourning women, the same with the “*preficae*” of the Romans, who sung mournful songs, and made hideous noises, being hired for this purpose; as also those who played doleful tunes on musical instruments; (see Gill on “~~4023~~ Matthew 9:23”).

Ver. 39. *And when he was come in*, etc..] Into the house, within doors, into one of the apartments, and where the company of mourners, and the pipers, and mourning women were, singing and saying their doleful ditties:

he saith unto them, why make ye this ado and weep? why all this tumult and noise? this grief and mourning, whether real or artificial?

the damsel is not dead, but sleepeth: not but that she was truly dead, but not so as to remain under the power of death: she was like a person in a sleep, who would in a little time be awaked out of it: and which was as easily performed by Christ, as if she had been only in a natural sleep; (see Gill on “~~4024~~ Matthew 9:24”).

Ver. 40. *And they laughed him to scorn*, etc..] The servants of the house that had laid her out; and the neighbours and relations that were come in on this occasion, and had satisfied themselves that she was dead; and the players on the pipe and flute, with the mourning women, who got their livelihood this way; (see Gill on “~~4024~~ Matthew 9:24”);

but when he had put them all out: of the house, or that part of it where he was; that is, ordered them to depart, with the leave and consent of the master of the house:

he taketh the father, and the mother, of the damsel, and them that were with him: either with Jairus, who had accompanied him to Christ, and returned with him; the Ethiopic version reads it, “with them”, who were with the father and the mother of the damsel, their near relations, and intimate friends; or rather with Christ, namely, the three disciples, Peter, James, and John;

and entereth in where the damsel was lying; into an inner room, where the child was laid out on a bed.

Ver. 41. *And he took the damsel by the hand*, etc..] (See Gill on “~~4025~~ Matthew 9:25”).

And said unto her; in the Syriac language, which was then commonly spoken by the Jews, and well understood: hence the Syriac version expresses the following words without an interpretation,

Talitha Cumi. The Ethiopic version reads it, “Tabitha Cumi”; and so do some Greek copies, and Latin versions, taking it to be the same word as in (⁴⁰⁸Acts 9:36) whereas that signifies “Dorcas, a roe”; but this word is of another signification, as here explained,

which is, being interpreted, damsel (I say unto thee) arise. The phrase, “I say unto thee”, is no part of the interpretation of the above Syriac words; but is added, by the evangelist, as being what was expressed by Christ at the same time, signifying his authority and power over death; only “damsel arise”, is the interpretation of them, *yl j*, “Tali”, signifies a “boy”, and *atyl j*, “Talitha”, a “girl”; and so they are often used in the Targums ^{f93}, and in the Talmud: the one is used for a boy of seventeen years of age ^{f94}, and the other for a girl of sixteen or seventeen years of age ^{f95}; so that this child might well be called by this name, since she was but twelve years of age; and *ymwq*, “Cumi”, is the imperative *wq*, “to arise”.

Ver. 42. *And straightway the damsel arose, and walked*, etc..] As soon as ever the above words were pronounced by Christ, such divine power went along with them, that the child returned to life; and raised herself up from the bed, got off of it, and walked about the room in perfect health and strength:

for she was of the age of twelve years; and so, when alive and well, was able to walk; though one of this age was called a little one, as this is by another evangelist; (see Gill on “⁴⁰⁸Matthew 9:18”),

and they were astonished with a great astonishment; they were exceedingly amazed at such a signal instance of the power of our Lord, even both the parents of the child, and the disciples of Christ.

Ver. 43. *And he charged them straitly that no man should know it*, etc..] From them, immediately, and whilst he was upon the spot; for that the thing could be long concealed, it was not reasonable to suppose: this charge he gave, to show his dislike of ostentation and popular applause, and to avoid the envy of the Scribes and Pharisees, and prevent the people from making any attempts to proclaim him king; his time not being yet come to die, he having some other work to do; and a more full

manifestation of him being reserved for another time, and to be done in another way.

And commanded that something should be given her to eat; which would be an evidence not only that she was really alive, but that she was restored to perfect health: she was both raised from the dead, and entirely freed from the distemper she laboured under before her death; death had cured her of that, as it does of all distempers: she did not rise with it, but was free from it; and was now like one that had been asleep for a while, and was hungry upon it; as children of such an age generally are upon rising from sleep.

CHAPTER 6

INTRODUCTION TO MARK 6

Ver. 1. *And he went out from thence*, etc..] From Capernaum;

and came into his own country; or “city”, as the Syriac, Arabic, Persic, and Ethiopic versions read, the city of Nazareth; so called because it was the place where Christ was conceived, and where he was educated; for which he had a regard, and was willing it should partake of the benefit of his doctrine and miracles:

and his disciples follow him; as they did wherever he went; and which is a true characteristic of a disciple of Jesus.

Ver. 2. *And when the sabbath day was come*, etc..] For it seems that it was on a weekday, or on one of the common days of the week, that he entered into the city, where he remained without making himself known, till the sabbath day came: and then

he began to teach in the synagogue; that is, at Nazareth; where he expounded the law and the prophets, and preached the Gospel:

and many hearing [him] were astonished. The Vulgate Latin adds, “at his doctrine”; and so it is read in Beza's most ancient copy:

saying, from whence hath this man these things? This skill of explaining Scripture, this doctrine which he teaches, and these miracles he is said to work? This question they the rather put, because they had known him from the beginning: he had lived long among them, and they knew he had not learnt of men, and therefore wondered how he came by such things as these:

and what wisdom is this which is given to him, that even such mighty works are wrought by his hands? which were but the other day employed in servile work, and mechanical operations.

Ver. 3. *Is not this the carpenter?* etc..] Some copies read, “the carpenter's son”, as in (⁴⁰⁵⁵Matthew 13:55) and so the Arabic and Ethiopic versions;

but all the ancient copies, Vulgate Latin, Syriac, and Persic versions, read “the carpenter”: such may Christ be reasonably thought to be, since his father was; and which business he might follow, partly through the meanness and poverty of his parents; and partly that he might set an example of industry and diligence; and chiefly to bear that part of the first Adam's curse, which was to eat his bread with the sweat of his brow: nor ought this to have been objected to him by the Jews, with whom it was usual for their greatest doctors and Rabbins to be of some trade or secular employment; so R. Jochanan was a shoemaker^{f96} R. Isaac was a blacksmith^{f97}, R. Juda was a tailor^{f98}, Abba Saul and R. Jochanan, were undertakers for funerals^{f99}; R. Simeon was a seller of cotton^{f100}, R. Nehemiah was a ditcher^{f101}, R. Jose bar Chelphetha was a skinner^{f102}; and others of them were of other trades, and some exceeding mean: the famous R. Hillell was a hewer of wood, and Carna, a judge in Israel, was a drawer of water^{f103}; and so Maimonides says,

“the great wise men of Israel were some of them hewers of wood and drawers of water^{f104}.”

They say,

“a man is obliged to learn his son an honest and easy trade^{f105}.”

there are some businesses they except against^{f106}, but this of a carpenter is not one; yea, they say,

“if a man does not teach his son a trade, it is all one as if he taught him thievery^{f107}.”

Nor did they think it at all inconsistent with learning; for they have a saying^{f108}, that

“beautiful is the learning of the law, along with a trade.”

The Jews ought not to have flouted Christ with this trade of a carpenter, since, according to them, it was necessary that a carpenter, in some cases, should be a regular priest; as in repairing of the temple, especially the holy of holies. So says Maimonides^{f109};

“there was a trap door, or an open place in the floor of the chamber, open to the holy of holies, that workmen might enter thereby into the holy of holies, when there was a necessity of repairing any thing; and since we make mention of workmen, it may

be observed here, when there is need of building in the midst of the temple, great care should be taken, **rk hk mwah hyhy**, “that the workman, or carpenter, be a right priest”.”

Yea, they expressly say, that the Messiah is one of the four carpenters in (~~300D~~ Zechariah 1:20). “And the Lord showed me four carpenters”; they ask ^{f110},

““who are the four carpenters?” Says R. Chana bar Bizna, says R. Simeon the saint, Messiah the son of David, Messiah the son of Joseph, and Elijah, and a priest of righteousness.”

This is with some variation elsewhere expressed thus ^{f111},

““and the Lord showed me four carpenters”; and these are they, Elijah, and the king Messiah, and Melchizedek and the anointed for war.”

And one of their commentators ^{f112} on the same text says,

“our Rabbins of blessed memory, explain this verse of the days of the Messiah;”

and then cites the above passage out of the Talmud; and another ^{f113} refers unto it; (see Gill on “~~405B~~ Matthew 13:55”). The inhabitants of Nazareth go on, in order to reproach Jesus, calling him

the son of Mary; a poor woman of their town, and perhaps now a widow, since no mention is made of Joseph:

the brother of James and Joses, and of Juda and Simon? who were all of them the sons of Alphaeus or Cleophas, who was himself brother, or his wife sister, to Joseph or Mary; so that Christ was the near kinsman of these his sons: and it was usual with the Jews to call such an one a brother, and even indeed a more distant relation. The Vulgate Latin, and Ethiopic versions, instead of Joses, read Joseph:

and are not sisters here with us? And they were offended at him: either at the manner he came by his wisdom, with which he delivered such doctrine he did; and by his power, through which he wrought his mighty works, or miracles; they suspecting he came by them in an unlawful way, through familiarity with the devil, which they sometimes charged him with having; or at the meanness of his trade and employment; they could by no means

think of him as the Messiah, who made so contemptible a figure, and was brought up in such a low way of life; and the rather, since one of their kings in common, was not to be a mechanic, or at least of any mean occupation: of their canons runs thus ^{f114};

“they do not appoint to be a king, or an high priest, one that has been a butcher, or a barber, or a bath keeper, or a tanner; not because they were unfit, but because their business was mean, and the people would always despise them.”

Other trades are elsewhere ^{f115} mentioned, from among whom a king, or an high priest, were never taken; as founders, combers, borers of handmills, druggists, weavers, notaries, fullers, a letter of blood, or a surgeon, etc.. particularly such as related to women's business. Now, as it was not usual to choose any one to be a king that wrought at a trade, they could not bear that the king Messiah should be of one; and because Jesus was, they were offended at him, and rejected him as the Messiah. Or they were offended at the meanness of his extraction and descent, his father, and mother, and brethren, and sisters, being all persons in low circumstances of life; whereas they expected the Messiah would be born and brought up as a temporal prince, in great grandeur and splendour; (see Gill on ^{4155} Matthew 13:55-57”).

Ver. 4. *But Jesus said unto them*, etc..] The following proverb;

a prophet is not without honour, but in his own country, and among his own kin, and in his own house; the same as in (^{4157} Matthew 13:57). Only the phrase, “among his own kin”, is here added: very probably some of those that made these reflections, were some distant relations of Joseph, or Mary; for as Jesus was now in his own country and city, and in his own native place, so among his kindred and relations; who envied his gifts and attainments, and objected to him his rise from that branch of their family, which was the most mean and abject.

Ver. 5. *And he could there do no mighty work*, etc..] Or miracle; not that Christ had no power in himself to work miracles, though their unbelief and contempt of him were very great; but it was not fit and proper that he should do any there, since such were their prejudices against him: it is an usual way of speaking with the Hebrews, when either it is not “fit” and proper that a thing should be done, or they “will” not do it, to say it cannot be done; (see ^{4192} Genesis 19:22 37:4); and even it is said of God himself,

“So that the Lord could no longer bear, because of your evil doings”, (~~2442~~Jeremiah 44:22). Not but that he could if he would, but he would not; nor was it fit and proper that he should; the same is the sense here: besides, in (~~4138~~Matthew 13:58) it is said, “he did not many mighty works there”; and so the Arabic version here, “and he did not many mighty works there”; he did not think it proper to do any of any great consequence, nor did he. Wherefore the Jew ^{f116} has no reason to object this to the divinity of Christ, as if there was a want of power in him. Christ is omnipotent, and he has given proof of his almighty power, by the miracles which he has wrought; and though he wrought no mighty work “there”, yet he wrought many elsewhere, which sufficiently attest the truth of his proper deity: the emphasis lies upon the word there; though he did not work any considerable miracle in that place, he did in others; which shows, that it was not a defect of power in him, that was the reason of it, but something else; and Matthew gives the reason of it, and says, it was “because of their unbelief”: not that their unbelief was an over match for his power; he could have removed that, if he had thought fit, but he did not do it; he, who is the author and finisher of faith, could have took away their unbelief, as the man that brought his dumb child to Christ, concluded he could; and therefore said to him, “Lord, help my unbelief”, (~~4021~~Mark 9:24). Christ sometimes required of the persons he was about to heal, faith in him, that he could heal them; and so did his apostles, (~~4028~~Matthew 9:28 ~~4449~~Acts 14:9). Not that faith contributed any thing to the cure, but it was the way and means in which Christ was pleased to communicate his healing virtue: besides, when persons applied to him for healing, and expressed their faith in him, it gave him an opportunity of working a miracle for that purpose; but now these people did not so much as ask such a favour of him, and so gave him no occasion of doing any mighty work; for which reason it may be said, he could not, no opportunity offering: and moreover, seeing they disbelieved him, and rejected him as the Messiah, they were unworthy of having any wrought among them; and it was but just and right, to do none: nay, it was rather an instance of kindness not to do any among them; since had he, and they had remained impenitent and unbelieving, as he knew they would, these would have been aggravations of their condemnation.

Save that he laid his hands upon a sick folk, and healed them. There were some few sick people that had faith in him, and came to him, beseeching him to heal them; and accordingly he did lay his hands on them, and cured them, which was a way he sometimes used: and these cures he wrought, to

show his power, what he could do, and what benefits they might have enjoyed by him, and to leave them inexcusable.

Ver. 6. *And he marvelled because of their unbelief*, etc..] Which was the reason, as Matthew says, (~~4:138~~ Matthew 13:58), why he did not many mighty works there, because they continued their prejudices against him, and their unbelief in him, notwithstanding what he did do, which was matter of admiration to him; wherefore he took his leave of them, as an ungrateful and unworthy people; and it is never after observed, that he returned there any more. It was a surprise to Christ, as man, that his country men should not believe in him, but reject him as the Messiah, on account of the above things: since they knew his parentage and education, and mean employ among them, even almost to that time; and yet such were his ministry and miracles, and such were his wisdom and power he was possessed of, that they could not account for; they might at least have concluded, seeing it was clear to them he had not them from men, that he had a mission and commission from God, and was qualified by him for such service and work; though they might have carried their reasonings further, and it was marvellous they should not, and have believed him to be more than a man, to have been a divine person, and the true Messiah; the proofs of Christ's deity and Messiahship are so plain and incontestable, that it is amazing that there should be any, who have read them or heard of them, that should be deists, or continue unbelievers. Such unbelief must be owing to a wretched stupidity, and judicial blindness of mind.

And he went round about the villages teaching: he took a circuit throughout all the little towns and villages round about Nazareth, instructing the ignorant country people, in the things concerning the kingdom of God.

Ver. 7. *And he called unto him the twelve*, etc..] “His twelve disciples”, as some copies read; whom he had before called by his grace, and had appointed and ordained them his apostles, but had not yet publicly sent forth; in order to which, he now called them to him, and gave them their commission, qualifications, and instructions:

and began to send them forth by two and two: he first sent forth one couple, and then another; the reason of his sending them by pairs, was partly for the sake of company, and that they might be useful and assisting to one another; and partly to show their agreement in doctrine; and that they might be proper and sufficient witnesses of it, whereby it might be

established; and the rather, being thus sent by pairs into different parts, their message would be the sooner dispatched, than if they had all went together:

and gave them power over unclean spirits; that is, to cast them out; as it is expressed in Mt. 10:1, (see Gill on “^{<4000>}Matthew 10:1”); and which is here added in the Syriac and Persic versions. Many things are omitted by this evangelist, which are mentioned by Matthew: he does not give us the names of the twelve apostles; the reason of that indeed may be, because they are related by him in (^{<4006>}Mark 3:16-19), and he did not choose to repeat them here: nor does he take any notice of the places where the apostles were to go, and where not; nor of the persons to whom, or not; as not into the way of the Gentiles, nor into any of the cities of the Samaritans, but to the lost sheep of the house of Israel: nor does he say any thing of the subject matter of their ministry or what they had in charge to publish; as that the kingdom of heaven is at hand, or the Gospel dispensation: nor does he observe the several things they were to do in confirmation of their doctrine and mission; as healing the sick, cleansing lepers, raising the dead, and casting out devils: he only relates the directions given them with respect to their journey, in the following verses; the reason of all which seems to be, because he refers not to the same time as Matthew does, to their appointment and ordination; but to the time they were sent out, and proceeded on their journey.

Ver. 8. *And commanded them that they should take nothing for [their] journey*, etc..] To accommodate them in it, except those things after directed to:

save a staff only; a single one, for staves in the plural number are forbidden, (see Gill on “^{<4000>}Matthew 10:10”);

no scrip, no bread, no money in their purse. Travellers used to put their bread, or any other sort of food into their scrips, and their money in their girdles; but the disciples were not allowed to carry either, because provision was to be made for them wherever they came at free cost, it being what their labour was worthy of; (see Gill on “^{<4000>}Matthew 10:9-10).

Ver. 9. *But be shod with sandals*, etc..] Which were different from shoes, and more fit to travel with, and therefore allowed when shoes were forbidden; (see Gill on “^{<4000>}Matthew 10:10”), though some think there was no difference between shoes and sandals, and that Christ, in (^{<4000>}Matthew

10:10), does not forbid the taking of shoes, but two pair of shoes; as not two coats, nor two staves, but one of a sort only. And

not put on two coats; that is, at a time; an inner and an outward one, or one at one time, and another at another: they were forbid change of raiment; the reasons for it (see Gill on “~~4000~~ Matthew 10:10”). From all which it appears, that as a minister of the Gospel ought not to be a worldly minded man, that minds earth and earthly things, and seeks to amass wealth and riches to himself, and preaches for filthy lucre's sake; nor to be a sensual and voluptuous man, serving his own belly, and not the Lord Jesus Christ, feeding himself, and not the flock; so neither should he be filled with worldly cares, overwhelmed in worldly business, and entangled with the affairs of this life: he ought to have his mind free from all solicitude and anxious concern, about a subsistence for himself and his, that so he may with greater and more close application attend to his ministry, to preparations for it, and the performance of it; and give up himself entirely to the word and prayer, and not have his mind distracted with other things: upon which account it is highly necessary, that the people to whom he ministers should take care, that a sufficient provision be made for him; that he may live without any anxious care and thought about such things, and his mind be more intent about the work he is called unto: and which is what our Lord chiefly designs by all this, who has ordained that they that preach the Gospel, should be comfortably provided for, and live of it; and which, as it makes for the peace of their minds that minister, it issues in the advantage of those who are ministered to.

Ver. 10. *And he said unto them,* etc..] He continued giving orders and directions to them, saying,

in what place soever you enter into an house, there abide till ye depart from that place: that is, in whatsoever city or town they should come to, the first house they went into, they should continue in, during their stay in that city or town, and not shift from house to house; (see Gill on “~~4000~~ Matthew 10:11”).

Ver. 11. *And, whosoever shall not receive you, nor hear you,* etc..] Who would neither take them into their houses, nor hear what they had to say to them:

when ye depart thence; from the house or the city, or town, in which it is,

shake off the dust under your feet, for a testimony against them; that they had been with them, and attempted to preach the Gospel to them, but they despised and rejected it; wherefore they departed from them as an unworthy people, against whom the dust of their feet would rise as a testimony, in the day of judgment; (see Gill on “~~4004~~ Matthew 10:14”).

Verily, I say unto you, it shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city. This clause is omitted in some copies, and so it is in the Vulgate Latin version, and may perhaps be transcribed from Mt. 10:15, (see Gill on “~~4005~~ Matthew 10:15”); though it is in most copies, and is read in the Syriac, Arabic, Persic, and Ethiopic versions. It is certain that there will be a day of judgment; it is fixed, God has appointed it, though it is not known by men or angels: this will be universal; all must appear in it before God, the judge of all, Jews and Gentiles; such who have lived in the earlier ages of time, as well as those that will live nearer that day; such who have only had the dim light of nature to guide them, and also who have been favoured with the Gospel revelation: the inhabitants of Sodom and Gomorrhah, though they have had the judgments of God upon them in this world, they will not escape the righteous judgment of God hereafter; things are not over with them, there is still a reckoning to be made, an account to pass with them; their full punishment is not yet executed, even though they have been suffering the vengeance of eternal fire; their bodies must be raised, and they must receive for the things which they have done in them, and which they have so dreadfully and unnaturally abused; and yet, as vile sinners as they have been, and as sore a punishment as they are worthy of, their punishment will be milder and more tolerable, than that of the inhabitants of such places, where the Gospel has been preached, and they have despised and rejected it. May the inhabitants of our land, especially of some parts of it, as of London, and others, consider this!

Ver. 12. *And they went out*, etc..] From that part of the country where they then were, some one way, and some another, two by two, with these instructions, and according to these directions; in order to preach the word, and work miracles, in the several parts where they were sent:

and preached that men should repent; both of the evil practices which they were guilty of, and of the bad principles they had imbibed, and change both their sentiments and their conduct: this, they exhorted them to, as John the Baptist, and Christ, had done before, who set out in their ministry the same

way; and these, as they did also, preached the Gospel, and the things appertaining to the kingdom of God, and Gospel dispensation, and called upon men to believe them. For faith and repentance went together in Christ's ministry, (^{f1015}Mark 1:15), and so they did in the ministry of John, the Baptist, (^{f480}Acts 19:4), and in the ministry of the apostles, (^{f402}Acts 20:21). When they preached that men should repent, it does not from hence follow, that they have a power to repent of themselves: for such is the condition of men by nature, that they neither see their need of repentance, and their hearts are so hard and obdurate, that they cannot work themselves up to it, or work it in them, and exercise it; this requires the powerful and efficacious grace of God to produce it, and it is a gift of his grace; and if he gives the means, and not the grace of repentance itself, it will never appear: but the apostles preaching that men should repent, shows that they were in such a state as to need it; and how necessary it was for them to have it, seeing without it they must all perish: and such a ministration is proper, to awaken the minds of men to a sense of the need of it, and to direct them to Christ the Saviour, who is exalted to give it, as well as the remission of sins.

Ver. 13. *And they cast out many devils*, etc..] Which they had power given them to do; and this they did, in confirmation of their mission and doctrine, and for the benefit of miserable creatures, who were possessed by them; and to show their power over the devils, and as a prelude of what they were to be the instruments of, in casting Satan out of the souls of men, both Jews and Gentiles; and especially, in the ejection of him out of the Gentile world:

and anointed with oil many that were sick, and healed them. This they were doubtless directed to by Christ, as an outward sign of healing; but not as a medicine; otherwise there would have been no miracle in the cure: though it is certain, the Jews used anointing with oil medicinally in many cases, as the means of healing; but they did not always succeed, as the apostles did: on the day of atonement^{f117},

“it was not lawful to “anoint” part of the body, as the whole body; but if a man was sick, or had ulcers on his head, he might anoint according to his usual way, and no notice was taken of it.”

Again^{f118},

“a man may not anoint with wine, or vinegar, but he may anoint with oil: he that has a pain in his head, or has ulcers upon him, **m** , “he may anoint with oil”, but he may not anoint with wine and vinegar: wine of the second tithe, which they mix, is forbidden to anoint with; oil of the second tithe, which they mix, is lawful to anoint with.”

And it is elsewhere said ^{f119} , that

“R. Meir allowed of the mixing of oil and wine, **hl wl wl** , “to anoint the sick” on a sabbath; but when he was sick, and we sought to do so to him, he would not suffer us.”

But that oil was used by the apostles as a medicine for the healing of diseases, cannot well be thought; since oil, though it may be useful in some cases, it is not an universal medicine, which is proper to all; nor were the apostles instructed by Christ in the art of physic, but were possessed by him with extraordinary gifts, to cure the disorders of the body, for the confirmation of the Gospel, which they preached; and it is easy to observe, that healing the sick by anointing with oil, is joined with the extraordinary power of casting out devils; and it was the same power by which they performed the one, as the other; (see ~~400~~ Luke 9:1,2,6). Hence it appears, that this passage gives no countenance to the use of such a practice in our days; since these were apostles only, who used it, who were extraordinary persons, and whose office in the church was an extraordinary one, and is now ceased; and healing in this way, was by an extraordinary power bestowed upon them, which has ceased; and therefore the rite, or ceremony of anointing with oil, for such a purpose, should be of course discontinued; however, it cannot be supported by this instance, whatever countenance it may seem to have from (~~3054~~ James 5:14), for it must be owned, there is some difference in the passages: the persons that anointed here were apostles, there the elders of the church; the persons anointed there, were good people, the members of the church, but here any sort of persons, and chiefly, if not altogether unbelievers; the healing of them is ascribed to the prayer of faith in James, but here to the extraordinary power of the apostles, by anointing with oil; though it may be, the healing was equally miraculous in the one, as the other: but be this as it will, nothing can be concluded from hence, in favour of the sacrament of extreme unction, used by the Papists; who administer that to persons, just at the point of death, and that for the remission of their sins, and the saving

of their souls; whereas oil was used by the apostles to sick persons, and for the recovery of their bodily health. But since these were extraordinary cures which they performed this way, why did they make use of oil at all, seeing the virtue of healing did not come from that, and they could as well have healed sicknesses without it, as with it? To which it may be replied, that they did not always make use of it; sometimes only words were expressed, sometimes only hands were laid on the sick, and sometimes the sick persons were healed by handkerchiefs and aprons taken from them; which show, that the “healing” virtue was not in the means, nor was it tied to any: moreover, this was only used as an outward sign of healing, and might have some spiritual significancy in it; it might show, that they were sent forth by Christ the anointed one, who is anointed with the oil of gladness above his fellows; it might be symbolical of the grace of the Spirit, which is often compared to oil, which they themselves were possessed of in a large measure, and which is communicated through the ministration of the Gospel; and it might be significative of the Gospel itself, which brings light and joy, health and comfort along with it, to the souls of men, which they were the happy messengers of.

Ver. 14. *And king Herod heard [of him]*, etc..] “Of Jesus”, as the Syriac version supplies it; or “the miracles of Jesus”, as the Persic version. This Herod here called a king, as he might be by his courtiers, and the common people, is the same with the Tetrarch in (~~404~~ Matthew 14:1 Luke 9: 7), for he was only Tetrarch of Galilee. This was Herod Antipater, the son of Herod the Great; the fame of Jesus reached his ears, he being governor of those parts, which were mostly visited by Christ:

for his name was spread abroad; by means of his ministry and miracles, and through those of his disciples, whom he had sent two by two into all parts of the country:

and he said that John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him; for Herod had some time before put John to death; and hearing of these wonderful things that were done by Christ, his conscience smote him for the murder of John; and such a thought struck into his mind, that he was risen from the dead, and did these miracles: and the more he thought of it, the more strongly he was persuaded of it; and told it to his courtiers with a great deal of assurance, that it was certainly he; (see Gill on ~~404~~ Matthew 14:2”).

Ver. 15. *Others said that it is Elias*, etc..] This was the opinion, either of many of the Jews, who expected that Elias the Tishbite would come in person, before the coming of the Messiah; and thought by the appearance and wonderful works of Jesus, that he was now come: or of Herod's courtiers, who said this to divert him from his notion of John the Baptist, which they might perceive was very distressing to him; though the former seems rather to be the sense:

others said, that it is a prophet: or “the prophet”, that was to come, whom Moses had spoken of, and the Jews expected; this was the opinion of others of them: or

as one of the prophets. The word η, “or”, is left out in some copies; and so it is in the Vulgate Latin, Syriac, Arabic, Persic, and Ethiopic versions; and then the sense is, this new prophet lately raised up, is as one of the old prophets, Isaiah, Jeremiah, and others; or one of them had risen up.

Ver. 16. *But when Herod heard thereof*, etc..] Either of Christ, or rather of the different opinions about him,

he said, it is John, whom I have beheaded: the thought stuck close to him, and continued with him; he could not get rid of it, nor persuade himself to the contrary; nor could any of his servants get him off of it, but he affirmed it with the greatest assurance imaginable. These different sentiments of the people concerning Jesus, greatly perplexed the mind of Herod, as appears from (~~QW~~ Luke 9:7-9), for it was first given out by others, and not by Herod, that John the Baptist was

risen from the dead; which he hearing of, gave him great uneasiness: he thoroughly considered the matter; he called to mind how he had used him, imprisoned him, and put him to death. At first he could not receive it, that since he was beheaded by him, he should be restored to life; but hearing of the miracles that were done by him, his conscience accused him, his fancy worked, and at length he firmly believed it, that he must be risen: and this sentiment, which he himself gave into at last, distressed him above all the rest, because of his concern in his death, fearing he was come to life to take vengeance on him: it might not sit very easy upon his mind, to bear that Elias had appeared the forerunner of the Messiah, the king of the Jews; who himself might be quickly expected, and who, he might fear, would seize upon, and take away that part of the kingdom which he was possessed of: and even to be told, that one of the prophets was risen from

the dead, might be shocking to him; imagining that something of considerable moment was to be done, some revolution to be made; that the people would be stirred up by him, to attempt a change of government: but the first of these made the greatest impression on him, and what he could not get off, but fully gave into, as a thing unquestionable. He owns he beheaded John; he was conscious to himself of the sin, and confesses it; he does not lay it to the charge of Herodias and her daughter, though they requested it; the guilt of it lay upon his conscience, and he dreaded this appearance of John, as he fancied. And if he was a Sadducee before, as he has been thought to be, he now changed his mind, and believed a resurrection from the dead. So men may be convinced of sin, and entertain other and better notions of religion, and yet not be converted persons.

Ver. 17. *For Herod himself had sent forth*, etc..] Some of his guard, a detachment of soldiers,

and laid hold upon John; who seized upon him, and took him up:

and bound him in prison; in the castle of Machaerus:

for Herodias' sake, his brother Philip's wife, for he had married her; whilst his brother was living, and who had had children by her; (see Gill on “^{404B}Matthew 14:3”).

Ver. 18. *For John had said unto Herod*, etc..] He had been personally with him, and had plainly and freely told him of his sin, and faithfully reproved him for it; alleging what he had done was contrary to the law of God:

it is not lawful, for thee to have thy brother's wife: (see Gill on “^{404D}Matthew 14:4”).

Ver. 19. *Therefore Herodias had a quarrel against him*, etc..] Was angry with him, conceived wrath, and laid up hatred against him, and was an adversary to him; which is the sense of the Oriental versions. She bore him an inward grudge, and lay in wait to take the first opportunity of dispatching him:

and would have killed him, but she could not; being hindered by Herod, who as yet would not suffer it; partly through fear of the people, and partly through the respect he had for John.

Ver. 20. *For Herod feared John*, etc..] Had him in great respect; he had a great veneration for him; which was the reason that Herodias could not as

yet accomplish her design against him, and vent her rage upon him. Though some understand this not of his reverence, but of his dread of him: he knew as follows, that he was a man exemplary for justice and holiness, which gained him great esteem among the people; wherefore, though Herod, as well as Herodias, could very willingly have put him to death, yet, as Matthew says, “he feared the multitude”, (^{404B}Matthew 14:5): who, in general, had an high opinion of John as a prophet, and a holy good man: he feared therefore to take away his life, lest they should rise and rebel against him; nor would he suffer Herodias to do it, for the same reason.

Knowing that he was a just man, and an holy; by what he had heard of him, by his own conversation with him, and the observation he had made upon his tenets and conduct. He was a “just”, or “righteous” man, in a civil, legal, and evangelical sense: he did that which was just, between man and man; he did to others, as he would be done by himself; he was outwardly righteous before men, he lived soberly and righteously; nor was he chargeable with any notorious breach of the law; his conversation was strictly moral: and he was just or righteous before God, through the righteousness of Christ imputed to him; in whom he believed, and to whom he looked as the Lamb of God, that taketh away the sin of the world: but it was in the former sense, that he was known by Herod to be a just man; who only could pass such a judgment upon him, by his outward conduct and manner of life: and so as he had true principles of internal holiness wrought in him by the Spirit of God, with which he was filled from his mother's womb; he was externally holy in his walk and conversation, which was visible to others, and was taken notice of by this wicked prince: the former of these characters may regard his justice, uprightness, and integrity among men; the latter, his piety and devotion unto God: and the whole agrees with the account the Jewish historian ^{f120} gives of him, that he was

“an excellent good man, who stirred up the Jews to the study of virtue, and especially piety and justice.”

These were epithets, which used to be given to men, famous for religion and piety; so we read of Simeon, **qyd**, “the just” ^{f121}, and of R. Simeon, **ady**, “the Holy One” ^{f122}:

and observed him: or “kept him” in custody, in prison, as the Vulgate Latin, Syriac, and Ethiopic render it; and did not put him to death, but preserved him from the designs of Herodias against him. Or he observed

and took notice of what he had heard him say in his ministry; he laid it up, and kept it in his mind, and memory; the remembrance of which kept him in awe, and he durst not, and could not for the present, give heed to the solicitations of Herodias, or suffer her to take away his life: and he also observed his exemplary life and conversation, which was so just and upright, that his conscience would not admit him to give him up to her will and pleasure.

And when he heard him, he did many things, and heard him gladly: when he heard John explain the law and the prophets, open the writings of the Old Testament, preach the doctrine of repentance towards God, and faith in the Messiah to come; set forth the evil, danger, and punishment of sin, and exhorted to a holy life and conversation; taught the doctrine of baptism for the remission of sin by Christ, and spoke of the glories and happiness of a future state, and of the nature of the Gospel dispensation, just now ushering in; Herod, like one of the stony ground hearers, received the word with joy, was pleased with it, and in some things outwardly reformed: but the word did not take root in his heart, and therefore what external effects it produced, came to nothing; nor was he able to withstand the lusts and corruptions of his heart. The sense seems to be, that while he was hearing John, his natural affections were moved, and he had a kind of pleasure in the things he delivered; just as the Jews for a season rejoiced in his light, (~~John~~ John 5:35), his natural conscience dictating to him, that the things which were spoken, were right, and just, and good; and they were delivered in such a solemn and striking manner, as commanded attention and awe; and were things of such a nature and importance, that from a principle of self-love, he could not but wish himself an interest in: and so far they had such an influence upon him, as to engage him to do many things in an external way, which had the appearance of good, at least of moral good: so that it is manifest from hence, that persons may have a natural affection for the ministry of the word, and seem delighted with it for a while; yea, may do a great many good actions, which seem to be such; and yet the word come in word only, and not in power: there may be all this, and yet true grace may not be wrought, and the word not be the engrafted word, which is able to save. In one of Beza's copies, and so in one of Stephens's, and in the Coptic version, instead of "he did many things", it is read, "he hesitated much": he was perplexed and distressed, he did not know what to do with himself; his conscience was uneasy, some things were pleasing to him, and others greatly afflicted him; his mind was

distracted, he could not tell what to think, say, or do: however, it had such an effect upon him, that he had some respect for John; a veneration of him; at least, some fear and dread of him, which kept him from taking away his life, or suffering any others to do it.

Ver. 21. *And when a convenient day was come*, etc..] For Herodias; who had long sought and watched for an opportunity of avenging herself on John, and such a time Herod's birthday proved; though some think, that this phrase is the same with **בּוֹיָא וַי**, “a good day”; often used by the Jews for a festival, any one of their feast days; there is a tract in their Misna which bears this name; and that such a day was this. But not one of the festivals of the Jews was this, as either their passover, or pentecost, or feast of tabernacles, which Herod had no regard to; but his own birthday, which he kept as a festival, in eating, and drinking, and dancing; and so was a very opportune and seasonable time for Herodias to take the advantage of Herod when in a good humour, amidst his company, and in his cups, to solicit that, which she had often done without success: and so it was now,

that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee: this birthday, was either the day of his natural, or civil birth; the day when he was born into the world, or of his accession to the throne; (see Gill on “⁴⁰⁴⁶Matthew 14:6”), when he made a grand entertainment in the evening for his nobles, and the officers of the army, the captains of thousands, and the principal men, those of the first rank and quality in Galilee, of which he was Tetrarch.

Ver. 22. *And when the daughter of the said Herodias came in*, etc..] To the hall, where Herod and his guests were, after supper was over; or rather, whilst at it: she is called the daughter of Herodias, and not of Herod; she having had her not by him, but by his brother Philip: her name is thought to be Salome; (see Gill on “⁴⁰⁴⁶Matthew 14:6”),

and danced and pleased Herod, and them that were with him; at supper, his lords, captains, and principal men in his dominions; (see Gill on “⁴⁰⁴⁶Matthew 14:6”).

The king said unto the damsel, ask of me whatsoever thou wilt, and I will give it thee; which shows how exceedingly pleased he was; and the more, in that she gave such general pleasure to his whole company.

Ver. 23. *And he sware unto her*, etc..] He added an oath to what he had before said, the more to confirm it, and to encourage her in her request, and which he repeated in stronger language:

whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom; (see Gill on “^{<4047>}Matthew 14:7”).

Ver. 24. *And she went forth and said unto her mother*, etc..] The king having made such a promise to her, and annexed his oath to it, she thought proper before she asked any thing of him, to withdraw from the hall and company, and consider with herself, and consult with her mother, who was not at the entertainment; it being not usual in those eastern countries, for women to sit at table, at any grand festival: to whom she reported the offer the king had made, and desired she would be pleased to direct her, what request to make saying,

what shall I ask? To which her mother made answer, without taking any further time to think of it, being prepared for it, and determined in her mind, whenever she had an opportunity of asking a favour of the king, what it should be:

and she said, the head of John the Baptist. So sweet is revenge, that to have her will on that great and good man, was more to her, than to have half the king's dominions.

Ver. 25. *And she came in straightway with haste unto the, king*, etc..] Having had her mother's advice, and being hastened by her, she immediately returned to the hall, where the king and his guests were, with much Concern, eagerness, and diligence:

and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist: her petition proceeding upon a promise with an oath, is presented by way of demand; insisting upon it, that in a very little time, “this hour”, as the Syriac version renders it, within an hour's time, or less; and “here”, as Matthew has it, (^{<4048>}Matthew 14:8), in that very place, and whilst the company was there; that orders should be given to cut off the head of John the Baptist, and that that should be brought, in a large dish, unto her; and this was what she had to ask, and insisted upon the immediate and punctual performance of it; (see Gill on “^{<4048>}Matthew 14:8”).

Ver. 26. *And the king was exceeding sorry, etc..]* (See Gill on “⁴¹⁴⁹Matthew 14:9”)

yet for his oath's sake, [and] for their sakes which sat with him; as Matthew adds, “at meat”, (⁴¹⁴⁹Matthew 14:9); for it seems as if supper was not over, when all this was transacting.

He would not reject her; deny her her request, or send her away without granting it which could not be without grieving her, and treating her with contempt, and defrauding her of the promise; all which ideas are expressed by some versions.

Ver. 27. *And immediately the king sent an executioner, etc..]* (See Gill on “⁴¹⁴⁰Matthew 14:10”)

and commanded his head to be brought; ordered him to cut off his head in prison, and bring it away forthwith in a charger to him:

and he went and beheaded him in the prison; according to his orders.

Ver. 28. *And brought his head in a charger, etc..]* In a large dish, to Herod, who

gave it to the damsel; the daughter of Herodias, as she had requested:

and the damsel gave it to her mother; who had instigated her to it; (see Gill on “⁴¹⁴¹Matthew 14:11”).

Ver. 29. *And when his disciples heard of it, etc..]* That is, when the disciples of John heard of this barbarous execution of their master,

they came; to the prison in the castle of Machaerus,

and took up his corpse; the trunk of his body; for his head was carried away, to glut the revenge of Herodias;

and laid it in a tomb; (see Gill on “⁴¹⁴²Matthew 14:12”).

Ver. 30. *And the apostles gathered themselves together, etc..]* The twelve apostles of Christ, whom he had sent out, two by two, into different parts, having gone through them, and finished the embassy, they were sent about, met together in one place, and came in a body together,

unto Jesus; their Lord and master, who had sent them, and to whom they were accountable, as all the ministers of the Gospel are:

and told him all things, both what they had done, and what they had taught; they gave him an exact and full account of what miracles were wrought by them, what diseases they had cured, and what a number of devils they had cast out; and also what doctrines they had preached, and what success in all they had had: so every Gospel minister must give an account of his ministrations to Christ.

Ver. 31. *And he said unto them*, etc..] After he had heard their account, was satisfied with it, and approved of what they had said and done:

come ye yourselves apart into a desert place, and rest a while: where they might be free from noise and hurry, and take some rest and refreshment, after their wearisome journey, hard labours, and great fatigue in preaching and working miracles; which shows the great compassion, tenderness, and care of Christ, for his disciples:

for there were many coming and going, and they had no leisure so much as to eat; the people were continually going to and fro; as soon as one company was gone, who came with their sick and diseased to be healed, or upon one account or another, another came: so that there was no opportunity of private meditation and prayer, nor of spiritual converse together: nor even so much as to eat a meal's meat for the refreshment of nature.

Ver. 32. *And they departed into a desert place*, etc..] Which belonged to the city of Bethsaida, (~~and~~ Luke 9:10),

by ship, privately; over some part of the sea of Tiberias, this place lying on a more remote side of it.

Ver. 33. *And the people saw them departing*, etc..] The multitude that came to and fro, saw Christ and his disciples taking ship, and launching off; for though they were as private as could be, and intended to have gone in a very private manner, yet the people observed them:

and many knew him: Jesus; some copies read, "them"; and so do the Syriac and Ethiopic versions; they knew both Christ and his disciples, though they were in the ship, and at some distance:

and ran afoot thither out of all cities, and out went them, and came together unto him; they went on foot, as they might from Capernaum, Nazareth, and the parts adjacent, over the bridge at Chammath of Gadara,

to this place, that belonged to Bethsaida; whither they perceived they steered, and made such haste, that they got thither before them; and the people that flocked from several cities met together, and came to Jesus, to hear his doctrine, and see his miracles,

Ver. 34. *And Jesus, when he came out,* etc..] Of the ship, and was got ashore,

saw much people; who came partly from the places where he came from, and partly from the cities and towns adjacent:

and was moved with compassion towards them; (see Gill on “^{<044>}Matthew 14:14”), the reason follows,

because they were as sheep, not having a shepherd. Christ observed, that they were hungering and thirsting after the word of righteousness, and had no faithful, spiritual pastors to feed them with knowledge and understanding; for the Scribes and Pharisees were blind guides, and shepherds that could not understand; so that the people were ready to perish for lack of knowledge, not having any spiritual comfort and refreshment under their ministry: hence they followed Christ, wherever he went, with great zeal and fervency, earnestly desiring the bread of life: this moved his compassion, so that though his view in coming to this place was retirement, and that his disciples might have some rest and refreshment, and might solace themselves in private conversation with him, and each other; yet postponing private advantage to public good, instead of reproving them for giving him this fresh trouble, kindly and tenderly received them:

and he began to teach them many things; relating to the kingdom of God, the Gospel dispensation, the doctrines and ordinances of it; things relating to their spiritual and eternal welfare, the comfort, and salvation of their immortal souls: and he dwelt long upon these subjects, because he found they were very ignorant, and needed instruction, and were very desirous of it; as well as healed all such of bodily diseases that stood in need thereof; of which Matthew only takes notice, (^{<044>}Matthew 14:14); as Mark only of doctrine; but Luke mentions both doctrine and miracles of healing, (^{<091>}Luke 9:11).

Ver. 35. *And when the day was now far spent,* etc..] Or “much time was gone”, in teaching the people, and healing the sick:

his disciples came unto him; nearer to him, as he was preaching, or healing the sick;

and said, this is a desert place, and now the time is far passed; (see Gill on “^{<4145>}Matthew 14:15”).

Ver. 36. *Send them away*, etc..] Leave off preaching, dismiss the assembly; (see ^{<4145>}Matthew 14:15);

that they may go into the country round about; or “into the fields”; that is, to the odd houses; which were here and there in the fields; (see Gill on “^{<4154>}Mark 5:14”);

and into the villages; the little country towns that were near at hand:

and buy themselves bread, for they have nothing to eat; they brought no provisions with them, and there were none to be had in that desert place; and it was high time they had some refreshment; for the usual time of dining was past, the first evening was come, the day was on the decline, and was far spent.

Ver. 37. *He answered and said unto them, give ye them to eat*, etc..] This he said to try their faith, and make way for the following miracle:

and they say unto him, shall we go and buy two hundred pennyworth of bread, and give them to eat? This might be just the sum of money they now had in the bag, as Grotius, and others conjecture; and the sense be, shall we lay out the two hundred pence, which is all we have in hand, to buy bread for this multitude? is it proper we should? is it thy will that so it should be? and if we should do so, as Philip suggests, (^{<4117>}John 6:7), it would not be enough to give every one a little: wherefore they say this, as amazed that he should propose such a thing unto them: or the reason of mentioning such a sum, as Dr. Lightfoot observes, might be, because that this was a noted and celebrated sum among the Jews, and frequently mentioned by them. A virgin's dowry, upon marriage, was “two hundred pence”^{f123}; and so was a widow's; and one that was divorced^{f124}, if she insisted on it, and could make good her claim: this was the fine of an adult man, that lay with one under age; and of a male under age, that lay with a female adult^{f125}; and of one man that gave another a slap of the face^{f126}. This sum answered to six pounds and five shillings of our money.

Ver. 38. *And he saith unto them, how many loaves have ye?* etc..] This he said, not as ignorant, but as willing to try their faith yet more, and that the after miracle might be more manifest and illustrious:

go and see; meaning, either that they should examine their own store, if they had any; or rather go and see what was to be had upon the spot, among the company, for money;

and when they knew, they say five loaves and two fishes: when they had made inquiry what provisions there were, and the most that could be got at any rate, they tell him, Andrew, Simon Peter's brother, particularly, that there was a boy among the multitude that had five barley loaves, and two small fishes; and, at the same time, suggests, that they were nothing for so great a company.

Ver. 39. *And he commanded them to make all sit down*, etc..] Christ ordered his disciples, without any more ado, to cause the whole multitude, men, women, and children, to sit, or lie down, as they used to do at table when about to take a meal: and as they had no table before them, nor beds, or couches to sit, or lie down upon, he directed them to place them

by companies upon the green grass; that there might be some order among them, as at a meal; and that their number might be the more easily known; and that all of them might more plainly see the miracle that was to be wrought: and the provision be more orderly distributed to them.

Ver. 40. *And they sat down in ranks*, etc..] Or “beds”: in such form as little beds are placed in a garden, or as rows of vines in a vineyard, in which form the scholars of the wise men sat in their schools: it is said^{f127},

“R. Eliezer ben Azariah expounded before the wise men in the vineyard (i.e. the university) of Jabneh: though was there a vineyard there? but these are the disciples of the wise men, who are made, or placed, *twrw twrw*, “rows, rows”, or “in ranks”, as a vineyard.”

By hundreds, and by fifties; that is, an hundred in “each” bed, or row, and fifty in “each” bed, or row, as the word *αυα*, signifies: each distinct bed, or row, had either a hundred, or fifty in it.

Ver. 41. *And when he had taken the five loaves and two fishes*, etc..] Out of the hands of those that brought them into his own:

he looked up to heaven, and blessed, and brake the loaves: (see Gill on “^{<4149>}Matthew 14:19”),

and gave them to his disciples to set before them; the multitude, in order to eat of them:

and the two fishes divided he among them all; that every one might have a part. The Syriac and Persic versions read, they divided; that is, the apostles.

Ver. 42. *And they did all eat, and were filled.*] (See Gill on “^{<4140>}Matthew 14:20”).

Ver. 43. *And they took up twelve baskets full of the fragments,* etc..] Of the broken pieces of bread, after all had eaten, and were satisfied:

and of the fishes; what remained of them.; for though there was but one loaf for a thousand persons and more, and two small fishes to be divided among five thousand and more: yet, through the wonderful power of Christ increasing both, as they were distributing and eating, there was enough of both for them all, and such a quantity of each left as filled twelve baskets.

Ver. 44. *And they that did eat of the loaves,* etc..] And also of the fishes; for they all ate of both;

were about five thousand men; the word ωσει, “about”, is omitted in the Vulgate Latin, Syriac, Arabic, Persic and Ethiopic versions, reading five thousand men certain. The Evangelist Matthew adds, “beside children and women”, (^{<4142>}Matthew 14:21).

Ver. 45. *And straightway he constrained his disciples,* etc..] The reasons of this is (see Gill on “^{<4142>}Matthew 14:22”),

to get into the ship; in which they came to this place, and which was waiting for them:

and to go to the other side before unto Bethsaida; or rather “to go to the other side over against Bethsaida”; for they were now in a desert belonging to that city, wherefore they were ordered to go, and did go to the other side of the sea of Tiberias, or Galilee, even to Capernaum, as appears from (^{<4147>}John 6:17,24,25);

while he sent away the people; (see Gill on “^{<4142>}Matthew 14:22”).

Ver. 46. *And when he had sent them away*, etc..] Either his disciples, or rather the multitude:

he departed into a mountain to pray: after his disciples were gone, and he had dismissed the people, he went from the desert where he had been, up into a mountain; being a retired place, to spend some time in private prayer to God; (see Gill on “^{<<0142>}Matthew 14:23”).

Ver. 47. *And when even was come*, etc..] The second evening, and it was properly night:

the ship was in the midst of the sea; of Galilee, about twenty five or thirty furlongs from the shore; (see ^{<<0143>}John 6:19);

and he alone on the land; upon the mountain. This is observed, partly to show what distress the disciples were in, in the midst of the sea, having a hard gale of wind, and their master not with them; and partly to show that there was no way, humanly speaking, of Christ's getting to the ship, in order to go over; and is an illustration of the following miracle, of walking so many furlongs, as he must, upon the water, in a stormy, blustering night, to get to it.

Ver. 48. *And he saw them toiling in rowing*, etc..] He saw them either with his bodily eyes from the mountain on which he was; or he perceived in his Spirit, he knew, by virtue of his omniscience as God, what distress his disciples were in; being tossed about with the waves of the sea, and were labouring with all their might and main against the wind: and were vexed and tortured, as the word signifies; they were in the utmost pain and uneasiness of mind, as well as fatigue of body, assisting the men in rowing; for the ship they were in was no other than a vessel managed by oars; and hard work it was to keep it from being overset:

for the wind was contrary unto them; it blew from the other side they were making to, full in their face, hard against them; so that it was with great toil and difficulty, that they got any thing forward:

and about the fourth watch of the night; or three o'clock in the morning: so that it is very likely, that as the evening when they took to the vessel was sun setting, or about six o'clock, they had been nine hours at sea, and had got but twenty five or thirty furlongs from shore; (see Gill on “^{<<0145>}Matthew 14:25”);

he cometh unto them walking upon the sea: being in this distress, Christ came down from the mountain to the sea side; and then, by his divine power, as the mighty God, that treadeth on the waves of the sea, he walked upon the surface of the waters of it; “as on dry land”, as the Persic version adds:

and would have passed by them; that is, he made as though he would; (see ^{<42>}Luke 24:28). By the course he steered, by the swiftness of his motion, and his seeming negligence of them, it looked as though he intended to have gone by them, and said nothing to them, though this was far from his real design.

Ver. 49. *But when they saw him walking on the sea*, etc..] (See Gill on ^{<44>}Matthew 14:26”);

they supposed it had been a spirit; a phantom, a spectre, an apparition, a nocturnal demon:

and cried out; as men affrighted at the sight, and fearing they should be hurt by it, or that it portended some evil to them; (see Gill on ^{<44>}Matthew 14:26”).

Ver. 50. *For they all saw him, and were troubled*, etc..] Had it been only seen by one, it might have been thought a fancy, and the effect of mere imagination; but as every one saw it, it was out of all doubt that so it was, and which gave them the greater concern:

and immediately he talked with them; as soon as they saw him, “that very moment”, as the Syriac renders it; that so by hearing his voice their fears might be allayed:

and saith unto them, be of good cheer, it is I, be not afraid; (see Gill on ^{<44>}Matthew 14:27”).

Ver. 51. *And he went up unto them in the ship*, etc..] That is, after Peter had desired he might be bid to come to him upon the water, and having got leave, made an essay; but the wind being boisterous, and beginning to sink, he cried out for help; when Christ stretched out his hand, and saved him; and then he, together with Peter, went up into the ship to the rest of the disciples, as is related by Matthew, (^{<44>}Matthew 14:28-32), though omitted by this evangelist:

and the wind ceased; from blowing; it was laid at once, as soon as ever Christ entered the ship:

and they were sore amazed in themselves beyond measure, and wondered.

The Ethiopic version adds, “at him”; they were astonished, when they found it was Christ, and not a spirit; and they were more amazed at his walking upon the sea; and they marvelled still more abundantly, when they observed that the wind ceased upon his coming into the ship; their amazement was beyond expression, and therefore many words are made use of to signify it by.

Ver. 52. *For they considered not the miracle of the loaves*, etc..] Which they had seen but the day before; they did not attend to it, nor learn from it, as they might, the wonderful glory of Christ, and the greatness of his power; which was as much an act of omnipotence, as either his walking upon the water, or causing the wind to cease, or more so.

For their heart was hardened; or “blinded”; not by sin, or against Christ, much less in a judicial way: but there was a great deal of dulness and stupidity, and want of attention in them. The glory of Christ, which he manifested, and showed forth in his miracles, was not so clearly and fully discerned, attended to, and acknowledged by them, at it might reasonably be thought it would; for notwithstanding these miracles, which they daily saw, they stood in need of divine illuminations, that the darkness of their minds being removed, they might behold the glory of Christ, as the glory of the only begotten of the Father.

Ver. 53. *And when they had passed over*, etc..] The lake of Gennesaret, or sea of “Galilee”,

they came into the land of Gennesaret; (see Gill on “~~4145~~ Matthew 14:34”); to Capernaum, as appears from (~~4167~~ John 6:17,24) for Capernaum was in the land of Gennesaret; to which agrees what Josephus says, that the land of Gennesaret was watered with a very excellent spring, which the inhabitants of that place called Capernaum^{f128}:

and drew to the shore: this is omitted in the Syriac and Persic versions: and the Arabic reads, “and they cast anchors”.

Ver. 54. *And when they were come out of the ship*, etc..] Christ and his disciples, and were ashore,

straightway they knew him; that is, the men of that place, as in Mt. 14:35, (see Gill on “⁴⁰⁴⁵Matthew 14:35”); and so the Syriac, Arabic, and Persic versions read here, “the inhabitants of that country”, the country of Gennesaret; they knew him, having seen and heard him before.

Ver. 55. *And ran through that whole region round about*, etc..] That is, the inhabitants of that part of the country where Christ landed, ran many of them themselves, and others sent messengers into all parts of it, on every side:

and began to carry about in beds those that were sick; or lame, or so disordered that they could not walk, or bear any other way of being carried: these they brought to him,

where they heard he was: in whatsoever part of the country they could learn he was in; for he went about from place to place doing good.

Ver. 56. *And whithersoever he entered, into villages, or cities, or country*, etc..] Whether in smaller towns, or larger cities, or the fields, where were houses, here and there one:

they laid the sick in the streets; or “markets”, in any public places:

and besought him that they but might touch the border of his garment; if they might not be admitted to touch his person, or he did not choose to lay his hands on them:

and as many as touched him; or “it”, the border of his garment, as they desired:

were made whole; of whatsoever sickness, or disease, they were afflicted with; (see Gill on “⁴⁰⁴⁶Matthew 14:36”).

CHAPTER 7

INTRODUCTION TO MARK 7

Ver. 1. *Then came together unto him the Pharisees*, etc..] Having heard of his miracles, and that he was come into the land of Gennesaret; they consulted with one another, and came together to Jesus, to watch and observe what was said and done by him, and take what advantage they could against him. These were not of that country, but were of Jerusalem, as were their companions the Scribes:

and certain of the Scribes, which were of Jerusalem; for the fame of Christ had reached the metropolis of the nation; and these men being the more artful and cunning of the whole sect, either came of themselves, or were sent by the sanhedrim, to make their observations upon his doctrine and conduct; (see Gill on ~~“^{405B}Matthew 15:1”~~”).

Ver. 2. *And when they saw some of his disciples*, etc..] An opportunity soon offered of giving them an handle against him: for observing some of his disciples to sit down to meat, they took notice that they

eat bread with defiled (that is to say, with unwashen) hands, and *they found fault*; with them, and charged them with the breach of the traditions of the elders, and took an occasion from hence of quarrelling with Christ. The Jews use the same phrase the evangelist here does, and interpret it in just the same manner: so, speaking of things eaten, *twbawm ydyb*, “with defiled hands”; that is, says the commentator ^{f129}, it is all one as if it was said, *ydy t l yj n al b*, “without washing of hands”; which was esteemed a very great crime, and especially if done in a contemptuous way: for they say ^{f130},

“he that despiseth washing of hands, shall be rooted out of the world; for in it is the secret of the decalogue:”

and particularly to eat with unwashed hands, was unpardonable in a disciple of a wise man; for they looked upon this to be the characteristic of one of the vulgar people, a common and illiterate man: for they ask ^{f131},

“who is one of the people of the earth, or a plebeian? he that does not eat his common food with purity.”

By this also they distinguished a Jew from a Gentile; if he washed his hands, and blessed, he was known to be an Israelite, but if not, a Gentile ^{f132}; (see Gill on “~~405D~~ Matthew 15:2”).

Ver. 3. *For the Pharisees, and all the Jews*, etc..] The far greater part of them; all, excepting the Sadducees; and especially the Pharisees, were very tenacious of this tradition of washing hands before eating: hence Pharisees are described as such, **hrhj b hyl w yl kwa**, “that eat their common food with cleanness” ^{f133}, i.e. of hands: these,

except they wash their hands oft, eat not; or except they wash very cautiously, with great care, diligence, and exactness, as the Syriac version suggests; and about which there are various rules given, to be observed with great strictness ^{f134}. Some render the words, “they wash their hands to the elbow”; and this is a rule with the Jews, which is closely to be abode by, that the washing of hands is to be, **qr d**, “to the joint”, which joins the hand and arm together ^{f135}: particularly it is observed ^{f136}, that

“washing of the hands for the eating of the offering, is unto the elbow, and for common food, to the joints of the fingers: he that eats with an ancient man, and does not wash his hands to the elbow, he may not eat with him.”

Well may it be added,

holding the tradition of the elders; nor do the Jews pretend the authority of the Scriptures as obliging them to such rules; for, they say, the command concerning washing of hands is, **yrrw yrbdm**, “from the words of the Scribes” ^{f137}; and is **ymk twm**, “a command of the wise men” ^{f138}. The tradition is this:

“they wash hands for common food, but for the tithe, and for the first offering, and for that which is holy, they dip them, and for the sin offering; for if the hands are defiled; the body is defiled” ^{f139}.

And this tradition of the elders, the Scribes, and Pharisees, strictly observed.

Ver. 4. *And when they come from the market*, etc..] In Beza's most ancient copy, and in one of Stephens's, it is read as we supply, "when they come": wherefore this respects not things bought in the market, a sense favoured by all the Oriental versions, for many of them could not be washed; but the persons of the Scribes and Pharisees, who when they came from market, or from any court of judicature, immersed themselves all over in water, according to the true sense of the word βαπτίζω, here used: for,

"if the Pharisees touched but the garments of the common people, they were defiled, all one as if they had touched a profluvius person, ηl ybj κyρω, "and needed immersion";"

and were obliged to it ^{f140}: hence, when they walked the streets, they walked on the sides of the way, that they might not be defiled by touching the common people ^{f141}:

wherefore, except they wash, they eat not, or immerse themselves in water, as well as used, ydy t l ybj , "immersion of the hands", or washing of the hands by immersion; and which, if only intended, is sufficient to support the primary sense of the word, "baptizo":

and, many other things there be which they have received to hold; by tradition from their elders;

as the washing of cups and pots, brazen, vessels, and of tables: and here the word βαπτισμος, "baptism", is rightly used in its proper and primary signification; for all these things were, according to the traditions of the elders, washed by immersion:

"in a laver, (they say ^{f142}) which holds forty seahs of water, which are not drawn, every defiled man dips himself, except a profluvius man; and in it yamj h yl kh l k ta yl ybj m, "they dip all unclean vessels";"

"as cups, pots, and brazen vessels": very particularly brazen vessels are mentioned, because earthen ones that were unclean, were to be broken ^{f143}; which were all washed before eaten in, even on a sabbath day, and that by dipping ^{f144}:

"dishes", in which they eat at evening, (i.e. of the sabbath,) they wash them, to eat in the morning; in the morning they wash them, to eat in at noon; at noon they wash them, to eat in at the

“minchah”; and from the “minchah”, and forward, they do not wash again: but “cups”, and “jugs”, and “pots” they wash, and it goes through all the day; for there is no fixed time for drinking.”

All such vessels, whether had of a Gentile, or an Israelite, or even a wise man, were to be immersed before used^{f145}.

“He that buys a vessel for the use of a feast, of Gentiles, whether molten vessels, or glass vessels — **l ybj m**, “they dip them”, in the waters of the laver; and after that they may eat and drink in them: and such as they use for cold things, as “cups”, and “pots”, and “jugs”, they wash them, **l ybj mw**, “and dip them”, and they are free for use: and such as they use for hot things, as “cauldrons” and “kettles”, (“brazen vessels”,) they heat them with hot water, and scour them, **l ybj mw**, “and immerse them”, and they are fit to be used: and things which they use at the fire, as spits and gridirons, they heat them in the fire till the crust (the covering of rust, or dirt) falls off, **l ybj mw**, “and dip them”, and they may be lawfully made use of. This is the immersion with which they immerse vessels for a feast, bought of Gentiles; and after that they are free for eating and drinking; for the business of uncleanness and purification is only from the words of the Scribes — and none are obliged to this immersion, but molten vessels for a feast, bought of Gentiles; but if he borrows of Gentiles, or a Gentile leaves in pawn molten vessels, (made of cast brass, or iron,) he washes, or boils, or heats in the fire, but need not immerse them; and so if he buys vessels of wood, or vessels of stone, he washes, or boils them, but need not dip them; and so earthen vessels need not be immersed; but those that are covered with lead, are as molten vessels, **hl ybj ykyrw**, “and need immersion”.”

And not only such that were bought of Gentiles, but even that were made by Jews, and scholars too, were to be immersed in water.

“Vessels, (they say^{f146}), that are finished in purity, even though a disciple of a wise man makes them, care is to be taken about them, lo! these ought to be immersed:”

and also “tables”, at which they eat; and because their posture at them were lying, reclining, or leaning: hence the word **κλιῶν**, is used for them

here: these were capable of defilement in a ceremonial sense, according to the traditions of the Jews: one of their rules is this ^{f147};

“every vessel of wood, which is made for the use of vessels, and of men, as, **l wh**, a “table”, a bed, etc.. receive defilement.”

And there were several sorts of tables, which, by their laws, were unclean, or might be defiled by the touch of unclean persons, or things: so they say ^{f148},

“a table, and sideboard, which are made less, or covered with marble, if there is a space left, in which cups may be set, they may be defiled. R. Judah says, if a space is left, in which may be put pieces, i.e. of bread or flesh: a table of which the first of its feet is taken away is clean; if the second is taken away it is clean; if the third is taken away it may be defiled.”

Again ^{f149}, every vessel of wood, that is divided into two parts, is, clean, excepting a double table, etc., i.e. a table which consisted of various parts, and were folded together when it was removed: and these were washed by covering them in water; and very nice they were in washing them, that the water might reach every part, and that they might be covered all over; that there might be nothing which might separate between them and the water, and hinder its coming to them: as for instance, pitch being upon a table, whether within or without, divided between that and the water; and when this was the case, it was not rightly washed ^{f150}: but to washing tables by immersion, there is no objection; wherefore, to perplex this matter, and give further trouble, it is insisted on that the word should be rendered “beds”; and it must be owned that it is so rendered in the Syriac, Persic, and Ethiopic versions, (in the Arabic version the clause is omitted,) and in many modern translations: and we are contented it should be so rendered. And these beds design either the couches they lay, or leaned upon at meals; or the beds they slept in at nights: these were capable of being polluted, in a ceremonial sense; for of such pollution, and such washing, are we to understand these traditions: for those things regard not the bare washing of them when naturally unclean, when they ought to be washed; and it is the custom of all people to wash them when this is the case. A bed, and bedstead, are capable of such pollution as soon as they are shaved with a fish skin, or are completed without polishing ^{f151}; that is, as soon as they are finished; and there are several ways by which they are defiled. A bed is

defiled, **tm amj**, “by one that is defiled with the dead”^{f152}; that is, who has touched a dead body, and he sits upon the bed, or touches it, he defiles it. Again, a bed that is made to lie upon, is defiled, **rdm**, “by treading”^{f153}; that is, it is defiled if a man, or a woman, that has a “gonorrhoea”, or a menstruous woman, or one in childbirth, or a leper, should sit, stand; lie, hang, or lean upon it; yea, if any thing should touch it, which has been touched by any of these. Also, a bed which is not made for to lie upon, but to lay a dead body on, is defiled in the same way; and so are even the pillow and bolster^{f154}. Now these were to be washed when they had received any defilement, and that by immersion. Their canons run thus:

“**hj m**, “a bed”, that is wholly defiled, if **hl ybj h**, “he dips” it, part by part, it is pure^{f155};”

again^{f156},

“**hj mh ta wb l ybj h**, “if he dips the bed in it”, (the pool of water,) although its feet are plunged into the thick clay (at the bottom of the pool), it is clean.”

If it should be insisted upon, that it ought to be shown and proved, that the very bolsters and pillows on which they lay and leaned, were washed in this way, we are able to do it:

“**ytkhw rkh**, “a pillow”, or “a bolster” of skin, when a man lifts up the ends, or mouths of them, out of the water, the water which is within them will be drawn; what shall he do? **l ybj m**, “he must dip them”, and lift them up by their fringes^{f157}.”

In short, it is a rule with the Jews, that

“wheresoever, in the law, washing of the flesh, or of clothes, is mentioned, it means nothing else than the dipping of the whole body in water — for if any man wash himself all over, except the top of his little finger, he is still in his uncleanness^{f158}.”

So that the evangelist uses the words **βαπτίζω** and **βαπτισμος**, most properly, without departing from their primary and literal sense; nor could he have used words more appropriate and fit. Various rules, concerning these things, may be seen in the treatises “Celim” and “Mikvaot”. Hence it appears, with what little show of reason, and to what a vain purpose this

passage is so often appealed to, to lessen the sense of the word βαπτίζω, “baptizo”; as if it did not signify to dip, but a sort of washing, short of dipping; though what that washing is, is not easy to say, since vessels and clothes are in common washed by putting them into water, and covering them with it: this passage therefore is of no service to those who plead for sprinkling, or pouring water in baptism, in opposition to immersion; nor of any disservice, but of real use to those who practise immersion, and must confirm them in it. Nor need they have recourse to a various reading, which one of the manuscripts in the Bodleian Library furnishes with, which is, unless they are sprinkled; which reading must be wrong, not only because, contrary to all other copies, but also to the usages of the Jews in the washing of themselves.

Ver. 5. *Then the Pharisees and Scribes asked him*, etc..] Not the disciples, but Christ himself; for their chief view was to find fault, and quarrel with him:

why walk not thy disciples according to the tradition of the elders, but eat with unwashen hands? or “with common”, that is, defiled “hands”, as in (~~400B~~ Mark 7:2). So the words are read in Beza's most ancient copy, and in one of Stephens's copies, and in the Vulgate Latin version. The word “common” is used for that which is unclean or unholy, (~~400A~~ Acts 10:14,28 ~~544A~~ Romans 14:14 ~~800B~~ Hebrews 10:29), and so signifies unwashen hands, as we read, and render it: besides, “common hands” may have some respect to the hands of the common people, the vulgar and illiterate, who showed no regard to this tradition, but ate their common food without washing their hands. Instead of “the tradition of the elders”, the Ethiopic version reads, “the constitution of the Scribes and Pharisees”; and which are sometimes by the Jews called, *yrw yrbd*, “the words”, or “sayings of the Scribes”^{f159}, and are preferred by them to the written law; and the same are commonly called *twkyl h*, “ways”, in which a man is to walk, and according to which he is to steer his course of life; and to which reference is here had in the word, “walk”, used by the Pharisees; who suggest, that these decisions, constitutions, and traditions of the elders, were the rule, according to which men ought to order their manner of life and conversation; blaming the disciples, that they did not conform to them, and particularly in the case of eating bread, which they did without washing their hands, which was strictly enjoined among these canons; and they wanted to know the sense of Christ upon it. Though they might have

known from the Scriptures, particularly from (²⁵¹⁸Ezekiel 20:18,19) that it was their duty, as well as the disciples of Christ, to walk, not in the, statutes of their fathers, nor observe their judgments, the laws and ordinances instituted by them; but to walk in the statutes of the Lord, and to keep his judgments, and do them: not the traditions of men, but the word of God, should be the rule of walk and conversation; and as many as walk according to this rule, peace will be upon them; but those that walk according to the commandments of men, justly deserve the character given of such by the prophet Isaiah, whose words our Lord produces in the following verses.

Ver. 6. *He answered and said unto them,* etc..] Matthew postpones the following citation and application of the prophecy of Isaiah, to the account of the command of God being broken by the tradition of Corban; which Mark makes the answer of Christ to begin with:

well hath Esaias prophesied of you hypocrites; which in Matthew is read, “ye hypocrites, well did Esaias prophesy of you”, (⁴¹⁵⁷Matthew 15:7); to the same sense as here: for the prophecy of Isaiah not only described the hypocrites of his time, but had respect chiefly to the Jews in succeeding ages, in the times of Christ, and both before and after; when they would, as they did, greatly degenerate, and lost the power and spirituality of religion, and had only the form of it; left the word of God for the traditions of men, and were given up to great stupidity, and to judicial blindness: hence the Apostle Paul refers to a passage in the same chapter, (²⁹¹⁰Isaiah 29:10), and applies it to the Jews in his time, (⁴⁵¹⁸Romans 11:8); (see Gill on “⁴¹⁵⁷Matthew 15:7”), saying,

as it is written in (²⁹¹³Isaiah 29:13),

this people honoureth me with their lips, but their heart is far from me. In the Prophet Isaiah more is said than is here cited; and so in Matthew more is produced, and the whole is there expressed thus: “this people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me”, (⁴¹⁵⁸Matthew 15:8): they presented their bodies before the Lord in the synagogues, or in the temple, and prayed to him with an air of devotion and fervency, and offered up their praises to him, for their external privileges and blessings; but, alas! this was all lip labour; there was no lifting up their hearts, with their hands, unto God; these were not united to fear his name, but were distracted in his worship, and carried away from him to other objects; (see Gill on “⁴¹⁵⁸Matthew 15:8”).

Ver. 7. *Howbeit, in vain do they worship me*, etc..] This is the continuation of the citation out of Isaiah, as is also what follows:

teaching for doctrines the commandments of men. As all these traditions mentioned were such; as washing their hands before they ate bread, and their whole bodies, when they came from the market, or from any court of judicature, or concourse of men, where they had been touched by the common people, and the washing of cups, pots, brazen vessels, and tables, or beds; these they taught the people, and enjoined them the observance of them: instead of instructing them in the doctrines of the Bible, respecting the Messiah, and salvation by him, the right fear, and true worship of God, his ordinances and statutes; wherefore their worship of him, though attended with a great show of sanctity and religion, was a vain thing, a mere empty thing, devoid of life, power, and spirituality, unacceptable to God, and of no real use, profit, and advantage to themselves: it neither issued in the glory of God, nor brought any true pleasure, or solid peace to themselves; and they would find, by sad experience, that their hope of being in the favour of God, and of enjoying eternal happiness on account of it, would prove a vain hope; (see Gill on “^{<415B>}Matthew 15:9”).

Ver. 8. *For laying aside the commandment of God*, etc..] Meaning not any particular commandment, but all the commandments of God, the whole written law; to which they preferred the oral law, or the traditions of the elders, and the decisions of their doctors. So the Syriac, Arabic, Persic, and Ethiopic versions read, “the commandments of God”.

Ye hold the tradition of men: very significantly are the elders, whom the Jews revered, and whose traditions and constitutions they extolled above the Scriptures, called “men”, in distinction from “God”, whose commands they neglected; which exposes and aggravates their sin, that they should leave the one, which had the stamp of divine authority on them, and hold the other, which were only the devices of men's brains;

as the washing of pots and cups. The Arabic version adds, “and vessels”, from (^{<410B>}Mark 7:4), and the Ethiopic version, between “chalices” and “cups”, places “monies”; as if they also contracted uncleanness in some cases, and needed washing: and indeed, there is a tradition to this purpose

^{f160},

“**l n rnyd**, “a penny which is rejected” (that is, as the commentators say ^{f161}, which a kingdom or province has made void,

or which wants weight), if any one prepares it to hang about the neck of a child, it is “unclean”; and so a “sela” (which was the value of four pence) and it is prepared to weigh with it, is “unclean”.”

And many other such like things you do; so many, that it is almost endless to reckon up. The treatise “Celim”, or “of vessels”, in the Misna, is full of rules, concerning the cleanness and uncleanness, of almost all things in use with men; and so of what do, and what do not stand in need of washing. And these things they did, not according to the commandment of God, nor did they pretend to it; but according to the words of the Scribes, and traditions of the elders, which reached to all sorts of vessels: their rule is this ^{f162};

“vessels made of wood, and of skin, and of bone, and of glass, if they are plain, they are clean; but if they are hollow, (or made to hold things,) they are liable to pollution.”

Which Maimonides ^{f163} explains thus;

“vessels of wood, and of skin, and of bone, if hollow, receive defilement from the words of the law; but if they are plain, as tables, a seat, a skin on which they eat, they do not receive defilement, but, *yrrw yrbdm*, “from the words of the Scribes”.”

And this washing of vessels, not only concerned such as were for private use, but the vessels of the sanctuary: so it is said ^{f164};

“after a feast, at the close of a good day, or festival, “they dip all the vessels in the sanctuary”; because the “common people” have “touched” them at the feast, in the time of keeping it: wherefore they say, touch not the table (the showbread table), when they show it to them that come up to the feast, that it may not be defiled by touching it; and if after the feast, it is found (polluted), it must be dipped and all the vessels are obliged to immersion, excepting the golden altar, and the altar of brass.”

So that our Lord might well say, “and many such like things ye do”.

Ver. 9. *And he said unto them*, etc..] He continued his discourse, saying, *full well*, or “fairly”,

ye reject the commandment of God, that ye may keep your own tradition: these words may be considered, as spoken ironically, thus; as pious and excellently good men, you in a very fair and handsome manner, reject and make void the commandments and laws of God; and it is very fit it should be so, in order to preserve your own traditions, that nothing may be wanting to keep up the honour of them, and a due regard to them. The Arabic version reads the words by way of interrogation, “is it fit that you should omit the commandments of God, and keep your own statutes?” and so the Ethiopic, “do ye rightly make void the commandment of God, that ye may keep your own commandment?” Which makes them come nearer to the passage in Matthew; (see Gill on “^{<405B>}Matthew 15:3”).

Ver. 10. *For Moses said,* etc..] That is, God by Moses; for the following precept was spoken by God, and written by him on one of the tables of stone, and delivered into the hands of Moses, to be given to the children of Israel:

honour thy father and thy mother, (^{<0212>}Exodus 20:12), the sanction of which law is,

and whoso curseth father or mother, let him die the death, (^{<0217>}Exodus 21:17). As the former of these commands is to be understood, not only of honouring parents in thought, word, and deed, but also of providing for them, when in want and distress, through poverty and old age; so the latter is to be interpreted, not merely of wishing or imprecating the most dreadful things upon parents, which some may not be guilty of, and yet transgress this command; but likewise of every slight put upon them, and neglect of them, when in necessitous circumstances: and both these laws were broken by the Jews, through their tradition hereafter mentioned; (see Gill on “^{<4154>}Matthew 15:4”).

Ver. 11. *But ye say,* etc..] Your elders, doctors, and wise men, in opposition to God and Moses:

if a man shall say to his father or his mother, it is Corban, that is to say, a gift; in the same manner is this word interpreted by Josephus, who speaking of some that call themselves Corban unto God, says ^{f165} in the Greek tongue, **δωρον δε τουτο σημαινει**, “this signifies a gift”: now, according to the traditions of the elders, whoever made use of that word to his father or his mother, signifying thereby, that what they might have

expected relief from at his hands, he had devoted it; or it was as if it was devoted to sacred uses; adding,

by whatsoever thou mightest be profited by me, [he shall be free]; and not under any obligation to regard and relieve his parents, let their case and circumstances be what they would. This is the form of a vow, which a man having made on purpose, to free himself from the charge of the maintenance of his parents, when reduced, repeats unto them; or which he makes upon their application to him: various forms of this kind of vows, are produced in the note “^{DEB}Matthew 15:5”, which see: this was not the form of an oath, or swearing by Corban, or the sacred treasury in the temple, mentioned in (^{DEB}Matthew 27:6), of which I do not remember any instance; nor was it a dedication of his substance to holy and religious uses; to the service of God and the temple; but it was a vow he made, that what he had, should be as Corban, as a gift devoted to sacred uses: that as that could not be appropriated to any other use, so his substance, after such a vow, could not be applied to the relief of his parents; though he was not obliged by it to give it for the use of the temple, but might keep it himself, or bestow it upon others. L. Capellus has wrote a very learned dissertation upon this vow, at the end of his Spicilegium on the New Testament; very and our learned countryman, Dr. Pocock, has said many excellent things upon it, in his miscellaneous notes on his Porta Mosis; both which ought to be read and consulted, by those who have learning and leisure.

Ver. 12. *And ye suffer him no more to do ought for his father, or his mother.*] According to the Jewish canons^{f166}, if a man vowed a thing which is contrary to a command, he was obliged to keep his vow, and break the command: thus, if a man vowed that his father or his mother should never receive any benefit from what he had, but that his substance was as “Corban”, or as any thing devoted to divine service, he was obliged to keep his vow; nor was he allowed after this to do any thing for his father, or mother, however poor or helpless they might be; unless he applied to a wise man to revoke his vow, or to give him liberty to do it; for he could not do it of himself, as wicked as it was; and though he might heartily repent of it, and was ever so willing to make it null and void: and though a dissolution it by a wise man was allowed of, yet hereby they set up their own power and authority against God, and his law; they did not rescind the vow, because it was contrary to the command of God: for notwithstanding its being contrary to the command of God, it was to be observed, though to the breaking of that, unless loosed by a wise man, at the man's request;

whereby they established their magisterial power and authority, without any regard to the honour and glory of God; and therefore what follows, is justly observed by our Lord; (see Gill on “~~4056~~ Matthew 15:5”).

Ver. 13. *Making the word of God of none effect, through your tradition,* etc.] Beza says, in his most ancient copy it is read, “your foolish tradition”; and such it was indeed, that a vow made rashly, and in a passion, or if ever so deliberately entered into, should be more binding upon a man than the law of God; that rather than break this, he should transgress a divine command; and that though he might see his folly, and repent of his sin in making such a wicked vow, he could not go back from it, without the permission of a wise man: should his poor distressed parents come to him for assistance, he was obliged to answer them, that he had bound himself by a vow, that they should receive no advantage from his substance; and should they remonstrate to him the command of God, to honour them and take care of them, and observe that that command is enforced by promises and threatenings; he had this to reply, and was instructed to do it, that it was the sense of the wise men and doctors, and agreeably to the traditions of the elders, to which he ought rather to attend, than to the words of the law, that he should keep and fulfil his vow, whatever command was neglected or broken by it.

Which ye have delivered: they received it from their ancestors, and delivered it to their disciples; and it is in this way, that all their traditions were delivered: they say^{f167}, that

“Moses received the law (the oral law) at Sinai, **hrmw**, “and delivered” it to Joshua; and Joshua to the elders, and the elders to the prophets; and the prophets to the men of the great synagogue; the last of which was Simeon the just; and Antigonus, a man of Socho, received it from him; and Jose ben Joezer, a man of Tzeredah, and Jose ben Jochanan, a man of Jerusalem, received it from Antigonus; and Joshua ben Perachiah (said to be the master of Jesus Christ), and Nitthai the Arbelite, received it from them; and Judah ben Tabai, and Simeon ben Shetach, received it from them; and Shemaiah and Abtalion received it from them; and from them Hillell and Shammai.”

Who were now the heads of the two grand schools of the Jews; these received, and delivered out these traditions to the Scribes and Pharisees, and they to their disciples:

and many such like things do ye; meaning, that there were many other traditions besides this now mentioned; whereby, instead of preserving the written law, which, they pretended, these were an hedge unto ^{f168}, they, in a great many instances, made it void.

Ver. 14. *And when he, had called all the people unto him*, etc..] The Vulgate Latin, and Ethiopic versions, instead of “all”, read again, and so do some copies: having said what was sufficient to stop the mouths of the Scribes and Pharisees, about their unwarrantable traditions; he turns himself to the common people, who stood at some distance, because of these venerable doctors, and called to them to come nearer to him:

he said unto them, hearken to me every one of you, and understand; signifying, he had something of moment to say to them, which they would do well to attend unto, and what they should be desirous of understanding aright, it being what concerned every one of them; (see Gill on “⁴⁰⁵⁰Matthew 15:10”).

Ver. 15. *There is nothing from without a man*, etc..] As any sort of food and drink, whether it be received, with, or without washing of the hands:

that entering into him can defile him; in a moral sense, or render him loathsome and unacceptable in the sight of God:

but the things which come out of him; the Arabic: version reads, “out of the mouth of man”, as in (⁴⁰⁵¹Matthew 15:11), for the things are, all sinful words which proceed from the imaginations and lusts of the heart; as all idle, unchaste, blasphemous, and wrathful words and expressions: and may include evil thoughts, words, and actions; which actions first in thought, take their rise from the corrupt heart of man; and in word, come out of the mouth; and in action, are performed by some one or other of the members of the body: these are

they that defile the man: his mind and conscience, the faculties of his soul, and the members of his body; and render him abominable in the sight of God, and expose him to his wrath and displeasure; (see Gill on “⁴⁰⁵¹Matthew 15:11”). The sense of the whole is, that not what a man eats and drinks, and in whatsoever way he does either, though he may eat and drink with unwashen hands, or out of cups, pots, and platters, not properly washed, according to the traditions of the elders, renders him a polluted sinful man, in the sight of God; or such as one, whose company and conversation are to be, avoided by good men; but that it is sin in the heart,

and what proceeds from it; as all evil thoughts, wicked words, and impure actions; which denominate a man filthy and unclean, and expose him to the abhorrence of God, and of his people: the words may be rendered, “there is nothing from without a man, can make him common”; that is, as a plebeian, a vulgar common man, a sinful wicked man, as the common people were, or at least were so esteemed by the Pharisees; nothing that he took into his body, by eating or drinking, could put him into the class of such persons: “but the things which come out of him”; out of his heart, by his lips: “those are they that make a man common”; or a vulgar wicked man. The Ethiopic version renders it, “it is not what enters from without into the mouth of man, which can defile him; but only what goes out of the heart man, this defiles the man”: the Persic version adds, “and is the sin of death”; or sin unto death, a deadly, mortal sin.

Ver. 16. *If any man have ears to hear, let him hear.*] (See Gill on “⁴⁰¹¹⁵Matthew 11:15”).

Ver. 17. *And when he was entered into the house,* etc..] Very probably at Capernaum, and it may be the house of Simon and Andrew, where he used to be when there:

from the people; being separated from them, having dismissed and left them, when he and his disciples were by themselves alone:

his disciples asked him concerning the parable; that saying of his to the people, which was somewhat dark and intricate to them; that nothing without a man going into him defiled him, but what comes out of him: this was asked by Peter, in the name of the rest; (see Gill on “⁴⁰¹⁵⁵Matthew 15:15”).

Ver. 18. *And he saith unto them,* etc..] With some warmth of spirit and resentment, at their stupidity:

are ye so without understanding also? As well as others, and to such a degree; and “yet”, as Matthew expresses it, (“⁴⁰¹⁵⁶Matthew 15:16”), so wretchedly stupid, and so long, and as much, as others:

do ye not perceive? common sense will tell you,

that whatsoever thing from, without entereth into the man, it cannot defile him; (see Gill on “⁴⁰¹⁵⁶Matthew 15:16”).

Ver. 19. *Because it entereth not into his heart*, etc..] Which is the seat and fountain of all moral pollution; and if that is not defiled, no other part can be; and that that is not defiled by eating and drinking, unless in case of intemperance, is clear; because food and drink do not go into it:

but into the belly; it is taken in at the mouth, goes down the throat, and is received into the stomach, and from thence it passes through the bowels:

and goeth into the draught; **akh tyb**, “the private house”, as the Jews call it, without going into the heart at all:

purging all meats; that which it leaves behind, is pure and nourishing; and whatever is gross and impure, is carried with it into the draught, so that nothing remains in the man that is defiling.

Ver. 20. *And he said*, etc..] Continued to say in his discourse; though this is left but in the Syriac version;

that which cometh out of the man, that defileth the man; meaning, not his excrements, which were unclean by the law, (^{<4523>}Deuteronomy 23:13) but what comes out of his heart, by his mouth; or is expressed in action, as appears by what follows; (see Gill on ^{<4058>}Matthew 15:18”).

Ver. 21. *For from within, out of the heart of man*, etc..] The inside of man is very bad, his inward part is not only wicked, but wickedness itself, yea, very wickedness, (^{<4080>}Psalms 5:9), in him dwells no good thing naturally, his heart is wicked, and desperately so; it is full of evil; and out of the abundance of it, proceed the evil things hereafter mentioned; all its powers and faculties are vitiated, there is no place clean; the understanding and judgment are dreadfully corrupted; the mind and conscience are defiled; the affections are inordinate; not only the thought, but every imagination of the thought of the heart is evil, and that continually: what good thing therefore, can come out of such a Nazareth as this? Nothing, but what follows: for from hence

proceed evil thoughts, adulteries, fornications, murders; which several things are related in Mt. 15:19 see the note on ^{<4059>}Matthew 15:19”; only the order here is a little different; “murders”, which are here mentioned last, are there put after “evil thoughts”.

Ver. 22. *Thefts*, etc..] These also are mentioned in Matthew, but Mark omits “false witnesses”, and adds the following; which, excepting “blasphemy”, are not taken notice of by the other evangelists;

covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; (see Gill on “^{<4059>}Matthew 15:19”).

Ver. 23. *All these evil things come from within*, etc..] All evil thoughts, words, and actions, take their rise from the inward parts of man; from his heart; which is sadly corrupted, and is the fountain from whence all these impure streams flow. And if these come from within, then not from without; they are not by imitation or are the mere effects of example in others: example may indeed, and often does, draw out the evil that is within; but it does not produce it there; if it was not there before, it could not draw it out from thence: and if all these evils come from within, then the inward part of man must be sinful and polluted, previous to the commission of these evil things; and from whence springs then that inward pollution? It is the fruit of original sin, of Adam's transgression; the consequence of which is, a corrupt nature, which is derived to all his posterity: for his nature being corrupted by sinning, and he having all human nature in him, the individuals of it could not be propagated by ordinary generation, without the pollution of sin cleaving to them; “who can bring a clean thing out of an unclean? not one”, (^{<1844>}Job 14:4). Nor has there ever been any instance to the contrary, but the man Christ Jesus; whose human nature was holy, it not descending from Adam by ordinary generation; otherwise, all men, as David was, are “shapen in iniquity, and conceived in sin”, (^{<3515>}Psalms 51:5), and this is the source and spring of all sinful action, internal and external.

And defile the man; both soul and body; all the powers and faculties of the soul, and all the members of the body; or “make a man common”: these show him to be one of the common people, a very sinful man; as such were reckoned, and therefore are called emphatically, “sinners”: and are joined with “publicans”, who were esteemed the worst of sinners: from all which it appears, that sin in thought, word, and deed, is the defiling thing, and is what ought to be carefully avoided; and not meats, and the manner of eating them, provided moderation is used.

Ver 24. *And from thence he arose*, etc..] From the land of Gennesaret, or from Capernaum, which was in it:

and went into the borders of Tyre and Sidon; two cities of Phoenicia: not into them, but into the borders of them; into those parts of Galilee, which bordered on Phoenicia; (see Gill on “^{<4052>}Matthew 15:21”).

And entered into an house; in some one of the towns, or cities, in those parts; which house might be, for the entertainment and lodging of strangers:

and would have no man know it; took all proper precaution as man, that nobody should know who, and where he was; that the, Gentiles, on whose borders he was, might not flock to him, which would create envy and disgust in the Jews:

but he could not be hid; he had wrought so many miracles in Galilee, and his fame was so much spread, and he had been seen, and was known by so many persons, that, humanly speaking, it was next to impossible, that he should be long unknown in such a place.

Ver. 25. *For a certain woman*, etc..] One way and means by which he came to be more openly discovered who he was, was this; a woman in those parts,

whose young daughter had an unclean spirit; a devil, with which she was possessed; hearing of some miracles he had wrought in healing the sick, and casting out devils;

heard of him, and came; and understanding that he was in such a place made all haste to him;

and fell at his feet; and with great respect and reverence to so venerable a person, threw herself at his feet, and earnestly entreated mercy for her child; believing he had power to cast the devil out of her, though at a distance from her.

Ver. 26. *The woman was a Greek*, etc..] Or Gentile, an Heathen woman, which made her faith the more remarkable. So the Syriac, Persic, and Ethiopic versions call her; which she might be, and was, though she was a woman of Canaan, as she is said to be in (^{<4052>}Matthew 15:22), for though the land of Israel in general, was called the land of Canaan, yet there was a particular part, which was at first inhabited by Canaan himself, which bore this name; and is the same with Phoenicia, of which this woman was an inhabitant, and therefore she is afterwards called a Syrophenician; (see

Gill on “^{<4152>}Matthew 15:22”). And this place was now inhabited by Gentiles; hence the Jews often distinguish between an Hebrew and a Canaanitish servant; of which take an ^{f169} instance or two;

“an Hebrew servant is obtained by money, and by writing, a Canaanitish servant is obtained by money, and by writing, and by possession.”

Again ^{f170},

“he that does injury to an Hebrew servant, is bound to all these (i.e. to make compensation for loss, pain, healing, cessation from business, and reproach), excepting cessation from business — but he that hurts a Canaanitish servant, that belongs to others, is bound to them all.”

And by a Canaanitish servant, they understand any one that is not an Israelite; for an Hebrew and a Canaanite, are manifestly opposed to one another. This woman being of Phoenicia, as appears by what follows, which was sometimes called Canaan, might be said to be a woman of Canaan, and also a Gentile.

A Syrophenician by nation; or extract. The Syriac and Persic versions say she was “of Phoenicia of Syria”; and the latter, by way of explanation, “of Emisa”. The Arabic version adds, “her extraction was of Ghaur”; and the Ethiopic version says, she was “the wife of a Syrophenician man”; (see Gill on “^{<4152>}Matthew 15:22”).

And she besought him, that he would cast forth the devil out of her daughter; which she was persuaded, by what she had heard of him, he was able to do, by a word speaking, though her daughter was not present.

Ver. 27. *But Jesus said unto her*, etc..] Not directly and immediately, upon her first request; for he answered not a word to that; but after his, disciples had desired she might be sent away, her cries being so troublesome to them; and after she had renewed her request to him; (see ^{<4152>}Matthew 15:23-25).

Let the children first be filled: according to this method, our Lord directed his apostles, and they proceeded: as he himself was sent to the lost sheep of the house of Israel, he ordered his disciples to go to them, and preach the Gospel to them, and work miracles among them; and not go in the way of

the Gentiles, nor into any of the cities of the Samaritans; but when they had gone through the cities of Judea, he ordered them, after his resurrection, to go into all the world, and preach the Gospel to all nations, beginning at Jerusalem: and this order they observed in other places, where there were Jews; they first preached to them, and then to the Gentiles; knowing that it was necessary, that the word of God should be first spoken to them; and it was the power of God to the Jew first, and then to the Gentile: and the expression here used, though it gives the preference to the Jew, does not exclude the Gentile; nay, it supposes, that after the Jews had had the doctrines of Christ, confirmed by his miracles, sufficiently ministered unto them, for the gathering in the chosen ones among them, and to leave the rest inexcusable; and so long as until they should despise it, and put it away from them, judging themselves unworthy of it; that then the Gentiles should have plenty of Gospel provisions set before them, and should eat of them, and be filled; and should have a large number of miracles wrought among them, and a fulness of the blessings of grace bestowed on them. The Jews are meant, who were the children of God by national adoption; who were first to be filled with the doctrines and miracles of Christ, before the Gentiles were to have them among them; as they were, even to a loathing and contempt of them:

for it is not meet to take the children's bread, and to cast it unto the dogs: as by “the children” are meant the Israelites, who were not only the children of Abraham by natural descent, but the children of God, to whom pertained the adoption, by virtue of the national covenant made with them; so by “the dogs”, are meant the Gentiles, who were reckoned as such by the Jews; and by the “bread”, which it was not fit and proper should be taken from the one for the present, and cast to the other, is designed the ministry of the Gospel; which is as bread, solid, substantial, wholesome, and nourishing; and the miraculous cures wrought on the bodies of men, which accompanied it: now it was not meet and convenient as yet, that these things should be taken away from the Jewish nation, until they had answered the ends for which they were designed, and the Jews should express their loathing and abhorrence of them: which when they did, they were taken away from them, and were ministered to the nations of the world, they contemptuously called dogs; (see Gill on “~~4156~~ Matthew 15:26”).

Ver. 28. *And she answered and said unto him, yes, Lord,* etc..] Agreeing to, and acquiescing in, what he said; which she seemed to have understood, though delivered in a proverbial way; and very appropriately replies,

yet the dogs under the table eat of the children's crumbs; which they leave, or let fall: signifying that she did not envy the blessings of the Jews, or desire any thing might be done injurious to them; only that this favour might be granted her, which she owned she was unworthy of, that her daughter might be healed. She tacitly owns, that the character of dogs belonged to the Gentiles, and to her and hers among the rest; that they were vile and base in themselves, inferior to the Jews, as to privileges, like dogs under the table; that the provisions with which the table of the Gospel ministry was furnished, was not for them; at least, that they were quite undeserving of them: but however, whereas dogs were allowed to eat crumbs, which now and then fell from the table, or out of the children's hands and laps; so such unworthy Gentiles as she, might be allowed a small benefit or favour by the bye, when it did not take from, and was no disadvantage to the Jews; (see Gill on "~~15:27~~ Matthew 15:27").

Ver. 29. *And he said unto her, for this saying,* etc..] Or word of faith; in which she expressed such great faith in him: the Persic version reads it, "go thy way; for with the blessing of this word, the devil is gone out of thy daughter": as if this saying referred to the word Christ, and the divine power that went along with it, to the ejection of the devil; when it refers to the saying of the woman, and not to the words of Christ, which follow,

go thy way; in peace, thy request is granted; it is as thou wouldst have it:

the devil is gone out of thy daughter. Christ, who as God is every where, and whose divine power reaches to all places, persons, and things had, in a secret and powerful manner, cast the devil out of this woman's daughter; without going to her, or speaking to him, his power had wrought the miracle effectually.

Ver. 30. *And when she was come to her house,* etc..] For with those words of Christ; she was abundantly satisfied, and went away with as great a faith, and as strong a persuasion of the dispossession, as that she came with, that Christ was able to effect it: and accordingly

she found the devil gone out; of her daughter; that she was entirely dispossessed of him, and no more vexed and tormented with him, but in perfect ease, and at rest:

and her daughter laid upon the bed; without any violent motions, convulsions, and tossings to and fro, as before; but composed and still, taking some rest, having been for some time greatly fatigued with the possession. The Ethiopic version reads, “she found her daughter clothed, and sat upon the bed”: for persons in these possessions, would often put off their clothes, and tear them in pieces; and were seldom composed, and rarely sat long in a place or posture; but now it was otherwise with her.

Ver. 31. *And again, departing from the coasts of Tyre and Sidon*, etc..] The Vulgate Latin version reads, “and coming out again from the borders of Tyre, he came through Sidon”; and so two of Beza's copies; the Arabic version, which Deuteronomy Dieu made use of reads “to Sidon”; as he must needs come to it, if he came through it; though the version in the Polyglot Bible of Walton's reads, *ym*, “from Sidon”: but the greater number of copies, and the Syriac and Persic versions read as we do, and which is rightest; since it does not appear, that Christ went out of the land of Israel, into any Heathen cities: and besides, Sidon was further from Galilee than Tyre, and so did not lie in his way to it; and therefore it is not likely he should pass through that city, in order to go to it. The Ethiopic version reads, “and coming out again from Tyre, he went through Sidon”: both these places were in Phoenicia, and it is probable that the woman before mentioned might belong to one or other of them. According to this version, she may be thought to be of Tyre, and that it was there, where the above discourse passed between Christ and her; though some Dutch pictures, Dr. Lightfoot^{f171} takes notice of, represent her as praying for her daughter, at the gate of Sidon; and Borchard the monk, as he relates from him, says, that before the gate of Sidon eastward, there is a chapel built in the place, where the Canaanitish woman prayed to our Saviour for her daughter. But Christ, for the reason before given, could be in neither of these places, being out of the land of Israel; besides, the text is express, that it was to the borders of this country he came, and from thence he went; and to, or from, or through any of these places.

He came unto the sea of Galilee; or Tiberias, the same with the lake of Gennesaret: he came to those parts of Galilee, which lay by it, where he had been, before he went the borders of Tyre and Sidon:

through the midst the coasts of Decapolis; of this place, (see Gill on “^{ADDS} Matthew 4:25”). It was a country which consisted of ten cities, from whence it had its name: now not through the middle of these cities, or of

this country, as the Ethiopic version reads; but through the midst of the borders of it Christ passed, which lay in his way from the coasts of Tyre and Sidon, to the sea of Galilee. The Syriac and Persic versions render the words, “unto the borders of Decapolis, or the ten cities”; and the Arabic version, “unto the middle of the coasts of the ten cities”; (see Gill on ⁴¹⁵⁹Matthew 15:29”).

Ver. 32. *And they bring unto him one that was deaf*, etc.] There were two sorts of persons that were called deaf among the Jews; one that could neither hear nor speak; such were they who were born deaf; and so having never heard any thing, it was impossible they should ever speak: the other sort were they that could speak, but not hear; who lost their hearing by some disaster or another, but retained their speech ^{f172}: of this sort seems to be this man, who though he had some difficulty in speaking, yet could speak a little,

and had an impediment in his speech; or could “scarcely speak”, as the word signifies; though it is sometimes used by the Septuagint, for one that was entirely dumb, as in (²³⁸⁶Isaiah 35:6) and so it is here rendered “dumb”, by the Vulgate Latin, and other versions; yet it seems to design one that stammered, and could not speak plainly, and without great difficulty: he was tongue tied, as it should seem from (⁴⁰⁷⁵Mark 7:35). This man, the inhabitants of the parts where Christ now was, his relations or friends, bring to him, having heard of his fame, and perhaps they had seen miracles performed by him:

and they beseech him to put his hand upon him; firmly believing, that upon his so doing, the man's hearing would come to him, and he would speak without difficulty: very likely they had seen cures performed by Christ in this way, or at least heard, that by laying his hands on persons disordered, they had been restored to the right use of their senses, or limbs; wherefore they most earnestly entreated, he would be pleased to do the same favour to this poor man. The case of this man much resembles that of a sinner in a state of nature, who is deaf to the voice, both of law and Gospel: he does not hearken to the commanding voice of the law, or attend to its precepts, nor can he be subject to it; nor does he hear its menaces and curses, nor is he at all affected and disturbed with these things; and, like the deaf adder, he stops his ear to the charming voice of the Gospel; he despises it, and has it in the utmost abhorrence: he is deaf to all the instructions, directions, cautions, and exhortations, of the ministers of the word; and even of his

best friends, relations, and acquaintance nor can he speak the language of Canaan; it is a strange language to him; he can neither talk it himself, nor understand it in others; for as he has no experience of the grace of God in him, he must be dumb, and cannot speak of what he has no knowledge: and indeed, it may be observed of such who are under the first workings of the spirit of God upon the soul, that they are often as it were tongue tied, and through fear or bashfulness, or the temptations of Satan, care not to speak; or with great difficulty are brought to speak of what God has done for them; and at first, it is but in a lisping, stammering way, they do speak of these things and as the friends and relations of this man, having a great opinion of Christ, and a persuasion of his ability to relieve and cure him, bring him unto him, that he might put his hands upon him; so do such who know Christ themselves, and have felt the power of his grace upon their own souls, bring their deaf and dumb, their relations in a state of nature, under the means of grace; being very desirous that Christ would make bare, and put forth his mighty arm of grace, and lay hold upon them, and work a good work in them, and give them ears to hear his voice, and a tongue to speak his praise.

Ver. 33. *And he took him aside from the multitude*, etc..] To shun all appearance of ostentation and vain glory:

and put his fingers into his ears; the finger of his right hand into his left ear, and the finger of his left hand into his right ear:

and he spit and touched his tongue; that is, either he spit upon his tongue, for so the Vulgate Latin renders it, “spitting he touched his tongue”; and the Persic version thus, “he cast his spittle on his tongue”; or rather, he spit on his finger, and touched his tongue with it. These actions were not done as means of healing, or as having any natural virtue, or tendency in them, to effect a cure; but to show the power of Christ, that by the mere touch of his finger, and by the spittle of his mouth, as well as by laying on of hands, as was desired, and by a word speaking, he could at once remove this, or any such disorder. The taking this man aside from the multitude, is an emblem of the Lord's separating his people from the rest of the world, when he calls them by his grace; for as they are distinguished from others, in the choice of them in Christ, and in redemption by him; so in the effectual calling, they are bid to come out from among them, and by the power of divine grace, they are brought out from among them, and give up themselves to Christ, and to his churches: and Christ's putting his fingers

into the ears of this man, represents the exertion of his power, and his removing by the finger of his Spirit, the obstructions of spiritual hearing; or rather, the planting of the spiritual ear, or forming a principle of spiritual hearing in the soul: and his touching his tongue with the spittle of his mouth, may lead us to observe the application of his word, through the efficacy of his grace, as a means of loosing his tongue and opening his lips to show forth his praise.

Ver. 34. *And looking up to heaven*, etc..] To his Father there, by whom he was sent, and from whom, as man, he received his authority and power; though this was not for assistance in the working of this miracle, which he had power to do of himself; nor do we find that he put up any request to his Father: but he seems to have made use of this motion, not for his own sake, but for the sake of the man: to teach him, that every good gift, blessing, mercy, and favour, and so this he was about to partake of, was from above:

he sighed; not as unequal to the work of healing the man, or as despairing of doing it; but as commiserating the case of the poor man, and reflecting with concern upon his sin, that had been the occasion of it. These actions of looking up to heaven and sighing, as they may be understood in a spiritual sense, or with relation to the spiritual healing of a sinner, may show that such a blessing comes from above: it is received from heaven; it is God that gives the hearing ear, as well as the seeing eye; and that in a spiritual, as well as in a natural sense: and therefore this directs to apply to God for it, whether for a man's self, or for others; and when enjoyed, to look up again to heaven, and return thanks for it: and also that such a favour flows from divine mercy and compassion, Christ pitying the case of persons in such a condition; and he being an high priest that can have compassion on those that are in distress, and having ability to help them, makes use of it, and expresses both his pity and his power, as in the following manner.

And saith unto him; in the Syriac language, which he then spoke, **tta**,

Ethphatha, or “Ephphatha”;

that is, being interpreted,

be opened, both ears and mouth. And this way of speaking is used by the Jews, of a deaf man being restored to hearing, as of a blind man's being restored to sight; of which, take the following instance ^{f173};

“a minor that receives (i.e. a divorce), and afterwards becomes adult, or a deaf man, **qt̄nw**, “and is opened” (i.e. his ears are opened, or his hearing is restored), or a blind man, **t̄tnw**, “and is opened” (has his sight again), or a fool, and he is restored to his reason, or a Gentile, and he becomes a proselyte, is unfit or unlawful (to carry a divorce from a man to his wife), but **q**, “one that is open”, and afterwards becomes deaf, and then again “opened”; **w̄t̄**, or “open”, and afterwards become blind, and again “opened”; or a fool, and is restored to his senses, and again becomes a fool, he is right or fit”

(for the above purpose). It is common with them to call one that hears well, in distinction from a deaf man, “one that is open” ^{f174}. This is an instance of the power of Christ in curing disorders, merely by a word speaking, without the use of means; for what he did before, were not as means of healing, but significative of his power; which now went along with his word, and which was expressed with great majesty and authority: and such a power attends the word of his grace, to the opening of the heart, to give heed to the things which are spoken; and to the opening of the ear to discipline, and sealing instruction to it; and to the opening of the mouth and lips, in praise and thankfulness.

Ver. 35. *And straightway his ears were opened*, etc..] It is in the Greek text, “his hearings”; the instruments of his hearing, and so rightly rendered, “his ears”: the Persic version reads, “both his ears”; but the word “both” is unnecessary, since the word, “ears”, takes in both. Such a power went along with the words of Christ, when he said, “be opened”; that immediately, as soon as ever the words were pronounced, the man's hearing came to him, and he heard as quick as ever he did before he lost it, or, as any other man:

and the string of his tongue; which caused it to cleave to his jaws, or the roof of his mouth, and hindered him from speaking plainly,

was loosed, and he spake plain; **tyaqy**, “easily”, as the Syriac version renders it; without any difficulty to himself, and so as to be readily

understood by others. Thus those whose ears are opened, and whose tongues are loosed in a spiritual manner by Christ, speak plainly of what they have heard and seen, and felt; they can give a plain and clear account of the work of God upon their souls; how they have been convinced of the impurity of their nature, the corruptions of their hearts, and the exceeding sinfulfulness of sin, in heart, lip, and life; how they have seen Christ to be an all sufficient and suitable Saviour, and have been directed, and encouraged, to go to him, for healing, pardon, righteousness, and everlasting salvation; they can tell what promises have been applied to them, and what comforts they have enjoyed; how busy Satan has been with them; and what temptations of his they have been delivered out of, and by what means: in a word, they can speak plainly of the love of God to them; of the glories and excellencies of Christ; of their faith and hope in him, and love to him; and of the operations of the Spirit of God upon their hearts; and of the glories of the world to come, they are in the expectation of, so far as they are taught of God.

Ver. 36. *And he charged them,* etc..] The man that had his hearing and speech restored to him, and those that brought him, and as many as were witnesses of the miracle:

that they should tell no man; of the cure that was wrought, being not desirous of the applause of men; and knowing it would bring upon him the envy of the Scribes and Pharisees; and be a means of putting the common people upon setting him up as a temporal king, such as they expected the Messiah would be:

but the more he charged them, so much the more a great deal they published [it]; or “spake of him”, as the Ethiopic version reads it; for they looked upon his charge merely to proceed from modesty, and that made them the more forward to speak of his greatness and in his praise, to publish his mighty works, and spread the fame of his miracles far and near. So, such who have received the grace of God, are become acquainted with Christ, and have a real experience of divine things, cannot but speak of them; they are like new wine which hath no vent; and are ready to burst like new bottles; to forbear speaking is a pain, and weariness to them; nay, they think, should they hold their peace, the stones in the walls would cry out. Wherefore, partly for the glory of God, the magnifying of the riches of his grace, and the honour of Christ, and the blessed Spirit; and partly to show their own sense of things, the gratitude of their minds, and the

thankfulness of their hearts, as well as for the use, comfort, edification, and instruction of others, they must speak, and cannot be silent, whatever restraints are laid upon them.

Ver. 37. *And were beyond measure astonished*, etc.] The man that was cured, the men that brought him, and the whole multitude were exceedingly, beyond all expression, amazed at what was done, in this case, and many others; for there were other miracles also wrought at this time; (see ⁴¹⁵⁰ Matthew 15:30,31). The grace of God, in opening the ears and heart of a sinner, and causing the tongue of the dumb to sing his praise, is very astonishing, to men and angels; to the persons themselves that partake of it; and to all the saints that hear of it; it is amazing that such grace should be bestowed at all; and it is more, that it should be communicated to such unworthy persons it is; as also that it should produce such effects it does; that it should make such a surprising change, and be attended with such blessed consequences:

saying, he hath done all things well; not by Beelzebub, the prince of devils, as said the Scribes and Pharisees; nor in any ostentatious manner, for the sake of the honour and applause of men, as they plainly saw; but for the good of mankind, and for the glory of God: and as all the miraculous works, which Christ did, were well done by him, so all other works of his: all that he did in eternity before the world was, he did well; what he did in the council and covenant of grace, in espousing the persons and cause of his people, and in all his federal transactions and suretyship engagements for them: he drew nigh to God on their account; he cheerfully agreed to what his Father proposed; he entered into a covenant with him, and took the care and charge of all his people, and of all promises and blessings of grace for them: and whatsoever he has done in time is well done; as his assumption of human nature; taking a nature, and not a person, this of a virgin, and an holy nature, though subject to sinless infirmities, and this in due and proper time; also his subjection to the law, moral, civil, and ceremonial, as it became him to fulfil all righteousness; and his preaching the Gospel, which he did with authority, and which he spake as never man did, and which he confirmed by his miracles; but especially the great work of redemption he came about, was well done by him: this he has thoroughly done; he has redeemed his people from the law, its curse, and condemnation; he has ransomed them out of the hands of Satan; he has saved them from all their sins; he has procured the remission of them, made reconciliation for them, and brought in an everlasting righteousness: he has

done this work to the satisfaction of all parties; to the glory of all the divine perfections, of justice, as well as of grace and mercy; to the contentment and pleasure of all the divine persons; his Father, himself, and the blessed Spirit: and to the joy of angels and men: and all that he has done, or is now doing in heaven, as an advocate and intercessor, is done well; and we may be assured, that all that he will do hereafter, as the judge of quick and dead, will be done in like manner.

He maketh both the deaf to hear, and the dumb, or those that could not speak, at least without a great deal of difficulty,

to speak; an instance of both which there was in this single man's case.

CHAPTER 8

INTRODUCTION TO MARK 8

Ver. 1. *In those days*, etc..] The Ethiopic version reads, on that day; as if it was on the same day that the deaf man was healed; and so it might be; and on the third day from Christ's coming into those parts; and so is very properly expressed, “in those days”; (see ^{<4073>}Mark 7:31), compared with the following verse:

the multitude being very great: for the number of men that ate, when the following miracle was wrought, were about four thousand; (see ^{<4089>}Mark 8:9). The Vulgate Latin, Arabic, and Ethiopic versions add, “again”; referring to the former miracle of the five thousand, who were fed with five loaves, and two fishes, (^{<4064>}Mark 6:44).

And having nothing to eat; what they might have brought with them being expended, and they in a desert, where nothing was to be had, nor bought for money:

Jesus called his disciples to him, and saith unto them; (see Gill on ^{<4052>}Matthew 15:32”).

Ver. 2. *I have compassion on the multitude*, etc..] Christ is a compassionate Saviour both of the bodies and souls of men: he had compassion on the souls of this multitude, and therefore had been teaching them sound doctrine and he had compassion on the bodies of many of them, and had healed them of their diseases; and his bowels yearned towards them all;

because, says he,

they have now been with me three days, and have nothing to eat; for if they brought any food with them, it was all spent, and they were in a wilderness, where nothing was to be got; where they had no house to go into, nor bed to lie upon, and no provisions to be bought; and in this case they had been two nights and three days; which showed great affection and zeal in these people, and a close attachment to Christ, in exposing

themselves to all these difficulties and hardships, which they seemed to bear with much patience and unconcernedness. The Vulgate Latin, Syriac, Persic, and Ethiopic versions prefix the word “behold” to this clause, as expressing admiration at their stay with him so long in such a place.

Ver. 3. *And if I send them away fasting to their own houses*, etc..] Greek, “to their own house”, or home; but all the Oriental versions render it as we do, in the plural, “their own houses”, or habitations; and it seems from hence that they were now tasting, and at least had had no food all that day, whatever they might have the day before, which it not certain.

They will faint by the way; for want of food their strength will be exhausted, their animal spirits will fail, their nerves will be loosened, they will not be able to perform their journey, or get to the end of it:

for divers of them came from far; perhaps some had followed him from the coasts of Tyre and Sidon, from whence he came last; and others from Decapolis, through the midst of the borders of which he passed hither; and others from different parts, who had heard of his coming; (see Gill on “⁴¹⁵²Matthew 15:32”).

Ver. 4. *And his disciples answered him*, etc..] The Syriac version renders it, “say unto him”; and the Persic and Ethiopic, “said unto him”; forgetting the late miracle of feeding five thousand with five loaves and two fishes, when they had now a less number, and more provisions:

from whence can a man satisfy these men with bread here in the wilderness? from what place, and by what ways and means can it be thought, that such a quantity of bread can be got at any rate in a desert, as to satisfy so large a number of hungry men? (see Gill on “⁴¹⁵³Matthew 15:33”).

Ver. 5. *And he asked them, how many loaves have ye?* etc..] (See Gill on “⁴¹⁵⁴Matthew 15:34”);

and they said, seven. Matthew adds, “and a few little fishes”, which are here afterwards mentioned.

Ver. 6. *And he commanded the people to sit down on the ground*, etc..] (See Gill on “⁴¹⁵⁵Matthew 15:35”);

and he took the seven loaves, and gave thanks, and brake them; (see Gill on “⁴¹⁵⁶Matthew 15:36”);

and gave to his disciples to set before [them], the multitude,

and they did set [them] before the people; in which they were obedient to their Lord's commands, though they were so forgetful, unbelieving, and stupid.

Ver. 7. *And they had a few small fishes*, etc..] Which they also acquainted Christ with, and brought out unto him:

and he blessed, and commanded to set them also before [them]. It looks, by this account, as if the fishes were blessed, and brake, and distributed separately, alter the blessing, breaking, and distribution of the bread; and so the Syriac version renders it, “upon whom also he blessed”; and the Persic thus, “and he also blessed the fishes”; but, according to Matthew they were both blessed, and brake, and distributed together, as it is highly reasonable to suppose they were both ate together; (see Gill on “^{<4056>}Matthew 15:36”).

Ver. 8. *So they did eat, and were filled*, etc..] Christ and his disciples, and the whole multitude: they not only had some, but they had all enough, a full meal. It was surprising that it could be divided so, is that every one should have a bit; but that they should all be satisfied to the full, is amazing:

and they took up of the broken meat that was left seven baskets; as many as there were loaves; (see Gill on “^{<4057>}Matthew 15:37”).

Ver. 9. *And they that had eaten were about four thousand*, etc..] That is, men, besides women and children, as Matthew observes; (see Gill on “^{<4058>}Matthew 15:38”).

and he sent them away; some that came dumb, with their speech, and deaf, with their hearing; others that were maimed, with perfect healing of their wounds, and with their limbs sound and whole; others that came lame, he dismissed leaping; and others that were blind, with their sight restored to them, and all of them full.

Ver. 10. *And straightway he entered into a ship, with his disciples*, etc..] As soon as ever he had, dismissed the multitude, he took shipping with his disciples; for he was at the sea of Galilee, either at a place near it, or upon the shore of it; (see ^{<4073>}Mark 7:31);

and came into the parts of Dalmanutha; which Matthew calls, “the coasts of Magdala”; (see Gill on “^{<4059>}Matthew 15:39”). The Arabic version reads it, “Magdal”; and in two of Beza's copies it is read, “Madegada”; but the

Syriac version reads, “Dalmanutha”; and the Persic, “Dalmanuth”; and the Ethiopic, “Dalmathy”: it was a city in the coasts of Magdala, and is thought by Dr. Lightfoot to be the same with Tzalmon, or Salmon, a place often mentioned ^{f175} in the Jewish writings.

Ver. 11. *And the Pharisees came forth*, etc..] Out of their houses; who dwelt in the coasts of Magdala, and parts of Dalmanutha, and came to Jesus, hearing of his being arrived in their neighbourhood:

and began to question with him; or to dispute with him, it being their manner to carry on disputations by questions and answers. The Persic version has the question they put, and about which they disputed, “if thou art the Christ”; in proof of which they required a sign:

seeking of him a sign from heaven, tempting him; (see Gill on ~~“4061”~~ Matthew 16:1”).

Ver. 12. *And he sighed deeply in his Spirit*, etc..] In his human soul; and which shows that he had one, and was subject to grief and sorrow, and all passions and infirmities, excepting sin. This deep sigh was on account of the hardness of their hearts, the malignity of their minds, and insincerity of their intentions; who had no view to come at truth by this inquiry, but to ensnare him:

and saith, why doth this generation seek after a sign? when so many have been shown among them, and they will not believe:

verily I say unto you, there shall no sign be given to this generation: such as they desired; namely, one from heaven. The Evangelist Matthew adds, “but the sign of the Prophet Jonas”; (see Gill on ~~“4061”~~ Matthew 16:4”), (see Gill on ~~“4020”~~ Matthew 12:40”).

Ver. 13. *And he left them*, etc..] As a perverse and hardened generation of men, and as such with whom it was not worth while to discourse:

and entering into the ship again; which brought him over, and waited for him:

departed to the other side; of the sea of Galilee, towards Bethsaida, (~~“4022”~~ Mark 8:22).

Ver. 14. *Now the disciples had, forgotten to take bread*, etc..] At Dalmanutha, or Magdala, or whatever place in those parts they were at, before they took shipping, as was their usual method.

Neither had they in the ship with them more than one loaf; for thirteen passengers of them. The Persic version reads the whole thus: “and they forgot to take bread with them, not indeed one loaf, and there was no bread with them in the ship”; (see Gill on “^{<4065>}Matthew 16:5”).

Ver. 15. *And he charged them*, etc..] When they were in the ship, and had just recollected themselves, that they had took no care to bring any provisions with them:

saying, take heed, beware of the leaven of the Pharisees; and of the leaven of Herod: in Matthew, instead of “the leaven of Herod”, it is read, “the leaven of the Sadducees”: which are either the same, Herod and his courtiers being Sadducees, or favourers of them; or the Sadducees being sticklers for Herod, and his government, which the Pharisees had no good opinion of; or else distinct from one another; and so Christ cautions against the doctrines of the Pharisees, which regarded the traditions of the elders, and of the Sadducees, concerning the resurrection, and of the Herodians, who thought Herod to be the Messiah; and against the unreasonable request and demand of them all to have a sign from heaven, in proof of his own Messiahship; (see Gill on “^{<4066>}Matthew 16:6”).

Ver. 16. *And they reasoned among themselves*, etc..] Upon Christ's giving this caution, and recollecting with themselves, that they had forgot to buy any provisions, and take with them:

saying, it is because we have no bread; that he says these words; tacitly chiding and reproving us, for our want of thought and care; (see Gill on “^{<4067>}Matthew 16:7”).

Ver. 17. *And when Jesus knew it*, etc..] As he did immediately, by his omniscience; for as he knew the thoughts and reasonings of the Scribes and Pharisees, (^{<4068>}Matthew 9:4), so he did those of his own disciples:

he saith unto them, why reason ye because ye have no bread? or imagine that I have given you this caution on that account; or are distressed because this is your case, as if you should be reduced to great difficulties, by reason of your forgetfulness and negligence:

perceive ye not yet, neither understand? the meaning of the parabolical expressions, which he had used them to; or his power in providing food for them, and supporting a great number of persons with very little food, of which they had some very late instances:

have ye your heart yet hardened? as after the first miracle; (see ~~416~~ Mark 6:52), for it might have been expected, that by a second miracle of the loaves, their understandings would have been more enlightened, and their faith increased, and that they would have relinquished their gross notions, their anxieties, doubts, and unbelief.

Ver. 18. *Having eyes, see ye not?* etc..] Meaning perhaps both the eyes of their bodies, and of their understandings: they had bodily eyes, and with them saw the miracles he wrought, and yet took little notice of them; and the eyes of their understandings were enlightened by Christ, and yet saw things but very darkly:

and having ears, hear ye not? They had their natural hearing, and yet made but little use of it; and did not so diligently attend to the sound of Christ's words: and though they had spiritual ears given them to hear, yet were very dull of, understanding, and taking in things:

and do ye not remember? the interpretation of parables formerly given, and the miracles of the loaves lately wrought.

Ver. 19. *When I brake the five loaves among five thousand,* etc..] This, with what follows, chiefly regards the last question:

how many baskets full of fragments took ye up? do not you remember? have you forgot what was so lately done? surely you cannot:

they say unto him, twelve. Their memories were hereby refreshed, and they call to mind the exact number of the baskets of fragments that were taken up, which were above double the number of the loaves, the multitude were fed with.

Ver. 20. *And when the seven among four thousand,* etc..] That is, when seven loaves were broken among four thousand men,

how many baskets full of fragments took ye up? this surely you must remember, it being so recent an action, but just done, as it were:

and they said, seven; for this, as yet, could not have slipped their memories; though they had, been reasoning among themselves because of their straitness of provisions, as if these things had never been done.

Ver. 21. *And he said unto them*, etc..] Since this was the case, and they so well remembered the miracles he had wrought, and the circumstances of them:

how is it that ye do not understand? my words concerning the leaven of the Pharisees, of the Sadducees, and of Herod, as to imagine I spoke of bread, taken in a literal sense; or that I concerned myself about the scantiness of your provisions, when you, might have learnt from my late miracles, how able I am to support you, if you had not so much as one loaf with you: wherefore it argues great want both of understanding and faith, and shows great stupidity, ignorance, and unbelief, to give such a sense of my words, and to be anxiously concerned on the score of your provisions.

Ver. 22. *And he cometh to Bethsaida*, etc..] The city of Andrew, Peter, and Philip, (⁴⁰⁴⁴John 1:44); a fishing town, which was situated by the sea of Galilee. Beza's ancient copy, and the Gothic version, wrongly read "Bethany". The Vulgate Latin, Arabic, and Ethiopic versions read, "they came"; Christ, and his twelve apostles, who landed at this place:

and they bring a blind man unto him; for Christ had been here before, and was known by the inhabitants of the place; who, as soon as they heard of his arrival, and knowing what miracles were done by him, brought a poor blind man, of their town, to him, to be cured by him:

and besought him to touch him; having heard of, or seen cures performed by him this way. This man is an emblem of such who are spiritually blind: he had no natural sight at all; he could see nothing; he had not the least glimmering of any thing, until he was touched by Christ: so men, in a state of nature, are quite dark, even darkness itself, until they are made light by the Lord: they have no sight, nor sense of themselves, of their sinful, lost, and dangerous estate and condition they are in; they know not because they are blind, that they are wretched, and poor, and miserable, and naked: they have no sight of Christ, neither of the glory of his person, nor of the fulness of his grace, nor of the nature, necessity, and suitableness of his salvation: they are quite blind as to any saving knowledge of God in Christ, the way of life and peace by him, and the work of the Spirit of God upon the soul; or with regard to any spiritual experience of the power of Gospel

truths, or views of the glories of another world: and as this man seemed to be unconcerned himself about the cure of his blindness, only his friends were affected with his case, and brought him to Christ, and solicited a cure, so it is with unregenerate men, they are insensible of their case, and so thoughtless of it, and unaffected with it, and do not, of themselves, seek for a deliverance out of it; nor do they make use of means for that purpose; but it becomes their friends, relations, and acquaintance, that are spiritual, who know their case, and their need of Christ, and his grace, to bring them to him under the means, and pray unto him, that he would put forth the mighty power of his grace upon them, and give them spiritual sight to see in what a lost condition they are, and their need of him.

Ver. 23. *And he took the blind man by the hand*, etc..] Not for the sake of touching him, in order to heal him, as they desired, but to be his guide:

and led him out of the town; to shun all appearance of vain glory and popular applause, being willing to do the miracle in a private manner; and because of the obstinacy and unbelief of the inhabitants of this place, who were not worthy to be witnesses of such a cure; (see ⁴¹¹²¹Matthew 11:21);

and when he had spit on his eyes; not as a cause of healing him; for whatever use spittle may be of to such that have weak eyes, it can have no causal influence upon, or be of any service, in a natural way, to a blind man to restore his sight unto him:

and put his hands upon him; as he sometimes did, when he healed persons of any disorder:

he asked him, if he saw ought; any object whatever, whether he could perceive he had any sight at all. Christ's taking the blind man by the hand, and leading him out of the town, and spitting on his eyes, and putting his hands upon him, and then asking him if he saw ought, are emblematical of what he does in spiritual conversion, when he turns men from darkness to light: he takes them by the hand, which expresses his condescension, grace, and mercy, and becomes their guide and leader; and a better, and safer guide they cannot have; he brings them by a way they know not, and leads them in paths they had not known before; makes darkness light before them, and crooked things straight, and does not forsake them: he takes them apart, and separates them from the rest of the world; he calls them out from thence to go with him, teaching them, that, when enlightened by him, they should have no fellowship with the unfruitful works of darkness,

and the workers of them; for what communion has light with darkness? his putting spittle upon his eyes, may signify the means of grace, the eye salve of the word, which, when attended with a divine power, enlightens the eyes; and which power may be represented here by Christ's putting his hands upon the man; for the Gospel, without the power of Christ, is insufficient to produce such an effect; but when it is accompanied with that, it always succeeds.

Ver. 24. *And he looked up*, etc..] This is omitted in the Arabic and Persic versions. The sense is, that he opened his eyelids, and lifted up his eyes, to try if he could see, and he could, and did see again; his sight was returned again, though very imperfectly as yet:

and said, I see men, as trees, walking: he saw some objects at a little distance from him, which, by their motion, he supposed to be men; otherwise his sight was so imperfect, that he could not have distinguished them from trees: he was capable of discerning the bulk of their bodies, and that they walked, or moved forward; but he could not distinguish the particular parts of their bodies; they seemed to be like trunks of trees, in an erect posture, and which he should have took for such, had it not been for their walking. As this man immediately, upon Christ's putting spittle on his eyes, and laying his hands on him, had sight given him, though it was very obscure and glimmering; so, as soon as ever the Gospel comes with power, it dispels the darkness of the mind, and introduces light; though at first it is but very small; it is let in gradually: the sinner is first convinced of the evil of his actions, and then of the sinfulness of his nature; he first sees the ability and suitableness of Christ as a Saviour, and after that his willingness, and his interest in him as such; and all this is commonly before he is so well acquainted with the dignity and infiniteness of his person, as the Son of God: and it is some time before he has his spiritual senses exercised to discern between good and evil, between truth and error; or arrives to a clear and distinct knowledge of Gospel truths, and a stability in them. Hence it is, that such are greatly harassed with Satan's temptations; are disquieted in their souls; are filled with doubts and fears, and are in danger of being imposed upon by false teachers.

Ver. 25. *After that he had put his hands again upon his eyes*, etc..] By the former account it does not appear on what part of him he put his hands; but this determines it; and from hence it seems plain, that he first spit on his

eyes, and then closed them, and put his hands on them; which last action of his he repeated, though not the former:

and made him look up. This is omitted in the Syriac, Persic, and Ethiopic versions. The Vulgate Latin reads it, “he began to see”; and so Beza's ancient copy: but this he did before, upon the first imposition of hands on him. The Arabic version renders it, “he saw well”: this is expressed afterwards. The words are an order, or command of Christ to the man to lift up his eyes, and try again how he could see, and whether any better than before, which he did:

and he was restored; his sight was restored to him as before, and he was perfectly cured of his blindness;

and saw every man clearly; or “all things”, as the Vulgate Latin, Syriac, Arabic, Persic, and Ethiopic versions read: he saw every object distinctly, and afar off, as the word used also signifies; he could distinguish men from trees, and trees from men. This man, as before observed, was a very lively emblem of one that is spiritually enlightened by the grace of God: Christ first separated this man from the rest of the multitude; and such are first distinguished from others in election, and redemption, and calling, who are illuminated by the Spirit of God: means were made use of by Christ for healing this man; though the bare actions, without a divine power, would have been insufficient, as the spittle of his mouth, and the imposition of his hands: and, generally speaking, in the illumination of a sinner the word of Christ's mouth is a means; though this, without the efficacy of his grace, is not of itself sufficient. This man, upon his first reception of sight, had a very dim, obscure, and imperfect view of things; could not well distinguish one thing from another, though he saw. As at first conversion, the enlightened soul has but a very glimmering view of things, particularly of Christ, the glory and fulness of his person, the efficacy of his blood, the excellency of his righteousness, of his ability, willingness, and suitableness as a Saviour; and especially of those doctrines of the Gospel, that are more sublime and distinguishing. But as this man afterwards had a more clear, and distinct view of objects; so it is with true believers in Christ; their shining light increases, and shines more and more unto the perfect day. For Gospel light at present is not perfect in any such who have the clearest views of things, have some darkness and imperfection in them; though they may be said to see all things clearly in comparison of what they sometimes did, and others do: particularly saints, under the Gospel dispensation see

more clearly than those under the legal dispensation did; the object was at a greater distance from them; they saw the promises afar off; and the medium of their sight or through which they saw were obscure types shadows and sacrifices and dark prophecies. Moses, and his law, had a veil over them; but New Testament saints with open face without a veil behold as in a glass the glory of the Lord Jesus and of Gospel truths: indeed, they that know most see things most clearly and speak of them most distinctly know but in part and prophesy but in part in comparison of the beatific vision; when saints shall see face to face and know, as they are known; they now see but through a glass darkly. How clearly will all things be seen in the new Jerusalem state when there will be no need of the light of the sun or moon of ordinances; but Christ, the Lamb will be the everlasting light thereof in which the nations of them that are saved shall walk!

Ver. 26. *And he sent him away to his house*, etc..] Which seems to have been in one of the neighbouring villages or was one of the houses scattered about in the fields for the conveniency of rural business.

Saying, neither go into the town: or “that town”, as the Syriac, the town or city of Bethsaida:

nor tell it to any in the town; to any of the inhabitants of the town that he should meet with any where or at any time: the reason of this was not merely or only because Christ would have the miracle concealed; but chiefly because the inhabitants of this place were notorious for their impenitence and unbelief. Christ had done many wonderful works among them and yet they repented not; nor did they believe in him; but despised him, his doctrine and his miracles; and therefore for their neglect and contempt of such means he was determined to withdraw them from them. So Christ sometimes deals with nations cities and towns that disbelieve reject and despise his Gospel; he takes it away from them he orders his ministering servants to preach no more to them; no more to tell them of the good news of life and salvation by him: thus he dealt with the Jews who contradicted and blasphemed and judged themselves or by their conduct made themselves appear to be unworthy of the words of eternal life; he took away the kingdom of God or the Gospel from them and sent it among the Gentiles: and thus he threatened the church of Ephesus for leaving its first love to remove the candlestick out of its place in case of non-repentance; and a grievous judgment it is upon a place and people when God commands the clouds to rain no rain upon them, (²¹⁸⁶ Isaiah 5:6); or, in

other words when he enjoins his ministers no more to tell, or publish his Gospel to them; he determining to withdraw from them and have no more to do with them; so Christ and his disciples departed from this place, declared in the following verse.

Ver. 27. *And Jesus went out, and his disciples,* etc..] From Bethsaida and even from Galilee

into the towns Caesarea Philippi; in the jurisdiction of Philip, tetrarch of Iturea and Trachonitis; for this Caesarea was rebuilt by him and called so in honour of Tiberius Caesar; and the towns and villages adjacent to it are here intended: (see Gill on “^{<4163>}Matthew 16:13”);

and by the way he asked his disciples; as they were going from Galilee to those parts:

saying unto them; whom do men say that I am? not that he needed any information of this; for he knew not only what was said by men but What was in them; but he put this question, in order to bring out their sense of, and faith in him, and to impart something to them which was necessary they should be acquainted with; (see Gill on “^{<4163>}Matthew 16:13”), where it is read, “whom do men say that I, the son of man am?”

Ver. 28. *And they answered,* etc..] That some said he was

John the Baptist; which was the opinion of Herod, and others:

but some say Elias; that is the “Tishbite”, whom the Jews in general expected in person before the coming of the Messiah and imagined that Jesus was he:

and others one of the prophets; as Jeremiah or Isaiah or some other. The Vulgate Latin reads, “as one of the prophets”; and so Beza's ancient copy as in (^{<4165>}Mark 6:15). All spake highly and honourably of him: the people in common did not look upon him as a mean person; they perceived by his doctrine and more especially by his miracles that he was an extraordinary one: the several persons which they differently took him to be and make mention of were such as were of great repute; as John the Baptist, who had lately, been among them and whom all held to be a prophet, and indeed was more than a prophet; and Elias who was so very zealous for the Lord of hosts and wrought many miracles in his day; and whose coming the Jews were in expectation of to usher in the Messiah; and none thought him less

than one of the prophets; and all agreed he was an uncommon man; even one raised from the dead as he must be, if he was John the Baptist or Elias or one of the old prophets; but they knew him not at least did not confess him to be the Messiah; he not appearing as a temporal prince, they were taught to believe he would be; (see Gill on “^{<0164>}Matthew 16:14”).

Ver. 29. *And he saith unto them, but whom say ye that I am?* etc..] It was for the sake of this question he put the former; (see Gill on “^{<0165>}Matthew 16:15”);

and Peter answereth and saith unto him, thou art the Christ; the Messiah that was long ago promised and so often prophesied of in the books of Moses and the prophets; and whom the Jews have so much and long expected. This confession of Peter's in which all the apostles agreed with him speaks out what Jesus really was, and exceeds the most exalted sentiments which the people had of him: he was not the harbinger of the Messiah but the Messiah himself; not Elias in whose Spirit his forerunner was to come and did come; nor any one of the prophets; but he who was spoken of by all the holy prophets; which have been since the beginning of the world. Not one of the various opinions of the people being just, and answering the true character of Jesus, he demands the sense of his disciples which is here given by Peter in their name, and which was right; and on account of which he declared Peter blessed and ascribed his knowledge of him not to flesh and blood but to the revelation of his Father. The Syriac and Persic versions add, “the Son of the living God”; and so Beza found it in one ancient copy; but it may be it is only taken from ^{<0166>}Matthew 16:16; (see Gill on “^{<0166>}Matthew 16:16”).

Ver. 30. *And he charged them,* etc..] His disciples, after he had declared his approbation of Peter's confession of faith, and signified he would build his church on that rock, and the gates of hell should not prevail against it: and promised Peter the keys of the kingdom of heaven; and that whatsoever was bound, or loosed by him on earth, should be bound and loosed in heaven; which are omitted by Mark, but related by Matthew, (^{<0167>}Matthew 16:17-19): after this he gave a strict and severe charge,

that they should tell no man of him; that he was the Messiah, and the Son of God; (see Gill on “^{<0168>}Matthew 16:20”).

Ver. 31. *And he began to teach them,* etc..] For as yet he had said nothing to them about his sufferings and death, at least in express terms; but now

they being firmly established in the faith of him, as the Messiah, he thought it proper to inform them,

that the son of man must suffer many things; meaning himself, as that he should be betrayed, apprehended, and bound, should be smitten, spit upon, buffeted, and scourged; and which things must be done, and he suffer them, because it was so determined by God, and foretold in the Scriptures:

and be rejected of the elders, and of the chief priests and Scribes; which composed the grand sanhedrim of the nation, and are the builders that were prophesied of by whom he should be rejected, (⁴¹⁸²Psalm 118:22),

and be killed; in a violent manner; his life be taken away by force, without law, or justice:

and after three days rise again: not after three days were ended, and on the fourth day, but after the third day was come; that is, “on the third day”, as the Syriac, Arabic, Persic, and Ethiopic versions read; and even the Pharisees themselves thus understood Christ, (⁴¹⁷⁶Matthew 27:63,64), so the phrase, “after eight days”, is used for the eighth day, being come, or that same day a week later; (see ⁴¹²⁸Luke 9:28) compared with (⁴¹⁷⁰Matthew 17:1 ⁴³¹⁶John 20:26).

Ver. 32. *And he spake that saying openly*, etc..] Concerning his sufferings, death, and resurrection from the dead. He not only spoke it before them all, but in plain words, without a figure; so that it might be, and was clearly understood by them; and he spake it as the word will also bear, not only very freely, but likewise boldly, with an undaunted courage, with intrepidity of mind; being not in the least discouraged, nor showing any concern or fear about what was to befall him:

and Peter took him, and began to rebuke him. Peter might more especially be concerned at this free and open account Christ gave of his sufferings and death, because he had just now acquainted him, that he should have the keys of the kingdom of heaven; by which he might understand some high post in the temporal kingdom of the Messiah he expected; and immediately to hear of his sufferings and death, damped his spirits, and destroyed his hopes, and threw him into such difficulties he was not able to remove; and therefore he takes Christ aside, and very warmly expostulates with him about what he had said, and chides him for it, and entreats him that he would not think, or talk of such like things: the words of Peter are recorded by Matthew, (see Gill on ⁴¹⁶²Matthew 16:22”).

Ver. 33. *But when he had turned about,* etc..] Upon Peter, and showed quick resentment at what he said:

and looked on his disciples; he cast his eye toward, them at the same time, and expressed to them the same displeasure in his countenance, they being of the same mind:

he rebuked Peter, saying, get thee behind me, Satan: for thou savourest not the things that be of God; things which were according to the will of God, as the sufferings of Christ were: they were according to the determinate counsel of his will; what he had determined in his purposes and council should be; and what he had declared in the Scriptures of truth, the revelation of his will, would be; and in which, according to them, he should have a great concern himself, (²⁸³⁶Isaiah 53:6,10), and whereby all his divine perfections would be glorified, and therefore may well be said to be the things of God; and which ought to be savoured, minded, and attended to, as things of the greatest moment and importance: and which, though the apostle had often read of in the books of the Old Testament; yet either had not a clear understanding of them, as being the will of God; or however, they were greatly out of his view at this time, his mind being possessed with notions of a temporal kingdom, and of worldly honour and grandeur: wherefore it follows,

but the things that be of men; as were the notions of Christ's being a temporal prince, that would set up a worldly kingdom, and deliver the Jews from the Roman yoke, and make his subjects happy, with an affluence of all worldly things; and particularly his favourites, as the disciples were: these were schemes of men's devising, and were suited to the corrupt nature, and carnal inclinations of men; and these things at present too much possessed Peter's mind: wherefore the Lord rebuked him in a very severe, though just manner; being touched in his most tender part, and dissuaded from that which his heart was set upon, and he came into the world for; whose keen resentment is seen by using a phrase he never did but to the devil himself, (⁴⁰⁴⁰Matthew 4:10); (see Gill on "⁴⁰⁶³Matthew 16:23").

Ver. 34. *And when he had called the people unto him,* etc..] Who, it seems, followed him out of Galilee, from Bethsaida, and these parts; for it was in the way from thence to Caesarea Philippi, that Christ had this conversation with his disciples; who walked together alone, the multitude following at some distance; and the private conversation being ended, Christ called, or beckoned to the people, to come nearer to him:

with his disciples also; for what he was about to say, concerned them both: *whosoever will come after me*; in a spiritual sense, as this multitude did in a natural one, and which is the same as to be a disciple of his:

let him deny himself, and take up his cross, and follow me; signifying, that his followers must deny themselves of worldly advantages, and suffer many things, as well as he, which he had been but just before acquainting his disciples with; (see Gill on “~~4164~~ Matthew 16:24”).

Ver. 35. *For whosoever will save his life*, etc..] Life is a valuable thing, and all that a man has he will give for it; self preservation is a principle in nature; and it becomes every man to take all lawful methods to save his life, when it is threatened, or is in danger: but whoever is willing to save it, when it is called for to be laid down for Christ's sake; and rather than lay it down, will deny Christ, and give up a profession of him, and his Gospel,

shall lose it: he shall not enjoy it with honour and comfort now, and much less with peace, pleasure, and happiness hereafter, but shall be under the power of the second death:

but whosoever shall lose his life for my sake and the Gospel's; that is, shall willingly part with it when he is called to it, rather than deny Christ and his Gospel,

the same shall save it: though he will lose it now, he will find it again in the resurrection of life; for he will rise to eternal life; when such, who have apostatized from Christ, will rise to shame, and everlasting contempt: this man will have greatly the advantage over such; they will die the second death, or be destroyed soul and body in hell; and he will live for ever with Christ, in endless pleasure and glory; (see Gill on “~~4165~~ Matthew 16:25”).

Ver. 36. *For what shall it profit a man*, etc..] In the long run, in the issue of things, who by denying Christ, and his Gospel, may not only save his life for the present, but procure for himself great riches and wealth:

if he shall gain the whole world; were that possible to be done, and which the ambitious, worldly man is desirous of; yet supposing he: had his desire, of what avail would this be in the upshot of things, should the following be his case, as it will,

and lose his own soul? which is immortal and everlasting, when the world, and the glory of it pass away, and so is of more worth than the whole

world. The world can only be enjoyed for a season, and that with a great deal of fatigue and trouble; but the soul continues for ever; and if it is lost and damned, its torment always abides, and the smoke of it ascends for ever, its worm never dies, and its fire is never quenched; (see Gill on “~~4165~~ Matthew 16:26”).

Ver. 37. *Or what shall a man give in exchange for his soul?*] To deliver it out of its miserable state and condition; all the riches of the world, and the whole world itself, are not an equivalent to it, or a sufficient ransom for it; riches will not profit in the day of wrath, or deliver a soul from damnation, and ruin: wherefore, if he had the whole world, he could not redeem his soul with it; and he has nothing else to give for it, and therefore it is past all recovery: (see Gill on “~~4165~~ Matthew 16:26”).

Ver. 38. *Whosoever therefore shall be ashamed of me,* etc..] As suffering, crucified, and put to death; things he had been speaking of before: whoever through scandal of the cross, and fear of men, will be ashamed of Christ, and dare not profess faith in him, but shall conceal and keep it to themselves:

and of my words; the doctrines of the Gospel, of remission of sins by his blood, of justification by his righteousness, and of salvation alone by him, with every other truth relating to him, or connected with these;

in this adulterous and sinful generation; which was so both in a moral and spiritual sense; for both corporeal and spiritual adultery prevailed among them, And particularly the Scribes and Pharisees adulterated the word of God by their false glosses, in which they acted a very sinful part; and such was their authority, that few durst contradict them, or profess doctrines which were the reverse of them. Wherefore our Lord assures his disciples and followers, that should they be deterred by these men from a free and open profession of him, and his Gospel, by which it would appear that they were ashamed of both,

of him also shall the son of man be ashamed; will not own such an one for his; he will take no notice of him; he will not confess his name; but, as one that he is ashamed of, he will turn away from him; not so much as look at him, or say one favourable word to him, or for him; but bid him be gone from him, as a worker of iniquity: this he will do,

when he cometh in the glory of his Father; the same that the Father has; being his Son, of the same nature with him, and equal to him; and as

mediator, endued with power and authority from him, to judge the world; and when he will be accompanied

with the holy angels; who will descend from heaven with him, and be employed on earth by him; (see Gill on "~~4:167~~Matthew 16:27").

CHAPTER 9

INTRODUCTION TO MARK 9

Ver. 1. *And he said unto them*, etc..] Both to his disciples, and the multitude,

verily I say unto you, there be some of them that stand here; that were then living, and upon the spot,

which shall not taste of death, or die,

till they have seen the kingdom of God come with power. When Jesus was declared both Lord and Christ, by the wonderful effusion of the Holy Spirit; the Gospel spread in the world both among Jews and Gentiles, in spite of all opposition, under the power and influence of the grace of God, to the conversion of thousands of souls; and that branch of Christ's regal power exerted in the destruction of the Jewish nation; (see Gill on ^{“<small>4163</small>”}Matthew 16:28”). This verse properly belongs to the foregoing chapter, to which it is placed in the Vulgate Latin version; and so it concludes one in Matthew, and ought not to begin a new chapter.

Ver. 2. *And after six days*, etc..] Six days after this discourse with his disciples, in their way to Caesarea Philippi, and after they were come into those parts:

Jesus taketh with him Peter, James, and John; favourite disciples, and a sufficient number, to be witnesses of his transfiguration:

and leadeth them up into an high mountain apart by themselves; where he and they were alone. This was not Mount Tabor, as is generally said, but either the mountain which Caesarea was at the foot of, or it may be Mount Lebanon; (see Gill on ^{“<small>4170</small>”}Matthew 17:1”);

and he was transfigured before them; the above three disciples; (see Gill on ^{“<small>4171</small>”}Matthew 17:2”).

Ver. 3. *And his raiment became shining*, etc..] With the rays of glory and brightness which darted from his body through his clothes, and made them as bright as the light of the sun at noon day: and

exceeding white as snow; than which nothing is whiter;

so as no fuller on earth can white them. The Syriac version renders it, “as men cannot white on earth”; and the Persic thus, “so as men could not behold him”. Just as the Israelites could not steadfastly behold the face of Moses, because of the glory of his countenance, when he came down from the mount; (see Gill on “^{407B}Matthew 17:2”).

Ver. 4. *And there appeared unto them Elias with Moses*, etc..] Or Moses and Elias, as all the Oriental versions read, as in Mt. 17:3, (see Gill on “^{407B}Matthew 17:3”):

and they were talking with Jesus; concerning his decease, and what he was to do and suffer at Jerusalem, and of which he himself had lately talked with his disciples; so that this might have been a confirmation of these things to them; (see Gill on “^{407B}Matthew 17:3”).

Ver. 5. *And Peter answered and said to Jesus*, etc..] He addressed himself to him, as being more familiar with him; as also because he was the principal person: wherefore he says,

master, it is good for us to be here: the company and conversation were exceeding agreeable to him and his fellow disciples; and the glory that Christ appeared in surpassed every thing they had seen before:

and let us make three tabernacles; or, as the Syriac, Arabic, and Ethiopic versions read, “and we will make”, etc.. expressing not a petition, but a resolution; to which the Persic version premises, “if thou wilt give us commandment”; submitting it to the will of Christ:

one for thee, and one for Moses, and one for Elias; (see Gill on “^{407B}Matthew 17:4”).

Ver. 6. *For he wist not what to say*, etc..] He did not know what he should say, or what was proper to be said by him, at such a time, in such circumstances, and before such persons;

for they were sore afraid. The Persic version reads, “he was”: and so the Latin translation of the Syriac, though that itself is, “they were”; for all

three were filled with consternation at what they saw and heard; so that they were scarcely themselves, and knew not well what they said or did.

Ver. 7. *And there was a cloud that overshadowed them,* etc..] Jesus, Moses, and Elias, and also the disciples; who, according to Luke, entered into it, and so were covered by it.

And a voice came out the cloud, saying, this is my beloved Son, hear him. This was the voice of God the Father, bearing a testimony to the sonship of Christ; and was directed, not to Moses and Elias, but to the disciples, enjoining them to hear and obey him, who was the end of the law and prophets; was the great prophet Moses had spoken of, and was to be hearkened to, and whom all the prophets had testified of, and in whom they all centred; (see Gill on “^{<4075>}Matthew 17:5”).

Ver. 8. *And suddenly, when they had looked round about,* etc..] Upon hearing the voice, to see if they could observe any other object, by whom it was pronounced, and whether the same they had seen continued:

they saw no man any more; neither Moses, nor Elias, not at that time, nor ever after;

save Jesus only with themselves: the voice only regarded him, and being directed to them; (see Gill on “^{<4078>}Matthew 17:8”).

Ver. 9. *And as they came down from the mountain,* etc..] Christ and his three disciples, Peter, James, and John, whom he led up thither:

he charged them that they should tell no man what things they had seen; on the mount, as the transfiguration of himself, the persons of Moses and Elias, and the bright cloud from whence the voice came, which bore testimony of Christ's sonship: he ordered to keep the whole of this a secret from every man, even from their fellow disciples,

till the Son of man were risen from the dead; (see Gill on “^{<4079>}Matthew 17:9”).

Ver. 10. *And they kept that saying with themselves,* etc..] “They retained it in their own mind”, as the Persic version renders it; “they kept [it] close”, as Luke says, (^{<4083>}Luke 9:36), among themselves, and acquainted no man with it: and which refers either to the whole of Christ's charge, relating to the vision on the mount; or else only to what he said about his resurrection from the dead; and which they took notice of particularly, and laid hold

upon, as the word will bear to be rendered; and so the Ethiopic version does render it, “and they observed his saying”; what he last said concerning the son of man's rising from the dead;

questioning with one other what the rising from the dead should mean: they inquired, disputed, and reasoned with one another, what should be the meaning of such an expression: not that they were ignorant of the general resurrection of the dead; for this was the hope of Israel, and the general sense of the Jewish nation: but they did not know what he meant by his particular rising from the dead: whether he meant it in a literal sense, which supposed his death; and that though he had lately told them of, they knew not how to reconcile to the notions they had of a long and flourishing temporal kingdom of the Messiah; or whether he meant a and interest, in such manner as they expected.

Ver. 11. *And they asked him, saying,* etc..] Being put in mind of it, by seeing Elias on the mount, or else by what Christ had said concerning his resurrection, or both:

why say the Scribes, the Vulgate Latin adds, “and Pharisees”,

that Elias must first come? before the Messiah comes, or before the setting up his kingdom in greater glory; (see Gill on “⁴⁰⁷⁰Matthew 17:10”).

Ver. 12. *And he answered, and told them,* etc..] Allowing that their observation was right, and that this was the sense of the Scribes, and that there was something of truth in it, when rightly understood:

Elias verily cometh first, and restoreth all things: (see Gill on “⁴⁰⁷¹Matthew 17:11”);

and how it is written of the son of man, that he must suffer many things, and be set at nought. The sense of Christ is, that John the Baptist, whom he means by Elias, comes first, and restores all things: and among the rest of the things he sets right, this is one, and not of the least; namely, that he gives the true sense of such passages of the sacred writings, which related to the contemptuous usage, rejection, and sufferings of the Messiah; as that in these he was the Lamb of God typified in the sacrifices of the law, who by his sufferings and death takes away the sin, of the world; and therefore he exhorted and directed those to whom he ministered, to look unto him, and believe in him; (see ⁴⁰²⁹John 1:29 ⁴¹⁹⁴Acts 19:4).

Ver. 13. *But I say unto you, that Elias is indeed come*, etc..] Meaning John the Baptist, who in prophecy is designed by him.

And they have done unto him whatsoever they listed; (see Gill on “⁴⁰⁷²Matthew 17:12”); which words should be read in a parenthesis, as they are in the Vulgate Latin version; for what follows, as

it is written of him, respects not what the Scribes and Pharisees, and the people of the Jews did to John at their pleasure; despising his ministry and message, rejecting the counsel of God delivered by him, and remaining impenitent and unbelieving, notwithstanding his powerful and awakening ministry, with many other things, which are no where written of him; but the words regard his coming, and the prophecies concerning him, and particularly, that under the name of Elijah, in (³⁰¹⁵Malachi 4:5) and which had had their accomplishment.

Ver. 14. *And when he came to his disciples*, etc..] The other nine, who were left at the bottom of the mountain, and were waiting for him:

he saw a great multitude about them: there was a multitude that followed him from Bethsaida hither; and which, very likely, was greatly increased upon Christ's arrival in those parts, and the people hearing of it;

and the Scribes questioning with them; disputing and contending with them about their master, his doctrines and miracles, and their mission and authority from him; insulting them, on account of their inability to dispossess a dumb spirit, hereafter related.

Ver. 15. *And straightway all the people, when they beheld him*, etc..] As soon as ever they saw him, to many of whom, especially those that followed him out of Galilee, he was personally known.

Were greatly amazed; either that he should come at that juncture, to assist and relieve his disciples, when the Scribes were triumphing over them, as some think; or rather, as others, on account of that remaining lustre and glory which was on his countenance, through his transfiguration, and not yet wholly gone off; like that which was on the face of Moses, when he came down from Mount Sinai:

and running to him, saluted him; wishing him all peace and prosperity, expressing their great joy at his coming to them; which was very desirable

by them, and exceedingly pleasing to them, and especially at this time, as both their words and gesture showed.

Ver. 16. *And he asked the Scribes*, etc..] The Vulgate Latin renders it, “he asked them”; and the Ethiopic version, he said unto them; meaning either that he asked the disciples when he came to them, or else the people that ran to salute him; but the Syriac, Arabic, and Persic versions read, “the Scribes”; seeing them about his disciples, in close debate with them, and running hard upon them, he asks them,

what question ye with them? what is it ye seek and require of them? what is your dispute with them? what is your debate about? The Vulgate Latin version reads, “what question ye among you?” among themselves, and one another; and so Beza's most ancient copy.

Ver. 17. *And one of the multitude answered and said*, etc..] The Scribes made no reply, being afraid to engage with him, whom they had often found too hard for them; and the disciples, if they were spoken to, were silent, through shame, because they had not succeeded in the cure of the person brought to them, which gave their enemies an handle against them: wherefore the parent of the afflicted child made answer, saying; the occasion of this debate between the Scribes, and thy disciples, is as follows:

Master, I have brought unto thee my son, which hath a dumb spirit; signifying, that he had heard much of him, as a very great man, and he believed him to be a master in Israel, who was famous both for doctrine and miracles, and therefore he brought his son to him, to be cured by him; but Christ not being in the way, he proposed him to his disciples, who attempted it without success. The case of his son was, he had a “dumb spirit”. The Evangelist Matthew says he was “lunatic”, (^{<4075>}Matthew 17:15); and by his account of him it appears, that he had the “epilepsy”, or falling sickness; and which, when upon him, took away the use of his speech. And so the Jews ascribe dumbness to the violence of a disease: thus they ask ^{f176};

“what is “Cordiacus” (καρδιακος)? one that has a disorder which affects the heart, and causes a deliquium (a fainting and swooning away), but a man, **I a hn**, “who is become dumb”, through the force of a disease;”

which was the case of this child: though this disease did not arise from natural causes, but from a diabolical possession; for he had a spirit, a foul spirit, a devil, as he is called: some further account is given of this unhappy case, in the next verse.

Ver. 18. *And wheresoever he taketh him*, etc..] The spirit, or devil, whether it be near fire, or water, whatsoever danger, or dangerous place:

he teareth him; or throws him into it, or dashes him against it; or inwardly racks, tortures, and convulses him:

and he foameth; at the mouth, like one that is mad:

and gnasheth with his teeth; through the excessive pain he is in:

and pineth away; his flesh is withered, dried up, and consumed away. This was the sad deplorable case this child was in, who was his father's only child, and therefore his health and life were very desirable: now he further observes to Christ, saying,

and I spake to thy disciples that they should cast him out, and they could not. Christ being absent, he entreated the disciples, who had power against unclean spirits, to cast them out; that they would make use of it, and dispossess this dumb and evil spirit; and who did make trial to cast him out, but were not able to effect it; (see Gill on "~~4176~~ Matthew 17:16").

Ver. 19. *He answereth him*, etc..] The father of the child, and who is included in the reproof afterwards given, for his unbelief, and taking part with the Scribes against his disciples; though the Vulgate Latin, Arabic, Persic, and Ethiopic versions, read, "them"; meaning not his disciples, but the Scribes and Pharisees, with the father of the child: and saith,

O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me; (see Gill on "~~4177~~ Matthew 17:17").

Ver. 20. *And they brought him unto him*, etc..] The father of the child, and those that were with him, brought the child to Jesus, into his presence, before him:

and when he saw him, that is, either when Jesus saw the child, or the child saw Jesus; or the evil spirit in him, and by him which were all at once:

straightway the spirit tare him; threw him into a violent fit, shook him, and convulsed him in a dreadful manner; knowing his time was short, and being

filled with indignation and rage, that he should be obliged, as he knew he must, to leave the child very speedily; and was therefore resolved to do all the mischief, and put him to all the pain he could:

and he fell on the ground; at the feet of Jesus, not being able to stand, through the violent motions and convulsions he threw him into:

and wallowed, foaming; rolled about from side to side, foaming at the mouth, and in the most exquisite rack and torture.

Ver. 21. *And he asked his father*, etc..] As he lay rolling about in this miserable condition, that the length and stubbornness of his disorder might be known, and so the cure the more remarkable, and appear the more expressive of his divine power and goodness:

how long is it ago since this came unto him? since this evil spirit entered into him, and these disorders have attended him?

and he said of a child; or “from his infancy”; so that it was not for any actual sin that he had committed, that this sore affliction came upon him; and yet he could not be without sin, since it was not agreeable to the justice, mercy, and goodness of God, to afflict, or suffer to be afflicted, one that is innocent; and therefore must be tainted with original sin, which is the source and spring of all afflictions, calamities and judgments.

Ver. 22. *And oftentimes it hath cast him into the fire*, etc..] When he has been near it; so that one part or other of his body has been scorched, or burnt, and his life in danger:

and into the waters to destroy him: when he has been near any brook, or river, it has thrown him into it, in order to drown him, as into the fire to burn him. The Ethiopic version before fire and water reads, “into the deep”; meaning either the sea or some deep pit, or off a precipice. All this is said to aggravate the case, and show the miserable condition the child was in, from the frequency of the fits, and the danger he was exposed to:

but if thou canst do any thing. This man's faith was very weak, and perhaps weaker than when he first came from home with his child. He had brought him to the disciples of Christ, and they could not cure him; the evil spirit was as strong, or stronger in him than ever; he now lay in a violent fit, and in a most miserable condition; so that he was almost ready to despair of healing: some small hopes he had that Christ might be able to relieve in this

case; but he puts an if upon his power, and earnestly entreats him, if he had any, he would put it forth:

have compassion on us, and help us; his child that lay in such a deplorable condition, rolling on the ground at his feet; and himself, who was greatly afflicted for him: he tries, in very moving language, both the power and pity of Christ; and begs that if he had either, he would exert them on this occasion.

Ver. 23. *Jesus said unto him, if thou canst believe*, etc..] As the man put an “if” on the power of Christ, Christ puts an “if” on the faith of the man; and tacitly suggests, that power was not wanting in himself, but faith in him; and should that cure not be performed, it would not be owing to any inability in him, but to his own incredulity. The Arabic version renders it, “what is this thy: saying, if thou canst do any thing?” What dost thou mean by it? Thou oughtest not to doubt of my power; there is no reason for it, after so many miracles wrought; upbraiding the man with his unbelief; and the Ethiopic version renders it thus, “because thou sayest, if thou canst”: wherefore to show that power was not wanting in him, provided he had but faith, it follows,

all things are possible to him that believeth; that is, “to be done” to him, as the Syriac and Ethiopic versions supply: for all things are not possible to be done by the believer himself, but all things are possible to be done for him, by God, or Christ, or the Spirit of God: thus our Lord, as he elsewhere does, ascribes that to faith, which is done by a divine power.

Ver. 24. *And straightway the father of the child cried out*, etc..] As soon as ever he found it was put upon his faith, and that the issue of things would be according to that, he expressed himself with much vehemency, being in great distress; partly with indignation at his unbelief, and partly through fear of missing a cure, by reason of it:

and said with tears; repenting of his unbelief, and grieved at the present weakness of his faith; which he very ingenuously confesses, saying,

Lord, I believe, help thou mine unbelief; not forward, but out of the way: he found in himself some small degree of faith in the power of Christ, but it was mixed with much unbelief, through the greatness of the child's disorder; and therefore desires it might be removed from him, and he might be helped against it: he saw it was not in his own power to believe; nor had he strength of himself to oppose his unbelief; but that both faith must be

given him, and power against unbelief. The Syriac version renders it, “help”, *ytwnmyh twryl*, “the defect of my faith”: till up that which is lacking in it, it is very deficient, Lord, increase it; and the Arabic and Ethiopic translate thus, “help the weakness of my faith”. He found his faith very weak, he desires it might be strengthened, that he might be strong in faith, and give glory to God; and in this way belief is helped, or men helped against it: every believer, more or less, at one time or another, finds himself in this man's case; and also that it is necessary to make use of the same petition; for faith is but imperfect in this life, and often very weak and defective in its exercise.

Ver. 25. *When Jesus saw that the people came running together*, etc..] *hytwl*, “to him”, as the Syriac version adds, and so the Persic; upon hearing the vehement cry of the father of the child, and the earnest solicitations he made, expecting that something would be done:

he rebuked the foul spirit; that brought this disorder on the child, had continued it so long, and with so much violence. Matthew calls this foul spirit, “the devil”, (see Gill on “~~4078~~Matthew 17:18”):

saying unto him, thou dumb and deaf spirit; so calling him, not because the spirit was dumb and deaf, but because he had been the cause of dumbness and deafness in the child: he had at times taken away both his speech and hearing:

I charge thee come out of him, and enter no more into him. Christ, in an authoritative way, ordered the unclean spirit to leave his possession, and never attempt to regain it more. This he said, partly with regard to the devil, who would be desirous of repossession; and partly with respect to the disease, which had its intervals, and returned at certain times; and also with respect to the father of the child, to confirm his faith in the cure, and that he might be in no pain about the return of the disorder.

Ver. 26. *And [the spirit] cried, and rent him sore*, etc..] We rightly supply, “the spirit”, as do the Syriac and Persic versions, “the demon”; for it was he, and not the child, that cried, and made an hideous noise, at his ejection; being filled with wrath and rage, that he must be obliged to quit the possession he had so long held; and therefore, in spite and malice, before it left him, shook and tore him, and threw him into dreadful convulsions:

and came out of him; though sore against his will, being obliged to it, by the superior power of Christ:

and he was as one dead: that is, the child, when the devil had left him, lay as still as if he had no breath, nor life in him:

insomuch that many said, he is dead; really dead: that there was no life in him, nor any hopes of his coming to himself again.

Ver. 27. *But Jesus took him by the hand*, etc..] “Took hold of the hand of the child”, as the Persic version renders it;

and lifted him up; from the ground, on which he was cast by the spirit;

and he arose: this is omitted in the Syriac and Arabic versions, though in one edition of the latter, according to Deuteronomy Dieu, it is rendered, “and he stood”; to which is added, “and went into his own house”. The Persic version, instead of this clause, reads, “and the child was healed”; and all the expressions show, that he was perfectly well.

Ver. 28. *And when he was come into the house*, etc..] Perhaps into the man's house whose child he had healed, or into some other in these parts, for the sake both of retirement and refreshment:

his disciples asked him privately, why could not we cast him out? The nine disciples, who were particularly concerned in this matter, fearing they had lost the power of casting out devils, conferred upon them, inquired of Jesus, when he was alone, why they could not cast the demon out of the child, when they had ejected unclean spirits out of many others; (see Gill on “⁴⁰⁷⁹Matthew 17:19”).

Ver. 29. *And he said unto them*, etc..] Matthew, besides the following reason, assigns another, as given by our Lord, why they could not cast out the foul spirit, which was their unbelief; of which they were guilty in some sort, as well as the Jews, and the father of the child; but Mark omits it, and only relates this as the reason;

this kind can come forth by nothing, but by prayer and fasting; which they had not observed; (see Gill on “⁴⁰⁷²Matthew 17:21”).

Ver. 30. *And they departed thence*, etc..] From the coasts of Caesarea Philippi, from that part of the country where the mountain was, on which Christ was transfigured, and at the foot of which the above miracle was

wrought. This is to be understood of Christ and his twelve disciples, though the Syriac, Arabic, and Ethiopic versions read in the singular number, “he went out”; not alone, but with his disciples, as the following account shows:

and passed through Galilee; in order to go to the coasts of Judea, and so to Jerusalem, where he was shortly to suffer: and therefore that his journey might not be retarded, and he be hindered by the conversation of the people in Galilee, and their importunity to stay with them, and teach, and work miracles among them, he passed through the country, in as private a manner as could be:

and he would not that any man should know it; partly for the reason just mentioned, and partly that he might have the opportunity of conversing alone with his disciples, and of reminding, and informing them, of some important things, which it was necessary they should be acquainted with, and observe.

Ver. 31. *For he taught his disciples, and said unto them*, etc..] What he had some little time before suggested to them; (see ^{<408B>}Mark 8:31).

The son of man is delivered into the hands of men: in one of Beza's copies it is read, “sinful men”, as in (^{<4247>}Luke 24:7) and so the Persic version reads here, and adds rebellious. This is represented as if it was already done, because it was determined and agreed upon, that it should be; and because, in a very little time, the son of man would be delivered into the hands of wicked men, according to the will of God, with his own consent, by the means of Judas, the Jews, and Pilate:

and they shall kill him; put him to death, in a violent manner, contrary to all law and justice:

and after that he is killed; this is omitted in the Arabic version, and in the Persic version in the room of it it is read, “and shall put him into a sepulchre”; that being what followed next upon his death:

and he shall rise the third day. This Christ always takes care to mention, for the comfort of his disciples, when he tells them of his death.

Ver. 32. *But they understood not that saying*, etc..] Meaning either the whole of what he had said, concerning his delivery, death, and resurrection: and which then must be interpreted with some limitation; for they must

understand the sense of his words, which were clear and express; especially concerning his death, which affected their minds with trouble and grief; for Matthew says, “they were exceeding sorry upon it”, (see Gill on ⁽⁴¹⁷²⁾Matthew 17:23”); but they could not understand how it could be, and upon what account, and for what end, so holy and good, and innocent a man as he was, could be put to death; nor how this could consist with his character, as the Son of God, the Messiah, and king of Israel; and with the notions they had of the Messiah's abiding for ever, and setting up a temporal kingdom on earth: or this may regard only his resurrection from the dead; which whether it was to be taken in a literal or mystical sense, they could not tell:

and were afraid to ask him; lest they should be upbraided with their ignorance and stupidity, as they had been lately rebuked by him for their unbelief, and the neglect of their duty; and as Peter had been severely reprimanded for expostulating with him about the selfsame things, delivered by him to them, not before.

Ver. 33. *And he came to Capernaum*, etc..] Where he met with the collectors of the tribute money, and paid it to them, as related by Matthew, (⁽⁴¹⁷³⁾Matthew 17:24), though Mark takes no notice of it. The Vulgate Latin and the Syriac versions, read in the plural number, “they came”; Christ and his twelve apostles; and which is the sense of the words, read in the singular number; for Christ came not alone, but with his disciples:

and being in the house; of Simon and Andrew, very likely where he used to be when at Capernaum:

he asked them, what was it that ye disputed among yourselves by the way? Whilst in their journey from Caesarea Philippi, to Galilee; or as they travelled through the parts of Galilee to Capernaum. This question Christ put, not as ignorant of what had passed among them, but in order to have the case laid before him; that he might reprove them for their pride and ambition, and have an opportunity of teaching them humility, and of informing them of the nature of his kingdom, and subjects; concerning which, they had entertained very wrong notions. The phrase “among yourselves”, is omitted in the Vulgate Latin and Arabic versions, but stands in the Syriac, Persic, and Ethiopic.

Ver. 34. *But they held their peace*, etc..] Fearing a reprimand, for their vanity and affectation of worldly grandeur:

for by the way they had disputed among themselves, who [should be] the greatest; that is, who should be advanced to the highest post, and have the greatest place of authority, honour, and dignity, in the temporal kingdom of the Messiah, they expected would be in a little time set up; for notwithstanding what Christ had said to them, concerning his being given up to the power of men, and concerning his death and resurrection, they still retained their former principle, to which they knew not how to reconcile his dying; and therefore chose rather to leave his meaning in suspense, and remain ignorant about it, than quit so darling a notion: and doubtless this dispute was occasioned by what Christ had said to them; who afterwards, getting by themselves, talked about it, which led on to a warm contest, about precedence in his kingdom.

Ver. 35. *And he sat down,* etc..] As their master, as one having authority; and in order to examine into this matter, and pass judgment upon it:

and called the twelve; all the disciples, who though they might not be all engaged in this dispute, nor equally criminal, yet were all, possessed of the same notion; and therefore Christ calls them all unto him, what he had to say, being pertinent unto them all:

and saith unto them, if any man desire to be first; to have the pre-eminence, and be in the chief place in the kingdom of the Messiah,

the same shall be last of all, and servant of all: his pride and vanity shall be checked; his ambitious views shall be frustrated; instead of being first, he shall be last; and instead of having superior reverence and respect, he shall be debased, and treated with neglect and contempt; and instead of being the master over others, shall be the servant of all. Some copies read, “let him be”; and so the Persic version, “let him be last, and minister to every one”; and the Ethiopic thus, “let him subject himself to all, and be servant to all”; for the only way to preferment in Christ's kingdom, or in the Gospel dispensation, is humility and meekness, and performing the lowest services to all, with diligence and cheerfulness.

Ver. 36. *And he took a child,* etc..] Which was in the house, and which he called unto him, and set by him, as the other evangelists observe:

and set him in the midst of them; his disciples, that all might see and learn from this instance;

and when he had taken him in his arms; and embraced him, to show his great regard to humility, and humble persons:

he said unto them; the following words.

Ver. 37. *Whosoever shall receive one of such children*, etc..] That is, any believer, who is like to such a child for humility, meekness, and lowliness of mind; and so the Syriac version renders it, *ayl j anh ya*, “one like to this child”: and so the Arabic and Persic versions; for it cannot be thought that Christ's meaning is, that whoever takes up any little child, embraces, and takes notice of it, as he did, does what is after related; but that whoever shows respect, and performs the least office of love and kindness to the meanest believer, comparable to a little child, for the above excellent qualities, and he does this, says Christ,

in my name; on account that he belongs to Christ, is one of his, bears his image, partakes of his grace, is loved by him, and shall be glorified with, him: such is Christ's great regard to his humble followers, that he takes it all one as if done to himself:

he receiveth me; this humble believer, being a member of his, and like unto him, and respected by him;

and whosoever shall receive me; Christ, in any of his members:

receiveth not me; that is, not him only; for he does receive him, otherwise there would be a contradiction in the words; but his meaning is, that he does not hereby receive him, by receiving one of his, nor him so much, as his Father:

but him that sent me; for as showing respect to one of Christ's members, is showing respect to him; so showing respect to Christ, is showing respect to his Father, from whence he came, by whom he was sent, in whose name he acted, and whose work and service he was concerned in.

Ver. 38. *And John answered him, saying*, etc..] Taking notice of what Christ just now said, and observing how well pleasing it was to him, to receive in a meek and humble manner, the least believer in his name; and reflecting upon an action, in which he and some of his fellow disciples were concerned, and which he perceived was not so agreeable to this rule of Christ, thought proper to relate it to him; that he might have his sense of it,

and give him an opportunity of enlarging on a subject, so suitable to the temper and disposition of this beloved disciple.

Master, we saw one casting out devils in thy name: very likely he called him Rabbi, as the Syriac version renders it, or Rabboni, as in (~~John~~ John 20:16), a title commonly given to Christ, both by his disciples and others: the case related, very probably happened, when the disciples being sent forth by Christ to preach the Gospel and cast out devils, took a tour through Judea and Galilee, where they saw this man. John was not alone; there were others with him, at least another, who was an eyewitness with him; for the apostles were sent out, by two and two: who this man was, is not said, his name is not mentioned, perhaps was unknown to the apostles; though Beza says, in one ancient exemplar it is read, “we knew one”. This person not only attempted to cast out devils, but really did; and that more than one; but in which of Christ's names he did it, is not expressed; if in the name of the Messiah, Dr. Lightfoot's conjecture may be right, that he was one of John's disciples; who had been baptized in the name of the Messiah, that was just expected to come; to whom, as to others of his disciples, was given a power of casting out devils, to make the way of the Messiah more plain; wherefore the reason why he did not cast out devils in the name of Jesus, but in the name of the Messiah, and did not follow him, nor his disciples, was not out of contempt, but ignorance, not knowing that Jesus of Nazareth was the Messiah: or if he cast out devils in the name of Jesus, which seems most likely, he might be, as others think, a disciple of John's, who really did believe in Jesus, though he did not associate with, his disciples, but continued with the disciples of John: wherefore it is said,

and he followeth not us; was neither one of the twelve apostles; nor one of the seventy disciples; nor even one of the lower class of the professed disciples of Jesus. This clause is omitted in the Syriac, Arabic, Persic, and Ethiopic versions:

and we forbid him; going on in this way, casting out any more devils:

because he followeth, not us; was not one of their company, nor any of Christ's disciples; who had received no authority and commission from Christ, to do what he did: wherefore they feared, that by such an irregular way of proceeding, the dignity of Christ would be lessened, and some dishonour and reproach reflected on him: and besides the honour of Christ, they might consult their own; and their case be too much like that of

Joshua, when Eldad and Medad prophesied in the camp. This clause is left out in the Vulgate Latin, but stands in all the eastern versions.

Ver. 39. *But Jesus said, forbid him not*, etc..] Neither him, nor any other they should hereafter meet with, who might be casting out devils in his name, giving this as a reason for it;

for there is no man which shall do a miracle in my name; or “miracles”, as the Syriac version, as to cast out devils, or heal any sickness and disease,

that can lightly speak evil of me: such a man can never reproach and blaspheme that name, which he makes use of in doing, and by which he does wonderful works; no man can call Jesus accursed, who casts out devils in his name; (see ^{411B}1 Corinthians 12:3), if he has spoken evil of him before, he cannot do it “again”, as the Persic version renders it, with any face; or he cannot do it “quickly, immediately”, as the Vulgate Latin, Syriac, Arabic, and Ethiopic versions interpret it: there must be some time before such an one apostatizes, if he ever does; he cannot very easily and readily go into a way of blaspheming that name, by which he does his mighty works: his conscience will not admit of it; and besides, it would be contrary to his interest; it must sink his credit, and he lose the esteem and applause of men, he had gained by his miracles; for to dishonour that name, would be to reproach himself.

Ver. 40. *For he that is not against us, is on our part*.] Many copies read, “he that is not against you, is for you”; as this man; he was not against either Christ, or his disciples; he was doing the same work, promoting the same interest, and destroying the kingdom of Satan: and therefore, though he did not follow them, and had not his commission immediately from Christ; yet, inasmuch as he was opposing the same common enemy, and did nothing against them, he ought to be reckoned as one for them, and on their side. It is a proverbial expression, signifying that all that are not against a man, and take not the part of his enemy, are to be accounted his friends.

Ver. 41. *For whosoever shall give you a cup of water to drink*, etc..] Not only one that does a miracle in the name of Christ, but he that shows the least respect, or does the least kindness to any one of his; (see Gill on ^{410D}Matthew 10:42”); is to be reckoned a friend, and is so accounted by Christ; and will be sooner or later taken notice of by him, especially, if what he does, be it ever so little, is done on his account:

in my name, because ye belong to Christ; or as the Syriac version renders it, “on account that ye are Christ’s”; are his disciples, are called by his name, are partakers of his grace, bear his image and likeness, are loved by him, interested in him, given to him, redeemed by him called by his grace, and shall be with him:

verily I say unto you, he shall not lose his reward; (see Gill on “~~4100~~ Matthew 10:42”).

Ver. 42. *And whosoever shall offend one of these little ones that believe in me*, etc..] Whosoever shall do the, least injury to the meanest person that believes in Christ, who are mean both in their own eyes, and the eyes of others; for Christ is not speaking of little children in age, who are neither capable of believing in Christ, nor are they ready to take offence; but of such as belong to him; his disciples and followers, of whom he is speaking in the preceding verse:

it is better for him that a mill stone were hanged about his neck, and he were cast into the sea; and drowned there: the allusion is to the drowning of malefactors, by tying a stone, or any heavy thing about their necks, and casting them into the sea. Casaubon, and others, have shown out of Heathen writers, that this has been a practice of some nations, particularly the Grecians: Jerom says, Christ speaks according to the custom of the country; this being a punishment of the greatest crimes among the Jews; but I have no where met with it in their writings: Christ’s sense is, that such who give offence to any of his ministers or people, how mean soever they may appear, shall undergo the severest punishment; (see Gill on “~~4186~~ Matthew 18:6”).

Ver. 43. *And if thy hand offend thee, cut it off*, etc..] I have observed on (~~4150~~ Matthew 5:30) that by the Jewish canons, cutting off of the hand was ordered in some cases there mentioned; which, though literally enjoined, must not be understood, as though the Jewish sanhedrim had a power of inflicting such a punishment, on persons found guilty of the things instanced in; or that it was required they should do this to themselves; but such rules were delivered in such language, to show the heinousness of the crimes committed, to express an abhorrence of them ^{f177}, and to deter persons from them; and to show, as the gloss ^{f178} on one place observes, that it is better that the hand be cut off; or it should be more eligible to the person himself, to have it cut off, than to be guilty of such evil: and in like manner, Christ there and here, directs to what is most proper and fit to be

done; even to part with what is ever so near and dear, rather than be drawn into evil by it: and his sense in this place is, that the dearest friends and acquaintance, or be they what they will, though ever so near and dear, like a right hand, the instrument of action, that obstruct the spiritual welfare of men, are to be renounced and parted with, and treated as real enemies, and of the most pernicious consequence; (see Gill on “~~4179~~ Matthew 5:29-30”).

It is better for thee to enter into life maimed: not that there will be any such thing, as upon the resurrection, going into heaven without a limb; for the words are to be understood, not literally, but figuratively; and the sense is, it is better to part with every thing here, that is detrimental to a man's doing, or enjoying, what is spiritually good, and enter into eternal life,

than having two hands, to go into hell; than by enjoying such persons and things, agreeable to the flesh, to the ruin of the soul, and be cast into hell;

into the fire that never shall be quenched. This is a periphrasis of hell, and is an allusion to the valley of Hinnom, from whence hell has its name, here and elsewhere; where a constant fire was kept, for the burning of polluted things: one of the Jewish writers says ^{f179}, that it

“was a place in the land near to Jerusalem, and was a place contemptible: where they cast things defiled, and carcasses; and there was there, **dymt a**, “a continual fire”, to burn polluted things and bones; and therefore the condemnation of the wicked, in a parabolical way, is called “Gehinnom”.”

And says another of them ^{f180},

“Gehinnom is a place known, near to Jerusalem, and a valley, **tybkn ah ya**, “whose fire is never quenched”; and in which they burn bones of defilement, and carcasses, and other polluted things.”

This whole clause is left out in the Syriac, Persic, and Ethiopic versions; and the phrase, “that never shall be quenched”, is not in the Arabic version.

Ver. 44. *Where their worm dieth not, and the fire is not quenched.*] The passage referred to, is in (²³⁶³ Isaiah 66:24), and as there, the words are spoken of such, as transgressed against the Lord; so here, of such as offended any of Christ's little ones, or were offended by an hand, a foot, or eye, and retained them: by their worm is meant, their conscience; for as a worm that is continually gnawing upon the entrails of a man, gives him

exquisite pain; so the consciences of sinners, will be continually flying in their faces, bringing their sins to remembrance, accusing them of them, upbraiding them with them, aggravating them, tormenting them for them, filling them with dreadful anguish and misery, with twinging remorse, and severe reflections, and which will never have an end. This will be always the case; conscience will be ever distressing, racking, and torturing them; it will never cease, nor cease doing this office, and so the Chaldee paraphrase of (~~264~~ Isaiah 66:24) renders this phrase, *wṭwmy al wḥtmn*, “their souls shall not die”; but shall ever continue in the dreadful torments and unspeakable horrors of a corroding conscience; and by “the fire” may be meant the fire of divine wrath let into their souls, which will never be extinguished; and so Jarchi interprets the phrase in (~~264~~ Isaiah 66:24), “their fire”, *nhygb*, “in hell”. It is a tradition of the Jews ^{f181}, that the light, fire, which God created on the second day, “there is no quenching it for ever”; as it is said, “for their worm shall not die, neither shall their fire be quenched”, (~~264~~ Isaiah 66:24), the passage which is here referred to; the reason they give is, because it is the fire of hell; the sense of which is sometimes given by the Jewish doctors thus ^{f182}; “their worm shall not die” from the body, “and the fire shall not be quenched” from the soul.

Ver. 45. *And if thy foot offend thee, cut it off*, etc..] Such who are that to men, as the foot is to the body, the support of them through whom they have their maintenance and subsistence; and yet these, if they are a means of causing them to stumble and fall, or of leading out of the ways of Christ, and off from him, their company is to be shunned and abstained from;

it is better for thee to enter halt into life. The Vulgate Latin version reads, “eternal life”, which is undoubtedly intended by “life”; and so reads the Cambridge copy of Beza's; and the meaning is, that it is better to go alone without such company into heaven,

than having two feet to be cast into hell, into the fire that never shall be quenched; (see Gill on “~~404~~ Mark 9:44”).

Ver. 46. *Where their worm dieth not, and the fire is not quenched.*] The Persic version renders it, “because from thence there can be no deliverance”: which is rather an interpretation of these figurative expressions, and is a good one; since they design the eternity of hell torments, as well as point at the anguish and misery of them.

Ver. 47. *And if thine eye offend thee, pluck it out,* etc..] Than which, nothing is dearer to man, it being very tender, and exceeding useful: this metaphor the Lord sometimes makes use of, to show how dear his people are unto him, and what a tender concern he has for them, (^{4520}Deuteronomy 32:10 ^{4978}Psalms 17:8 ^{3118}Zechariah 2:8). And here it may design such, as are most beloved by men, and are their most intimate acquaintance, and bosom friends; and yet these are to be parted with, when they prove snares and stumbling blocks, or give offence, by endeavouring to draw into sin, and from Christ:

it is better for thee to enter into the kingdom of God with one eye; that kingdom, which God has prepared for his people, from the foundation of the world, and of his rich grace, gives unto them, and in which they will enjoy him to all eternity;

than having two eyes, to be cast into hell fire. In the two instances before it is added, “that never shall be quenched”.

Ver. 48. *Where their worm dieth not, and the fire is not quenched.*] This is repeated again, not only to assure the truth of the thing, but to raise the attention of the mind unto it, and fix an awful impression upon it: the Persic version renders it, “from whence thou shall never find redemption”: there is no redemption from hell, as Origen and others have thought.

Ver. 49. *For every one shall be salted with fire,* etc..] That is every one of those that transgress the law of God, offend any that, believe in Christ, retain their sins, and sinful companions; every one of them that are cast into hell, where the worm of conscience is always gnawing, and the fire of divine wrath is always burning, with that fire every one of them shall be salted: that fire shall be to them, what salt is to flesh; as that keeps flesh from putrefaction and corruption, so the fire of hell, as it will burn, torture, and distress rebellious sinners, it will preserve them in their beings; they shall not be consumed by it, but continued in it: so that these words are a reason of the former, showing and proving, that the soul in torment shall never die, or lose any of its powers and faculties; and particularly, not its gnawing, torturing conscience; and that the fire of hell is inextinguishable; for though sinners will be inexpressibly tormented in it, they will not be consumed by it; but the smoke of their torments shall ascend for ever and ever; and that they will be so far from being annihilated by the fire of hell, that they shall be preserved in their beings in it, as flesh is preserved by salt:

and every sacrifice shall be salted with salt; referring to (^(רמב"ם)Leviticus 2:13). “With all thine offerings thou shall offer salt”; not only the meat offerings, but the burnt offerings, and all others, were to be offered with salt^{f183}; of which, the Jews say the following things^{f184}:

“It is an affirmative precept to salt all the sacrifices, before they go up to the altar, as it is said, (^(רמב"ם)Leviticus 2:13). With all thine offerings thou shall offer salt; and there is nothing brought to the altar without salt, except the wine of drink offerings, and blood, and wood; and this thing is a tradition, and there is no Scripture to support it; and the commandment is to salt the flesh very well, as one salts flesh for roasting, who turns the part, and salts it; though if he salts the whole, with even one grain of salt, it is right; he that offers without any salt at all, is to be beaten; as it is said, “thou shall not suffer the salt of the covenant of thy God to be lacking”: and though he is to be beaten, the offering is right, and acceptable, except the meat offering. — The salt, with which they salt all the sacrifices, is from the congregation, as the wood; and a private person does not bring salt, or wood, for his offering, from his own house: and in three places^{f185} they put on salt, in the chamber of salt, and upon the ascent of the altar, and upon the top of the altar: in the chamber of salt they salt the skins of the holy things; and upon the ascent of the altar they salt the parts (of the sacrifice); and upon the top of the altar they salt the handful, and the frankincense and the meat offerings, that are burnt, and the burnt offerings of fowls.”

Something of this kind also obtained among the Heathens, who thought their sacrifices were not rightly offered, nor acceptable to God, unless salt was used with them^{f186}. Now our Lord in this has either respect to the same persons, as before; and signifies hereby, that the wicked in hell shall be victims to divine justice, and sacrifices to his wrath and vengeance; and that as the sacrifices under the law were salted with salt, these shall be salted with the fire of hell, and shall never be utterly destroyed; but shall ever remain the objects of God's sore displeasure; and fiery indignation: or he may have respect to a different sort of persons, even to the saints and people of God, who are an holy, living, and acceptable sacrifice to him; and in the prophecy referred to in the context, (^(צפני)Isaiah 66:20), they are said to be brought for “an offering to the Lord — as the children of Israel bring an offering in a clean vessel into the house of the Lord”: and so as the

sacrifices of the Jews were salted with salt, and became acceptable to God; such who are seasoned with the grace of God, are preserved from the corruptions of the world, are acceptable in the sight of God, and are kept safe to his kingdom and glory.

Ver. 50. *Salt is good*, etc..] To make meat savoury, and keep flesh from corrupting; and so is the grace of God, to season men's hearts, make their discourse savoury, and preserve them from the corruption of sin: and so men made partakers of the grace of God; they are good and useful to others, both by their words and actions, and especially ministers of the Gospel, who are “the salt of the earth”, (see Gill on “~~4163~~Matthew 5:13”); and here Christ may chiefly intend his apostles:

but if the salt hath lost its saltness, wherewith will ye season it? there is no recovering it, it becomes good for nothing; (see Gill on “~~4163~~Matthew 5:13”);

have salt in yourselves; the doctrine of grace, and word of Christ, prudence in talk and conversation, and holiness of heart and life, so as to behave wisely towards them that are without;

and have peace one with another; which the God of peace calls unto, the Gospel of peace requires, and the grace of God teaches. Salt is an emblem of firm union, concord, and agreement: hence the covenant of peace is called a covenant of salt, (~~04889~~Numbers 18:19), compared with (~~04252~~Numbers 25:12). This exhortation, very appropriately follows upon the making mention of salt in different senses; especially, this exhortation was the more necessary to the disciples at this time, since they had been very lately warmly disputing the point among themselves, who should be greatest in the kingdom of the Messiah; and which had occasioned this discourse of Christ's.

CHAPTER 10

INTRODUCTION TO MARK 10

Ver. 1. *And he arose from thence*, etc..] From Galilee, and particularly from Capernaum:

and cometh into the coasts of Judea; into those places, which bordered on that part of the land of Israel, called Judea, as distinct from Galilee:

by, or rather “to”

the further side of Jordan; which he crossed at the bridge of Chammath: the particular place he came to was Bethabara; (see ~~300~~ John 10:40 1:28): where John formerly preached, and baptized:

and the people resorted unto him again; great multitudes followed him out of Galilee, and more doubtless flocked to him from the adjacent parts, when they heard of his coming again to them.

And, as he was wont, he taught them again: it had been his custom before, and so it was wherever he went, to preach the word of God, and teach men what was profitable to them, and useful for the good of their immortal souls; and so he did now, and here: and not only so, but healed many of them of their bodily disorders, as Matthew relates, (~~400~~ Matthew 19:2).

Ver. 2. *And the Pharisees came unto him*, etc..] As they every where did; not to be instructed by him, but to ensnare him;

and asked him, is it lawful for a man to put away his wife? that is, as Matthew adds, “for every cause”, (see Gill on “~~400~~ Matthew 19:3”): for, a divorce might be lawfully made for a cause, or reason, namely, adultery, but not for any, or every cause; which is the sense of this question of the Pharisees; and, which they put, not for information, but

tempting him; trying to entangle him by opposing the authority of Moses, should he deny the lawfulness of divorces, or by objecting his former doctrine, (~~400~~ Matthew 5:32), and so expose him as an inconsistent

preacher, should he allow them to be lawful for every reason. This clause is placed in the Syriac, Arabic, and Persic versions before the question.

Ver. 3. *And he answered and said unto them,* etc..] Very prudently and wisely,

what did Moses command you? according to Matthew, he put another question to them; (see ~~4094~~ Matthew 19:4); no doubt but both were put, and this after they had urged the authority and law of Moses: and therefore he very pertinently asks them, what Moses had said about divorces, what law he had left; and puts them upon producing and repeating it, that the sense of it might be examined, and it be considered, upon what account it was given.

Ver. 4. *And they said,* etc..] By way of reply,

Moses suffered to write a bill of divorcement, and to put her away, Moses did not command them to divorce their wives, only suffered them to do so: and gave orders that if they could not bear that they should live with them, but would divorce them, that they should give them a bill, which should certify, they were so divorced, and then send them out of their houses, free to marry other men; this law, or permission, is in (~~4040~~ Deuteronomy 24:1), of the form of a bill of divorcement, (see Gill on "~~4053~~ Matthew 5:31").

Ver. 5. *And Jesus answered and said unto them,* etc..] With respect to this command, or sufferance of Moses, which they urged:

for the hardness of your heart he wrote you this precept; it was, not because it was right in its own nature, or according to the original will of God; but, because the Jews were such cruel, and hard hearted men, that if this had not been permitted, some of them, that had wives not so agreeable to them, would have used them in a very inhuman manner, if not murdered them; and therefore to prevent further, and greater mischief, Moses indulged them with such a precept; (see Gill on "~~4008~~ Matthew 19:8").

Ver. 6. *But from the beginning of the creation,* etc..] Of the world, or of man: *l w l wtyyrb tl tm*, "from the beginning of the creation of the world", is a way of speaking often used by the Jews ^{f187}: the phrase "of the creation" is left out in the Syriac and Persic versions; and so it was in Beza's most ancient copy, and it is only read, "from the beginning", as in ~~4094~~ Matthew 19:4,8.

God made them male and female; the first that were created, Adam and Eve, the first parents of mankind, the first couple that came together were one male and one female; so that there could be no polygamy or divorce: Adam could not have more wives than one: nor could he put away Eve, and marry another; no provision was made for any such usages and practices; (see Gill on “^{<4094>}Matthew 19:4”). In the Complutensian edition, it is added, “and said”, the following words.

Ver. 7. *For this cause shall a man leave his father and mother*, etc..] The Persic version adds, “and brethren and sisters”, though without any foundation in the original text, in (^{<4024>}Genesis 2:24), from whence this passage is cited; or in any copy of the evangelist:

and cleave to his wife; (see Gill on “^{<4095>}Matthew 19:5”).

Ver. 8. *And the twain shall be one flesh*, etc..] This is the remaining part of the citation out of (^{<4024>}Genesis 2:24); (see Gill on “^{<4095>}Matthew 19:5”);

so then they are no more twain; but one flesh; as Adam and Eve were both by creation and marriage: and so two persons, a man and woman, being lawfully married together, become one flesh, or “one body”, as the Arabic and Persic versions render the phrase; and therefore the wife is to be loved by the husband as his own body, and from whom there should be no separation, until death, but in case of adultery; (see Gill on “^{<4096>}Matthew 19:6”).

Ver. 9. *What therefore God hath joined together*, etc..] (See Gill on “^{<4096>}Matthew 19:6”).

Ver. 10. *And in the house*, etc..] To which Christ retired, after he had put the Pharisees to silence, and dismissed the multitude:

his disciples asked him again of the same matter; concerning the affair of divorces, he had been discoursing with the Pharisees about; some things being said, they had not been used to, and which they did not thoroughly understand; and therefore chose privately to converse with him on this subject, for their further information.

Ver. 11. *And he saith unto them*, etc..] The same things as in ^{<4052>}Matthew 5:32, 19:9:

whosoever shall put away his wife, and marry another; when there is no uncleanness in the case; when his former wife has not injured him by violating the marriage bed:

committeth adultery against her; to the injury of his lawful wife; or “upon her”, or “with her”, with the person he marries. The Syriac and Persic versions leave out the phrase, “against her”.

Ver. 12. *And if a woman shall put away her husband*, etc..] Not that there was the same law, or the same sufferance by the law of Moses, for a woman to put away her husband, as for the husband to put away the wife; nor was it practised among the Jews, unless it came to be in use about this time, in their declining state, having taken it from the Gentiles; of whom they say^{f188}, that

“they divorce one another: says R. Jochanan, *wtrgm wta*, “his wife divorces him”, and gives him the dowry.”

So Salome, the sister of Herod the Great, sent a bill of divorce to her husband Costobarus; and in this she was followed by Herodias, the daughter of Aristobulus, as Josephus^{f189} relates; and which his own wife also did. And by such examples the practice might prevail among the Jews: and we have a story told^{f190} us of a holy man, and a holy yeoman, who were married, and had no children, *hz ta hz wrgw*, “and they divorced one another”; and the one went and married a wicked woman, and she made him wicked; and the other went and married a wicked man, and she made him righteous but I do not find that this practice was approved, or established by any rule, or canon. They allow^{f191} indeed a woman to write her husband's divorce of her, with proper witnesses; and they also oblige one, that was espoused in her minority, and refuses her husband, when adult, to write a bill of refusal; the form of that, and the rules about it, take as follow^{f192}:

“they do not allow one to marry a minor; he that marries a minor that is fatherless, and she is not pleased with her husband, lo! she may refuse, and go away, and she has no need of a divorce from him, because the espousals of a minor are not perfect espousals, as we have explained: and so a minor, whom her father marries, and she becomes a widow, or is divorced whilst she is a minor, lo! she is as one fatherless, in, her father's life time; and if she marries whilst she is a minor, she may refuse — how does she refuse? she

says before two witnesses, I do not like such an one my husband; or I do not like the espousals with which my father, or my brother, espoused me; and such like words. — The two, before whom the minor refuses, write for her; on such a day, such an one, the daughter of such an one, refused, before us, such an one her husband; and they seal, and give it to her: and this is the body, or substance of a bill of refusal — in such a week, on such a day of the month, in such a year, such an one, the daughter of such an one, refused before us, and said, that my mother, or my brother, forced me, and married me, or espoused me, and I, a minor, to such an one, the son of such an one; and now I reveal my mind before you, that I do not like him, and I will not abide with him: and we have searched such an one; and this is manifest to us, that she is yet a minor, and we have written, and sealed, and have given this to her, for her justification, and a clear proof;” “Such an one, the son of such an one, witness. Such an one, the son of such an one, witness.”

And such a writing was called, *waym j g*, “a bill of refusal”, and sometimes *ynwaym yrj*, “letters of refusal”^{f193}, but a bill of divorcement given by a married woman to her husband, I have not met with. Justin Martyr speaks^{f194} of a Christian woman that, *ρεπουδιον δουσα*, “gave a bill of divorce” to her husband: such things, therefore, have been done, and might be done in Christ’s time, to which he refers; and concerning which he says, that if a woman do so,

and be married to another, she committeth adultery; with the man she marries, and against, and to the injury of her former husband, unjustly left by her.

Ver. 13. *And they brought young children to him*, etc.] The parents, or friends, or nurses of the children in those parts, having heard of the fame of Jesus; and having entertained an high opinion of him, as a great prophet, and a holy, good man, brought their children in their arms, or hands,

that he should touch them; as he did when he healed diseased persons, as these might be, though not expressed:

and [his] disciples rebuked those that brought [them]; (see Gill on “⁴⁰⁹³Matthew 19:13”).

Ver. 14. *But when Jesus saw it*, etc..] Observed that his disciples reproved those that brought their children to, him,

he was much displeased; with his disciples, who took too much upon them; for they ought first, to have known their master's will; whether it was his pleasure to grant the favour desired for these children, and not to have forbid them of themselves:

and said unto them; the disciples, as the Persic version reads:

suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God; or “of them who” are, *yl h ya*, “as these”, as the Syriac version, renders the words; or, as the Arabic, who “are like to these”; and the Persic, who are “like to these little children”; in innocence and humility; (see Gill on “~~ⲙⲁⲧⲏⲁ~~ Matthew 19:14”).

Ver. 15. *Verily I say, unto you*, etc..] A form of speech used when our Lord was about to asseverate a thing, and assert something of moment and importance, and which he would have attended to.

Whosoever shall not receive the kingdom of God; the Gospel, and the mysteries of it:

as a little child; laying aside all pride and prejudice, attending thereunto with humility and meekness:

he shall not enter therein; he shall attain to no true spiritual knowledge of the Gospel; nor should he be admitted into a Gospel church state, and to the ordinances of it.

Ver. 16. *And he took them up in his arms*, etc..] “Upon his arms”, the Syriac version says; “he put them into his bosom”, according to the Ethiopic; and the Persic renders it, “he took them into his bosom”: all which expresses great tenderness towards them, and affection for them:

put his hands upon them, and blessed them. The Ethiopic version transposes these clauses, and puts blessing first, contrary to the natural order of the words, and things; for he first put his hands on the children, according to the custom of the Jews, and then prayed over them, and wished all happiness and prosperity to them; (see Gill on “~~ⲙⲁⲧⲏⲁ~~ Matthew 19:15”).

Ver. 17. *And when he was gone forth into the way*, etc..] For when he had blessed the children he departed from the coasts of Judea, on the further side of Jordan, and steered his course towards Jerusalem, (~~4102~~Mark 10:32), and as he was on the road thitherwards,

there came one running; a young man, a ruler among the Jews, and very rich, a person of great dignity, and large substance; he hearing that Christ was going from those parts, ran in great haste to him, to have some conversation with him, before he was entirely gone;

and kneeled to him; as a token of great respect and civility: some versions, as the Persic and Ethiopic, render it, “and worshipped him”; which must be understood not in a religious, but in a civil way: the words might be literally rendered, “and kneeled him”; and Dr. Lightfoot suspects, that more is meant than bending his knees to Christ; that he also might take hold of the knees of Christ, and kiss them, as was usual with the Jewish Rabbins, and which he illustrates by several instances:

and asked him, good master, what shall I do that I may inherit eternal life? This man, though a young man, and also a rich man, was thoughtful of the world to come, and the life of it: he believed there was an eternal life after this state of things, and so was no Sadducee; but he had wrong notions about the way and manner of attaining it: he thought it was to be had by the works of the law, which shows him to be a Pharisee; whereas eternal life is the gift of God, through the Messiah, the person he now applied to, and who had the words of eternal life; and to a more proper person he could not have put the question, he being himself the way, the truth, and the life, or the true way to eternal life: and had he attended to his own words, which suggest, that eternal life is an inheritance, he might have learned, that it is not to be acquired by the industry and works of men; but, that it is the bequest of our heavenly Father to his children, and comes by will, by promise, and as a free gift; so that it is not of the law; nor are they that are of the law heirs of it, (~~4044~~Romans 4:14 ~~4018~~Galatians 3:18); (see Gill on “~~4016~~Matthew 19:16”).

Ver. 18. *And Jesus said unto him*, etc..] The same as in Mt. 19:17, (see Gill on “~~4017~~Matthew 19:17”).

Why callest thou me good? This is said, not as denying that he was good, or as being angry with him for calling him so, but in order to lead this

young man to a true knowledge of him, and his goodness, and even of his proper deity:

there is none good, but one, [that is], God; some render it, “but one God”, as the Vulgate Latin, Syriac, and Arabic versions; and so the words are a proof of the unity of the divine being, and agree with (~~4004~~ Deuteronomy 6:4), but are not to be understood to the exclusion of the Son and Spirit, who, with the Father, are the one God: nor do these words at all militate against the deity of Christ, or prove that he is not God, as the Jew objects ^{f195}; seeing this is not to be understood of the person of the Father, in opposition to the Son and Spirit, who are equally good: nor does Christ, in these words, deny himself to be God, but rather tacitly suggests it; since he is good in the same sense in which God is good: in Matthew it is added, “but if thou wilt enter into life, keep the commandments”, (~~4097~~ Matthew 19:17): this Christ said not as his sense, that the way to eternal life lies in keeping the commandments of the law; but he speaks in the language of the Pharisees, and of this man; and his view is, to bring him to a sense of the impossibility of obtaining eternal life by these things, as the sequel shows: wherefore the above Jew ^{f196} has no reason to confront the followers of Jesus with this passage, as if it was a concession of his, that it is impossible any should be saved without keeping the commands of the law of Moses.

Ver. 19. *Thou knowest the commandments*, etc..] Which God gave to Moses on Mount Sinai; these the Jews taught their children; so that this young man might reasonably be thought to know what, and how many they were, though he was ignorant of the extent and spirituality of them;

do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. In which may be observed, that the strict order in which the commandments stood is not kept; the seventh commandment, “thou shalt not commit adultery”, is set before the sixth, “thou shalt not kill”; though the Arabic version places them in their order; and the fifth command, “honour thy father and thy mother”, is placed last of all: but a Jew has no reason to object to this, when it is a rule with them, that *hrwtb rwamw dqwm ya* ^{f197}, there is no first nor last in the law; that is, order is not strictly attended to; but sometimes, that which is first is mentioned last, and the last first. There is one precept, “defraud not”, wrong no man of his property, either by force or fraud, which none of the other evangelists have. Dr. Hammond, and others, think, that it is an

explanation of the tenth command, “thou shalt not covet”; signifying, that a man should be so satisfied with his own condition, as not to desire another's goods, or, by any means, seek to lessen them to enlarge his own. A certain Jew ^{f198} objects against our Lord Jesus, that he did not mention the other precepts in (^{<021B>}Exodus 20:3-11 ^{<088B>}Deuteronomy 5:6-15), by which he seems to mean the precepts of the first table, which respect the unity of God, and his worship, which are of greater moment; to which may be replied, that our Lord does suggest the unity of the Divine Being, and his essential, infinite, and independent goodness, which are the ground and foundation of his fear and worship in the preceding verse; and besides, as Bishop Kidder observes ^{f199}, nothing is more common than to put some precepts for the whole; (see ^{<316B>}Micah 6:8); yea, that Jesus may be justified from the Old Testament in this method, as from (^{<195B>}Psalm 15:1), where a question, very like this of the young man, is put; and yet in answer to it we find nothing mentioned but obedience to the second table: to which reply of the learned prelate, may be added, that Christ instances in the commandments of the second table, as being more known, and better understood by this young man; “thou knowest the commandments”; that is, the following ones he mentions: and besides the argument runs strong from the lesser to the greater, which is implied, that if the commands of the second table, which respect the neighbour, are necessary to be observed, then much more those which concern God himself; and if men fail short in keeping the lesser commands, it can hardly be thought they should be perfect in the observance of greater ones; and so consequently, and which is our Lord's drift, eternal life is never to be obtained by the works of the law.

Ver. 20. *And he answered and, said unto him,* etc..] With a great deal of pertness,

master, all these have I observed from my youth; (see Gill on “^{<088B>}Matthew 19:20”). In a certain copy, Beza says, it is added, as there, “what lack I yet?” and so in one of Stephens's copies.

Ver. 21. *Then Jesus, beholding him, loved him,* etc..] Not as God, with that special love, with which he loves his people, who were given him by the Father, are redeemed by his blood, whom he calls by his grace, justifies by his righteousness, forgives their iniquities, and, at last, glorifies: but as man, he had an human affection for him; so far as there was any appearance of moral good in him, it was agreeable to him, who loves

righteousness, and hates iniquity; and though the young man betrayed much vanity, pride, and conceit, he did not use him roughly, but kindly, and tenderly; he beheld him, he looked wistly upon him, when he said the above words; which look intimated, that he could not believe he had perfectly, and completely kept all the commandments; however, he did not choose to reproach him with a lie, and charge him with pride and arrogance, but gave him good words, and spoke friendly to him; and, as far as he could, commended him for his diligence in observing the commands: in this sense the word is observed to be used by the Septuagint interpreters, as when it is said of Ahab, (⁴⁸²2 Chronicles 18:2), that he “persuaded him” (Jehoshaphat), they render it, **ἠγάπα**, “he loved him to go up to Ramoth Gilead”: he gave him good words, he spake friendly to him, and by fair speeches prevailed upon him: and so when it said of the Israelites, (⁴⁷⁸Psalm 78:36); “they did flatter him”, (God,) they render it, **ἠγάπησαν**, “they loved him with their mouth”; spoke very well to him, and of him, praised him, and his works, and in this way expressed affection to him, though it was only with their mouths. Moreover, Christ might not only speak kindly to this young man, but he might make use of some external gesture: which showed an human affection to him, and respect for him. Dr. Lightfoot conjectures it might be by kissing his head, which might be conveniently done, as he was now on his knees; and since this was frequently used by the Jewish doctors, as an expression of respect, of which he gives various instances; and more might be added, especially out of the book of Zohar, where we often read of one Rabbi kissing the head or another, or of his pupil. But the sense of this phrase, which pleases me best of all, is what may be collected from the use of it among the “seventy” interpreters, who often render the Hebrew **ר**, which signifies to “have compassion”, or “show pity”, by the word here used: so (²¹⁸Proverbs 28:13), “whoso confesseth and forsaketh, shall have mercy”, they interpret **αγαπησεται**, “shall be loved” and (²⁰²Hosea 2:23), “I will have mercy on her that had not obtained mercy”, they render **αγαπησω**, “I will love her that was not beloved”; once more, (³⁰⁶Zechariah 10:6). “I will bring them again to place them, for I have mercy upon them”, they translate **οτι ἠγάπησα αυτους**, “because I have loved them”; see also (²³⁰Isaiah 60:10) and then, according to this use of the word, the sense is, that Jesus looked upon him when he expressed himself in such a pert manner, and had a compassionate concern for him; he pitied him for his ignorance of the law, in its spirituality and large extent; for his pride and vanity, his conceit

of, and glorying in himself: wherefore, in order to mortify him, and abate these swelling thoughts of himself;

he said unto him, one thing thou lackest; before which last clause the Ethiopic version puts this, “if thou wilt be perfect”, out of (~~41921~~ Matthew 19:21), see the note there: and the Coptic version, and two of Stephens's copies read it before the following,

go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. This young man's reigning sin seems to have been an overweening affection for the things of this world; his riches were his idol, on which his heart was set, and in which he trusted: wherefore he was so far from keeping all the commandments, that he had not kept the first; “thou shalt have no other gods before me”: there was more than one thing wanting in him, but Christ takes notice of this as the first; and there was no need to mention any other; this touched him sensibly, and fully tried, and sufficiently exposed the vanity of his boasted perfection. That clause, “take up the cross”, is omitted in the Vulgate Latin version, as it is not mentioned by Matthew. The Ethiopic version reads it, “the cross of thy death”, and places it before, “come and follow me”; as do also the Syriac and Persic versions; but the Arabic reads it last of all; (see Gill on ~~41921~~ Matthew 19:21”).

Ver. 22. *And, he was sad at that saying*, etc..] That he lacked one thing, and especially that he should be bid to sell all that he had, and give it away; and what might add to his sadness is, that he must take up the cross of reproach, affliction, persecution, and death; his countenance fell upon this,

and went away grieved: finding that he must part with two things his heart was set upon, his idol of self-righteousness, and his mammon of unrighteousness; the bladder of his pride was pricked, and his vanity and self-conceit were exposed; and he was called upon to part with his substance; all which were sadly mortifying, and exceedingly disagreeable to him:

for he had great possessions; (see Gill on ~~41922~~ Matthew 19:22”).

Ver. 23. *And Jesus looked round about*, etc..] To see what effect the discourse he had with the young man, and the consequence of it, had upon his disciples; as also to raise their attention to what he was about, to say:

and saith unto his disciples, how hardly shall they that have riches enter into the kingdom of God! the Gospel dispensation, by embracing the doctrines, and submitting to the ordinances of it; (see Gill on “^{<4062>}Matthew 19:23”).

Ver. 24. *And the disciples were astonished at his words,* etc..] For they expected, in a little while, that the kingdom of the Messiah would be set up in great worldly pomp and grandeur; and that all the rich men of the nation would come into it, become his subjects, and join to support the glory and splendour of it:

but Jesus answereth again, and saith unto them, children: it was common with the Jews to call the disciples, or scholars of the wise men, “children”; hence that saying of theirs ^{f200}, *ynb ywrq ydyml th*, “the disciples are called children”, which they prove from (^{<4118>}2 Kings 2:3) (^{<2388>}Isaiah 8:18).

How hard is it for them that trust in riches to enter into the kingdom of God! This he said partly to confirm what he had before said, at which his disciples were astonished; and partly to explain it, as that he was to be understood of such that trusted in their riches, set their hearts upon them, and placed their hope and happiness in them: and the great difficulty, or rather impossibility of such, at least continuing so, entering into the kingdom of God, is still more strongly expressed in the following words.

Ver. 25. *It is easier for a camel,* etc..] (See Gill on “^{<4064>}Matthew 19:24”).

Ver. 26. *And they were astonished out of measure,* etc..] They were still more amazed, their surprise increased exceedingly upon our Lord's using the above comparison; which, in their apprehension, showed, that it was utterly impossible for a rich man to enter into the kingdom of God; and they expressed their astonishment,

saying, among themselves, who then can be saved? in the Messiah's kingdom, if rich men are not? (see Gill on “^{<4025>}Matthew 19:25”). The Persic version renders it, “how can this man be saved?” as if the words had a particular respect to the young man, that had great possessions, and was gone away sorrowful.

Ver. 27. *And Jesus, looking upon them,* etc..] And by their countenances saw the surprise and anxiety of mind they were in, as well as by his omniscience, knew their private reasonings among themselves:

saith, with men it is impossible, but not with God; for with God all things are possible; even to reduce a camel to so small a size, as to go through the eye of a needle; and to work upon a rich man's heart, so as to take him off of his trust and confidence in his worldly riches, and bring him to a compliance with his will, and into his kingdom; and also to protect, and save his poor and mean followers, notwithstanding all the difficulties, dangers, and oppositions they meet with; (see Gill on “^{<4026>}Matthew 19:26”).

Ver. 28. *Then Peter began to say unto him*, etc..] only observing that Christ promised treasure in heaven to the young man, provided he sold all that he had, and gave it to the poor; but being, in some measure, freed from that surprise and astonishment, which had seized him, and his fellow disciples, at the representation of the difficulty of a rich man's entering into the kingdom of God, by the last words; and taking heart from thence, began to take notice of the following case, as an instance and illustration of what Christ had said; for that same power, which had caused them to quit all their worldly substance for Christ, though it was but small, could also work a like effect upon the heart of a man ever so rich:

lo! we have left all, and have followed thee: in Matthew it is added, “what shall we have therefore?” (see Gill on “^{<4027>}Matthew 19:27”).

Ver. 29. *And Jesus answered and said, verily I say unto you*, etc..] This evangelist omits what Matthew relates; that whereas Peter, and his fellow disciples had followed Christ in the present time, hereafter when he appeared in his glory, they should sit upon twelve thrones, and judge the twelve tribes of Israel; (see ^{<4028>}Matthew 19:28), and where it is added to the same sense as here;

there is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's; for the sake of preaching, or professing Christ, and his Gospel. The word “wife” is left out in the Vulgate Latin version, perhaps because it is not repeated in the following verse; but all copies, and other versions have it; (see Gill on “^{<4029>}Matthew 19:29”).

Ver. 30. *But he shall receive an hundred fold now in this time*, etc..] Not that he should have an hundred houses, brethren, etc.. but that he should enjoy that even in this present life, which was an hundred times better than any of the things mentioned; namely,

houses, and brethren, and sisters, and mothers, and children, and lands; (see Gill on “⁴⁰⁸⁹Matthew 19:29”) it is added here,

with persecutions. The Syriac and Ethiopic versions read in the singular, “with persecution”; signifying that this must be expected amidst the greatest happiness, and highest enjoyments of this life; though often even that which the saints enjoy, whilst they are, in the severest manner, persecuted for Christ, is an hundred times better than, yea, infinitely above, all that they part with, or lose for his sake; and so is an ample compensation for all: and yet this is not all they shall have; for it follows,

and in the world to come eternal life: so that they will be doubly recompensed; once in this life, and again in the other world: in the Targum on (²³⁰⁷Song of Solomon 8:7) is a passage somewhat like this, where the Lord of the world is represented saying;

“if a man will give all the substance of his house to obtain wisdom in the captivity, I will return unto him, *ytad aml l l wk*, “double in the world to come”.”

Ver. 31. *But many that are first shall be last,* etc..] (See Gill on “⁴⁰⁹⁰Matthew 19:30”).

Ver. 32. *And they were in the way,* etc..] Upon the road, having left the coasts of Judea on the further side of Jordan:

going up to Jerusalem; to the passover there, which was to be in a short time, and where Christ was to suffer and die; for this was the last journey he took, and the last passover he was to eat there:

and Jesus went before them; as their forerunner, their guide and leader, with unconcernedness and intrepidity; though he knew what would befall him, and what designs were forming against him: and this he did to inspire his disciples with courage, and to leave them an example that they should tread in his steps:

and they were amazed; at his readiness to go up to Jerusalem, and the cheerful Spirit he discovered, when he had so many, and such powerful enemies at that place, in going to which he exposed himself to the greatest dangers.

And as they followed; for they did not choose to leave him, but were determined to continue with him at all events, though

they were afraid; what would be the consequence of it to themselves, as well as to him; for they being his followers, could not expect any other than ill usage from his enemies.

And he took again the twelve; the disciples, as he had done before, (^{<408>}Mark 8:31),

and began to tell them what things should happen unto him; being what were determined by God, agreed unto by himself, and foretold in the Scriptures; for these were not casual and contingent events.

Ver. 33. [*Saying*], *behold we go up to Jerusalem*, etc..] They were now upon the road thither.

And the son of man; meaning himself,

shall be delivered unto the chief priests, and unto the Scribes; by the determinate counsel, and foreknowledge of God, and by the means of a treacherous disciple of his, Judas. The Vulgate Latin version adds, “and to the elders”; but this is not in any of the copies, nor in other versions:

and they shall condemn him to death; as they did in the palace of the high priest, “nemine contradicente”; (see ^{<414>}Mark 14:64),

and shall deliver him to the Gentiles; the Romans, to Pontius Pilate, the Roman governor; either because they had not then power to put him to death themselves, or because they were desirous he should die the death of the cross, a Roman punishment.

Ver. 34. *And they shall mock him, and shall scourge him*, etc..] The Gentiles, as the Roman soldiers did; the one at the connivance, and the other by the order of their governor:

and shall spit upon him; on his face, as the Syriac and Persic versions render it, and as they did; (see ^{<415>}Mark 15:19). This clause is placed by the Vulgate Latin, Arabic, and Ethiopic versions, between the two former; though, according to the order in which these things were executed, he was first scourged, then mocked, and then spit upon: all which express both the cruel and indecent usage he was to meet with:

and shall kill him, and the third day he shall rise again. The Persic version between these two clauses read, “and shall put him in a grave”; which is

not in any copy of this text, nor in any other version; nor indeed was this done by the Gentiles, but by Joseph of Arimathea.

Ver. 35. *And James, and John, the sons of Zebedee, came unto him,* etc..] Along with their mother, who was their mouth, and spoke for them, and they by her:

saying, master, we would that thou shouldst do for us whatsoever we shall desire: that is, we earnestly desire, that whereas we have a favour to ask of thee, that thou wouldst not deny us it, be it what it will; (see Gill on “~~am~~ Matthew 20:20”).

Ver. 36. *And he said unto them,* etc..] And also to their mother, and to them by her, what

would ye that I should do for you? Christ insists upon their telling him the particular thing they wanted to have done for them, before he would give them any promise, though he knew very well what it was they were desirous of.

Ver. 37. *They said unto him,* etc..] By their mother, or seconding her motion:

grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory; or glorious kingdom, which they expected would be quickly set up; and which they might conclude from his having lately promised to all the twelve, that when he should sit on his throne, they should sit on twelve thrones, judging the twelve tribes of Israel; and from his having just now mentioned his rising from the dead, which they might understand of some revival, or breaking forth of this glorious state; (see Gill on “~~am~~ Matthew 20:21”).

Ver. 38. *But Jesus said unto them,* etc..] Not by granting them what they desired, but by observing their ignorance to them;

ye know not what ye ask: for sometimes good men are ignorant petitioners at the throne of grace; they are under the influence of their own spirits, and not the Spirit of God; they are prompted to ask things from a selfish principle, and not with a view to the glory of God, and their own spiritual welfare, and that of others: and indeed, the best of saints know not what they should pray for as they ought; and always stand in need of the help, assistance, and intercession of the Spirit of God; who is a Spirit of grace

and supplication, and searches the deep things of God, and knows his mind and will, and what is suitable and convenient for his people; and whenever they pray without him, there is much darkness and ignorance in them, and in their petitions. In particular, these disciples knew not what they were asking for; they had no true notion of Christ's kingdom and glory, they were asking the chief places in; they were dreaming of worldly glory and grandeur, in which they imagined the kingdom of the Messiah would quickly appear: whereas his kingdom, in the present state of things, is not of this world, but of a spiritual nature; namely, the Gospel dispensation, which lies in the ministration of his word and ordinances, and in the distribution of his gifts and grace; and his kingdom and glory in the world to come, are things which eye has not seen, nor ear heard: they talked of things which would never be, either in Christ's kingdom, in earth or in heaven; fancying there would be posts of honour and profit, which some would be advanced to in it, signified by sitting at his right hand and left; whereas in the Gospel church state, the apostles, governors, and officers of the church were alike, and had no superiority over one another, but were all brethren, having one master, Christ; and the members of the churches are of the same body, and members one of another; and in the ultimate glory, there will be no degrees, but all the saints will share the same happiness:

can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? Which Christ speaks of in the present time, partly because his sorrows and sufferings were already begun: he had already been drinking of the cup of sorrows, being a man of sorrows and acquainted with griefs, all his days; and he was wading in the waters of affliction, though as yet they were not come into his soul, and he as it were immersed in them; he was not yet baptized with the bloody baptism he came into this world for, and he was desirous of, (^[12]Luke 12:50), and partly because of the certainty of these things, the cup was not to pass from him, and the baptism of his sufferings was to be surely accomplished; (see Gill on ^[12]Matthew 20:22”).

Ver. 39. *And they said unto him we can,* etc..] That is, drink of Christ's cup and be baptized with his baptism which is another instance of their ignorance; for as they knew not the glorious state of things and the nature of it they desired places in so they were unacquainted with themselves; they were ignorant of their own weakness as well as of the greatness of the sufferings Christ should endure or even they should be called unto: had

they had a just notion of either, they would not have expressed themselves in this manner without any mention of the grace of God or any dependence on the strength of Christ; (see Gill on “^{<amb>}Matthew 20:22”).

And Jesus said unto them, ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; meaning, not that they should undergo the same sufferings he did and much less for the same end and purpose: he trod the winepress alone and bore the whole punishment due to the sins of his people himself; and of them there were none with him to take a part: but that they should endure sufferings in some sort like to his for his sake as they both afterwards did; (see Gill on “^{<amb>}Matthew 20:23”).

Ver. 40. *But to sit on my right hand and on my left, is mine to give, etc..]* There being no such places in his kingdom in the sense they petitioned; and as for the glories of the heavenly state or eternal life, the gift of these was not to be settled now it being done already: and though he had a power to give yet only to them who were given him of his Father and who were ordained to such happiness as it follows:

but it shall be given to them for whom it is prepared; that is, of his Father as is expressed in (^{<amb>}Matthew 20:23) which is not to be understood as excluding these two persons but as including all others with them for whom the kingdom was prepared before the foundation of the world: the Ethiopic version therefore wrongly renders the words “but to sit on my right hand and on my left, I do not give to you, it is prepared for other”: the Jew ^{f201} very badly concludes from hence against the deity of Christ and his unity with the Father he not having power to do this; whereas Christ does not say he had no power to give this honour, but only describes the persons to whom he should give it; and these being persons for whom it, is prepared by his Father instead of destroying, proves their unity.

Ver. 41. *And when the ten heard it, etc..]* The request made by the sons of Zebedee or their mother for them:

they began to be much displeased with James and John; Matthew says “they were moved with indignation against them”, (^{<amb>}Matthew 20:24); they were filled with, wrath and were very angry with them; which they showed in their countenances and by their behaviour towards them as well as by words: the Syriac and Arabic versions, render it, “they began to

murmur against them”; they highly resented it and were ready to break out into an open quarrel upon it; (see Gill on “^{411B}Matthew 20:24”).

Ver. 42. *But Jesus called them to him*, etc..] Who were at some little distance from him, though so nigh, that he could discern the heat and passion they were in, and knowing that they had the same ambitious views with the two brethren:

and saith unto them, to check their pride and vanity and reprove them for their ambitious desires of superiority and pre-eminence over, one another; by showing them that this was a part which the Heathens that knew not God acted and therefore was very unbecoming them:

you know that they which are accounted, or “seem to” or rather “do”,

rule over the Gentiles; or are reckoned worthy of government who are, ^{ybw}, men of honour, reputation, and esteem; who are either by birth or merit thought to be deserving of high places: these

exercise lordship over them; rule over them in a lordly tyrannical and arbitrary way:

and their great ones; their nobles and lords under them

exercise authority over them; the Gentiles; by a delegated power from those who have the supreme rule; (see Gill on “^{411S}Matthew 20:25”).

Ver. 43. *But so shall it not be among you*, etc..] Or “so let it not be”, as in many copies; or as the Persic version renders it, “it ought not to be so among you”; such a lordly spirit does not become you; this is heathenish:

but whosoever will be great among you shall be, as in Matthew “let him”, (^{411S}Matthew 20:26), be

your minister. This was just the reverse of what the two disciples were seeking for; they were indeed for being ministers but then they were for being prime ministers of state; and would have had all the rest subject to them and attendants on them to be sent out and employed as they should think fit: whereas the only way to preferment and greatness in Christ's kingdom, or rather Gospel church state, is to labour, in the work, of the ministry more abundantly than others; to take great pains and endure great hardships in order to bring great glory to God, and do great good to the souls of men; (see Gill on “^{411S}Matthew 20:26”).

Ver. 44. *And whosoever of you will be the chiefest*, etc..] Is desirous of the highest place and the greatest honour

shall be servant of all: for the ministers of the Gospel are not only the servants of Christ Jesus, but also of the churches for his sake; and in serving them, they serve Christ: not that they are to be the servants of men and to take their instructions from them and act according to rules prescribed by them; or seek to please men for then they would not be the servants of Christ: but they become servants to all that they may win souls to Christ, and increase his churches, and enlarge his interest; and such as are most useful this way are the chiefest in the Gospel church state; they are honoured by Christ and esteemed by his people; (see Gill on “~~4117~~Matthew 20:27”).

Ver. 45. *For even the son of man*, etc..] That is, Christ himself; a name by which he frequently goes both in the Old and New Testament to the arguments before produced, Christ adds his own example, to teach his disciples humility and lowliness of mind and to check their ambitious views and desires:

came not to be ministered unto: not but that he was ministered unto even by the angels of God; who ministered to him in the wilderness, after he had been tempted by Satan; and he was also ministered unto by some women out of their substance; but these show the low estate he was in to stand in need of such ministrations: here the sense is that he did not appear as an earthly prince, with a fine equipage, a large retinue and attendance,

but to minister; to be a servant, as he is in his mediatorial office and capacity: he was sent, and came as the servant of the Lord; and he ministered, in his prophetic office, the Gospel unto men; and went about in the form of a servant, doing good, ministering medicine both to the souls and bodies of men: but the great work he came about, was the work of man's redemption; which he willingly and cheerfully undertook, diligently and faithfully prosecuted, and has completely finished; to which respect is had in the next clause:

and to give his life a ransom for many; even for all the elect of God, to redeem them from sin, Satan, and the law; and secure them from the wrath of God, and eternal death; and this he has done, by laying down his life as the ransom price for them; (see Gill on “~~4118~~Matthew 20:28”).

Ver. 46. *And they came to Jericho*, etc..] Christ and his disciples, from the coasts of Judea, beyond Jordan, in their way to Jerusalem; where Christ met with Zaccheus and converted him, and after some short stay at his house, departed thence;

and as he went out of Jericho with his disciples, and a great number of people: which followed him out of that city, to go with him to Jerusalem, being but ten miles off:

blind Bartimeus, the son of Timaeus, sat by the highway side begging; who was one of the two blind men Matthew makes mention of it, (see Gill on “^{418B}Matthew 20:30”).

Ver. 47. *And when he heard that it was Jesus of Nazareth*, etc..] “That passed by”, as reads the Persic version; which he might learn, by inquiring the meaning of such a multitude of people, and the noise; or he might hear his name frequently mentioned, and it said, that, he, was coming, or passing by:

he began to cry out; aloud, and with great vehemency, and often repeating it:

and say, Jesus, thou son of David, have mercy on me: he did not call him Jesus of Nazareth, as the common people did, but Jesus, the son of David, a title of the Messiah; nor did he ask for money, but for mercy; (see Gill on “^{418B}Matthew 20:30”).

Ver. 48. *And many charged him that he should hold his peace*, etc..] And be silent, and not call him the son of David, at least; nor ask any thing of him:

but he cried the more a great deal: he lifted up his voice more loudly, and repeated the same words quicker and oftener, and with greater vehemency and importunity:

thou son of David, have mercy on me; (see Gill on “^{418B}Matthew 20:31”).

Ver. 49. *And Jesus stood still*, etc..] Hearing his voice, and knowing what charges and reproofs were given him to be silent:

and commanded him to be called and led and brought unto him: this order was given; either to his disciples, or to some of the multitude, probably the latter:

and they call the blind man, saying unto him, be of good comfort, rise, he calleth thee; or “because he calleth thee”, as the Arabic version renders it; suggesting, that some hopes might be conceived from thence, that something would be done in his favour. The Persic version renders it, “our master calleth thee”, so that that interpreter thought, that the disciples were the persons that were ordered to call, and did call the blind man: the word “rise”, is left out in the Persic and; Ethiopic versions. It may be observed from hence, that such whom Christ effectually calls by his grace, of which this instance is emblematical, have reason to be of good comfort; or that the effectual calling is a ground of comfort: called ones may take comfort from it, and be assured that they are loved by God; since it is a fruit, effect, and evidence, of God's everlasting love to them; and that they are the chosen of God, for, whom he did predestinate, he calls; and that they are Christ's, and are redeemed by him, seeing he has called them by name: and they may expect all good things from him; seeing they are called according to grace, given them in him before the world began; and are called to the participation of the blessings of grace; and it is affirmed that all things work together for their good: wherefore they may live in the faith of eternal glory and happiness; since they that are called, are justified, and shall be glorified.

Ver. 50. *And he casting away his garment*, etc..] His upper garment, and which no doubt was little worth; though this he did, that he might make the quicker dispatch to Christ:

rose; from off the bank, or ground, whereon he sat, in an instant: and “sprung up”, as the Vulgate Latin, and Beza's ancient copy read, with great nimbleness, and in haste:

and came to Jesus; being led by the persons that were sent to call him. It may be observed from hence, that such who are effectually called by the grace of Christ, of which this man was an emblem, hate the garment spotted with the flesh; and: put off the old man, as to the former conversation, being called by an holy God, with an holy calling, to holiness in heart and life; and that by the Gospel, which teaches to deny sin, and live a holy conversation: and these also cast away the garment of their own righteousness, it being as fig leaves, a spider's web, filthy rags, and a beggarly robe, as this man's was; and come nakedly to Christ, for righteousness, and renounce their own in point of justification, that being an hinderance to their coming to him for his. The Gospel reveals a better

righteousness to them than their own, more suitable to them, who are called from the dunghill, to sit among princes, and to inherit the throne of glory; and then such rise in the strength of grace, and come forth to Christ, for righteousness, peace, pardon, life, and salvation.

Ver. 51. *And Jesus answered and said unto him*, etc..] Being come to him, and standing before him:

what wilt thou that I should do unto thee? What means this vehement cry? what is it thou designest by mercy? is it money thou askest for, to relieve thy wants? or is it that thy sight may be restored?

The blind man said unto him, Lord; “Rabboni”, or, as the Syriac version reads it; “Rabbi”; thou, great master in Israel, and Lord, of the whole world, my request to thee, and which thou, art, able to effect; is,

that I might receive my sight; (see Gill on “^{40B}Matthew 20:33”).

Ver. 52. *And Jesus said unto him, go thy way*, etc..] The Syriac version reads, it, *az*, “see”; receive thy sight, be it unto thee as thou dost desire; and which is the sense of, “go thy way”: to to thine own house, or place of abode; and about thy business; thy request is granted:

thy faith hath made thee whole; or “saved thee”; and which respected not only the power of Christ in restoring his sight, but his faith in Jesus as the Messiah, the son of David: so that by Christ, the object of his faith, he was saved, both in soul and body; and had his spiritual sight, before he had his bodily sight, and both from Christ:

and immediately he received his sight; or saw again as well as ever he did, or as other men:

and followed Jesus in the way: that is, to Jerusalem. The Vulgate Latin, Arabic, and Ethiopic versions, read “him”, instead of “Jesus”; but the Syriac and Persic versions read neither. This man was an emblem of the people of God, before, at, and after conversion: before conversion; for, as he was blind, so are they; they are without any spiritual sight and discerning of God, as in Christ, as the God of all grace, as their Covenant God and Father; and of themselves, being without any true sight of sin, or sense of their state and condition; and of Christ, and of the way of peace, life, and salvation by him, seeing no beauty in him, nor any need they stand in of him; and of the Spirit, of his person, grace, and operations, of the

things of the Spirit, which they know not, because they are spiritually discerned: at conversion; when they receive their sight from Christ, as he did, are made light in the Lord, and become the children of the day; when the eyes of their understandings are enlightened, to see their sad and ruinous state, the pollution of their hearts, the sinfulness of their thoughts, as well as of their actions; the imperfection and insufficiency of their righteousness, to justify them before God; the loveliness of Christ, the fulness of his grace, and righteousness; the suitableness, ability, and willingness of him, as a Saviour; and that salvation by him, is all of free grace; and that eternal glory and happiness, is secured by him, for them. All which light they have, not from themselves, nor from any mere creature, but from Christ; and which they receive as a benefit and favour; they have it as a gift, and in a way of receiving; and that at once, suddenly, and immediately: and after conversion; for, as this man, when he had received his sight from Christ, followed him in the way; so the people of God, being enlightened by Christ, follow him as their leader and commander, as the captain of their salvation, as the shepherd of the flock, as their guide and forerunner, as their pattern and exemplar, and as the light of the world: him they follow and imitate, in the duties of morality, in the way of public instituted worship, and in Gospel ordinances; as baptism, and the Lord's supper; and to follow him in the way of duty, is safe, honourable, pleasant, comfortable, and profitable; it issues in good here, and if happiness hereafter.

CHAPTER 11

INTRODUCTION TO MARK 11

Ver. 1. *And when they came nigh to Jerusalem*, etc..] The Syriac and Ethiopic versions read, “when he came nigh”; that is, Jesus; though not without his disciples, nor the multitude:

unto Bethphage and Bethany; two places so called, near Jerusalem: Bethphage began where Bethany ended, and reached to the city itself. The Vulgate Latin only makes mention of Bethany; (see Gill on “~~421C~~ Matthew 21:1”).

At the Mount of Olives; near which, the above places were:

he sendeth forth two of his disciples; perhaps Peter and John.

Ver. 2. *And saith unto them, go your way into the village*, etc..] Either of Bethany or of Nob. The Ethiopic version renders it “the city”, and so reads a copy of Stephens's: some have thought the city of Jerusalem is intended, but without any reason; (see Gill on “~~421D~~ Matthew 21:9”);

over against you. The Syriac and Persic versions read, “over against us”: the sense is the same; for Christ and his disciples were together: this suits with either of the above mentioned places:

and as soon as ye be entered into it; are come to the town's end, and to one of the first houses in it,

ye shall find a colt tied: Matthew says, “an ass tied, and a colt with her”, (~~421E~~ Matthew 21:2); both no doubt true:

whereon never man sat; which had never been backed and broke, and which makes it the more wonderful, that Christ should choose to ride upon it, and that that should quietly carry him:

loose him, and bring him; that is, away to me.

Ver. 3. *And if any man say unto you*, etc..] As very likely they would, and it would be strange if they should not say something to them, especially the owners of it:

why do ye this? Why do ye untie the ass, and attempt to carry it away, when it is none of your own, and it belongs to another man?

Say ye that the Lord hath need of him; our Lord and yours, the Lord of heaven and earth, and all things in it; it looks as if this title, “the Lord”, was what Jesus was well known by; (see ^{<BIB>}John 11:28); unless it can be thought, that the owners of the colt were such, that believed in Christ, as is not improbable; and so would at once understand by the language who it was for, and let it go:

and straightway he will send him, hither; as soon as ever he hears that the Lord, by whom he would presently understand Jesus, wanted him for his present purpose; he will send him with all readiness and cheerfulness, without the least hesitation, or making any dispute about it.

Ver. 4. *And they went their way*, etc..] The two disciples went to the village, where Christ sent them, without objecting any difficulties that might present, in the execution of these orders:

and found the colt tied by the door without; in the street, fastened to the door of the owner's house, at the town's end:

in a place where two ways met; to go into and out of the village; at the corner house, where two ways met; so that the place was very public, and such an affair could not be transacted, without being seen:

and they loose him; as soon as ever they came to the place, they immediately began to untie the colt, and were going away with him.

Ver. 5. *And certain of them that stood there*, etc..] The Ethiopic version reads, who walked there; who were either standing hard by, or walking about the place, being inhabitants of it; and either the owners of the colt, or their servants, or both:

said unto them, what do ye loosing the colt? What do ye mean by it? do you intend to take the colt away? what business have you with it? what right have you to do so? and what is your end in it?

Ver. 6. *And they said unto them*, etc..] The very express words,

even as Jesus had commanded: not that these were the words they said, but “the Lord hath need of him”: upon which they said no more, were satisfied and contented, that they should untie the colt, and take it with them:

and they let them go; and the colt with them, very freely; (see Gill on “⁴²⁰⁶Matthew 21:6”).

Ver. 7. *And they brought the colt to Jesus*, etc..] Where he was, *and cast their garments on him*; their clothes to be instead of a saddle, for Christ to sit upon:

and he sat upon him; or “Jesus rode on him”, as the Syriac version renders it. The Ethiopic version reads, “they made him to mount him”; that is, the disciples assisted him in getting upon it, and having mounted it, he sat on it without any trouble, though it had never been backed before, and rode on his way to Jerusalem; (see Gill on “⁴²⁰⁷Matthew 21:7”).

Ver. 8. *And many spread their garments in the way*, etc..] Instead of carpets to ride on, and in honour to him as a king:

and others cut down branches off the trees, and strawed them in the way; in token of joy, as at the feast of tabernacles; (see Gill on “⁴²⁰⁸Matthew 21:8”).

Ver. 9. *And they that went before, and they that followed*, etc..] They that came from Jerusalem to meet him, and they that followed him from Jericho and other parts; which two bodies, the one went before him, and the other followed after him: and

cried, saying, Hosanna, blessed is he that cometh in the name of the Lord; (see Gill on “⁴²⁰⁹Matthew 21:9”).

Ver. 10. *Blessed be the kingdom of our father David*, etc..] It was more usual with the Jews to call Abraham their father; but, because the Messiah was David's son, therefore, with respect to him, they here call him their father: and their meaning is, let the kingdom promised to our father David, and to his seed for ever,

that cometh in the name of the Lord; which is now coming, and appears in the auspicious reign and government of his son, the Messiah, who is clothed with majesty and authority; be prosperous and successful and be

established, and endure for ever; to the glory and happiness of him as king, and of all the subjects of it. Unless the words should be rendered, as by their situation they may be, thus, “blessed be the kingdom that cometh in the name of the Lord, of our father David”; and the sense be, let the kingdom of the Messiah, which is now come, and is set up in his name, who, as God, is David’s Lord, greatly flourish, and long continue; may its king be blessed, and all its subjects happy. The Vulgate Latin, Syriac, Arabic, and Persic versions, leave out the clause, “in the name of the Lord”; it is also left out in Beza’s ancient copy, and in another; but the Ethiopic version retains it, reading it “in the name of God”. It is added,

Hosanna in the highest: (see Gill on “^{<4210>}Matthew 21:9”).

Ver. 11. *And Jesus entered into Jerusalem*, etc..] this public manner, riding upon an ass, with the multitude attending him, some going before, and others after, crying, “Hosanna” to him:

and into the temple; which he rode up directly to; the Vulgate Latin, Syriac, Persic, and Ethiopic versions, leave out the copulative “and”; his great concern being there; and having dismounted, and dismissed the colt, and sent it by proper persons to the owner of it, he went into the temple, into the court of the Gentiles; where he found and overturned the tables of the money changers, and the seats of them that sold doves, and healed the lame and the blind:

and when he had looked round about upon all things; that is, in the temple, as the Lord and proprietor of it; and made a thorough visitation of it, and search into it, and corrected what was amiss in it:

and now the eventide was come, he went out unto Bethany with the twelve; having spent great part of the day in reforming abuses in the temple, in healing diseases, and disputing with the chief priests and Scribes: the evening being come, he did not think fit, for some reasons, to stay in the city; but went out to Bethany, which was near two miles off, and lodged there; (see Gill on “^{<4217>}Matthew 21:17”).

Ver. 12. *And on the morrow*, etc..] The next day early in the morning,

when they were come from Bethany; Christ, and his twelve disciples. The Syriac and Persic versions read, “when he came out of Bethany”; though not alone, but with the twelve disciples, who went with him there, and returned with him, as appears from (“^{<4114>}Mark 11:14), as he and they came

out of that place early in the morning, having ate nothing, before they came from thence,

he was hungry; (see Gill on “⁴²¹⁸Matthew 21:18”).

Ver. 13. *And seeing a fig tree afar off*, etc..] By the wayside, at some distance from him:

having leaves; very large and spreading, which made a great show, as if there might be fruit on it:

he came; unto it; either he went out of his way to it, or having seen it before him a good way off, at length came up to it

if haply he might find any thing thereon; that is, any fruit; for he saw at a distance, there were leaves upon it; and which was the more remarkable, since it was the time of the fig tree just putting forth its tender branches, leaves, and fruit:

and when he came to it, he found nothing but leaves; no fruit at all upon it, contrary to his expectation as man, and the promising appearance the tree made:

for the time of figs was not [yet]; or, “for it was not the time of figs”; for the word “yet”, is not in the text: and the words seem rather to be a reason, why Christ should not have expected fruit on it, than that he should: but the sense is, either because the time of gathering figs was not come; and since therefore they were not gathered, he might the rather hope to find some on it; or because it was not a kind season for figs, a good fig year; and this tree appearing in such a flourishing condition, might raise his expectation of finding fruit, yet he found none but leaves only; because it was so bad a season for figs, that even the most promising trees had none upon them: or this, tree being of an uncommon sort, though Christ expected to find no fruit on other trees, because the time of common: figs was not come, yet he might hope to, find some on this. Some critics neglecting the accents, render the words, “where he was, it was the season of figs”; (see Gill on “⁴²¹⁹Matthew 21:19”).

Ver. 14. *And Jesus answered and said unto it*, etc..] The fig tree; a Jewish way of speaking, often used when nothing before is said; the Syriac, Arabic, and Persic versions, leave out the word “answered”, as they do

also the word “Jesus”; and which is likewise omitted by the Vulgate Latin, though the other is retained:

no man eat fruit of thee hereafter for ever; which is all one, as if he had said, as the other evangelist does, let no fruit grow on thee; for where no fruit is, none can be had, or eaten of. This tree may not only be an emblem of the Jewish people, who made a great show of religion, and enjoyed a great many privileges; and from whom, speaking after the manner of men, the fruits of good works, righteousness, and holiness, might have been hoped and looked for; when instead thereof, there was nothing but talk about them, and an observance of some insignificant rites and traditions of the “elders”; on which account, utter ruin and destruction ensued; but also of any outward professor of religion, who enjoying the means of grace, and making great pretensions to devotion and piety, it might be expected that he should do good works, well pleasing to God, and bring forth fruit to the glory of his name: whereas he only talks of good works, but does none; at least, no fruits of grace and righteousness are to be found on him; and at the last day, he will be cast as dry wood, as a withered branch, into everlasting burnings, being fit fuel for them.

And his disciples heard [it]; “this saying”, as the Persic version adds, and took notice of it, being in company with him.

Ver. 15. *And they came to Jerusalem*, etc..] The Ethiopic version reads, “he came”; that is, Christ; but not alone, for his disciples were with him: Beza says, that, one exemplar he had met with, adds “again”, and so one of Stephens's copies; for they had been there the day before:

and Jesus went into the temple: the Syriac and Persic versions add, “of God”; into the court of the Gentiles, as he did the preceding day:

and began to cast out them that bought and sold in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; which was done, as Matthew relates, the same day that he made his public entry into Jerusalem: wherefore it is highly probable, that upon Christ's leaving the city, they returned “again”, and were the next morning sitting and doing business in the temple as before; and were drove out again by Christ, who, upon his return, found them there. They “that bought and sold in the temple”, were those that bought and sold lambs for the passover, which was now at hand; and the sheep and oxen for the “Chagiga”, or feast the day following; as well as doves hereafter

mentioned, for new mothers, and such as had fluxes: and that part of the temple where this business was carried on, was in a large space within the area of the temple, where shops were built for that purpose: and by “the money changers”, whose “tables” are said to be “overthrown”, are meant, such as sat at tables to receive the half shekel, who changed those that brought whole shekels, or foreign money: and who had so much for changing, which was called “Kolbon”; from whence they had the name of “Collybistae”, in the text: and “doves”, as before observed, were the offering of the poorer sort of women after birth, at the time of their purification, and of profluvius persons; of which many came from all parts, at the time of the passover: upon which account, there was a great demand for these creatures; and many sat upon seats to sell them, which Christ overturned; (see Gill on ^{“4012”}Matthew 21:12”).

Ver. 16. *And would not suffer that any man*, etc..] He was more strict and severe than the day before; and gave orders, that they should be so far from being allowed to sit and trade in that sacred place, that no man

should carry any vessel through the temple; should make a, thoroughfare of it, by carrying through to any other place, any vessel that was for common use, or any sort of burden whatever: and this they could not well find fault with, nor complain of, since it was agreeable to one of their own canons; for they say ^{f202},

“a man may not go into the mountain of the house, with his staff (in his hands); nor with shoes (on his feet); nor with his girdle, and his money in it; nor with a bag thrown over his shoulders; nor with dust upon his feet; nor might he make it, *ayrdnq*, “a thoroughfare”, and much less spit in it.”

Ver. 17. *And he taught, saying unto them, is it not written*, etc..] In (²⁸⁰⁷Isaiah 56:7).

My house shall be called of all nations, the house of prayer? For not only the Jews went up to the temple to pray, (see ²⁸¹⁰Luke 18:10), but the Gentiles also, who became of the Jewish religion, and had a court built for that purpose; and so the whole temple, from hence, was called an house of prayer: and the meaning is, not only that it should be called so by the Gentiles, but that it should be so to them, and made use of by them as such. Jarchi's note on the clause in (²⁸⁰⁷Isaiah 56:7) is, “not for Israel only, but also for the proselytes.”

But ye have made it a den of thieves; for no other, in our Lord's esteem, were the buyers and sellers of sheep, oxen, and doves, and the money changers, and the priests that encouraged them, and had a profit out of them: now these had their seats, shops, and tables, within the mountain of the house; and even in that part of it, which was assigned to the Gentiles, the nations of the world, who became proselytes, and came up to Jerusalem to worship there at certain times; (see Gill on "⁴²¹³Matthew 21:13").

Ver. 18. *And the Scribes and chief priests heard it*, etc..] The reproof he gave to the money changers, and buyers, and sellers in the temple; and his strict prohibition that none should carry any vessels through it; and the argument he used from the prophecy of Isaiah, and the sharp rebuke he gave for the profanation of the holy place:

and sought how they might destroy him: they took counsel together to take away his life, for they hated reformation:

for they feared him; lest he should go on to make great changes and alterations among them, which would affect their credit and character, and their gains also, and draw the people after him:

because all the people were astonished at his doctrine; both as to the matter of it, which were such words as never man spake; and, as to the manner of it, being with such majesty, power, and authority, as the Scribes and Pharisees taught not with; and also at the miracles, by which it was confirmed, as well as at the reformation and discipline he was introducing; which was done with such an air of sovereignty and power, as was amazing.

Ver. 19. *And when even was come, he went out of the city.*] Of Jerusalem, as he did the evening before, and for the same reasons: probably he went to Bethany, where he had lodged the last night, with Lazarus, Martha, and Mary; or to the Mount of Olives, where he sometimes spent the night in prayer: the Syriac version renders it, "they went out"; for Christ took his disciples with him, as is evident from the following verse.

Ver. 20. *And in the morning, as they passed by*, etc..] The fig tree; when they returned the next morning from Bethany, or the Mount of Olives, or the place, wherever it was, they had been that night:

they saw the fig tree dried up from the roots; they did not see it immediately wither as it did, nor could they see it, as they went from Jerusalem to this place, because it was then in the evening; but in the morning, as they came along, they observed it; not only that the tender branches and boughs of it, but the trunk and body of the tree, and even the roots of it, were all dried up; so that it was entirely dead, and there was no room ever to expect it would revive, and bear any more fruit.

Ver. 21. *And Peter, calling to remembrance*, etc..] Not so much the tree, and its spreading leaves, and the greatness of it, and the flourishing condition it was in, the other day, as the imprecation of Christ upon it:

saith unto him, Master, behold, the fig tree which thou cursedst is withered away; which he observed, as matter of astonishment, and as an instance of Christ's surprising power and authority; (see Gill on ^{“4211”}Matthew 21:20”).

Ver. 22. *And Jesus answering, saith unto them*, etc..] To all the disciples; for what Peter said, he said in the name of them all; and according to Matthew, the disciples said, “how soon is the fig tree withered away?” To which this is an answer; though the Arabic version renders it, “to him”; as if the words were directed particularly to Peter:

have faith in God; or “the faith of God”, so the Vulgate Latin, Syriac, Persic, and Ethiopic versions; that is, exercise, and make use of that faith which has God for its author, which is the work of God, and of his operation, a free grace gift of his; and which has God for its object; and is supported by his power, and encouraged by his goodness, truth, and faithfulness: and so the Arabic version renders it, “believe in God”; not only that such things may be done, as the drying up a fig tree, but those that are much greater.

Ver. 23. *For verily I say unto you, that whosoever shall say unto this mountain*, etc..] The Mount of Olives, at, or near which they now were,

be thou removed, and be thou cast into the sea; that is, of Galilee, which was nearest, and yet many miles off:

and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; not only as to removing a mountain, and casting it into the sea, but any thing equally difficult;

he shall have whatsoever he saith: whatever he commands shall be done; (see Gill on “⁴¹²²Matthew 21:21”).

Ver. 24. *Therefore I say unto you*, etc..] For encouragement in prayer more particularly, without which nothing should be attempted, and especially which is above the power of nature, and is of a miraculous kind:

whatsoever things ye desire when ye pray; that is, according to the revealed will of God, is for the confirmation of his Gospel, and for the glory of his name:

believe that ye receive [them], and ye shall have [them]; the petitions that are desired, and the things asked in them: that is, be as much assured of having them, as if you had already received them, and you shall have them; for the sense can never be, that they should believe they received them before they had them; this would be a contradiction in terms; and Beza's ancient copy, and one of Stephens's copies read it, “believe that ye shall receive”, as in (⁴¹²²Matthew 21:22), and so the Vulgate Latin version; with which agree the Arabic and Ethiopic versions, which render it, “believe that ye shall enjoy”, or “obtain”; and the Syriac version, “believe that ye are about to receive”; and great faith it is so to believe; and this is the prayer of faith; (see ⁴¹⁵⁴1 John 5:14,15).

Ver. 25. *And when ye stand praying*, etc..] Are about to engage in that work, or are engaged in it, performing it in such a posture; for standing was an usual posture in praying; (see Gill on “⁴¹⁶⁵Matthew 6:5”);

forgive, if ye have ought against any, that your Father also in heaven may forgive you your trespasses. The sense is, that if, while a man is praying, it comes into his mind that such an one has committed a trespass against him, has done him an injury, of which he has just reason to complain; but instead of complaining of it before God, and calling upon him to avenge his cause, he should immediately in his heart, and from his heart, forgive him, even though he is not present to acknowledge his sin, and ask his pardon; and such an one may expect forgiveness of God, and a manifestation of it to his soul; which is one the things he is constantly praying for, as his daily case makes it necessary: not that it is to be understood as though his for, giving the person that has offended him, is the cause, or condition, of his receiving remission of sin at the hand of God; for then it would not be through the blood of Christ, and according to the riches of his grace; but this points at a

temper and disposition of mind well pleasing to God, and describes persons who may expect this favour from him; (see Gill on “⁴⁰⁶⁴Matthew 6:14”).

Ver. 26. *But if ye do not forgive*, etc..] Freely and fully, such as have trespassed against you, remit the debts they owe, and pass by the offences and injuries done you, and put up with every affront and indignity:

neither will your heavenly Father forgive your trespasses; that is, such persons do not appear to have any true, or right notions of forgiveness; nor is there any evidence that their hearts are duly affected, or truly impressed with a sense of it; nor can they, upon their own principles and conduct, expect it: not but that to whomsoever God stands in the relation of a Father, and they are his children by adopting grace; these he pities and pardons, Christ's sake; the same covenant which contains the blessing of adoption, provides for pardoning mercy, and a non-remembrance of sin; the same persons that are predestinated to the adoption of children by Christ, and whom he has redeemed, that they might receive it, have the forgiveness of their sins, according to the riches of God's grace; for redemption and forgiveness of sins go together; and as many as are the children of God by faith in Christ, by the same faith receive the remission of sins; and without a view of pardon through the blood of Christ, a child of God cannot draw nigh to its heavenly Father, with that boldness, and cheerfulness, and filial fear it should; but there is forgiveness with him, that he may be feared; to whomsoever God stands in the relation of a Covenant God and Father, to them he manifests himself as a God pardoning iniquity, transgression, and sin: unless the word “father” here not to be taken for such a special relation of grace, but only as expressive of him as the God of nature and providence, who has made; and takes care of all his creatures; in which sense he is the Father of all: as it is said, “have we not all one Father? hath not one God created us?” (⁴⁰⁶⁵Malachi 2:10); and so “our heavenly Father”, or “our Father” which is in heaven, may be so called only from the place where he dwells; and not from the grace he bestows on men, making them partakers of his heavenly gifts and calling, and blessing them in heavenly places, or things in Christ Jesus: in the former view of him it will not necessarily follow, that he does forgive sin, whereas under the latter consideration of him it will; for forgiveness is one of the heavenly gifts and things which he blesses his children with; (see Gill on “⁴⁰⁶⁵Matthew 6:15”).

Ver. 27. *And they come again to Jerusalem*, etc..] The Persic and Ethiopic versions read, “he came”, which must be understood with his disciples; for they never parted from him till he was apprehended in the garden. Luke says, (^{<2711>}Luke 20:1), that it was “on one of those days”; and the Persic version here reads, “on another day”: it was the day after the cursing of the fig tree, and two days after his public entrance into Jerusalem:

and as he was walking in the temple; not alone, but his disciples with him, and a multitude of people, whom he was teaching and preaching the Gospel to, as he walked to and fro; and whilst he was there employed,

there come to him the chief priests, and the Scribes, and the elders: the Jewish sanhedrim; for of these that great council of the nation consisted; (see Gill on “^{<42123>}Matthew 21:23”).

Ver. 28. *And say unto him, by what authority dost thou do these things?* etc..] Enter into the temple, as if he was Lord of it; and correct in such a magisterial way every thing he thought an abuse in it; do the miracles he did, as healing the lame, and blind; and take upon him to instruct the people, a work he was now engaged in:

and who gave thee this authority to do these things? (see Gill on “^{<42123>}Matthew 21:23”).

Ver. 29. *And Jesus answered and said unto them*, etc..] Being not in the least intimidated by such a body of men:

I will also ask of you one question; or “one word”, or “one thing”; *λογος*, here answers to the Hebrew word *rbd*, which signifies both “word” and “thing”:

and answer me, and I will tell you by what authority I do these things; (see Gill on “^{<42124>}Matthew 21:24”).

Ver. 30. *The baptism of John*, etc..] The doctrine of which he was the first preacher, and the ordinance of which he was the first administrator:

was it from heaven, or of men? was it of divine or of human institution?

answer me; directly and plainly, without any shuffling, or evasion: it is a fair question, and may be answered; and the answer to it our Lord suggests would naturally lead to a proper one to their question; (see Gill on “^{<42125>}Matthew 21:25”).

Ver. 31. *And they reasoned with themselves saying,* etc..] Privately; perhaps, they withdrew at a little distance for a short time, and consulted among themselves what answer to return; and the amount of their reasonings were this;

if we shall say from heaven, he will say, why then did ye not believe him? that is, should they say that John had a divine commission for what he said and did, they were aware that Christ would reply, why did not ye give credit to him? and had you done so, seeing he testified of me, you would have had no occasion to have put the above question; (see Gill on “⁴¹²⁵Matthew 21:25”).

Ver. 32. *But if we shall say, of men,* etc..] That John's baptism was an human invention, and he had no authority from God to preach and administer it,

they feared the people; lest being enraged thereby they should, at once, rise up, and destroy them:

for all men counted John, that he was a prophet indeed; a real prophet, one truly sent from God, and had his commission and credentials from him: this was the general sentiment of the people; (see Gill on “⁴¹²⁶Matthew 21:26”).

Ver. 33. *And they answered and said unto Jesus,* etc..] Being reduced by this dilemma to the greatest streight and difficulty;

we cannot tell: they could, if they would, but they did not care to tell; they knew if they did, they should expose themselves one way or other:

and Jesus answering, saith unto them, neither do I tell you by what authority I do these things; (see Gill on “⁴¹²⁷Matthew 21:27”).

CHAPTER 12

INTRODUCTION TO MARK 12

Ver. 1. *And he began to speak unto them by parables,* etc..] As of the two sons the father bid go to work in the vineyard; and of the planting of a vineyard, and letting it out to husbandmen, as here; though the latter is only related by this evangelist, yet both are by Matthew. This was not the first time of his speaking by parables to the people, though it might be the first time he spake in this way to the chief priests and elders, and who are particularly designed in them.

A certain man planted a vineyard. The Persic version adds, “with many trees”: that is, with vines, though sometimes other trees, as fig trees, were planted in vineyards; (see ^{<2336>}Luke 13:6). This man is, by the Evangelist Matthew, called an “householder”: by whom is meant God the Father, as distinguished from his Son, he is afterward said to send: and by the “vineyard”, planted by him, is meant the vineyard of the Lord of hosts, the men of Israel, (^{<2337>}Isaiah 5:1,7);

and set an hedge about it, or “wall”, as the Persic version renders it; meaning either the law, not the Jews oral law, or the traditions of the elders, which were not of God's setting, but the ceremonial and moral law; or the wall of protection by divine power, which was set around the Jewish nation especially when they went up to their solemn feasts.

And digged a place for the winefat. The Syriac and Arabic versions add, “in it”; and the Persic version, “in the vineyard”; for this was made in the vineyard, where they, trod and squeezed the grapes when gathered; and may design the altar in the house of the Lord, where the libations, or drink offerings, were poured out;

and built a tower. The Syriac, Arabic, and Ethiopic versions add, “in it”; for this also was built in the vineyard, and may intend either the city of Jerusalem; or the temple in it, the watch house where the priests watched, and did their service, day and night.

And let it out to husbandmen; or “workmen”, as the Arabic version renders it, who wrought in it, and took care of the vines. The Ethiopic version renders it, “and set over it a worker and keeper of the vineyard”; by whom are meant the priests and Levites, to whom were committed the care of the people, with respect to religious things:

and went into a far country; left the people of the Jews to these husbandmen, or rulers, whether civil or ecclesiastical, but chiefly the latter, to be instructed and directed by them, according to the laws and rules given them by the Lord; (see Gill on “⁴²³³Matthew 21:33”).

Ver. 2. *And at the season he sent unto the husbandman a servant*, etc..] The Evangelist Matthew says, “when the time of the fruit drew near”, (⁴²³⁴Matthew 21:34); and so the Persic version here reads. The Syriac and Ethiopic versions read, “in its own time”, or “season”, which was the fourth year from the planting of it; and then it was holy to the Lord; and might not be eaten until the fifth year, (⁴⁸²³Leviticus 19:23-25). According to the Jewish canons ^{f203}, a vineyard of the fourth year was marked with clods of earth, to show it was not to be eaten of; and the fruit of it was brought up to Jerusalem, from every place that was but a day's journey from thence, there to be eaten, or redeemed. Nor by the “servant” are intended the prophets of the Old Testament, who were sent to the Jews to call upon them to bring forth fruits of righteousness; for not a single person, but a set of men, are here designed; and the Evangelist Matthew expresses it in the plural number, “servants”:

that he might receive from the husbandmen the fruit of the vineyard: by the hands of his servants; for in Matthew it is, “that they might receive”, etc.. such as righteousness and judgment, truth and holiness, so as to give an account of them, which might have been expected from a people under such advantages, (²¹⁰⁷Isaiah 5:7); (see Gill on “⁴²³⁴Matthew 21:34”).

Ver. 3. *And they caught him*, etc..] This clause is left out in the Syriac and Persic versions, though it seems proper to be retained; and denotes the rudeness and violence with which the prophets of the Lord were used by the Jewish nation:

and beat him: either with their fists, or with rods, and scourges, till the skin was flayed off:

and sent him away empty; without any fruit to carry with him, or give an account of, to the owner of the vineyard.

Ver. 4. *And again he sent unto them another servant*, etc..] Another set of good men, to instruct, advise, and counsel them, and exhort them to their duty; such as were Isaiah, Zechariah, and others:

and at him they cast stones, and wounded [him] in the head; for of these were stoned, as well as sawn asunder, and slain with the sword; though it seems, that this servant, or this set of men, were not stoned to death, because he was afterwards said to be sent away: nor could the stoning be what was done by the order of the sanhedrim, which was done by letting an heavy stone fall upon the heart ^{f204}; but this was done by all the people, by the outrageous zealots, in the manner Stephen was stoned. Dr. Lightfoot thinks, the usual sense of the Greek word may be retained; which signifies “to reduce”, or “gather into a certain sum”: and so as this servant was sent to reckon with these husbandmen, and take an account from them of the fruit of the vineyard, one cast a stone at him, saying, there is fruit for you; and a second cast another stone, saying the same thing; and so they went on one after another, till at last they said, in a deriding way, now the sum is made up with you:

and sent [him] away shamefully handled; with great ignominy and reproach.

Ver. 5. *And again he sent another*, etc..] That is, another servant, or set of men, it may be in the times of the Maccabees, who were used in a very inhuman manner; (see ^{<8157>}Hebrews 11:37,38);

and him they killed; either with the sword, or by inflicting some capital punishment, as stoning, strangling, etc..

and many others; that is, either the owner of the vineyard sent many other servants, or the husbandmen ill used many others that were sent to them:

beating some; with their hands, or with scourges;

and killing some; in one or other of the above ways.

Ver. 6. *Having yet therefore one son, his well beloved*, etc..] The Messiah, the Lord Jesus Christ, who is the one, and only Son of God his Father, his only begotten Son, for he has no other Son in the same way of filiation; and who is his dear Son, the Son of his love, who was loved by him before the foundation of the world; and whom he declared to be his beloved Son, both at his baptism, and at his transfiguration upon the mount, by a voice

from heaven: this Son he having with him, in his bosom, as one brought up with him, and rejoicing before him,

he sent him also last unto them; after all the prophets had been with them, when the last days were come, the end of the Jewish state, civil and ecclesiastical; (see ^{<3001>}Hebrews 1:1);

saying, they will reverence my son. The Syriac, Arabic, and Persic versions read, “perhaps they will reverence my son”, as in (^{<2013>}Luke 20:13); (see Gill on “^{<4215>}Matthew 21:37”).

Ver. 7. *But those husbandmen said among themselves*, etc..] This, in the Persic version, is introduced thus, “when the vine dressers saw the son of the lord of the vineyard”: agreeably to (^{<4218>}Matthew 21:38). The Ethiopic version renders it, “and the servants said”; not the servants that had been sent, but the workmen in the vineyard:

this is the heir; that is, “of the vineyard”, as the Persic version expresses it they knew him by the prophecies of the Old Testament which had described him, and by the miracles which were wrought by him; and they could not deny but that the vineyard of the house of Judah belonged to him, and he was right heir to the throne of Israel; though they refused to embrace him, confess him, and declare for him: but, on the other hand, said,

come let us kill him, and the inheritance shall be ours; that is, “the vineyard”, and the Persic version again read. The priests, Scribes, and elders of the people consulted together to take away his life, with this view: that they might continue in the quiet possession of their nation, temple, and worship, in the office they bore, and in the privileges they partook of; and that the Romans might not come, and take away their place and nation, (^{<3147>}John 11:47,48); (see Gill on “^{<4218>}Matthew 21:38”).

Ver. 8. *And they took him, and killed him, and cast him, out of the vineyard*.] They sent their officers and servants, and apprehended him in the garden; they delivered him to the Gentiles, who were without the vineyard, and by whom, at their instigation, he was put to death, even to the death of the cross. The Ethiopic version reads it in the same order as in Matthew; “they cast him out of the vineyard, and killed him”; (see Gill on “^{<4219>}Matthew 21:39”).

Ver. 9. *What shall therefore the Lord of the vineyard do?* etc..] The Arabic and Ethiopic versions add, to them; that is, to the husbandmen, as is expressed in (^{<414>}Matthew 21:40), (see Gill on "^{<414>}Matthew 21:40"):

he will come and destroy the husbandmen, and will give the vineyard unto others. As the former clause contains a question put by Christ upon his having finished the parable, this is an answer to it, given by the chief priests, Scribes, and elders, in whose presence, and for whose sake it was delivered; (see Gill on "^{<414>}Matthew 21:41").

Ver. 10. *And have ye not read this Scripture?* etc..] In (^{<482>}Psalm 118:22,23) these are the words of Christ directed to the above persons, who were, many of them, teachers of the people, and therefore ought to have read the scriptures, and have taken notice of, and considered more especially such as respected the Messiah, as this passage did, and was very appropriate to the case in the parable Christ had respect unto:

the stone which the builders rejected, is become the head of the corner: by "the stone" is meant the same with the son and heir in the parable, even himself, the true Messiah; and by "the builders", the chief priests, Scribes, and elders, the same with the husbandmen, whose rejection of the stone, or of the Messiah, is signified by their seizing him, casting him out of the vineyard, and killing him; and yet notwithstanding all this, according to this Scripture, he was to be, and now is become, the head of the corner, exalted above angels and men, at the right hand of God; (see Gill on "^{<414>}Matthew 21:42").

Ver. 11. *This was the Lord's doing, and it is marvellous in our eyes.*] That is, the exaltation of the Messiah, after he had been so ill treated, and at last put to death by the Jews. These words are a continuation of the passage cited out of (^{<482>}Psalm 118:22,23).

Ver. 12. *They sought to lay held on him,* etc..] That is, the chief priests, Scribes, and elders, after they had heard the parables he spake to them, were greatly irritated, and provoked, and had a good will to have seized him, and carried him away, and have had him before their court, and condemn him:

but feared the people; lest they should rise up in his defence, and fall on them; for many of them liked; and were attached to his ministry; and others had received favours of one kind or another from him through his miracles:

for they knew that he had spoken the parable against them: and that they were the husbandmen designed, who had not brought the fruit of the vineyard to their lord, but had ill treated his servants, and would his son.

And they left him; in the temple, not daring to do any thing to him:

and went their way; to their council chamber, perhaps to consult what measures to take, and how to destroy him.

Ver. 13. *And they send unto him,* etc..] That is, the chief priests, Scribes, and elders, who had been with Jesus in the temple, and were silenced by his reasonings, and provoked by his parables; and therefore left him, and went together to consult what methods they should take to get him into their hands, and be revenged on him; the result of which was, they send to him

certain of the Pharisees. The Syriac and Persic versions read “Scribes”, who were the more skillful and learned part of that body of men, and scrupled paying tribute to Caesar, he being an Heathen prince, and they the Lord's free people:

and of the Herodians; who were, as the Syriac and Persic versions read, “of the household of Herod”; his servants and courtiers, and consequently in the interest of Caesar, under whom Herod held his government, and must be for paying tribute to him: these two parties of such different sentiments, they sent to him,

to catch him in his words; or “in word”, or discourse; either with their word, the question they should put to him, or with his word, the answer he should return: and so the Ethiopic version supplies it, reading it, “with his own word”; they thought they should unavoidably catch him, one way or other; just as a prey is hunted, and taken in a net or snare, as the word used signifies: for if he declared against giving tribute to Caesar, the Herodians would have whereof to accuse him, and the Pharisees would be witnesses against him; and if he should be for it, the latter would expose him among the people, as an enemy to their civil liberties, and one that was for subjecting them to the Roman yoke, and consequently could not be the Messiah and deliverer they expected; (see Gill on “⁴²⁶Matthew 22:16”).

Ver. 14. *And when they were come,* etc..] Unto Jesus in the temple:

they said unto him, master; they saluted him in like manner, as they did their doctors and Rabbins, calling him “Rabbi”, though they were not his

disciples; but one part of them were the disciples of the Pharisees, and the other had Herod for their master;

we know that thou art true; an honest, sincere, and upright man,

and carest for no man, for thou regardest not the person of men; no, not Caesar himself;

but teachest the way of God in truth; instructest men in the word, will, and worship of God, with all integrity and faithfulness; answer therefore this question,

is it lawful to give tribute to Caesar or not? The Syriac and Persic versions read, “head money”; and so it is read in Beza’s most ancient copy; a tax that was levied on the heads of families; or on every particular head in a family; (see Gill on “⁴¹²¹⁶Matthew 22:16-17”).

Ver. 15. *Shall we give, or not give?* etc..] They not only ask whether it was lawful, but whether also it was advisable to do it, that they might not only accuse him of his principles, but charge him with persuading, or dissuading in this case. These words are left out in the Vulgate Latin, Arabic, Persic, and Ethiopic versions:

but he knowing their hypocrisy; expressed in their flattering titles and characters of him, and which lay hid in their secret designs against him; which being thoroughly known to him,

said unto them, why tempt ye me: bring me a penny, that I may see it; what it is, that is required for tribute; (see Gill on “⁴¹²¹⁸Matthew 22:18-19”).

Ver. 16. *And they brought it*, etc..] The penny, which was a Roman one, and worth seven pence halfpenny of our money:

and he saith unto them, whose is this image, and superscription; for it had the head of an emperor upon it, very likely the image of the then reigning emperor Tiberius, and a superscription on it, expressing his name, and perhaps a motto along with it:

and they said unto him, Caesar’s; one of the Roman emperors, Augustus, or Tiberius; most probably the latter; (see Gill on “⁴¹²²¹Matthew 22:20-21”).

Ver. 17. *And Jesus answering said unto them*, etc..] Very wisely and pertinently,

render to Caesar the things that are Caesar's: or “to the king, which are the king's”, as the Arabic and Ethiopic versions render it:

and to God the things that are God's; (see Gill on “⁴⁰²¹Matthew 22:21”);

and they marvelled at him; at his wisdom and prudence in returning such an answer, which cut off all occasion against him.

Ver. 18. *Then came unto him the Sadducees*, etc..] The same day, immediately after he had silenced the Pharisees and Herodians: these were a set of men distinct from the former, in some of their sentiments, especially in their religions ones, and particularly in the following:

which say there is no resurrection: of the dead, in a literal sense, either general or particular; (see Gill on “⁴⁰²³Matthew 22:23”);

and they asked him, saying; as in the next verse.

Ver. 19. *Master, Moses wrote unto us*, etc..] Has left in writing for us the following precept to observe; for they acknowledged the writings of Moses, and indeed all the Scriptures of the Old Testament; adhering to the literal sense of them, and rejecting the traditional interpretation of them by the Rabbins:

if a man's brother die, and leave no children, that his brother should take his wife, and raise up seed unto his brother; which is the sense of the law in (⁴⁰²⁵Deuteronomy 25:5); (see Gill on “⁴⁰²⁴Matthew 22:24”).

Ver. 20. *Now there were seven brethren*, etc..] In a certain family, at a certain place; perhaps at Jerusalem, who were brethren by the father's side; for such only were reckoned so, and such only did this law oblige:

and the first took a wife, and dying left no seed: no child: hence it is clear that the ancient Jews used the word seed, of a single person, as these Sadducees did; though modern ones deny such an use of it in our present controversies with them about the sense of (⁴⁰²⁵Genesis 3:15 22:18); (see Gill on “⁴⁰²⁵Matthew 22:25”).

Ver. 21. *The second took her*, etc..] To wife, married her, as the next eldest brother, by the above law was obliged to: and so the Jewish ^{f205} canon upon it runs thus;

“the command is, **I wdgb**, “for the eldest” to marry his brother's wife: if he will not, they go to all the brethren; if they will not, they

return to the eldest, and say, the command is upon thee, either pluck off the shoe, or marry.”

Maimonides ^{f206} relates it in this manner;

“if a man dies, and leaves many brethren, the command is upon the eldest to marry, or pull off the shoe; as it is said, (^{<18316>}Deuteronomy 25:6), “and it shall be the firstborn which she beareth”. From tradition, it is learned that it does not speak but of the firstborn among the brethren; and it is all one as if it was said, the eldest of the brethren shall succeed in the name of his brother that is dead; and this is what is said, “which she beareth”: the sense is, which the mother has borne, and not which the brother's wife beareth; if the eldest will not marry her, they go round to all the brethren; and if they will not, they return to the eldest, and say, upon thee is the command, either pluck off the shoe, or marry; and they do not compel him to marry, but they compel him to pluck off the shoe;”

i.e. in case he will not marry.

And died, neither left he any, seed, and the third likewise; married her, and died without issue, as the second did. The Persic version adds, “and the fourth, and fifth”; for so they all did to the seventh.

Ver. 22. *And the seventh had her, and left no seed,* etc.] All, the seven brethren married her, one after another, and neither of them had any children by her:

and last of all the woman died also; after all the seven brethren, to whom she had been married.

Ver. 23. *In the resurrection therefore, when they shall rise,* etc.] This last clause, “when they shall rise”, is omitted in two copies of Beza's, and in the Syriac, Arabic, Persic, and Ethiopic versions, because, perhaps, it might be thought superfluous; but this is agreeably to the way of speaking and writing with the Jews: so in the Targum on (^{<3817>}Zechariah 3:7): *nya ayty m twyab*, “in the quickening of the dead I will quicken thee”; or, in the resurrection of the dead I will raise thee. The question put on supposition of a resurrection, and that these seven brethren, and the wife they all had should rise, then is,

whose wife shall she be of them? of the seven brethren;

for the seven had her to wife. She was, according to law, the lawful wife of all seven; what particular and special claim could one have to her above the rest? (see Gill on “⁴¹²⁸Matthew 22:28”).

Ver. 24. *And Jesus answering said unto them,* etc.] Which they thought he was not able to do, but would have been silenced at once by them, as many of their antagonists had been:

do ye not therefore err, because ye know not the Scriptures, neither the power of God? what is expressed in Matthew affirmatively, is here put by way of interrogation, which, with the Jews, was a more vehement way of affirming; (see Gill on “⁴¹²⁹Matthew 22:29”).

Ver. 25. *For when they shall rise from the dead,* etc.] These seven brethren, and the woman; and so any, and every other:

they neither marry, nor are given marriage: there will be no such natural relation subsisting, nor any need of any:

but are as the angels which are in heaven; (see Gill on “⁴¹³⁰Matthew 22:30”).

Ver. 26. *And as touching the dead, that they rise,* etc.] For the proof of the doctrine of the resurrection of the dead,

have ye not read in the book of Moses; that is, in the law of Moses; for though it was divided into five parts, it was but one book; just as the Psalms are called the Book of Psalms, (⁴¹³¹Acts 1:20), and the Prophets, the Book of the Prophets, (⁴¹³²Acts 7:42). The book of Exodus is particularly intended; for the passage referred to is in (⁴¹³³Exodus 3:6),

how in the bush God spake unto him, or “out of the bush”, as the Syriac and Persic versions read;

saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? (see Gill on “⁴¹³⁴Matthew 22:31-32”).

Ver. 27. *He is not the God of the dead,* etc.] This is our Lord's reasoning upon the passage; showing from hence, that since God is the God of these persons, they must be now alive in their souls, for God is not the God of the dead; and that their bodies must rise again, or he will not be the God of their whole persons;

but the God, of the living: the word “God”, in this clause, is omitted in the Vulgate Latin, Syriac, and Arabic versions, but retained in the Persic and Ethiopic versions; (see Gill on “^{<423>}Matthew 22:32”);

ye therefore do greatly err; signifying, that it was not a slight mistake, an error of small importance, but a very great one; inasmuch as it was contrary to the Scriptures, and derogated from the power of God, and destroyed that covenant interest, which God has in his people, and particularly in the principal men of their nation, who were the fathers and founders of them.

Ver. 28. *And one of the Scribes came*, etc..] Matthew calls him a lawyer, (^{<425>}Matthew 22:35), an interpreter of the law, as a Scribe was:

and having heard them reasoning together; being present at the dispute between Christ and the Sadducees, which he diligently attended to:

and perceiving that he had answered them well: in a most beautiful manner. The Jews have adopted the very Greek word here used, and make use of it in the same sense as **wl aq hyl rma**^{f207}, “he answered him well”: or, as the gloss upon it, “praise worthily”; in a manner deserving praise; and is the same with **trmaq ry**^{f208}, “thou hast said well”, or beautifully; and so the answer here was with great solidity, and judgment, and strength of argument, to their utter confusion and silence; whereby he understood he had considerable knowledge in the law, and yet was willing to try if he could not puzzle him with a question relating to it:

asked him, which is the first commandment of all? of all the commandments in the law, moral and ceremonial.

Ver. 29. *Jesus answered him, the first of all the commandments is*, etc..] Christ replied at once, without taking any time to consider of it, that the chief and principal of all the commands of the law, and what is of the greatest importance is,

hear, O Israel, the Lord our God is one Lord. The Vulgate Latin, and Arabic versions read, “one God”; but the Syriac, and Ethiopic render it, “one Lord”; and that rightly, agreeably to the Greek text, and to (^{<404>}Deuteronomy 6:4), from whence this is taken. This passage of Scripture, to the end of the ninth verse, is the first of the sections which were put into their phylacteries; (see Gill on “^{<425>}Matthew 23:5”); and was repeated twice every day, morning and evening; which is by the Jews called

from the first word **m taylorq**, “the reading of the Shema”: concerning the exact time of the reciting of this, morning and evening, and of the posture in which they do it, reclining in the evening, and standing in the morning, and of the prayers before and after it, various rules are given in their Misna ^{f209}, or oral law; it is a precept of great esteem and veneration with them, and attended to with much solemnity. The account Maimonides ^{f210} gives of it is this:

“twice every day they read Keriath Shema; (i.e. “hear, O Israel”, etc..) in the evening and in morning, as it is said, (^(-f117)Deuteronomy 6:7). “When thou liest down, and when thou risest up”; in the hour it is the custom of men to lie down, and this is night; and in the hour it is the custom of men to stand, and this is day: and what does he read? three sections; and they are these, “hear”, etc.. (^(-f118)Deuteronomy 6:4), and it shall come to pass, “if ye shall hearken”, etc.. (^(-f119)Deuteronomy 11:13), “and Moses said”, etc.. (^(-f120)Exodus 13:3), and they read the section, “hear, O Israel”, first, because there is in it the unity of God, and the love of him and his doctrine; for it is, **l wdgh rqh**, “the great root”, or “foundation”, on which all hangs or depends.”

And it is observable, that the last letter of the word “hear”, and the last of the word “one”, are both written in very large characters in the Hebrew Bible, to denote the greatness of the command, and to cause attention to it. The Jews seek for mysteries in these letters, and think the unusual size of them, points at some very great things: they observe, that the first of these letters is numerically “seventy”, and directs to the seventy names of the law, and the seventy ways in which it may be interpreted, and the seventy nations of the world, from whom the Israelites are distinguished, by their belief of the one God ^{f211}; and that the latter stands for the number “four”, and shows that the Lord is the one God, in heaven and in earth, in all the world, and in the four parts of it; and that both these letters put together, make a word, which signifies “a witness”; showing that this passage is a glorious testimony of the unity of God, and that the Israelites are witnesses of it, by believing and professing it; and that should they depart from the faith of it, God would be a witness against them: and now, though there is no solid foundation for such interpretations, yet this shows what an opinion they had of the greatness of this command; to which, may be added, they ask ^{f212},

“why does, “hear, O Israel”, etc.. go before that passage in (^{f2113}Deuteronomy 11:13). “And it shall come to pass, if ye shall hearken diligently unto my commandments”, etc.. but because a man must take upon him, first the yoke of the kingdom of heaven, and after that he must take upon him the yoke of the commandments.”

The sense is, that he must first make a confession of his faith in God, which is contained in (^{f2113}Deuteronomy 6:4) and then he must obey his commands; so that they plainly considered this, as the first and greatest of all. These words are frequent in the mouths of the modern Jews, in proof of the unity of God, and against a plurality in the Deity; but the ancient ones, not only consider them as a good and sufficient proof, that there is but one God, but as expressive of a Trinity in the Godhead: with a view to this text they observe ^{f213}, that

“Jehovah, “our God, Jehovah”; these are, **ygrd tl t**, “three degrees” (or persons) with respect to this sublime mystery, “in the beginning, God”, or “Elohim, created”, etc..”

And again ^{f214},

“there is an unity which is called Jehovah the first, our God, Jehovah; behold! they are all one, and therefore called one: lo! these three names are as one; and although we call them one, and they are one; but by the revelation of the Holy Ghost it is made known, and they are by the sight of the eye to be known, that “these three are one”, ((see ^{f2117}1 John 5:7),) and this is the mystery of the voice that is heard; the voice is one; and there are three things, fire, and wind, and water, and they are all one, in the mystery of the voice, and they are not but one: so here, Jehovah, our God, Jehovah, these, **ynewg atl t**, “three modes, forms”, or “things”, are one.”

Once more they ^{f215} say,

“there are two, and one is joined to them, and they are three; and when they are three, they are one: these are the two names of hear, O Israel, which are Jehovah, Jehovah, and Elohenu, or our God, is joined unto them; and it is the seal of the ring of truth.”

To which I shall subjoin one passage more, where R. Eliezer is asking his father R. Simeon ben Jochai, why Jehovah is sometimes called Elohim, he replies ^{f216}, among other things;

“come see, there are *ygrdg*, “three degrees”, (or persons,) and every degree is by itself; although they are all one, and bound together in one, and one is not separated from another.”

To believe this, is the first and chief commandment in the law, and is the principal article of the Christian faith; namely, to believe that there is one God, and that there are three persons, Father, Son, and Spirit, in the Godhead.

Ver. 30. *And thou shalt love the Lord thy God*, etc..] Which is to be understood of the one God, Father, Son, and Spirit; for all the three divine persons are to be equally loved, being possessed of the same perfections and excellencies, and having done the same works, and having bestowed like benefits and favours upon men: and though there is now no principle of love to God in men; but, on the contrary, men are enemies to God in their minds, which appears by their wicked works; yet this commandment is still in force, and the obligation to it is the same; the fall of man, the corruption of nature, and the impotency, and even aversion in man to observe this command, do not make it null and void: and in regeneration, when God puts his laws into the heart, and writes them in the mind; love is produced in such persons, to God the Father, who has begotten them again, according to his abundant mercy; and to Christ, who has saved them from their sins; and to the blessed Spirit, who has quickened and comforted them: and this love is in some measure exercised as it should be, and as here directed to,

with all thy heart, and with all thy soul, and with all thy mind; that is, with all the powers and faculties of the soul; or with the affections, as under the influence and guidance of the more noble faculties of the soul, the mind, the understanding, judgment, and will: it is added here, which is not in Matthew,

and with all thy strength; which answers to the phrase in (^{<4186>}Deuteronomy 6:5), “with all thy might”; that is, with the greatest vehemency of affection, in the strongest expressions of it, and with all the strength of grace a man has. This passage follows the former in (^{<4186>}Deuteronomy 6:5) and is what is only cited in (^{<4123>}Matthew 22:37).

Ver. 31. *And the second is like*, etc..] “Unto it”, as in (⁴¹²³Matthew 22:39) and so it is read here in two ancient copies of Beza's, and in the Vulgate Latin, Syriac, Arabic, Persic, and Ethiopic versions;

[namely] this, thou shalt love thy neighbour as thyself. This commandment stands in (⁴¹⁹⁸Leviticus 19:18) and respects not an Israelite only, or one of the same religion with a man's self, or his intimate friend and acquaintance, or one that lives in the same neighbourhood; but any man whatever, to whom affection should be shown, and good should be done to him, and for him, as a man would have done to and for himself; as much as lies in his power, both in things temporal and spiritual; see the note on (⁴¹²³Matthew 22:39).

There is none other commandment greater than these; in the whole law, moral or ceremonial; not the sabbath, nor circumcision, nor the phylacteries, nor the fringes on the borders of the garments, nor any other.

Ver. 32. *And the Scribe said unto him*, etc..] This reply of the Scribe, is not related by Matthew:

well, Master, thou hast said the truth: what thou hast said is truth, and thou hast expressed it in a most beautiful manner: the Scribe was charmed with his answer, and could not forbear speaking in commendation of it, and even before the multitude, and those of his own sect: this was a rare and uncommon instance; it was not usual with the Scribes and Pharisees, whatever convictions they were laid under, either by the miracles or discourses of Christ, to own any thing, or make any concessions in his favour, or speak in his praise: but this man not only commends him, but gives reasons for it, and confirms the doctrine he taught in his own words;

for there is one God, and there is none other but he. The Syriac, Persic, and Ethiopic versions, leave out the word “God”; but it is in the Greek copies, and rightly retained in other versions: for the sense is, that there is one God, and but one; and which is perfectly agreeable to the Christian doctrine, of a Trinity of persons in the Godhead; for though the Father is God, the Son is God, and the Holy Spirit is God, yet there are not three Gods, but one God. Nor are we to imagine, that this man said or thought any thing to the contrary, or had it in his mind to oppose the doctrine of the Trinity; which, though more clearly revealed in the New Testament, was not unknown to the ancient Jews, and might be learned from the writings of the Old Testament: but this he said, in opposition to the many

idols, and fictitious deities of the Gentiles; and if he spake in the Hebrew language, as it is probable he did, there must be a beautiful “paranomasia” in his words; “for there is”, **da**, “Achad, one God; and there is none”, **ra**, “Achar, other but he”: and it is observed by a Jewish writer^{f217}, that the reason why the last letter of, **da**, “one”, is greater than the rest, as before observed, in (^{<41129>}Mark 12:29) is, that there might be no mistake of **d**, for **r**, which are much alike; and if mistook, the word would signify “another”, and not “one”: but this is done, lest a man should mistake, and worship “another”, and not the “one” God.

Ver. 33. *And to love him with all the heart*, etc..] That is, the one God, with a sincere hearty love and affection;

and with all the understanding; of his being, perfections, and works, which will serve to draw the affections to him: this clause answers to that, “with all thy mind”, in (^{<41123>}Mark 12:30);

and with all the soul; with all the powers and faculties of it;

and with all the strength; a man has, or is given him; with all the vehemency and fervency of soul he is master of:

and to love his neighbour as himself; which are the two great commandments of the law:

is more than all whole burnt offerings and sacrifices; that is, more excellent in their nature, more acceptable to God, and more useful among men, than all the rituals of the ceremonial law, than any sacrifice whatever: for the two words here used, “burnt offerings and sacrifices”, include all offerings; as those which were wholly consumed upon the altar, and those of which part was given to the priests; and all sin offerings, meat offerings, and peace offerings, and whatever else. This man had now at least a different sense of things, from the rest of his brethren; who placed religion chiefly in the observance of the rituals of the law, and the traditions of the elders; and neglected the duties of the moral law, respecting God and their neighbour: things which are to be preferred and attended to, before any ceremonial institutions, and especially the inventions of men. This entirely agrees with the sense of the passage in (^{<2006>}Hosea 6:6). “For I desired mercy and, not sacrifice”; that is, willed and required, that men should show mercy to one another; or that every one should love his neighbour as himself, and attend to this, rather than to the offering of any ceremonial

sacrifice: this being more delightful and well-pleasing to God, than that: “and the knowledge of God”; of his unity, perfections, and glory: “more than burnt offerings”; which were entirely devoted to him: and it also agrees with the ancient sentiments of the people of God; so Samuel says to Saul, “Hath the Lord [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey [is] better than sacrifices, [and] to hearken, than the fat of rams”, (⁽¹⁵²⁾1 Samuel 15:22). And yet it may be observed, that there is some likeness between these things, burnt offerings and sacrifices, and the love of God and love to our neighbour; though the latter are greatly preferable to the former; true love to God being no other than the offering up of the soul, as a whole burnt offering to God, in the flames of love to him; and love to the neighbour, or doing good and communicating to him, is a sacrifice well-pleasing to God.

Ver. 34. *And when Jesus saw that he answered discreetly*, etc..] Wisely and prudently, as a man of sense and understanding; by taking in the several parts of our Lord's answer very distinctly, and reasoning upon them, and confirming them:

he said unto him, thou art not far from the kingdom of God: not meaning from heaven, and eternal happiness; for right and distinct notions of the above commandments, and even the performance of the in by a sinful and imperfect creature, can neither give a man a title to, or bring him near, or introduce him into the heavenly glory, which is a pure gift of God's grace; but our Lord's sense is, that he was not far off from the Gospel dispensation, and was in a fair way of entering into it; his sentiments were very near to such, who became followers of Christ, and embraced the doctrines, and submitted to the ordinances of the Gospel state: since he preferred those things, which related to the knowledge of the being and perfections of God, to the love and worship of God, and to the good of his neighbour; before the ceremonies of the law; which were quickly to be abolished, and make way for the setting up of the kingdom of God, or of the Messiah, in a more glorious and visible manner. Indeed there are some persons, who seem not far off from the kingdom of God, in the other sense of the phrase, as it may respect eternal glory and happiness, who will never enter into it: there are some that seem very devout and religions; hear the word, attend on all ordinances, join themselves with a church, submit to baptism, and sit down at the Lord's table, and live a moral life and conversation, and yet are destitute of the grace of God: yea, there are some who have clear notions of the Gospel, and make a bright profession of it,

and yet have no experience of the power of it upon their hearts, and have not the oil of grace there: and even hold this profession to the end, and yet come short of the kingdom and glory of our Lord Jesus: such are almost Christians, but not altogether; virgins, but foolish ones; have lamps, but no oil; come as far as the door, but that is shut upon them.

And no man after that durst ask him any question; in any captious matter in order to ensnare him; finding they could get no advantage, or occasion against him that way; he having silenced the Herodians, Sadducees, Scribes, and Pharisees.

Ver. 35. *And Jesus answered and said,* etc..] To the Pharisees that were gathered together about him; (see Gill on “^{412d}Matthew 22:41”).

While he taught in the temple; Whilst he was in the temple, and as he was teaching the people there; among other things in his doctrine, he put this question,

how say the Scribes, that Christ is the son of David? Not that Christ meant to deny or invalidate the truth of this; for the Messiah was certainly to be the son of David, and was; but he wanted to know, inasmuch as they commonly said, and instructed the people to believe, and it was in general believed by them, that he was David's son, how they could reconcile this to his being the Lord of David: or how they could give out, that he was only and merely the Son of David, when he was David's Lord. Matthew relates the matter thus; that Christ first put these questions to them, what they thought of the Messiah, and whose son he was; and that they immediately replied, he was the son of David: wherefore this question seems to be put upon that, with another along with it,

how then doth David in spirit call him Lord? (see Gill on “^{422d}Matthew 22:42-43”).

Ver. 36. *For David himself said by the Holy Ghost,* etc..] In (^{430d}Psalm 110:1), being inspired by the Spirit of God:

the Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool. This is a proof, that David did call Christ his Lord; and that he called him so in spirit; since these words were delivered by him under the inspiration of the Holy Spirit: that the psalm was wrote by David, the title shows; and that he spake it as he was influenced by the Holy Ghost, our Lord declares: the passage relates to what God the Father said

to Christ, when being risen from the dead, he ascended on high, and entered into the most holy place; he bid him sit down at his right hand, as having done the work of man's salvation, he was sent about, to full satisfaction; and as a mark of affection to him, and honour conferred upon him in the human nature; where he should continue, till all his enemies, Jews, Pagans, Papists, and Mahometans, as well as Satan, and all his principalities and powers, were so subdued under him, as to be as a footstool to his throne: and when David prophetically speaks of this, he calls the Messiah his Lord; saying, the “Lord said to my Lord”; on which account the prophecy is cited; who was so, as he is God, and his Creator and Redeemer. That this prophecy is a prophecy of the Messiah, and is applicable to no other but he; and is therefore pertinently cited, and applied to him here, (see Gill on ⁴¹²⁴Matthew 22:44”).

Ver. 37. *David therefore himself calleth him Lord*, etc..] David, whose son you say the Messiah is, speaks of him as one superior to himself; as Lord, and as his Lord:

whence is he then his son? from what passage of Scripture does it appear, that he is his son? and how can these two different characters of him, be made to agree in him? Our Lord meant by this, to observe to them, that the Messiah was God, as well as man; that he was not merely the son of David, as was commonly received, or a mere man, but that he had a superior nature, in which he was David's Lord, and even Lord of all. This is a Talmudic way of speaking, frequently used when a proof from Scripture, or reason, is demanded to support any opinion or article of faith; as, *arb yah ynm*, “from whence is this opinion” ^{f218}? what proof is there of it? And again it is said ^{f219}, *ytmh tyyti ynm*, “from whence” is the proof of the resurrection of the dead out of the law? It is said, (¹¹⁰⁴Exodus 6:4), “and I have also established”, etc.. Sometimes it is expressed thus ^{f220}, *nydy anm*, “from whence do we know that it is so?” And sometimes the word is doubled ^{f221}; says, R. Simeon ben Lekish, there is an intimation out of the law, concerning that which is torn, *ynm ynm*, “from whence? from whence?” (¹²³¹Exodus 22:31): “Neither shall ye eat any flesh that is torn”, etc.. But the Scribes produced neither Scripture nor reason to support their assertion, though it was true; because they could not reconcile it with the passage cited by Christ.

And the common people; or the “whole multitude”, as the Syriac and Persic versions render it; or a “great multitude”, as the Vulgate Latin, and Arabic versions; or “all the people”, as the Ethiopic; all but the Scribes and Pharisees, the populace in general,

heard him gladly; with great pleasure and satisfaction, observing that his doctrine was superior to that of any of the sects among them; particularly his reasoning about the Messiah, was listened to with great attention, and who, no doubt, could gladly have heard how these things could be reconciled; but we read not that any answer was returned to our Lord's queries, either by himself or any other.

Ver. 38. *And he said unto them in his doctrine*, etc..] As he was preaching, not to the Scribes and Pharisees but to the multitude, and to his disciples particularly; and to them in the audience of the people, as appears from (^{423b}Matthew 23:1 ^{423b}Luke 20:45).

Beware of the Scribes; for though he had just spoken favourably of one of them, this was but a single man, and a singular instance; the body of that set of men, were very bad in their principles and practices, and therefore to be avoided, and that for the reasons following:

which love to go in long clothing; the Persic version renders it, “who affect to walk in coats and garments conspicuous, and in long robes”; such as were very particular, and different from others, and out of the common way of apparel; and so were observable and taken notice of by others: very likely it may have reference to the common length of their fringes on the borders of their outward garment, which they enlarged beyond others; (see Gill on “^{423b}Matthew 23:5”);

and [love] salutations the market places; or “streets”, as the Syriac and Arabic versions render it, in any public places, where there was a resort of men, and they were taken notice with respect, in a public manner. The Syriac Persic supply the word “love”, as we do from (^{423b}Matthew 23:6,7).

Ver. 39. *And the chief seats in the synagogues*, etc..] Where the rulers of the synagogue, and the elders of the people sat; (see Gill on “^{423b}Matthew 23:6”).

And the uppermost rooms at feasts; or the first and chief places where they sat, or rather lay along at public entertainment; (see Gill on “^{423b}Matthew 23:6”).

Ver. 40. *Which devour widows' houses*, etc..] (See Gill on “⁴¹²³⁴Matthew 23:14”).

Ver. 41. *And Jesus sat over against the treasury*, etc..] the Arabic version reads, “at the door of the treasury”; the place where the chests stood, into which money was put for various uses: there were thirteen chests in the temple ^{f222}; six of them were, **hbdnl** , for voluntary oblations, or freewill offerings; for what remained of the sin offering, and of the trespass offering, and of the turtles; for those that had fluxes, and for new mothers; and of the sacrifices of the Nazarite, and of the trespass offering for the leper; and the last was for a freewill offering in general; and into one of these chests, or all them, was the money cast, afterwards spoken of. The Ethiopic version renders it, “over against the alms chest”; but this contribution in the temple, was not for the maintenance of the poor, but for the supply of sacrifices, and other things, as mentioned. Jesus having done preaching, and the Scribes and Pharisees having left him, and the multitude being dismissed, he sat down, being weary, and rested himself in this place: *and beheld*; with pleasure.

how the people, of all sorts, rich and poor,

cast money into the treasury; into one or other of the above chests: the word rendered “money”, signifies “brass”, which the Jews call, **twm**; for they had shekels of brass, as well as silver; and brazen pence, as well as silver pence ^{f223}; and also “prutas”, or mites of brass ^{f224}; and such, the poor woman cast in:

and many that were rich cast in much: they gave very liberally and largely, as they were possessed with much worldly substance; for though religion was at a low ebb with them, yet they took care to support the external and ritual part of it.

Ver. 42. *And there came a certain poor widow*, etc..] Among the many that came to offer their gifts freely, there came one that was particularly taken notice of by Christ; and she was a “widow”, had no husband to provide for her, and was a “poor” one; had no substance left her by her husband to support her with; very likely she was an inhabitant of Jerusalem:

and she threw in two mites, which make a farthing; a “quadrant”, which was the fourth part of the Roman assis, or farthing; which seems to be

much the same with the **τεταρτημοριον** of the Greeks, which is said ^{f225} to be,

“the fourth part of an obolus (the least Athenian coin), that is, two brass pieces.”

These mites seem to be the same with the “prutas”, the Jews often speak of; who say ^{f226}, that a “pruta” is the eighth part of an Italian farthing; though some make it to be the sixth: hence the Syriac version here renders it, “two menin, that is, eighths”; and the Jerusalem Talmud expressly says ^{f227}, that, **j nydrq twj wr yn**, “two prutas make a quadrant”, the very word here used: and that the Jews took the freewill offerings of the poor as well as the rich, though ever so little, is clear from this canon of theirs ^{f228};

“a poor man that gives a “pruta”, or mite, into the alms dish, or a “pruta” into the poor's chest, they take it of him; but if he does not give, they do not oblige him to give.”

Nor were they obliged to cast into the treasury; but if they did, they received it, be it less or more: and indeed, the rich might throw in as little as they pleased: as for instance; into the chest for gold, they might throw in as little as the weight of a barley corn of gold; and into the chest for frankincense, as little as the weight of a barley corn of frankincense ^{f229}. The Persic version here, different from all others, instead of “two mites”, renders it, “two bottoms of thread”, or “yarn”.

Ver. 43. *And he called unto him, his disciples*, etc..] Who were at some little distance from him, he having finished his discourses:

and saith unto them, verily I say unto you: a way of speaking he often used, when he was about to deliver something of importance, and not so easy of belief, and which required attention, and what he solemnly affirmed:

that this poor widow, pointing to her,

hath cast more in, than all they which have cast into the treasury: not that she had cast in more, or so much as any one of them as to value and substance, much less more than them all put together; but that she had cast in more in proportion to what she had, than they had in proportion to their substance; and that hers, though very small in itself, and might be contemptible to others, yet it was more in the account of God and Christ,

and more highly valued and esteemed of by them, than all that the rich men put in: since what she gave, she gave in faith, and from a principle of love, and with a view to the glory of God; when theirs was given only in hypocrisy, to make an outward show, and to be seen of men.

Ver. 44. *For all they did cast in of their abundance*, etc..] Or “superabundance”, as the Arabic version renders it; or “superfluity”, as the Ethiopic: they abounded in the things of the world, of which they gave only a part; and though they might give much, yet they could easily spare it, and had enough remaining:

but she, of her want; or “penury”, as in (~~2204~~ Luke 21:4); (see ~~5782~~ 2 Corinthians 8:2);

did cast in all that she had, even all her living; her whole substance, all that she had in the world; what was to have bought her food, for that day; she left herself nothing, but gave away all, and trusted to providence for immediate supply.

CHAPTER 13

INTRODUCTION TO MARK 13

Ver. 1. *And as he went out of the temple*, etc..] The Ethiopic version reads, “as they went out”; Christ and his disciples: for when Christ went out of the temple, the disciples went out with him; or at least very quickly followed him, and came to him, as appears from what follows; though the true reading is, “as he went out”: and the Syriac and Persic versions are more express, and read, “as Jesus went out”: for having done all he intended to do there, he left it, never more to return to it:

one of his disciples: it may be Peter, who was generally pretty forward, and commonly the mouth of the rest, as this disciple was, whoever he was: the Persic version reads, “the disciples”; and Matthew and Luke represent them in general, as observing to Christ, the beauty and grandeur of the temple, as this disciple did: who

saith unto him, Master, see what manner of stones and what buildings [are here]. The temple, as repaired by Herod, was a very beautiful building, according to the account the Jews give of it, and its stones were of a very great magnitude; (see Gill on “^{ABD}Matthew 24:1”).

Ver. 2. *And Jesus answering said unto him*, etc..] The Persic version reads, “unto them”; and so Beza's most ancient copy but as that question is put by one, the reply is made to him:

seest thou these great buildings? how beautiful and strong they are. The Vulgate Latin and Ethiopic versions, add the word all; and the sense is, dost thou take a survey of all these buildings, and of the whole of this stately edifice? and dost thou not admire the strength and grandeur of them? and dost thou not think they will be of long duration, and that the demolition of them is scarcely possible?

There shall not be left one stone upon another. The Syriac and Arabic versions add, “here”: as in (^{ABD}Matthew 24:9), and so it is read in four of Beza's copies, and in others:

that shall not be thrown down; (see Gill on “^{<41B>}Matthew 24:2”).

Ver. 3. *And as he sat upon the Mount of Olives*, etc..] On the east of Jerusalem:

over against the temple: where he could have a full view of it; the eastern wall of the temple being lower than the rest; (see Gill on “^{<41B>}Matthew 24:3”).

Peter, and John, and James, and Andrew, asked him privately; apart from the rest of the disciples, they being, especially the first three, his favourites, and very familiar with him.

Ver. 4. *Tell us when shall these things be?* etc..] When the temple will be destroyed, and these fine buildings shall be demolished, and not one of these large stones shall be left upon another:

and what shall be the sign when all these things [shall be] fulfilled? And what is the sign of his coming, and of the end of the world, as Matthew relates; (see Gill on “^{<41B>}Matthew 24:3”).

Ver. 5. *And Jesus answering them*, etc..] His four disciples, Peter, John, James, and Andrew: “began to say”; or “said”, a way of speaking frequent with this evangelist:

take heed lest any man deceive you; (see Gill on “^{<41B>}Matthew 24:4”).

Ver. 6. *For many shall come in my name*, etc..] Taking upon them the name of the Messiah: saying,

I am [Christ]; the word “Christ”, is rightly supplied from (^{<41B>}Matthew 24:5); otherwise in the original it is only, “I am”; which the Persic version doubles, reading it, “I am indeed, I am”: he that was promised and expected, the true Messiah; he that was to come:

and shall deceive many; (see Gill on “^{<41B>}Matthew 24:5”).

Ver. 7. *And when ye shall hear of wars, and rumours of wars*, etc..] Among the Jews themselves, and with the Romans:

be not troubled; keep your place, abide by your work, go on preaching the Gospel, without distressing yourselves about the event of things:

for [such things] must needs be: being decreed by God, foretold by Christ, and made necessary by the sins of the people:

but the end shall not be yet; of the temple, of Jerusalem, and of the Jewish state and nation; (see Gill on “^{4B16}Matthew 24:6”).

Ver. 8. *For nation shall rise against nation*, etc..] The nations of the world one against another, and the Romans against the Jews, and the Jews against them:

and kingdom against kingdom; which is a synonymous phrase with the former, and what the Jews call, *twnw twl m*, “different words”, expressing the same thing, often used in their commentaries:

and there shall be earthquakes in divers places; of the world:

and there shall be famines: especially in Judea, as in the times of Claudius Caesar, and at the siege of Jerusalem:

and troubles; public ones of various sorts, as tumults, seditions, murders, etc.. This word is omitted in the Vulgate Latin, and Ethiopic versions.

These are the beginnings of sorrows; as of a woman with child, as the word signifies; whose pains before, though they are the beginnings and pledges of what shall come after, are not to be compared with those that immediately precede, and attend the birth of the child: and so all those troubles, which should be some time before the destruction of Jerusalem, would be but small, but light afflictions, the beginning of sorrows, in comparison of what should immediately go before, and attend that desolation; (see Gill on “^{4B17}Matthew 24:7”), (see Gill on “^{4B18}Matthew 24:8”).

Ver. 9. *But take heed to yourselves*, etc..] This does not so much regard their doctrine and conversation, they were to take heed to; in which sense this phrase is sometimes used; but the security of their persons and lives; and the advice is, to take care of them selves, as much as in them lay, how they came into the hands of the persecuting Jews, and exposed themselves to danger, when at any time it could be avoided:

for they shall deliver you up to councils; their greater and lesser sanhedrim; the one consisting of seventy one persons, the other of twenty three, and the least of three only; and before the greater of these, Peter and John were brought, quickly, after the ascension of Christ:

and in the synagogues ye shall be beaten; with forty stripes, save one, as the Apostle Paul was, five, times:

and ye shall be brought before rulers; governors of Roman provinces, as the same apostle was, before Gallio, Festus, and Felix:

and kings for my sake; for the sake of professing Christ, and preaching his Gospel; as some of the apostles were, before Herod, Agrippa, Nero, Domitian, and others:

for a testimony against them: both against the rulers and kings before whom they should be brought, and bear a testimony for Christ, and against the Jews, who should bring them thither; (see Gill on “~~<1017>~~ Matthew 10:17”), (see Gill on “~~<1018>~~ Matthew 10:18”).

Ver. 10. *And the Gospel must first be published among all nations.*] The Syriac version reads, “my Gospel”; the Gospel which Christ was the author, subject, and preacher of; this “must be published”. There was a necessity of the promulgation of it by the will of God, the command and commission of Christ; and for the gathering in of the Jews, that were the elect of God, “among all nations” of the world, especially in the Roman empire; and that “first”, or before the destruction of Jerusalem; (see Gill on “~~<1014>~~ Matthew 24:14”).

Ver. 11. *But when they shall lead you, and deliver you up*, etc.] Lead to councils and courts of judicature, and deliver up to kings and rulers, to the civil magistrate, to be punished by the secular arm:

take no thought before hand; be not previously anxious, and carefully solicitous, in a distressing way:

what ye shall speak: to kings and rulers, by way of apology for yourselves, and your own innocence, and in defence of the Gospel:

neither do ye premeditate; or “meditate”, as the generality of copies read: Beza says in one copy it is read, “premeditate”: and so in one of Stephens's, as we render it: this clause is omitted in the Vulgate Latin, Arabic, and Ethiopic versions:

but whatsoever shall be given you in that hour; whatever shall be immediately suggested to your thoughts, be put into your minds, and laid upon your hearts:

that speak ye; freely and boldly without the fear of men:

for it is not ye that speak, but the Holy Ghost: not but that they did speak, but they were not the principal authors, either of the matter they spoke, or of the words and language in which they spoke; they were only the instruments of the Holy Ghost; they spoke as they were moved by him: hence their wisdom and eloquence in their self-defence, were amazing, and their arguments strong and unanswerable; (see Gill on “⁴⁰⁰⁹Matthew 10:19-20”)

Ver. 12. *Now the brother shall betray the brother to death,* etc..]

Signifying, that such should be the rage of men, particularly the Jews, against Christ and his Gospel, that those that were in the nearest relation, were of the same flesh and blood, children of the same parents, should betray and deliver up each other into the hands of the civil magistrate, in order to be put to death:

and the father the son; and children shall rise up against their parents, and shall cause them to be put to death; things unnatural and shocking; (see Gill on “⁴⁰¹²Matthew 10:21”).

Ver. 13. *And ye shall be hated of all men,* etc..] Not only of your friends and relations of your countrymen the Jews; but of all men, the generality of men, in, all nations of the world, wherever they came:

for my name's sake; for the sake of Christ and his Gospel, they professed and preached:

but he that shall endure; reproaches, afflictions, and persecutions, patiently; or persevere in the faith of Christ, in the profession of his name, and in preaching his Gospel:

to the end; of such troubles, and of life:

the same shall be saved; if not with a temporal, yet with an everlasting salvation; (see Gill on “⁴⁰¹²Matthew 10:22”), (see Gill on “⁴⁰¹³Matthew 24:13”).

Ver. 14. *But when ye shall see the abomination of desolation,* etc..] The Roman army encompassing Jerusalem, which was an abomination to the Jews, and an “impure sign” of their destruction, as the Syriac and Persic versions render it; and a desolating one to their nation, city, and temple:

spoken of by Daniel the prophet, in (²¹⁰⁷Daniel 9:27). This clause is omitted in the Vulgate Latin, and was not found by Beza, in two of his copies, and is thought to be transcribed from Matthew:

standing where it ought not; round about the city, in the midst of it, and even in the temple: in one of Beza's exemplars it is added, "in the holy place", as in Matthew; and so it is read in the Ethiopic version:

let him that readeth understand; either the passage in Daniel, or the citation of it by the evangelist, when he shall see this come to pass: this seems to be rather the words of the evangelist, than of Christ; since this was not written (and so not to be read), but spoken by Christ; and since his usual phrase was, "he that hath ears, let him hear": though indeed the same exhortation is in Matthew, and may be understood of Christ, as it may refer to the written prophecy in Daniel, and indeed to the Gospel, which might be read before this event came to pass: (see Gill on "⁴¹⁴⁵Matthew 24:15").

Then let them that be in Judea flee to the mountains; they that are in Jerusalem, or in any of the cities and towns of Judea, let them make their escape, as soon as possible, to the mountainous parts of the country; where they may be more safe from, the devastations of the Roman army; (see Gill on "⁴¹⁴⁶Matthew 24:16").

Ver. 15. *And let him that is on the house top*, etc..] On the battlements of the house, either for diversion or devotion:

not go down into the house; in the inner way by the stairs, or ladder within doors:

neither enter therein; being come down from the top of the house, by stairs, or a ladder without, which was usual:

to take any thing out of his house; to take care of his goods, or take any thing along with him, that might be useful in his flight, and journey, and stay abroad; (see Gill on "⁴¹⁴⁷Matthew 24:17").

Ver. 16. *And let him that is in the field*, etc..] At work, in any sort of business there,

not turn back again: either to his own house, or rather to that part of the field where he laid down his clothes:

for to take up his garment; but let him flee without it, or otherwise he would be in great danger; (see Gill on “^{<<4218>}Matthew 24:18”).

Ver. 17. *But woe to them that are with child*, etc..] Who because of their burdens, would be very unfit for, and very incapable of fleeing with any haste; and therefore very liable to fall into the hands of the enemy, and become their prey:

and to them that give suck in those days; who could not bear to leave their children behind, and yet would not be able to carry them with them; at least not without great trouble, and which would much retard their flight, and endanger their being taken by the enemy; (see Gill on “^{<<4219>}Matthew 24:19”).

Ver. 18. *And pray ye that your flight be not in winter*.] When days are short, roads bad, the weather inclement; and when to lodge in mountains, is very incommodious, and uncomfortable. The Persic version adds, “neither on the sabbath day”; (see Gill on “^{<<4220>}Matthew 24:20”).

Ver. 19. *For in those days shall be affliction*, etc..] What with the close siege of the Romans; the fury of the zealots, and seditious; the rage of different parties among the Jews themselves; the ravage of the sword, both within and without, together with dreadful plagues and famines:

such as was not from the beginning of the creation, which God created, unto this time, neither shall be; of which there never was the like in any age, and cannot be paralleled in any history, since the beginning of time, or the world was made, or any thing in it, down to that period; nor ever will the like befall any one particular nation under the heavens, to the end of the world; (see Gill on “^{<<4221>}Matthew 24:21”).

Ver. 20. *And except that the Lord had shortened those days*, etc..] Had determined that those days of affliction should be but few, and not last long; that the siege should not be longer continued, and the devastations within and without be prolonged:

no flesh should be saved; there would not have been a Jew left; that nation and race of men must have been utterly destroyed from off the face of the earth:

but for elect's sake, whom he hath chosen; in Christ, unto eternal salvation; who were either then upon the spot, called or uncalled, or that were to spring from in succeeding times:

he hath shortened the days; he hath determined they shall be but few, that a remnant might be saved, and among them his elect; or from whom should descend, such as he had chosen, who should be saved with an everlasting salvation: though the people in general have been given up to blindness and unbelief, yet they are preserved as a distinct people in the world; and in the latter day will be called and converted, and all Israel shall be saved and therefore it was the will of God to shorten those days of affliction, that they might not be entirely cut off, but that a number might be left, as a stock for future ages; (see Gill on “⁴¹²²Matthew 24:22”).

Ver. 21. *And then if any man shall say to you*, etc..] During those days of tribulation and affliction, or when shortened and at an end:

lo! [here is] Christ, or lo! [he is] there; the Messiah has appeared in such or in such a place, to deliver you from your national distresses and calamities, and from the Roman yoke and bondage:

believe him not; give no credit to such a report, for the reason following; (see Gill on “⁴¹²³Matthew 24:23”).

Ver. 22. *For false Christs and false prophets shall rise*, etc..] As there did, both before and after the destruction of Jerusalem:

and shall show signs and wonders; as they pretended to do, and did, at least to the appearance of people:

to seduce, if it were possible, even the elect; who were chosen in Christ, unto eternal life; in consequence of which they truly believed in him, and were constant followers of him; but this was not possible: though such was the force of their deception, that there was apparent danger of it, were it not for the power and grace of God; (see Gill on “⁴¹²⁴Matthew 24:24”).

Ver. 23. *But take ye heed*, etc..] The Persic version adds, “of them”; of the false Christs, and false prophets: for though the purposes of God, concerning the salvation of his elect, are infrustrable; his promises are yea and amen; his grace is efficacious and irresistible, and his power uncontrollable; and the salvation of his chosen ones certain; yet it becomes

them to be on their guard against every deception, and temptation, and to make use of all means for their perseverance:

behold, I have foretold you all things; relating to the destruction of the temple, city, and nation of the Jews; the signs that would go before it, as the disciples had desired; the miseries and calamities that would attend it, and the danger they would be exposed to through false Christs, and false prophets; and therefore would be inexcusable, if they did not observe the caution he now gave them: and moreover, when all these should be accomplished, they would remember that he had told them of them beforehand; which would be a proof of his omniscience, and so an establishment of them in the truth of him, as the Messiah; (see Gill on “^{<4125>}Matthew 24:25”).

Ver. 24. *But in those days, after that tribulation*, etc..] That is, after the destruction of the city and temple of Jerusalem, and the miseries and calamities attending it, in the times immediately following it; (see ^{<4123>}Matthew 24:29);

the sun shall be darkened: so the Shekinah, or glory of the divine majesty was withdrawn, and all the symbols of the divine presence were gone, when the temple was destroyed:

and the moon shall not give her light; the ceremonial law, which though abolished by the death of Christ, was observed by the Jews as long as the temple stood; but now ceased, particularly that principal branch of it, the daily sacrifice; (see Gill on “^{<4123>}Matthew 24:29”).

Ver. 25. *And the stars of heaven shall fall*, etc..] The Jewish Rabbins and doctors, who fell off from the written word, and compiled their “Misna”, or oral law, their book of traditions, and set it up above the Bible, the foundation of which was laid immediately upon their dispersion.

And the powers that are in heaven shall be shaken; the ordinances of the legal dispensation, which were shaken before, but now so shaken as to be removed; compare (^{<37116>}Haggai 2:6) with (^{<38226>}Hebrews 12:26,27); (see Gill on “^{<4123>}Matthew 24:29”).

Ver. 26. *And then shall they see the son of man*, etc..] Not in person, but in the power of his wrath and vengeance; of which the Jews then had a convincing evidence, and full proof; and even of his being come in the

flesh, as if they had seen him in person: this shows, that the sign of the son of man, in (^{4BB1}Matthew 24:30) is the same with the son of man:

coming in the clouds with great power and glory; not to judgment, but having taken vengeance on the Jewish nation, to set up his kingdom and glory in the Gentile world; (see Gill on “^{4BB1}Matthew 24:30”).

Ver. 27. *And then he shall send his angels*, etc..] The ministers of the Gospel to preach it, and plant more churches among the Gentiles, since that at Jerusalem was entirely broken up:

and shall gather together his elect; that is, he the son of man, or Christ, shall gather them by the ministry of his servants; or “they shall gather them”, as the Ethiopic version reads; and as Beza says it is read in a certain copy: these ministers shall be the means of gathering such whom God has chosen from all eternity, to obtain salvation by Christ, out of the world, and unto Christ, and into a Gospel church state: even

from the uttermost part of the earth, to the uttermost part of the heaven; be they where they will, on earth, and under the whole heavens; (see Gill on “^{4BB1}Matthew 24:31”).

Ver. 28. *Now learn a parable of the fig tree*, etc..] Our Lord was now upon the Mount of Olives, in one part of which fig trees grew in great plenty, and one, or more, might be near, and in view; and it was the time of year, the passover being at hand, for its putting forth:

when her branch is yet tender; and soft and opening, through the sap now in motion:

and putteth forth leaves; from the branches:

ye know, that summer is near; from such an appearance on the fig tree; (see Gill on “^{4BB1}Matthew 24:32”).

Ver. 29. *So ye, in like manner*, etc..] This is an accommodation of the parable to the present case:

when ye shall see these things come to pass; the signs preceding the destruction of Jerusalem, and especially the abomination of desolation, or the Roman army surrounding it:

know that it, or he is nigh, even at at the doors; either that the destruction of Jerusalem is near; or that the son of man is just ready to come to take

vengeance on it; or as Luke says, (^{<4213E>}Luke 21:31), the kingdom of God is nigh at hand; or a more glorious display of the kingly power of Christ, in the destruction of his enemies, and a greater spread of his Gospel in the Gentile world; (see Gill on “^{<41B3>}Matthew 24:33”).

Ver. 30. *Verily I say unto you, that this generation shall not pass*, etc..] Not the generation of men, in general, or Jews in particular, nor of Christians; but that present generation of men, they should not all go off the stage of life,

till all these things be done; which were now predicted by Christ, concerning the destruction of Jerusalem, the signs of it, and what, should immediately follow upon it; (see Gill on “^{<42B4>}Matthew 24:34”).

Ver. 31. *Heaven and earth shall pass away*, etc..] Which may be understood either affirmatively, as what will be at the second coming of Christ; or comparatively, rather than any thing said by Christ should; and so shows the certainty and irreversibility of his predictions, as it follows:

but my words shall not pass away; which is true of all the words of Christ he ever spake, and here particularly relates to those he had just delivered, concerning the calamities that should come upon the Jewish nation; (see Gill on “^{<42B5>}Matthew 24:35”).

Ver. 32. *But of that day, and of that hour*, etc..] Of Jerusalem's destruction; for of nothing else had Christ been speaking; and, it is plain, the words are anaphorical, and relate to what goes before:

knoweth no man; nay, they that lived to see it, and have spoken of it, are not agreed about the particular day, when it was; much less did they know it beforehand, or could speak of it, and make it known to others:

no, not the angels which are in heaven; who are acquainted with many of the divine secrets, and have been employed in the imparting them to others, and in the executing divine purposes:

neither the Son; Christ, as the son of man; though he did know it as the Son of God, who knows all things, and so this; but as the son of man, and from his human nature he had no knowledge of any thing future: what knowledge he had of future things in his humanity, he had from his deity; nor, as man, had he any commission to make known, nor did he make known the day of God's vengeance on the Jews:

but the Father; who has the times and seasons in his own power, for the executing of any particular judgment on a nation, or the general one; (see Gill on “^{f235}Matthew 24:36”).

Ver. 33. *Take ye heed, watch and pray*, etc..] This seems to be the principal reason why the day and hour of Jerusalem's destruction, though known by the Father, were not made known to any man, neither to the angels, nor by them; nor to the son of man in the days of his flesh, nor by him when on earth; that his people might be upon their guard, against false Christs, and prophets, and their deception; and watch unto prayer, and in it, lest they fell into temptation, and that day should come upon them unawares:

for ye know not when the time is; the exact and precise time: for though the people of God had notice of it, and were sensible it was at hand, and did make their escape out of Jerusalem; yet they knew not the exact time, but that it might be sooner or later; and the unbelieving Jews were blinded, and in the dark about it to the very last; (see Gill on “^{f242}Matthew 24:42”).

Ver. 34. [*For the son of man is*] *as a man taking a far journey*, etc..] Or this case of the son of man's coming to take vengeance on the Jewish nation, is like a man that takes a journey into a far country. This puts me in mind of a question asked ^{f230} by the Jews:

“what *hqwr rd*, “a far journey” from Modiim, and without.”

from Modiim, according to the Gemara ^{f231}, and commentators ^{f232} on this passage, was a place fifteen miles from Jerusalem; so that, according to them, fifteen miles were reckoned a far journey ^{f233}.

Who left his house; and his goods in it, to the care and management of others during his absence:

and gave authority to his servants; to govern his house, and exercise power one over another, according to their different stations;

and to every man his work; which he was to do, while he was gone, and to give him an account of when he returned:

and commanded the porter to watch; his house, and take care that it was not broke open by thieves, and plundered of the substance that was in it. So Christ, when he ascended on high, went to heaven, the land afar off; left his house, his church, particularly in Judea, and at Jerusalem, to the care of

his apostles, and gave authority to govern it, according to the laws, rules, and directions prescribed by him; and assigned every man his particular work, for which he gave him proper gifts and abilities; and ordered the porter to be on his watch, not Peter only, but all the apostles and ministers, whose business it is to watch over themselves, and the souls of men committed to their care.

Ver. 35. *Watch ye therefore*, etc..] Against false Christs, and false prophets; over yourselves, and the whole church; for the words are particularly addressed to the disciples of Christ:

for ye know not when the master of the house cometh; when Christ, of whom the whole family in heaven, and in earth, is named, who is a Son in his own house, is an high priest over the house of God, and Lord of his church and people, whom he has bought with his blood, and provides for with his grace, and by his Spirit, when he will come to break up housekeeping with the Jews, and bring his wrath upon them to the uttermost: whether

at even, or at midnight, or at the cock crowing, or in the morning. This is agreeably to the division of the night among the Jews, who speak of the first watch, the middle of the night, the cock crowing, and morning, as distinct from each other. The three first of these we have in one passage ^{f234}:

“every day they remove the ashes from the altar, *rbgh tayraqb*, “at cock crowing”, or near it, either before, or after it; and on the day of atonement, *twhm*, “at midnight”; and on the feast days, “at the first watch”,”

the same with the evening here: and elsewhere the morning and cock crowing are distinguished ^{f235};

“for a last of the congregation, how long may a man eat and drink? until the pillar of the morning ascends, (or until it is morning,) the words of R. Eliezer ben Jacob; R. Simeon says, until cock crowing.”

And so the phrase, from cock crowing till morning, is used by them ^{f236}. The Romans also divided the night in like manner, into evening, the dead of the night, or midnight, cock crowing, and the morning ^{f237}. The allusion seems to be to the time of the president of the temple's coming into it, who

had the management of the affairs of it, and of appointing to each priest his work: it is said ^{f238},

“whoever would remove the ashes from the altar, rose up early, and washed himself before the president came; but in what hour does the president come? not at all times alike: sometimes he comes, **rbgh tayrqm**, “at cock crowing”, or near it, before it, or after it; and the president comes and knocks for them, and they open to him; and he says unto them, whosoever has washed himself, let him come and cast lots: they cast lots, and he is worthy whom he counts worthy.”

Such who understand these words of Christ's coming by death, or at judgment, apply these seasons to the several ages of men, as childhood, youth, manhood, and old age.

Ver. 36. *Lest coming suddenly*, etc..] Unthought of, and unexpected, at an unawares:

he find you sleeping; inactive in the exercise of grace, and negligent in the performance of duty; unprepared for his coming, and unfit for service.

Ver. 37. *And what I say unto you*, etc..] The four disciples, Peter, James, John, and Andrew; who came privately to him, and put to him the questions, which occasioned this long discourse; (see ^{<4138>}Mark 13:3,4).

I say unto all. The Syriac and Persic versions read, “you all”; meaning all the rest of his apostles, and all his disciples and followers in Jerusalem, and in all Judea; who were all concerned in these things, and whom it became to

watch, and be upon their guard, and cast off all sloth and negligence; since they knew not soon the son of man would come, and all these evil things would be brought upon the Jewish nation, city, and temple: and the same exhortation is suitable to saints in all ages, times, and places, on account of the various snares, temptations, and evils, that they are liable to, the suddenness of death, and the uncertainty of the second coming of Christ.

CHAPTER 14

INTRODUCTION TO MARK 14

Ver. 1. *After two days was [the feast of] the passover*, etc..] That is, two days after Christ had delivered the foregoing discourse concerning the destruction of the temple at Jerusalem, was the feast of the passover; which was kept in commemoration of God's passing over the houses of the Israelites, when he destroyed the firstborn of Egypt, and made way for the deliverance of the children of Israel from thence: and which was kept by eating the passover lamb; and which, properly speaking, is the feast of the passover:

and of unleavened bread; which was the same feast with the other, called so from the unleavened bread which was then eaten; though with this difference, the passover lamb was only eaten on the first night, but unleavened bread was eaten for seven days together. The Syriac, Persic, and Ethiopic versions render it, “the passover of unleavened bread”, leaving out the copulative “and”.

And the chief priests and Scribes sought how they might take him by craft; that is, Jesus,

and put him to death: for which purpose they assembled together in Caiaphas the high priest's palace, and there took counsel together how to accomplish it; (see ^{<AMP>}Matthew 26:2-4).

Ver. 2. *But they said not on the feast day*, etc..] The feast of the passover, and of unleavened bread, which was nigh at hand, and would be two days hence, when there would be a great concourse of people from all parts to keep it: and therefore they did not choose to seize him, and put him to death at that time,

lest there should be an uproar of the people; or among them, lest they should rise in his favour, and rescue him out of their hands; (see Gill on ^{<AMP>}Matthew 26:5”).

Ver. 3. *And being in Bethany*, etc..] A place about two miles from Jerusalem, whither he retired after he had took his leave of the temple, and had predicted its destruction; a place he often went to, and from, the last week of his life; having some dear friends, and familiar acquaintance there, as Lazarus, and his two sisters, Martha and Mary, and the person next mentioned:

in the house of Simon the leper; so called because he had been one, and to distinguish him from Simon the Pharisee, and Simon Peter the apostle, and others; (see Gill on “⁴⁰¹⁶Matthew 26:6”);

as he sat at meat there came a woman; generally thought to be Mary Magdalene, or Mary the sister of Lazarus:

having an alabaster box of ointment of spikenard; or “pure nard”, unmixed and genuine; or liquid nard, which was drinkable, and so easy to be poured out; or Pistic nard, called so, either from “Pista”, the name of a place from whence it was brought, or from “Pistaca”, which, with the Rabbins, signifies “maste”; of which, among other things, this ointment was made. Moreover, ointment of nard was made both of the leaves of nard, and called foliate nard, and of the spikes of it, and called, as here, spikenard. Now ointment made of nard was, as Pliny says ^{f239}, the principal among ointments. The Syriac is, by him, said to be the best; this here is said to be

very precious, costly, and valuable:

and she brake the box. The Syriac and Ethiopic versions render it, “she opened it”; and the Persic version, “she opened the head”, or “top of the bottle”, or “vial”:

and poured it on his head; on the head of Christ, as the same version presses it; (see Gill on “⁴⁰¹⁷Matthew 26:7”).

Ver. 4. *And there were some that had indignation within themselves*, etc..] The Syriac version reads, “some of the disciples”: agreeably to (⁴⁰¹⁸Matthew 26:8), particularly Judas, and others might be incensed by his means:

and said, why was this waste of the ointment made? (see Gill on “⁴⁰¹⁸Matthew 26:8”).

Ver. 5. *For it might have been sold for more than three hundred pence,* etc..] Which, was to the value of our money nine pounds, seven shillings, and sixpence:

and given to the poor; which was thought to be a better way of expending it, than by pouring it on the head of Christ:

and they murmured against her: that she should lavish so much money away in such an imprudent manner; they reprov'd her for it, expressed much resentment at it, and were very angry with, her upon the account of it; (see Gill on "⁴¹⁶⁸Matthew 26:8"), (see Gill on "⁴¹⁶⁹Matthew 26:9").

Ver. 6. *And Jesus said, let her alone,* etc..] Jesus knowing the secret indignation of some of his disciples, and their private murmurings at the woman, and their continual teasings of her, because of the expense of the ointment, said to them, as the Arabic and Ethiopic versions read; or "to the disciples", as the Persic, let the woman alone, cease to chide and reprove her for what she has done;

why trouble ye her? why do you grieve her, by charging her with imprudence and extravagance, as if she had been guilty of a very great crime? she is so far from it, that

she hath wrought a good work on me; she has done me an honour; expressed faith in me, and shown love to me, and ought to be commended, and not reprov'd; (see Gill on "⁴¹⁷⁰Matthew 26:10").

Ver. 7. *For ye have the poor with you always,* etc..] (See Gill on "⁴¹⁷¹Matthew 26:11");

and whensoever ye will ye may do them good; by feeding them when hungry, clothing them when naked, and supplying them with the necessaries of life:

but me ye have not always; meaning, with respect to his bodily presence, which, in a short time, would be removed from them, and they would have no opportunity of showing him any such outward respect personally; (see Gill on "⁴¹⁷²Matthew 26:11").

Ver. 8. *She hath done what she could,* etc..] What she had in her heart, and in the power of her hands to do; she hath done according to her ability, and her good will; and if she had not done it now, she could not have done it at all.

She is come aforehand to anoint my body to the burying; or, “as if it was to bury me”, as the Syriac version renders it. Christ signifies by this, that he should shortly die, and that this woman came before hand to anoint him, and, as it were, to perform the funeral rites before he was dead; it being revealed to her by the Spirit, that Jesus would quickly die, and she should not be able to perform this good work when dead, and therefore came to do it before; or, at least, she was directed by the Spirit of God, because she would be prevented doing it afterwards; (see Gill on “^{4B2}Matthew 26:12”).

Ver. 9. *Verily I say unto you*, etc..] And you may assure yourselves of the truth of it:

wheresoever this Gospel, of the death and resurrection of Christ,

shall be preached throughout the whole world, as it shall be,

[this] also that she hath done shall be spoken of for a memorial of her; in remembrance of her, and her work, and in commendation of her faith, love, and duty; (see Gill on “^{4B3}Matthew 26:13”).

Ver. 10. *And Judas Iscariot, one of the twelve*, etc..] Apostles of Christ; who was the principal person that had indignation at the woman, and murmured against her, for the profusion of the ointment:

went unto the chief priests; as soon as this affair was over, and Christ had defended the woman's conduct to his shame and silence: he immediately went out of the house, where they were, and set out from Bethany to Jerusalem; and understanding the chief priests were in consultation together at Caiaphas's house, how to apprehend Jesus, and put him to death, went directly to them, unsent for, and unthought of by them:

to betray him unto them; which Satan had put into his heart, and what his avarice and revenge for the late action of the woman, and Christ's defence of it, prompted him to; (see Gill on “^{4B4}Matthew 26:14”).

Ver. 11. *And when they heard it, they were glad*, etc..] That such an opportunity offered, and from such a quarter, by one of his own disciples; so that it might be done more secretly and effectually, and with less blame to themselves:

and promised to give him money; any sum he should ask; and what was agreed upon were thirty pieces, or shekels of silver; and so the Ethiopic

version here, instead of money, reads, “thirty pieces of silver”; (see Gill on “^{<4065>}Matthew 26:15”).

And he sought how he might conveniently betray him; after this promise, and upon this agreement: henceforward he sought the most fitting opportunity, and the best season of betraying his master into the hands of these men, when he was alone, and the multitude absent, and there was no danger of a tumult, or a rescue; (see Gill on “^{<4066>}Matthew 26:16”).

Ver. 12. *And the first day of unleavened bread*, etc..] Being come, which was the fourteenth of Nisan:

when they killed the passover; that is, “the Jews”, as the Syriac and Persic versions supply; for any Israelite, that not a priest, might slay it: their canon runs thus ^{f240},

“an Israelite kills (the passover), and a priest receives (the blood), and gives it to his neighbour, and his neighbour to his neighbour, and he receives (the basin) full, and returns it empty; the priest that is near to the altar sprinkles it, at one sprinkling, over against the bottom of it.”

Upon which the commentators ^{f241} observe, that the slaying of the passover by strangers; that is, such as are not priests, lawful. And so Philo the Jew, speaking of the passover, says ^{f242};

“at which time the common people do not bring their sacrifices to the altar, and the priests slay; but by the command of the law, *συμπαν το εψνος*, “the whole nation”, does the work of a priest; every one particularly bringing the sacrifices for himself, and then slaying them with his own hands.”

But then it was always killed in the court of the temple, and after the middle of the day; (see Gill on “^{<4067>}Matthew 26:17”);

his disciples said unto him, where wilt thou that we go and prepare, that thou mayst eat the passover: for it was now Thursday morning, and the passover was to be slain after the middle of the day, between the two evenings, and eaten in Jerusalem at night; and they were now at Bethany, near two miles from the city; and it was usual for servants to get ready the passover for their masters; (see Gill on “^{<4067>}Matthew 26:17”).

Ver. 13. *And he sendeth forth two of his disciples*, etc..] Peter and John, as appears from (⁴²¹⁸Luke 22:8);

and saith unto them, go ye into the city; the city of Jerusalem; for there only the passover might be eaten, (^{434E}Deuteronomy 26:2);

and there shall meet you a man bearing a pitcher of water; a servant of the master of the house that was sent for water, to mix with the wine, at the passover:

follow him; into the house to which he goes.

Ver. 14. *And wheresoever he shall go in*, etc..] Into whatsoever house he shall enter, go in after him:

and say ye to the good man of the house; the owner, and master of it, who might be Nicodemus, or Joseph of Arimathea, or some man of note and wealth in Jerusalem, that might have some knowledge of Christ, and faith in him, though he did not openly profess him; since by only saying what follows, he would at once, as he did, direct them to a suitable and convenient room;

the master saith. The Syriac and Persic versions read, our master saith: he that is yours, and ours, our master Jesus; though that is not expressed, yet it was understood by the master of the family; which confirms the above conjecture, that he was a secret disciple of Christ.

Where is the guest chamber; the chamber provided for guests that might be expected at the passover:

where I shall eat the passover with my disciples? where it might be done conveniently, and in a proper and comfortable manner; (see Gill on ⁴¹³⁸Matthew 26:18”).

Ver. 15. *And he will show you a large upper room*, etc..] A room in the highest part of the house, large enough for such a company, for thirteen persons, which was the number of Christ and his disciples:

furnished and prepared; with a table, and a sufficient number of couches to sit, or lie upon, and with all proper vessels necessary on such an occasion:

there make ready for us; the passover.

Ver. 16. *And his disciples went forth*, etc..] The two disciples, as the Arabic version has it, Peter and John, set out from Bethany to Jerusalem directly:

and came into the city; the city of Jerusalem:

and found as he had said unto them; a man bearing a pitcher of water, whom they followed to the house he went into, and addressed the master of the house, as Jesus had bid them; when he showed them an upper room, very commodious and fit for the purpose, as Christ had said; and which is a considerable proof of the prescience of Christ:

and they made ready the passover; they bought a lamb; they had it killed in the temple, according to rule; and they brought it to the house, where they were to sup, and got it roasted; and provided unleavened bread, and wine, and bitter herbs, and every thing that was proper for the feast; (see Gill on “⁴¹⁸Matthew 26:19”).

Ver. 17. *And in the evening he cometh with the twelve.*] In the afternoon, as it is very reasonable to suppose, Christ set out from Bethany with the rest of the twelve, with the other nine, and came to Jerusalem; where they were joined by Judas, who had covenanted with the chief priests to betray him, and by Peter and John, who had been sent before to prepare the passover; and when it was night, when the second evening had took place, he went with all twelve of them to the house, where the provision to eat the passover together was made for them; (see Gill on “⁴¹⁹Matthew 26:20”).

Ver. 18. *And as they sat and did eat*, etc..] Or “as they lay along”; for such was their posture at the eating of the passover; (see Gill on “⁴²⁰Matthew 26:20”):

Jesus said, verily I say unto you, one of you which eateth with me shall betray me; (see Gill on “⁴²¹Matthew 26:21”).

Ver. 19. *And they began to be sorrowful*, etc..] And were so, all but Judas, at this saying of Christ's:

and to say unto him, one by one; even till it came to Judas himself, *is it I?* that shall betray thee;

and another said, is it I? This clause is wanting in the Vulgate Latin, Syriac, Arabic, Persic, and Ethiopic versions, and in two of Beza's copies; and indeed seems to be redundant, since the disciples are said before to express themselves in this manner, one by one; (see Gill on “⁴¹⁶²Matthew 26:22”).

Ver. 20. *And he answered and said unto them,* etc..] In order to relieve their minds, and point out the particular person:

it is one of the twelve, that dippeth with me in the dish; just at that very instant; (see Gill on “⁴¹⁶³Matthew 26:23”).

Ver. 21. *The son of man indeed goeth,* etc..] Out of this world by death, *as it is written;* both in the book of God's decrees, and in the Scriptures of the Old Testament;

but woe to that man by whom the son of man is betrayed! whose sin will not be excused, nor lessened by fulfilling the decrees of God, and by accomplishing the prophecies of the Bible:

good were it for that man if he had never been born; so aggravating will be his crime, so dreadful his punishment; (see Gill on “⁴¹⁶⁴Matthew 26:24”).

Ver. 22. *And as they did eat,* etc..] The paschal lamb, and the unleavened bread, just at the conclusion of that feast:

Jesus took bread, and blessed, and brake it; beginning and instituting a new feast, to be kept in aftertimes, in commemoration of his sufferings and death, now near at hand;

and gave to them, the disciples,

and said, take, eat: the word eat is not in the Vulgate Latin, Syriac, Arabic, Persic, and Ethiopic versions, and is wanting in some copies:

this is body; a figure and representation of it; (see Gill on “⁴¹⁶⁵Matthew 26:26”).

Ver. 23. *And he took the cup, and when he had given thanks,* etc..] Over it, and for it, by blessing it, and appropriating it to the present use and service:

he gave it to them; his disciples,

and they all drank of it; Judas, as well as the rest, as he bid them do; (see Gill on “^{<4167>}Matthew 26:27”).

Ver. 24. *And he said unto them*, etc..] Not after they had drank of it, but before, and as he gave it to them:

this is my blood of the New Testament, which is shed for many; in Matthew it is added, “for the remission of sins”; (see Gill on “^{<4168>}Matthew 26:28”).

Ver. 25. *Verily I say unto you*, etc..] This seems, to have been said after the eating of the passover, according to (^{<4228>}Luke 22:18), but was, in reality, not till after the Lord's supper was ended, and the last cup was drank, which was wont to be drank at the passover:

I will drink no more of the fruit of the vine; that is, wine,

until that day that I drink it new; in a figurative and mystical sense; by which are meant the joys of heaven:

in the kingdom of God; Father, Son, and Spirit, upon the general resurrection of the dead, when the kingdom of the Mediator will be delivered up, and there will be no distinction of government; but God, Father, Son, and Spirit, will be all in all, and shall reign in the saints, and they with them, to all eternity; (see Gill on “^{<4169>}Matthew 26:29”).

Ver. 26. *And when they had sung an hymn*, etc..] The Hallell, used at the passover:

they went out into the Mount of Olives; Christ, and eleven of his disciples; for Judas now separated from them, and went to the chief priests to acquaint them how things were, where Jesus was going, and where they might apprehend him; (see Gill on “^{<4170>}Matthew 26:30”).

Ver. 27. *And Jesus saith unto them*, etc..] As they were going to the Mount of Olives. The Persic version reads, in this place; meaning the Mount of Olives, having got thither:

all ye shall be offended because of me this night; (see Gill on “^{<4171>}Matthew 26:31”);

for it is written in (^{<3171>}Zechariah 13:7),

I will smite the shepherd, and the sheep shall be scattered: Christ is meant by the shepherd, and the apostles by the sheep. The Syriac version reads, “his sheep”.

Ver. 28. *But after that I am risen*, etc..] From the dead, which, for their comfort, he assures them of; though they would be offended and discouraged at the seizing, and condemning, and crucifixion of him:

I will go before you into Galilee; the place of their nativity, and where he had often conversed with them; (see Gill on “^{<4162>}Matthew 26:32”).

Ver. 29. *But Peter said unto him*, etc..] Being greatly moved at what Christ had said, that all of them would be offended with him that night, and run away from him, and be scattered from him, and one another:

although all shall be offended, yet will not I; though all the rest of the disciples, the other ten, should do as Judas had done, should fall off from Christ, and either betray him, or deny him, or, at least, turn their backs on him, yet he would do neither; (see Gill on “^{<4163>}Matthew 26:33”).

Ver. 30. *And Jesus saith unto him, verily I say unto thee*, etc..] As confident as thou art of standing by me, and abiding with me;

that this day, which was then begun; for the Jews reckoned their days from evening, as in (^{<4005>}Genesis 1:5);

even in this night; this night to be observed, this night of the passover, before it is past:

before the cock crow twice; for there was a first and second cock crowing, the one at midnight, and the other near break of day, and which last is properly the cock crowing: the word “twice” is left out in the Ethiopic version:

thou shalt deny me thrice; as he did; (see Gill on “^{<4164>}Matthew 26:34”).

Ver. 31. *But he spake the more vehemently*, etc..] With a louder voice; with more spirit and eagerness; in a more peremptory and self-confident way.

If I should die with thee, I will not deny thee in any wise. The Syriac version adds, “O my Lord”, my dear Lord, I will never deny thee upon any consideration whatever; and the Persic version, O Lord:

likewise also said they all; as he said, so said “all the disciples”, as the Syriac version reads it; (see Gill on “^{<4165>}Matthew 26:35”).

Ver. 32. *And they came to a place which is named Gethsemane*, etc..] At the foot of the Mount of Olives, where the olives, which grew in great plenty on the mount, were pressed: and where our Lord began to be bruised, for our sins:

and he saith to his disciples: to eight of them:

sit ye here while I shall pray; at some distance from hence; (see Gill on “^{<4165>}Matthew 26:36”).

Ver. 33. *And he taketh with him Peter, and James, and John*, etc..] Who were witnesses of his transfiguration on the mount, and now of his sorrows in the garden:

and began to be sore amazed; to be in great consternation and astonishment, at the sight of all the sins of his people coming upon him; at the black storm of wrath, that was gathering thick over him; at the sword of justice which was brandished against him; and at the curses of the righteous law, which, like so many thunderbolts of vengeance, were directed at him: no wonder it should be added,

and to be very heavy: both with sin and sorrow; (see Gill on “^{<4167>}Matthew 26:37”).

Ver. 34. *And saith unto them*, etc..] The above three disciples;

my soul is exceeding sorrowful unto death: he was surrounded with sorrow, and it pressed him so hard, and close, on every side, that he was just ready to die with it:

tarry ye here, and watch: in Matthew it is added, “with me”: (see Gill on “^{<4168>}Matthew 26:38”).

Ver. 35. *And he went forward a little*, etc..] About a stone's cast, (^{<4224>}Luke 22:41),

and fell on the ground, and prayed; he fell on his face to the ground, which was a praying posture. One of the Jewish canons concerning it, is this ^{f243}:

“worshipping, how is it done? after a man has lifted up his head; he bows it five times, he sits upon the ground, and “falls upon his face”, *hra*, “to the

ground”, and supplicates with whatsoever supplication he pleases: worshipping, or bowing, is the stretching out of hands and feet, until a man is found cast upon his face to the ground.” (See Gill on “⁴¹⁵⁹Matthew 26:39”). The supplication Christ made in this posture was,

that, it were possible, the hour might pass from him; the time fixed and agreed upon for his sufferings and death; that is, that it might pass without his enduring them, if there was any possibility of excusing him, and of his people's being saved without them; (see Gill on “⁴¹⁵⁹Matthew 26:39”).

Ver. 36. *And he said, Abba, Father*, etc..] In the original text, the former of these is a Syriac word, and the latter a Greek one, explanative of the former, as in (⁴¹⁸⁵Romans 8:15) and (Galatians 4: 6) or the repetition is made, to express the vehemency of his affection, and his strong confidence in God, as his Father, amidst his distress, as the Syriac version renders it, *yba aba*, “Abba, my Father”: or “my Father, my Father”; and so the Ethiopic version:

all things are possible unto thee; so Philo the Jew^{f244}, taking notice of Isaac's question about the burnt offering, and Abraham's answer to it, represents the latter as adding, in confirmation of it,

“all things are possible to God, and which are both difficult and impossible to be done by men;”

suggesting, that God could easily provide a lamb for a sacrifice; and Christ here intimates, that every thing consistent with his perfections, counsels, and covenant, were possible to be done by him; and how far what he prays for, was agreeable to these, he submits to him, and to his sovereign will:

take away this cup from me; nevertheless, not what I will, but what thou wilt: (see Gill on “⁴¹⁵⁹Matthew 26:39”).

Ver. 37. *And he cometh and findeth them sleeping*, etc..] His three disciples, Peter, James, and John:

and saith unto Peter; particularly, he having so lately asserted, with so much confidence, his love to Christ, and close attachment to him:

Simon, sleepest thou? Christ calls him by the name he first went by, and not by that which he had given him, Cephias, or Peter; he not now having that firmness and constancy, though he boasted of it, which answers to that name:

couldst thou not watch one hour? The Arabic and Persic versions add, with me; and so does the Complutensian edition; (see Gill on “^{4B5d}Matthew 26:40”).

Ver. 38. *Watch ye and pray, lest ye enter into temptation,* etc..] Of denying Christ, and falling off from him, which would quickly offer to them, when they should see him apprehended, bound, and led away.

The spirit truly is ready. The Persic version renders it, “my mind”; as if the Spirit or soul of Christ was meant; whereas it is either to be understood of the evil spirit, Satan, who was disposed to attack them, and especially Peter, whom he desired to have, and sift as wheat; or else the spirit of the disciples, their renewed spirit, which was ready and disposed watching and praying, and willing to abide by Christ:

but the flesh is weak; they were but flesh and blood, and so not a match of themselves for so powerful an adversary as Satan, and therefore had need to watch and pray; or “their body”, as the Syriac, Arabic, and Persic versions render it, was weak, and subject to drowsiness and sleep; and especially they were weak and feeble, and very unequal of themselves for spiritual exercises, as they had flesh, or a corrupt nature in them; (see Gill on “^{4B5d}Matthew 26:41”).

Ver. 39. *And again he went away,* etc..] To the same place, or at much such a distance from them, as before:

and prayed and spake the same words; or word, that is, the same matter; for *λογος*, here, answers to *rbd*, which signifies a thing, or matter, as well as word: Christ prayed to the same effect, for matter and substance the same as before, though not in the same express words, as is clear from (^{4B5d}Matthew 26:39,42).

Ver. 40. *And when he returned, he found them asleep again,* etc..] Notwithstanding the expostulation he had used with them, the exhortation he had given them, and the danger he had suggested to them:

for their eyes were heavy: with sleep and sorrow:

neither wist they what to answer him; partly through confusion and shame, not knowing how to excuse themselves; and partly, through their being stupefied with sleep and grief.

Ver. 41. *And he cometh the third time*, etc..] After he had prayed a third time, to the same purport as before:

and saith unto them, sleep on now, and take your rest; which words are spoken ironically:

it is enough; or “the end is come”; as the Syriac and Arabic versions render it, of watching and praying:

the hour is come, behold the son of man is betrayed into the hands of sinners; both Jews and Gentiles, by one of his own disciples; (see Gill on “^{41:6}Matthew 26:45”).

Ver. 42. *Rise up let us go*, etc..] To meet the enemy and the danger; for there is no escaping;

lo, he that betrayeth me is at hand; Judas, that he had hinted at supper should betray him, was now about doing it; and was just now coming upon him, in order to deliver him into the hands of the Jews, and the Roman band of soldiers; (see Gill on “^{42:6}Matthew 26:46”).

Ver. 43. *And immediately, while he yet spake*, etc..] The above words:

cometh Judas one of the twelve: apostles of Christ, and which was an aggravation of his wickedness; the Vulgate Latin, Syriac, Arabic, Persic, and Ethiopic, versions add, “Iscariot”; and so it is read in one of Beza's copies. The Ethiopic version reads, “one of the ten”, very wrongly:

and with him a great multitude; a band of men and officers, with many of the chief priests and captains of the temple, and elders of the people, that mixed themselves with the crowd, to see how things would issue:

with swords and staves; which they intended to make use of, should any resistance be made in apprehending him, or any attempt to rescue him:

from the chief priests, and the Scribes, and the elders; from the Jewish sanhedrim, which consisted of these; (see Gill on “^{43:6}Matthew 26:47”).

Ver. 44. *And he that betrayed him had given them a token*, etc..] A common sign, in which they agreed; and so this same Greek word is used by the Jews ^{f245}:

“said R. Phinehas in the name of R. Reuben, did you ever see one man go out of the north, and another from the south, and meet each other, except they made, *anmy*, “a common sign”, between them.”

Such an one the traitor gave his company;

saying, whomsoever I shall kiss, the same is he; Jesus of Nazareth; who was to be delivered to them:

take him, and lead him away safely; with care and caution, lest he should get out of their hands, and make his escape, as he had sometimes done: the word “safely”, is omitted in the Arabic, Persic, and Ethiopic versions. The Vulgate Latin renders it “cautiously”, and so does the Syriac version, which joins it to the words, “take him”; (see Gill on “^{<418>}Matthew 26:48”).

Ver. 45. *And as soon as he was come*, etc..] To the place where Jesus was:

he goeth straightway to him; alone; as if he had nothing to do with the company behind, and as if he was his friend, and concerned for his safety:

and saith, Master, Master; expressing great affection for him, and respect to him, by repeating this word. The Ethiopic version has it but once, and so two exemplars of Beza's; and the Vulgate Latin reads, “hail, Master”, as in (^{<418>}Matthew 26:49).

and kissed him; (see Gill on “^{<418>}Matthew 26:49”).

Ver. 46. *And they laid hands on him, and took him.*] After Christ had said to Judas, “friend, wherefore art thou come?” as in Matthew; and also, “Judas, betrayest thou the son of man with a kiss?” as in (^{<428>}Luke 22:48); (see Gill on “^{<418>}Matthew 26:50”).

Ver. 47. *And one of them that stood by*, etc..] One of the disciples that stood by Jesus, as Judas was betraying him, and the soldiers were laying hold on him, Peter by name:

drew a sword, and smote a servant of the high priest, and cut off his ear; his right ear; the servant's name was Malchus; (see Gill on “^{<418>}Matthew 26:51”).

Ver. 48. *And Jesus answered and said unto them*, etc..] To the chief priests, and captains of the temple, and the elders, that came with the band and officers, as appears from (^{<425>}Luke 22:52). The Persic version reads, “to the multitude”:

are ye come out as against a thief, with swords and with staves, to take me? (see Gill on “⁴⁰⁵Matthew 26:55”).

Ver. 49. *I was daily with you in the temple,* etc..] That is, for several days past; ever since he made his public entry into Jerusalem:

teaching; the people, in a public manner:

and ye took me not; did not attempt to lay hands on him, seize him, and carry him away; which he signifies might have been easily done; (see Gill on “⁴⁰⁵Matthew 26:55”).

But the Scriptures must be fulfilled: which spoke of the betraying him by Judas; and of their taking him in this private and secret manner; and of the flight of the disciples from him next mentioned; (see Gill on “⁴⁰⁵Matthew 26:56”).

Ver. 50. *And they all forsook him and fled.*] That is, his disciples, as the Vulgate Latin, Syriac, Arabic, Persic, and Ethiopic versions read; and who seem to have transcribed it from Matthew, and lest it should be thought, that the multitude whom Christ addressed, were intended.

Ver. 51. *And there followed him a certain young man,* etc..] Some think this was John, the beloved disciple, and the youngest of the disciples; others, that it was James, the brother of our Lord; but he does not seem to be any of the disciples of Christ, since he is manifestly distinguished from them, who all forsook him and fled: some have thought, that he was a young man of the house, where Christ and his disciples ate their passover; who had followed him to the garden, and still followed him, to see what would be the issue of things: but it seems most likely, that he was one that lived in an house in Gethsemane, or in or near the garden; who being awaked out of sleep with the noise of a band of soldiers, and others with them, leaped out of bed, and ran out in his shirt, and followed after them, to know what was the matter:

having a linen cloth cast about his naked body; which was either his shirt in which he lay, or one of the sheets, which he took and wrapped himself in, not staying to put on his clothes: though the word “Sindon”, is used both by the Targumists^{f246} and Talmudists^{f247} for a linen garment; and sometimes even for the outer garment, to which the fringes were fastened^{f248}; and he might take up this in haste, and slip it on, without putting on any inner garment: the word “body”, is not in the text, and the phrase $\epsilon\pi\iota$

γυμνου, may be rendered, “upon his nakedness”; and answers to *twr*, in (^{<0023>}Genesis 9:23) and (^{<0011>}Leviticus 20:11,17,19-21), and the meaning be, he had only a piece of linen wrapped about his middle, to cover his nakedness; and in this garb ran out, to see what was doing:

and the young men laid hold on him. The Roman soldiers, who were commonly so called: so David's soldiers are called “young men”, that were with him, (^{<0204>}1 Samuel 21:4,5); these attempted to lay hold on this young man, taking him to be a disciple of Christ, or one at least affected to him, and did take hold of his linen cloth. The Vulgate Latin, Syriac, Arabic, and Persic versions, leave out the words, “the young men”. The design of Mark in relating this incident, is to show the rage and fury of these men; who were for sparing none that appeared to be or were thought to be the followers of Christ; so that the preservation of the disciples was entirely owing to the wonderful power of Christ.

Ver. 52. *And he left the linen cloth,* etc..] “In their hands”, so the Persic version renders it; just as Joseph left his garment in the hands of his mistress, (^{<0312>}Genesis 39:12);

and fled from them naked; to the house from whence he came. The Syriac, Arabic, Persic, and Ethiopic versions, leave out the words “from them”.

Ver. 53. *And they led Jesus away to the high priest,* etc..] Caiaphas, as is added in the Syriac, Arabic, and Persic versions. This was done, after they had took Jesus and bound, him, and after they had had him to Annas, who sent him bound to Caiaphas; (see ^{<0182>}John 18:12,13,24);

and with him, the high priest Caiaphas,

were assembled all the chief priests, and the elders, and the Scribes; even the whole sanhedrim, who met at Caiaphas's house, and were waiting there for Jesus; whom Judas with his band of soldiers and others, were gone to secure, and bring before them; (see Gill on ^{<0167>}Matthew 26:57”).

Ver. 54. *And Peter followed him afar off,* etc..] And did another disciple, perhaps John; (^{<0185>}John 18:15), who having somewhat recovered themselves from their fright, turned back, and followed Jesus, and the company that led him away; keeping at some distance, that they might not be observed, and exposed to danger; and proceeded till they came to Jerusalem, and to the place where the sanhedrim were convened; and the

other disciple went in along with Jesus; and Peter afterwards, by his means, got in:

even into the palace of the high priest; being let in by her that kept the door, at the motion of the other disciple

and he sat with the servants; as if he was one of them, and had no concern with Jesus:

and warmed himself at the fire; or “light”, as the Greek word signifies, and answers to the Hebrew word **rwa**, by which both: light and fire are expressed; of which, take an instance or two, in the room of many ^{f249}:

“a murderer that strikes, his neighbour with a stone, or with iron, and plunges him into water, or into **rwah**, “fire”, so that he cannot get out, and dies, is guilty.”

Again ^{f250}, a

“book which **rwah**, “fire”, takes hold upon on one side, he puts, water on the other; and if it is quenched, it is quenched; if the “fire” takes hold on both sides, he opens it, and reads in it; and if it is quenched, it is quenched: a cloak which “fire” takes hold upon on one side, he puts water on the other side; and if it is quenched, it is quenched; if the “fire” takes hold on it on both sides, he takes, it and wraps himself in it, and if it is quenched, it is quenched.”

So we read ^{f251} of **nhyg l rwa**, “the fire of hell”; and Ur of the Chaldees has its name from the fire, that was worshipped there, as a symbol of the sun: and fire was the **rwa**, or “light”, created on the first day, (~~Gen~~ Genesis 1:3); (see Gill on “~~Mat~~ Matthew 26:58”).

Ver. 55. *And the chief priests, and all the council*, etc..] Especially the former, who were of all most busy and active in this matter:

sought for witness against Jesus to put him to death; on which they were determined, right or wrong; in this they went contrary to one of their own canons, which runs thus ^{f252}:

“in pecuniary causes, they begin either for absolution, or condemnation; but in capital causes, they begin for absolution, and do not begin for condemnation.”

That is, they begun with such evidences as tended to acquit a man, and not with such as served to condemn him; whereas this court was only seeking for such evidence to begin with, that they might condemn Jesus to death:

and found none; that would answer their purpose; (see Gill on ^(~~A186~~)Matthew 26:59”).

Ver. 56. *For many bare false witness against him*, etc..] The word “false”, is not expressed in the Syriac, Persic, and Ethiopic versions: which only signify, that they bore witness against him, accused him of, and laid many things to his charge:

but their witness agreed not together; which showed it to be false, and so not to be admitted; for witnesses were to be as one in their testimony, or not to be received: the, rules concerning them with the Jews, are these ^{f253};

“the tradition is, for ever let not their testimony be joined together, unless they both see, **dak**, “as one”: says R. Joshua ben Korcha, even one after another; and their testimony is not ratified in the council, until they both witness “as one”.”

Though this is not much the sense of the passage here; it was not the falsehood of their testimony, which this council was unconcerned about, or the contradiction that was in it, which does not appear; but their testimonies were not, **ισαυ**, “equal”, or answerable to the wishes of the council; they were not sufficient to prove a capital crime upon him, in order to, put him to death, which was what they wanted: they only respected some light and trivial matters, and did not amount to a charge of blasphemy, or sedition.

Ver. 57. *And there arose certain*, etc..] Two false witnesses, as in (^(~~A186~~)Matthew 26:60), who stood up in court; for witnesses were obliged to stand, whilst they gave in their testimony:

“says R. Bo, in the name of R. Hona, witnesses ought **dwmil**, “to stand”, whilst they bear witness; as it is said, (^(~~A186~~)Deuteronomy 19:17). “Both the men shall stand” ^{f254}, etc..”

And bare false witness against him, saying; as follows.

Ver. 58. *We heard him say*, etc..] In a discourse of his, recorded in (^(~~A186~~)John 2:19):

I will destroy this temple that is made with hands, and within three days I will build another made without hands; which was a very false testimony; for Christ did not say he would destroy any temple at all, only put the Jews on doing it; much less did he point at, or design the temple of Jerusalem, but his own body; nor did he use the distinction of a temple, made with and without hands; nor did he affirm that he would build another; only said, he would raise up in three days, that which they should destroy. By this testimony these witnesses would suggest, that Christ had a design upon their temple to demolish it, and that he must be a sorcerer, or a magician, to pretend to build a temple without hands in three days time; (see Gill on ^{<4161>}Matthew 26:61”).

Ver. 59. *But, neither so did their witness agree together.*] Their witness did agree together, for they both witnessed the same thing; but not so as to found upon it the charge of a capital crime against him; their witness was not so, ιση, “equal”, was not answerable to their desires, nor sufficient to convict him of a capital crime, for which they could condemn him to death, as before observed on (^{<4146>}Mark 14:56).

Ver. 60. *And the high priest stood up in the midst*, etc..] Of the sanhedrim, of which he was now president: he sat at the head of them, and Ab Beth Din, or the father of the council, at his right hand; and the rest of the council sat before him, in a semicircular form, as the half of a round corn floor, so that the president, and the father of the council, could see them ^{f255}; for they were all before him, he being situated in the middle, right against them; so that when he stood up, he might be said to stand in the midst of them:

and asked Jesus, saying, answerest thou nothing? For he had made no reply to the several witnesses, that came against him:

what is it which these witness against thee? Is it true, or false? (see Gill on ^{<4162>}Matthew 26:62”).

Ver. 61. *But he held his peace, and answered nothing*, etc..] Knowing it would be to no purpose, and signifying hereby, that the things alleged against him were unworthy of an answer:

again the high priest asked him, and said unto him, art thou the Christ, the Son of the Blessed? The Vulgate Latin adds, “God”: in Matthew it is “God” only, (^{<4163>}Matthew 26:63). This is one of the names and epithets of God, with the Jews; nothing is more common in their writings, than this

abbreviature, **hbqh**, which is, **awh wrb wdqh**, “the holy blessed he”; who is blessed in himself, and the fountain of all blessedness to his creatures, and who is blessed and praised by angels and saints; (see Gill on “^{<4166>}Matthew 26:63”).

Ver. 62. *And Jesus said, I am*, etc..] That is, the Son of God; in proof of which he adds,

and ye shall see the son of man sitting on the right hand of power; that is, of God, who is all power, the Lord God Almighty:

and coming in the clouds of heaven; either at the destruction of Jerusalem, or at the last day, referring to the prophecy in (^{<2073>}Daniel 7:13); (see Gill on “^{<4164>}Matthew 26:64”).

Ver. 63. *Then the high priest rent his clothes*, etc..] As was usual upon hearing blasphemy; which he now supposed the case, or at least would have it so thought:

and saith, what need we any further witnesses? or trouble ourselves to see for any more, or to hear and take the depositions of any others; (see Gill on “^{<4165>}Matthew 26:65”).

Ver. 64. *Ye have heard the blasphemy*, etc..] The “manifest” blasphemy, as the Arabic version renders it; and “out of his own mouth”, as the Syriac version adds, agreeably to (^{<4271>}Luke 22:71),

what think ye? what sentence is to, be passed upon him?

And they all condemned him to be guilty of death; excepting Joseph of Arimathea, (^{<4251>}Luke 23:51); (see Gill on “^{<4166>}Matthew 26:66”).

Ver. 65. *And some began to spit on him*, etc..] The men that held him, (^{<4216>}Luke 22:6), fulfilling the prophecy in (^{<2816>}Isaiah 50:6);

and to cover his face; with a veil, or linen cloth, to blindfold: him, as a person unworthy to behold the light: or rather, in order to make sport with him:

and to buffet him; with their double fists;

and to say unto him, prophesy. The Arabic version adds, “unto us, O Christ, who it is that hath buffeted thee now?” that gave thee the last blow?

and to the same purpose the Ethiopic. The Persic version adds, “and deliver thyself”;

and the servants did strike him with the palms of their hands. The Syriac version renders it, “on his cheeks”: they gave him slaps on the face. These were the officers of the high priest, that used him in this indecent manner. This clause is omitted in the Ethiopic version.

Ver. 66. *And as Peter was beneath in the palace,* etc..] Not at the lower and further end of the room, but in the lower part of it; that part in which Jesus and the sanhedrim were, being upon an advanced ground, with steps ascending to it:

there cometh one of the maids of the high priest; the same that kept the door, and let him in. The Ethiopic version renders it, “a daughter of the high priest”.

Ver. 67. *And when she saw Peter warming himself,* etc..] At the life which was in the midst of the hall:

she looked upon him; very earnestly, knowing him to be the same, she had let in at the motion of one, that was known in the high priest's family; and suspecting him, by being a stranger, and by his looks:

and said, and thou also wast with Jesus of Nazareth; that is, one of his disciples; (see Gill on “~~and~~ Matthew 26:69”).

Ver. 68. *But he denied,* etc..] That he was with Jesus, or a disciple of his:

saying, I know not; Jesus of Nazareth: neither understand I what thou sayest; about him, and of being with him: the last phrase, “neither understand I”, is omitted in the Syriac and Persic versions:

and he went out into the porch; adjoining to the palace, to consider what to do, being surprised and confounded at such a challenge:

and the cock crew; the first time, being about midnight; and yet he took no notice of it, nor remembered what Christ had but a few hours before said to him: or if he did, he might hope he should not meet with another attack, or he should have more courage and strength than to deny a second time.

Ver. 69. *And a maid saw him again,* etc..] Either the same maid, so the Syriac and Persic versions read, “that maid”: that selfsame maid, as before,

or another, as in (⁴¹⁵⁷Matthew 26:71), and so the Arabic version reads it here; but the Ethiopic as before “a daughter”; that is, of the high priest:

and began to say to them that stood by; the fire, along with Peter, warming themselves:

this is one of them; this man is one of the disciples and followers of Jesus of Nazareth; he is of that sect, he certainly belongs to them, and is come here only as a spy.

Ver. 70. *And he denied it again*, etc..] That he was one of the disciples of Jesus:

and a little after; about an hour after, (⁴²²⁹Luke 22:59);

they that stood by, said again to Peter, surely thou art one of them; one confidently affirmed that he was with Jesus, and another challenged him with seeing him in the garden with him, (⁴²²⁹Luke 22:59) (⁴⁸³⁵John 18:26), and in general they were of opinion, that he must be one of that sect, giving this as a reason,

for thou art a Galilean: as they supposed Jesus to be; and knowing that in Galilee he had chiefly preached, and wrought his miracles, and had there a large number of followers:

and thy speech agreeth [thereto]; he used words and phrases peculiar to the Galileans, and pronounced as they did: (see Gill on “⁴¹⁵³Matthew 26:73”). This clause is omitted in the Vulgate Latin, and is wanting in Beza's most ancient copy; but is in the other copies, and in all the eastern versions.

Ver. 71. *But he began to curse and to swear*, etc..] To wish the most dreadful things upon himself, and to swear by the living God;

[saying], I know not this man of whom ye speak: (see Gill on “⁴¹⁵⁴Matthew 26:74”).

Ver. 72. *And the second time the cock crew*, etc..] Immediately, as soon as he had so said and swore, as the Vulgate Latin, Syriac, and Ethiopic versions read, and as it is read in one of Beza's copies; which was about three of the clock in the morning, and is what is properly called the cock crowing:

and Peter called to mind; upon hearing the cock crow a second time,

the word that Jesus said unto him, before the cock crow twice, thou shalt deny me thrice: as he now had done twice, to the maid or maids, and a third time to the servants that stood by the fire along with him:

and when he thought thereon; on the words of Christ, and on his sin in denying him, and on the aggravated circumstances of it. The Arabic version renders it, “he turned himself to weep”; he turned away from the company, he threw himself out of it, and got out of doors as fast as he could, and broke out into a violent fit of weeping. The Syriac, Persic, and Vulgate Latin versions, render it, “he began to weep”; this phrase is omitted in the Ethiopic version: some choose to render it, “he looked upon him”, that is, on Christ: as Christ looked upon him; which produced true evangelical repentance in him, so Peter looked upon his dear Lord with concern, whom he so had shamefully denied; he looked upon him and mourned, he looked upon him with an eye of faith, and sorrowed for his sin after a godly sort: but the true sense of the word is, “he covered himself”; he cast his garment over his head, he veiled himself as mourners did, who covered their heads, and their faces, and even their lips. So Maimonides ^{f256};

“from whence, says he, is uncovering the head, forbidden a mourner? For, lo! it is said to (³³¹⁷Ezekiel 24:17), “cover not thy lips” at all, for the rest of mourners are obliged to the covering of the head; the linen cloth, or veil, with which he covers his head, he covers with a part of it, a little over his mouth; as it is said, (⁸¹³⁵Leviticus 13:45), “He shall put a covering upon his upper lip”: and Onkelos paraphrases it, **Pj ty al bak**, “as a mourner he shall cover himself”.”

And so it is said of Haman ^{f257},

“that he went to his house, and mourned for his daughter, **al bak hyr I Pj tmw**, “and put a covering on his head as a mourner”: for his daughter, and for his reproach.”

And this, it seems, was the custom of the Ishmaelites: hence that saying ^{f258},

“all veiling (in mourning) which is not as the veiling of the Ishmaelites (who cover all the face), is no veiling?”

And thus Peter, through shame, and as a token of sorrow and mourning for his sin, threw his garment over him:

and he wept; as Matthew says, “bitterly”: being fully convinced of his sin, and heartily sorry for it; (see Gill on “⁴¹²⁶⁵Matthew 26:75”).

CHAPTER 15

INTRODUCTION TO MARK 15

Ver. 1. *And straightway in the morning*, etc..] As soon as it was break of day, or daylight appeared:

the chief priests held a consultation with the elders and Scribes; who were the principal men in the sanhedrim:

and the whole council; which, on this extraordinary occasion, was convened; the result of which was, to bind Jesus, and deliver him up to the Roman governor, to be put to death by him, as a seditious person, and an enemy to Caesar, and accordingly they did so:

and bound Jesus, and carried him away, and delivered him to Pilate. The Syriac and Persic versions add, “the governor”; (see Gill on “^{4170E}Matthew 27:1-2”).

Ver. 2. *And Pilate asked him, art thou the king of the Jews?* etc..] Which either he had heard before that it was said by him, and his followers; or was what the Jews now suggested to him as his crime, which they desired sentence of death might pass upon him:

and he answering, said unto him, thou sayest it; which is all one as if he had said, I am; (see Gill on “^{4165E}Matthew 26:25”); for so he was in a sense, in which he explained himself to Pilate's satisfaction, (“^{4183E}John 18:36,37”); (see Gill on “^{4171E}Matthew 27:11”).

Ver. 3. *And the chief priests accused him of many things*, etc..] As that he was a magician, and a blasphemer, and gave out that he was the Son of God; and that he made himself a king, and even forbade the people to give tribute to Caesar, and moved discord, sedition, and rebellion throughout the land;

but he answered nothing. This clause is wanting in the Vulgate Latin, Syriac, Arabic, and Persic versions; but is in the Greek text of the Complutensian edition, and in the Ethiopic version, and agrees with (“^{4172E}Matthew 27:12”)

Ver. 4. *And Pilate asked him again*, etc..] In the presence of the chief priests, who laid so many things to his charge; for the former question was put, when Jesus and he were alone in the judgment hall, whither the Jews would not enter for fear of being defiled; (see ^{<4183>}John 18:28,33);

saying, answerest thou nothing behold how many things they witness against thee? The charges were many, and very heinous, and which Pilate thought called for self-defence; (see Gill on "^{<4171>}Matthew 27:13").

Ver. 5. *But Jesus yet answered nothing*, etc..] He still continued silent, and made no defence for himself, which the governor was willing to give him an opportunity to make, and, as his friend, urged him to it:

so that Pilate marvelled; what should be the meaning of his silence, when he was so capable of defending himself, and was so innocent, as Pilate himself was ready to believe; and yet the things he was charged with were of, the highest nature, and by persons of the greatest figure in the nation; so that his silence exposed him to a great deal of danger, which Pilate thought might easily be avoided by answering for himself; (see Gill on "^{<4174>}Matthew 27:14").

Ver. 6. *Now at that feast*, etc..] The feast of the passover, which was at that instant; (see ^{<4189>}John 18:39). The Syriac, Arabic, Persic, and Ethiopic versions read, "at every feast"; as if the following custom was used at every feast in the year, at the feasts of pentecost and tabernacles, as well as at the passover; whereas it was only at the latter:

he released unto them one prisoner, whomsoever they desired; of this custom (see Gill on "^{<4175>}Matthew 27:15").

Ver. 7. *And there was one named Barabbas*, etc..] A prisoner of that name at Jerusalem;

which lay bound with them that had made insurrection with him: he had been at the head of a seditious mob, and he and his accomplices were taken and put in prison:

who had committed murder in the insurrection; which may be connected either with Barabbas, and read in the singular number, as it is in the Vulgate Latin version, "he had committed"; or with the seditious persons he lay bound with, and be read in the plural number, "they had committed murder", as it is in the Syriac, Arabic, and Persic versions; and so in the

ancient copies; and the Ethiopic renders it, “he was bound with seditious persons and murderers”; though, no doubt, he was guilty of murder as well as they; and so Peter calls him a murderer, (⁴¹³⁴Acts 3:14). About this time murders were very frequently committed: the Jews say ^{f259} that

“from the time that murderers increased, the slaying of the red heifer ceased; (the reason the commentators ^{f260} give, is, because they were known who were accustomed to commit murder;) and that was from the time that Eleazar ben Dinai came, and Techinah ben Perishah he was called; and they called him again the son of a murderer;”

(see Gill on “⁴¹⁷⁶Matthew 27:16”).

Ver. 8. *And the multitude crying aloud*, etc..] The Vulgate Latin and Ethiopic versions read, and when the “multitude”, or “people went up”, to the place called the pavement, where the judgment seat was; and so it is read in Beza's most ancient copy; but the former reading is to be preferred:

began to desire [him to do] as he had ever done to them: that is, release a prisoner to them, as he had done at every passover, since he had been a governor over them.

Ver. 9. *But Pilate answered them; saying*, etc..] Being satisfied of the innocence of Jesus, and being willing to dismiss him:

will ye that I release unto you the king of the Jews? he who is called so; and which he either said by way of derision both of Christ, and them; or else in order to prevail upon them to ask his release, it being scandalous and reproachful to put their king to death.

Ver. 10. *For he knew that the chief priests*, etc..] The Persic version reads in the singular, “the chief of the priests”, or the high priest, Caiaphas,

had delivered him for envy; at his popularity through his doctrine and miracles, and not from any principle of equity and justice, or from any regard to Caesar; (see Gill on “⁴¹⁷⁸Matthew 27:18”).

Ver. 11. *But the chief priests moved the people*, etc..] Greatly solicited and persuaded them, both in person, and by their officers they employed, and dispersed among them, to make use of arguments with them to prevail upon them:

that he should rather release Barabbas unto them; than Jesus of Nazareth; choosing rather to have a murderer granted unto them, than the holy and just one. The Persic version, as before, reads, “the chief of the priests”; but they were all concerned, and were the most active men in bringing about the death of Christ; though Caiaphas was behind none of them in envy, rage, and malice; (see Gill on “^{<4172>}Matthew 27:20”).

Ver. 12. *And Pilate answered and said again unto them*, etc..] Being astonished that they should ask the release of such an infamous person; and being very desirous of saving Jesus:

what will ye then that I shall do unto him, whom ye call the king of the Jews? at least many of you; would you have me put him to death? surely this can never be desired; or would you have me inflict some slight punishment on him, as scourging him, and so dismiss him? (see Gill on “^{<4172>}Matthew 27:22”).

Ver. 13. *And they cried out again, crucify him.*] For they had cried so once before, though Matthew and Mark relate it not, yet Luke does, (^{<4231>}Luke 23:21).

Ver. 14. *Then Pilate said unto them*, etc..] The third time, (^{<4232>}Luke 23:22);

why, what evil hath he done? worthy of death. They had charged him with many things, but proved nothing against him. Pilate could find no fault in him, and judged him an innocent person, and therefore was loth to condemn him:

and they cried out the more exceedingly; with louder voices, and greater vehemency, the more they found he was inclined to save him:

crucify him; nothing short of death would satisfy them, and no other death but that of the cross; (see Gill on “^{<4172>}Matthew 27:22”), (see Gill on “^{<4233>}Matthew 27:23”).

Ver. 15. *And so Pilate, willing to content the people*, etc..] To satisfy and make them easy, who were become very noisy and tumultuous, and fearing the consequences of their resentment, should he not comply, of which he had formerly had experience; therefore to humour them, and keep in their favour, after he had washed his hands, to testify his innocence in the matter,

he released Barabbas unto them; the seditious person, robber, and murderer, as they desired:

and delivered Jesus when he had scourged him; or having scourged him; for this he had done before, hoping the Jews would have been satisfied with that, and not have insisted on any further punishment. The Arabic version very wrongly renders the words, “and delivered unto them Jesus, that he might be scourged”: as if this was afterwards to be done by the Jews, or Roman soldiers; whereas he had scourged him before, and now delivered him

to be crucified, as they desired; in which he acted contrary to law and justice, to the violation of his own conscience, and merely to gratify the humour of the people; (see Gill on “^{<477>}Matthew 27:26”).

Ver. 16. *And the soldiers led him away into the hall*, etc..] From the place called the pavement, where was the judge's bench, from which he passed sentence on Christ, to a large room,

called the praetorium, or judgment hall; being the hall, or room, where the praetor, or Roman magistrate, kept his court of judicature; and is the same place the Jews would not go into, lest they should be defiled, and become unmeet to eat the Chagigah that day; and into which Pilate had Jesus more than once alone, (^{<618>}John 18:28,33 19:9), but now he had a large company with him:

and they call together the whole band; very likely the soldiers, into whose custody Jesus was put, and who led him away, were the four soldiers that attended his crucifixion, and parted his garments; but for greater diversion they got together the whole band to which they belonged; (see Gill on “^{<477>}Matthew 27:27”).

Ver. 17. *And they clothed him with purple*, etc..] Matthew calls it a “scarlet” robe; and the Persic version here renders it a “red garment”: it was of a colour resembling purple; it was pretty near it, and therefore so called; which is what kings were used to wear; and so in derision of him, as a king, clothed him with this mock purple robe; and which was very likely one of the soldiers' old coats:

and platted a crown of thorns, and put it about his head; for a crown, and also a reed in his hand, instead of a sceptre, as Matthew relates; (see Gill on “^{<418>}Matthew 26:28”), (see Gill on “^{<419>}Matthew 26:29”).

Ver. 18. *And began to salute him, hail, king of the Jews!*] In a mock way, wishing him long life and prosperity, as if he was a king just come to his throne, and this was his coronation day.

Ver. 19. *And they smote him on the head with a reed,* etc..] Or cane, a walking stick which they had put into his hands for a sceptre: this they took out again, and struck him on the head with it, which drove the sharp pointed thorns into his temples:

and did spit upon him; “upon his face”, as the Syriac, Arabic, and Persic versions read:

and bowing their knees, as to a sovereign prince,

worshipped him; saying the above words, hail, king of the Jews? (see Gill on “⁴¹⁷²Matthew 27:29”), (see Gill on “⁴¹⁷³Matthew 27:30”).

Ver. 20. *And when they had mocked him,* etc..] To their satisfaction, and had had enough of this sort of diversion:

they took off the purple from him; and so, in their way, unkinged him;

and put his own clothes on him: both that he might be known to be the same person; and that the four soldiers, who had the charge of him, might have the perquisites of his clothes at his execution:

and led him out to crucify him: they led him out of the “praetorium”, or judgment hall, and through the city, without the gates of it, to the usual place of crucifixion; he bearing his own cross, when first led out.

Ver. 21. *And they compel one Simon a Cyrenian,* etc..] (See Gill on “⁴¹⁷⁴Matthew 27:32”);

who passed by; as they were leading Jesus to be crucified:

coming out of the country; from some country village hard by, according to the Syriac, and Vulgate Latin versions; or out of the field, as the Persic and Ethiopic: he might have been in the field, about some rural business; or, as Dr. Lightfoot conjectures, to fetch wood from thence, which was lawful to be done on a feast day, with some provisos, according to the Jewish canon, which runs thus ^{f261};

“they may bring wood out of the field, (i.e. on a feast day, as this was,) of that which is gathered together, and out of a place that is

fenced about, and even of that which is scattered abroad: what is a fenced place? whatever is near to a city, the words of R. Judah. R. Jose says, whatever they go into by a door, and even within the border of the sabbath.”

And according to the commentators^{f262}, it must be wood that is gathered together, and that lies not in an open field, but in a fenced place, and this near the city; at least with in two thousand cubits, a sabbath day's journey.

The father of Alexander and Rufus; who were men well known when Mark wrote his Gospel, and very likely men of eminence among Christians: mention is made of Alexander in (^{<483>}Acts 19:33) and of Rufus, in (^{<513>}Romans 16:13), which some have thought the same as here; but whether they are or not, is not certain: however, they obliged “Simon”

to bear his cross: the cross of Christ, after him; (see Gill on “^{<473>}Matthew 27:32”).

Ver. 22. *And they bring him unto the place, Golgotha*, etc..] A famous, or rather an infamous one, well known, and much noted for the many executions there:

which is, being interpreted, the place of a skull; because the skulls of men that had been executed and buried there, being dug up again, lay scattered about; (see Gill on “^{<473>}Matthew 27:33”).

Ver. 23. *And they gave him to drink wine mingled with myrrh*, etc..] Wine mingled with frankincense was what was usually given by the Jews to persons going to die^{f263}:

“he that goes to be executed they mix for him, *yy l wkb hnwbl l j rww*, “a grain of frankincense in a cup of wine”, that his mind may be disturbed, or not sensible; as it is said, (^{<2106>}Proverbs 31:6), “give strong drink to him that is ready to perish, and wine to the bitter in soul”: and the tradition is, that the honourable women in Jerusalem gave this freely, and brought it them; and if they did not, it was provided by the congregation,”

at the public expense; the design of it was to intoxicate, that they might not feel their pain and misery: but neither the rich women in general, nor were the public so disposed towards Christ, as to provide such a potion for him: it is most likely therefore that this was prepared by his friends, as Mary

Magdalene, Martha, and others, in order to cheer and refresh his spirits; and was different from what the soldiers gave him, which was vinegar mixed with gall, though the Persic version so reads here:

but he received it not; nor would he so much as taste of it, as he did of the other, to show that he needed no such outward means to support his spirits, nor desired any allay of his sorrows, and was not afraid to meet death in all its terrors; and besides, he had said he would drink no more of the fruit of the vine till he drank it new in his Father's kingdom, (^{<4173>}Matthew 26:29); (see Gill on "^{<4173>}Matthew 27:34").

Ver. 24. *And when they had crucified him*, etc..] Had fastened him to the cross, and reared it up, and he was hanging upon it:

they parted his garments, casting lots upon them, what every man should take. This last clause, "what every man should take", is left out in the Arabic version. His garments they divided into four parts; and each soldier, as there were four of them, took a part; and upon his vesture, or seamless coat, because they would not rend it, they cast lots who should have it, and so fulfilled a prophecy in (^{<4278>}Psalm 22:18); (see Gill on "^{<4275>}Matthew 27:35").

Ver. 25. *And it was the third hour, and they crucified him*.] The time of the daily sacrifice of the morning, at which the priests ought to have been; and the time when the sanhedrim usually began to sit^{f264}; for

“the grand sanhedrim sat from the daily sacrifice of the morning, to the daily sacrifice of the evening:”

but this being an extraordinary case, and they in a hurry to put Jesus to death, had been sitting up all night; and early in the morning had procured the sentence of death on him, which they were going to execute by the time they used to sit: this was about nine o'clock in the morning, and takes in the time between that and twelve at noon. The Ethiopic version reads, “and it was the sixth hour”, to make it agree with (^{<6194>}John 19:14); and for the reconciling of these two places, (see Gill on "^{<6194>}John 19:14”).

Ver. 26. *And the superscription of his accusation*, etc..] Or “the cause of his death”, as the Syriac and Persic versions read; the crime for which he suffered:

was written; over his head, upon the cross, to which it was fastened; the sum of which was,

the king of the Jews; (see Gill on “^{<4073>}Matthew 27:37”).

Ver. 27. *And with him they crucified two thieves*, etc..] For his greater reproach;

the one on his right hand, and the other on his left; as if he had been one of them, and a principal among them; (see Gill on “^{<4078>}Matthew 27:38”).

Ver. 28. *And the Scripture was fulfilled, which saith*, etc..] In (^{<2812>}Isaiah 53:12);

and he was numbered with the transgressors: he was no transgressor of the law of God himself, but was perfectly conformable to it in his holy nature, harmless conversation, and complete obedience: he knew no sin, nor committed any in thought, word, or deed, nor could any be found in him by men or devils; and yet he was traduced as a sinner, and charged with many foul things, none of which could be proved upon him: but inasmuch as he stood in the room, and stead of sinners, and had all the sins of his people imputed to him, and laid upon him, with his own consent, he was treated by the justice of God as if he had been a transgressor, and was reckoned as such; of which his being placed between two thieves, was a symbol and representation: hence he was stricken, and wounded, and died, for the sins of those in whose place he stood. The fifty third chapter of Isaiah, where this passage stands, is a manifest prophecy of the Messiah, as several of the Jewish writers themselves, both ancient and modern, acknowledge; though some would apply it to some other persons ^{f265}.

Ver. 29. *And they that passed by*, etc..] In the road, and went by the cross. The Arabic version adds, “before him”, Christ, as he hung on the cross:

railed on him, wagging their heads; gave him opprobrious language, and used indecent gestures;

and saying, ah! thou that destroyest the temple; the Vulgate Latin version adds, “of God”:

and buildest it in three days; thou poor vain miserable creature, that boasted of thy power, where art thou now? and what dost thou think of thyself?

Ver. 30. *Save thyself, and come down from the cross.*] Suggesting that if he was what he had pretended to be, and could do what he gave out he could, he might easily free himself from the cross, and make his escape; (see Gill on “^{<4173>}Matthew 27:39-40”)

Ver. 31. *Likewise also the chief priests mocking,* etc..] Or “laughed at one another”, as the Syriac version renders it, having gained their point, and satiated their revenge on him:

said among themselves with the Scribes; who were likewise his implacable enemies;

he saved others, himself he cannot save; (see Gill on “^{<4174>}Matthew 27:41”), (see Gill on “^{<4174>}Matthew 27:42”).

Ver. 32. *Let Christ the king of Israel,* etc..] Who sets up for the Messiah, and whose followers call him the king of Israel, whom the nation expected: and if he is so, let him

descend now from the cross, that we may see; see him come down, and be eyewitnesses of his power:

and believe; that he is the Messiah that was prophesied of, and has been waiting for:

and they that were crucified with him reviled him; that is, the thieves, at least one of them; (see Gill on “^{<4174>}Matthew 27:44”).

Ver. 33. *And when the sixth hour was come,* etc..] Or twelve o'clock at noon, having hung upon the cross from about the third hour, or nine in the morning:

there was darkness over the, whole land until the ninth hour; or three o'clock in the afternoon. The Ethiopic version renders the whole thus, “and when it was noon, the sun was darkened, and the whole world was darkened until the ninth hour”; (see Gill on “^{<4175>}Matthew 27:45”).

Ver. 34. *And at the ninth hour Jesus cried with a loud voice,* etc..] (See Gill on “^{<4176>}Matthew 27:46”);

saying, Eloi, Eloi, lama sabachthani? in Matthew it is, “Eli, Eli”, Both “Eli” and “Eloi”, are Hebrew words, and signify the same; and are both used in (^{<4171>}Psalm 22:1,2), from whence the whole is taken:

which is, being interpreted, my God, my God, why hast thou forsaken me? (see Gill on “^{<4274>}Matthew 27:46”).

Ver. 35. *And some of them that stood by*, etc..] The cross:

when they heard [it]; the loud voice of Jesus, and the words he uttered: *said, behold he calleth Elias*; whom they ignorantly, or wilfully took for Eloi; (see Gill on “^{<4274>}Matthew 27:47”).

Ver. 36. *And one ran and filled a sponge full of vinegar*, etc..] Christ at the same time saying, I thirst; (see ^{<4323>}John 19:28);

and put it on a reed; an hyssop stalk, (^{<4323>}John 19:29);

and gave him to drink; and so fulfilled a prophecy in (^{<1921>}Psalms 69:21);

saying, or “they said”, as the Syriac version reads it; not he that fetched the sponge, but the others that were with him, and which agrees with (^{<4277>}Matthew 27:27,49);

let alone; as forbidding him to go near him, and offer him any thing to drink:

let us see whether Elias will come and take him down; from the cross; (see Gill on “^{<4274>}Matthew 27:49”).

Ver. 37. *And Jesus cried with a loud voice*, etc..] A second time, and said the words which are in (^{<4236>}Luke 23:46) and in (^{<4331>}John 19:30)

and gave up the ghost. The Syriac version renders it, “and finished”: his life, his days, his race, his ministry, and the work which was given him to do; (see Gill on “^{<4275>}Matthew 27:50”).

Ver. 38. *And the vail of the temple was rent in twain, from the top to the bottom*.] At which time also there was an earthquake, and the rocks were rent, and graves were opened, as Matthew relates, (see Gill on “^{<4275>}Matthew 27:51-52”).

Ver. 39. *And when the centurion, which stood over against him*, etc..] To watch him, that nobody released him, and that he did not come down from the cross himself;

saw that he so cried out, and gave up the ghost; that he cried with so loud and strong a voice, and the next moment expired:

he said, truly this man was the Son of God; and so said the rest of the soldiers that were with them, as appears from (⁴⁰⁷⁵⁴Matthew 27:54).

Ver. 40. *There were also women looking on afar off*, etc..] At some distance from the cross, observing what was said and done;

among whom was Mary Magdalene; who had received great favours from Christ:

and Mary the mother of James the less; or “little”, so called to distinguish him from James the son of Zebedee, and because he might be little of stature: nor was it unusual with the Jews to distinguish persons after this manner: so we read ^{f266} of R. Jesa, *aryz*, “the little”, and of Samuel, *wj qh*, “the little” ^{f267}, which some have thought to be the Apostle Paul, so called from the littleness of his stature:

and of Joses; or “Joseph”, as the Vulgate Latin and Ethiopic versions read;

and Salome; the mother of Zebedee's children, James and John; (see Gill on “⁴⁰⁷⁵⁶Matthew 27:56”). This was a common name among the Jews; Herod had a sister and a daughter of this name; and the daughter of Herodias, who demanded the head of John, the Baptist, was of this name; and it is the same with Shalom: we read ^{f268} of one Imme Shalom, or mother Shalom, wife of R. Eliezer, and sister to Rabban Gamaliel. Salome, with the Ethiopians ^{f269}, is said to be Mary's midwife, and to accompany Christ, with Mary, and Joseph, when they fled into Egypt.

Ver. 41. *Who also, when he was in Galilee, followed him*, etc..] Wherever he went in Galilee, and from thence to Jerusalem:

and ministered unto him; of their worldly substance, (⁴⁰⁸⁸Luke 8:3):

and many other women which came up with him into Jerusalem; from the same parts; (see ⁴⁰⁷⁵⁵Matthew 27:55).

Ver. 42. *And now when the even was come*, etc..] “Of the preparation”, as the Syriac version reads; or “the night of the sixth day”:, as the Persic version renders it, “Friday” night:

because it was the preparation; of the passover, and of the sabbath, when they prepared their food, and got it ready for the ensuing sabbath, on which it was not lawful to dress any;

that is, the day before the sabbath; that is, Friday; on which day, it is clear, Christ suffered, died, and was buried.

Ver. 43. *Joseph of Arimathea, an honourable counsellor*, etc..] A man of a good aspect, well dressed, and that behaved well and honourably in his office, as a counsellor: he seems to have been a priest, and one of the bench of priests that sat in the high priest's chamber, which is called, *yj wwl b tkl*, “the chamber of the counsellors”^{f270}; with whom he advised there, in matters of moment:

which also waited for the kingdom of God; for the coming and kingdom of the Messiah, for the Gospel dispensation, the world to come, the Jews were so much in expectation of.

Came and went in boldly unto Pilate; not now ashamed of Christ, or afraid openly to appear in his cause, and declare himself a lover of him, a believer in him, and a disciple of his, though he formerly was:

and craved the body of Jesus; desired leave to take it down from the cross, and bury it; (see Gill on “⁴¹⁷⁸Matthew 27:58”).

Ver. 44. *And Pilate marvelled if he were already dead*, etc..] For death, by crucifixion, was a slow lingering death; persons that were in their full strength hung a great while before they expired; and the two thieves, which were crucified with Christ, were not dead when he was:

and calling unto him the centurion; who was set to watch him:

he asked him, whether he had been any while dead; he inquired of him, whether he was dead, and how long he had been dead.

Ver. 45. *And when he knew it of the centurion*, etc..] Who might inform him of his giving up the ghost after he had cried with a loud voice, which so much affected him; and how he was found to be really dead when they came to break the legs of the malefactors; and how that one of the soldiers pierced his side with a spear, from whence flowed blood and water; so that there was no room to doubt of his being really dead; with which Pilate being satisfied,

he gave the body to Joseph; ordered it to be given to him; gave him leave to take it down from the cross, and inter it.

Ver. 46. *And he bought fine linen*, etc..] That is, Joseph, as is expressed in the Vulgate Latin, Syriac, and Persic versions; which, when he had done, as is highly probable, in the city of Jerusalem, he went to Mount Calvary,

and took him down; took the body of Christ down from the cross; though, no doubt, with the assistance of others, or by others, and not he himself, at least not alone:

and wrapped him in the linen; wound him up in it, as was the manner of the Jews; (see Gill on “^{<475>}Matthew 27:59”);

and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the door of the sepulchre; (see Gill on “^{<476>}Matthew 27:60”).

Ver. 47. *And Mary Magdalene, and Mary the mother of Joses*, etc..] Or Joseph, as the Vulgate Latin and Ethiopic versions read:

beheld where he was laid: very likely they saw Joseph, and his men, take him down from the cross, and they followed him, and observed where he laid him; or, as the Ethiopic version reads, “where they buried him”; placing themselves, as Matthew suggests, right “over against the sepulchre”, (^{<476>}Matthew 27:61); so that they were witnesses of his death, and of his burial, as they afterwards were of his resurrection from the dead.

CHAPTER 16

INTRODUCTION TO MARK 16

Ver. 1. *And when the sabbath was past*, etc..] “In the end of it”, as Matthew says, (~~418B~~ Matthew 28:1); not “when it was the sabbath”, as the Arabic version reads; for it was not lawful to buy spices, and anoint with on the sabbath day; (see Gill on “~~418B~~ Matthew 28:1”).

Mary Magdalene, and Mary, [the mother of James,] and Salome; who was the wife of Zebedee, and the mother of the other James and John:

had bought sweet spices; or “brought”, as the Vulgate Latin, and all the Oriental versions read; for though the women might have bought some on the preparation day, the day before the sabbath, the same evening that Christ was buried, (~~4286~~ Luke 23:56), yet, they might buy more for the same purpose, after the sabbath was over: for this there was a particular market at Jerusalem ^{f271}; for we are told, that

“there were there three markets, one by another; in the first of which were sold, all kinds of precious things, silks, and embroidered work; in the second, various kinds of fruits and herbs; and in the third, all kinds of spices.”

That they might come and anoint him; with those sweet spices, as was the manner of the Jews: hence we read ^{f272} of, *ytm l ymbh*, “the spices of the dead”; which were used to expel an ungrateful savour: this they did, out of affection to Christ, but seemed to have no faith in his resurrection, though he had told them of it, which they had forgot. The Vulgate Latin reads, “that they might anoint Jesus”; the Ethiopic version, “anoint his body”: but the Arabic thus, “anoint the sepulchre”; his body being anointed before, and wound up by Joseph and Nicodemus; and therefore they came to strew the sepulchre with spices and ointments, and give it a sweet perfume. Though it seems most likely, that they came to anoint his body; for this was one of the things which was customary in Israel to do to dead men, as Maimonides ^{f273} observes, *ymb ymb wtwa yk*, “they anoint him with various sorts of spices”.

Ver. 2. *And very early in the morning, the first day of the week,* etc..] (See Gill on “^{481b}Matthew 28:1”).

They came to the sepulchre at the rising of the sun; of the sun of righteousness, as Mr. Mede observes; or rather, of the natural sun: for though it was dark when they set out, and when it dawned towards the first day, yet by that time that they all got to the sepulchre, the sun was rising; the Jews say ^{f274}, that

“from the ascending of the morning, or break of day, until the sun rises, is an hour and a half.”

And so much time may very well be allowed the women, from their setting out, to their coming to the sepulchre. Moreover, they say ^{f275}, that

“from the hind of the morning, to the time the east is enlightened, a man may walk four miles, and from the time that the east is enlightened, *hnh bt d*, “until the sun rises”, four miles.”

But women must not be thought to walk so fast: let it be observed, that Christ, who is called the hind of the morning, (^{421b}Psalm 22:1) (title, “Ajeleth Shaha”), and the morning star, (⁶²¹⁶Revelation 22:16), rose at this time.

Ver. 3. *And they said among themselves,* etc..] Either before they set out, or as they were going along:

who shall roll us away the stone from the door of the sepulchre? Which they saw was placed there by Joseph, or his orders: this was the only difficulty they had, that they were aware of; for they seem to know nothing of the sealing of the stone, and of the watch that was set to guard the sepulchre: things which were done on the sabbath day, on which they rested: for had they, in all likelihood they would never have attempted to have gone to it; the guard of soldiers would have been a sufficient discouragement: but all their concern was, how, and by whom, the stone should be rolled away, that lay at the door of the sepulchre; and perhaps their concern might be, not only on account of the largeness of the stone, as being too much for them to remove, but because such a stone defiled by touching it, according to the Jewish traditions ^{f276}.

Ver. 4. *And when they looked,* etc..] Towards the sepulchre, as they came near it:

they saw that the stone was rolled away; they perceived it lay at some distance from the door of the sepulchre, which doubtless was very grateful, and matter of rejoicing to them:

for it was very great; these words are to be read, in connection with the preceding verse; for they are not a reason, why when they looked towards the sepulchre, they saw the stone rolled, because it was a very large one, and so easily to be seen at a distance; but a reason why they were so thoughtful and concerned, who should roll it away for them, it being so big, that they could not think that they were able to do it themselves.

Ver. 5. *And entering into the sepulchre*, etc..] For the sepulchres of the Jews were made so large, that persons might go into them: the rule for making them is this ^{f277};

“he that sells ground to his neighbour to make a burying place, or that receives of his neighbour to make a burying place, must make the inside of the cave four cubits by six, and open in it eight graves; three here, and three there, and two over against them: and the graves must be four cubits long, and seven high, and six broad. R. Simeon says, he must take the inside of the cave six cubits by eight, and open within thirteen graves: four here, and four there, and three over against them; and one on the right hand of the door, and one on the left; and he must make, ר, “a court”, at the mouth of the cave, six by six, according to the bier, and those that bury; and he must open in the midst of it two caves, one here and another there. R. Simeon says, four at the four sides; R. Simeon ben Gamaliel says, all is according to the nature of the rock.”

Now it was in the court that the women entered, where the bier was to be put down by the bearers; and where they could look into the sepulchre, and the several caves and graves in it, and what were in them. So Maimonides says ^{f278},

“they dig caves in the earth, and make a grave on, the side of the cave, and bury in; it.”

And there being a door into one of these caves, persons might enter in, and see where the graves were, and the bodies lay.

They saw a young man; an angel; as angels used to appear in the form of men: nor is this any contradiction to John's account, who says there were

two angels, one at the head, and another at the feet, (^{<4312>}John 20:12); since Mark does not say there was no more than one; besides, John relates what Mary Magdalene saw, when alone, and Mark what all the women saw:

sitting on the right side; from whence we learn, on what side of the door of the sepulchre Christ was laid, according to the above description of one:

clothed long white garment: (see Gill on “^{<4183>}Matthew 28:3”); which was as white as snow:

and they were affrighted; at the sight of him; not expecting such a vision, but to have seen, the body of their Lord.

Ver. 6. *And he saith unto them, be not affrighted*, etc..] (See Gill on “^{<4185>}Matthew 28:5-6”), where the same things, and almost in the same words, are said as here.

Ver. 7. *But go your way, tell his disciples and Peter*, etc..] Peter is particularly mentioned, not as distinct from the apostles, or as if he was not one of them, having sinned in the manner he had done; much less because he was the chief of them; but to comfort him in his great sorrow, on account of his fall; and to encourage him to meet Christ with the rest of his disciples, who might be both afraid and ashamed, because he had so basely denied him: this is a kind intimation, in favour of Peter; none of the other evangelists observe it; but this Gospel being published, as is thought by some, under the direction and examination of Peter himself, he was careful to relate every thing, that either aggravated his own crime, or illustrated the grace of God, and love of Christ towards him. The Persic version puts Peter first, rendering it, “say to Cephas and the rest of the disciples”; all copies, and other versions, put him last:

that he goeth before you into Galilee, there shall ye see him; (see Gill on “^{<4187>}Matthew 28:7”);

as he said unto you, as in (^{<4148>}Mark 14:28).

Ver. 8. *And they went out quickly*, etc..] Out of the sepulchre, into which they had been, to see where Christ lay, as invited by the angel, (^{<4166>}Mark 16:6). The word “quickly”, is not read in the Vulgate Latin, Syriac, Arabic, Persic, and Ethiopic versions: “which when they heard”; that is, when they heard the angel's and instructions, immediately they went out:

and fled from the sepulchre; as surprised and affrighted:

for they trembled and were amazed; at what they saw and heard, and yet this dread and fear were mixed with joy at the news of Christ's resurrection, as Matthew relates, (~~418~~ Matthew 28:8).

Neither said they any thing to any man; they met with by the way, till they came to the disciples; to whom they told all, otherwise they would not have acted according to the angel's orders

for they were afraid; not only affrighted with what they had seen and heard, but they were afraid to tell any but the disciples of these things, for fear of the Jews; lest they should be thought to have stolen the body of Christ, and so be taken up on that account, and punished.

Ver. 9. *Now when [Jesus] was risen early the first [day] of the week*, etc..] Though the word "Jesus" is not in the text, it is rightly supplied; for of the rising of no other, can the words be understood; and so the Persic version supplies "Messiah", or "Christ"; that Jesus rose from the dead on the first day of the week, agrees with the accounts of all the evangelists, and is here expressly affirmed; the phrase, "the first day of the week", is so indeed placed, as that it may be thought to connected with the following words; as it is by some; fancying there would otherwise be a disagreement with (~~418~~ Matthew 28:1), whereas there is none; though it is true also, that he did appear on that day to Mary Magdalene, it being the same day he rose from the dead. But the true reading and pointing are as here placed; and the phrase belongs to, and points out the day of Christ's rising from the dead; and which ambiguity is removed in the Syriac version, which renders it, "now early on the first day of the week he rose"; and so the Persic version, "the Messiah", or "Christ, therefore on the morning of the, first day, rose from the dead": and that he rose early on that day, is clear from the women, who set out at the end of the sabbath, when that was past and over; and got to the sepulchre by the time the day dawned; and one of them, while it was dark, and all of them by break of day, at least by sunrising, and he was then risen:

he appeared first to Mary Magdalene; in the habit of a gardener, for whom she took him at first; and this was at the sepulchre, where she staid after the disciples were gone. That she was the very first person that Christ showed himself to, after his resurrection, may be concluded from hence, and from the account the Evangelist John has given, (~~414~~ John 20:14), nor is there any reason to think, that before this, he appeared to his mother, of which the evangelists are entirely silent. This was a very great favour, and

an high honour that was bestowed upon her; and who had received large favours from him before:

out of whom he had cast seven devils, (see ^{<1210>}Luke 8:2). And if she had been a very wicked person, as she is commonly thought to be, and very likely she had been, since Satan had such a power over her, as to lodge seven devils in her, it is an instance of abounding grace, that Christ should heap up favours on such an one; and she should be the first that he should appear to and converse with after his resurrection.

Ver. 10. *And she went and told them that had been with him*, etc..] Not “with her”, as the Persic version reads, but “with him”; that is, with Christ: she went, as she was bid by Christ, and told his disciples, what she had heard and seen; even those who had been with him from the beginning, and had heard his doctrines, and seen his miracles, and had had communion with him, and truly believed in him, and were his constant followers, and real disciples; not only Peter, James, and John, who were with him, particularly at the raising of Jairus's daughter, and at his transfiguration on the mount, and when in his sorrows, in the garden; but the rest of the eleven, and not only them, but others that were with them; (see ^{<1211>}Luke 24:9).

As they mourned and wept, being inconsolable for the death of their Lord, and the loss of his presence; and also for their carriage towards him, that one among them should betray him, another deny him, and all forsake him: thus were they like doves of the valley, mourning for their absent Lord, and for their own iniquities; and in this condition were they, when Mary brought them the joyful news of Christ's resurrection from the dead.

Ver. 11. *And they, when they had heard that he was alive*, etc..] That is, the apostles, and those that were with them; when they heard the report of Mary Magdalene, that Christ was raised from the dead, and was certainly alive; or of all the women, for the Syriac version reads, “when they heard them saying that he was alive”, not only Mary Magdalene, but Joanna, and Mary the mother of James, and other women; for these all related this to the apostles, and the rest; (see ^{<1212>}Luke 24:9,10).

And had been seen of her; of Mary Magdalene, or “of them”; as the Syriac version reads, and as it is read in one of Beza's copies:

they believed not; the words of Mary, and the other women, for they seemed as idle tales to them, (^{<1213>}Luke 24:11), imagining they were

deceived with the sight of a spectre, or apparition; and fearing the news were too good and great to be true; forgetting the words of their Lord, that he should rise again the third day, and which had been so often repeated to them; and all this through stupidity of mind, occasioned by the trouble and consternation they were in.

Ver. 12. *After that*, etc..] A little time, or some few hours after, on the selfsame day; (see ^{<Q243>}Luke 24:13);

he appeared in another form: it seems to have been the form, or habit of a gardener that he appeared in to Mary; since she thought him to be one, and to be the gardener that belonged to the garden, in which the sepulchre was: but now it was in another form, or habit, that he appeared; very likely in the habit of a Scribe, or doctor; since he took upon him to expound the Scriptures to the persons he appeared to; as also took bread, and blessed it, when at supper with them, (^{<Q207>}Luke 24:27,30). According to the Jewish canons ^{f279}

“if two persons eat together, and one of them is a Scribe, and the other an unlearned man, *rbm rw*, “the Scribe blesses”, and the unlearned man is excused.”

This is not to be understood of any change in the shape of his body, or the features of his face; for as soon as their eyes were opened, which had been before held, they knew him perfectly well: whereas, if there had been such an alteration made in him, that he could not have been known for the same, there would have been no need of holding their eyes, that they should not know him, (^{<Q246>}Luke 24:16,31). This appearance was

unto two of them; one of them was Cleophas, or Alphaeus, which is the same, (^{<Q248>}Luke 24:18); the other is by some ^{f280} thought to be Simon Peter, from what is said in (^{<Q264>}Luke 24:34) though others ^{f281} think it was Nathanael, and others ^{f282} Luke the evangelist, who conceals his own name, when he mentions the other; and some ^{f283} that his name was Ammaon, which perhaps may be through mistake of the place, Emmaus, where they were going, for the name of one of them, and the appearance to them was,

as they walked, and went into the country: to a country village called Emmaus, about sixty furlongs, or seven miles and a half from Jerusalem; (see ^{<Q243>}Luke 24:13).

Ver. 13. *And they went and told it unto the residue*, etc..] Upon their return to Jerusalem, which was on the same night, they went to the eleven apostles, and the other disciples that were with them, and related the whole affair to them; how that Jesus had joined them by the way, and discoursed much with them about himself, and expounded the Scriptures on the road; and when they came to the end of their journey, sat down at meat with them, when he was very plainly discerned, and known by them, and then disappeared; (see [☞ Luke 24:33,35](#));

neither believed they them. “These two”, as the Arabic version reads; though they were men, and fellow disciples; and this was a repeated testimony, and a second set of witnesses of Christ's resurrection to them; all which aggravates their unbelief: upon sight of them they said, “the Lord is risen indeed, and hath appeared to Simon”, ([☞ Luke 24:34](#)); the reason of which Dr. Lightfoot thinks was this, that Peter hearing that Christ was risen, and went before them into Galilee, was eager to see him, and therefore took this journey along with Cleophas, which the rest of the disciples knew; and he returning so soon, they concluded he had seen him: but when he, and Cleophas, told the whole affair, they were as unbelieving as ever.

Ver. 14. *Afterward he appeared unto the eleven*, etc..] Apostles; for this was now the number of them, Judas being gone from them, and dead; and they were so called, though Thomas was not now with them, because their whole company consisted of this number: this appearance of Christ to them was on the same first day of the week, at evening, ([☞ John 20:19](#)), though it must be very late at night; for it was after the two above disciples were returned from Emmaus, where Christ and they had supped together; (see [☞ Luke 24:29,30,33,36](#));

as they sat at meat; or “sat together”; being assembled together, and the doors shut fast for fear of the Jews, ([☞ John 20:19](#)), and so the Arabic renders it, “while they were gathered together”; and the Persic version, “who being gathered together were sitting”: nor does the word necessarily signify sitting at meat; nor is it very likely that they should be eating so late at night; though it is probable they had been eating, as seems from ([☞ Luke 24:41-43](#));

and upbraided them with their unbelief, and hardness of heart: not but that their hearts were very contrite for their sinful carriage to Christ; and very much humbled they were under the present dispensation: their hearts

were much affected, and they were filled with sorrow and trouble for the loss of Christ; but in this point their unbelief increased by their fears, and so much prevailed, that all that were said by one, and another, made no impression on them: and a great aggravation of their incredulity, and a reason of Christ's upbraiding them in this manner were,

because they believed not them which had seen him after he was risen; as Mary Magdalene, and the other women, and Cleophas, and the other disciple that was with him, who were eyewitnesses that he was risen from the dead; and such as might have been depended on.

Ver. 15. *And he said unto them*, etc..] Not at the same time, and place, as before; not on the first day of the week, on which he rose from the dead, but forty days after, just upon his ascension to heaven; (see ⁴¹⁶⁹Mark 16:19); nor at Jerusalem, but in Galilee, where he appointed to meet his disciples, and did, when he gave them the following commission; (see ⁴¹⁸⁶Matthew 28:16,18,19).

go ye into all the world: not only into Judea, and through all the cities of it, where they had been before confined; nor only into the Roman empire, which is sometimes so called, because great part of the world was under that government; but into every known and habitable part of the whole universe, to all the nations of the world under heaven: and it is to be observed, that this command is not enjoined on every apostle separately, as if each of them was to go into all the world, and travel over every part; but that one was to go one way, and another another way; every one had his line, or that part of the world marked out for him, whither he was to steer his course, and where he was to fulfil and finish his ministry: and besides, this commission not only included the Apostles, but reaches to all the ministers of the Gospel in succeeding ages, to the end of the world; and since this, one part of the world, which was not known, is now discovered; and the order includes that, as well as the then known parts of the world, and the Gospel accordingly has been sent into it.

And preach the Gospel to every creature; not to inanimate and irrational creatures, as stocks and stones, the beasts of the field, etc.. nor to all rational creatures, as angels, good or bad; the former need not the preaching of the Gospel, and the latter are denied the blessing; but men, the offspring of fallen Adam, the objects of God's good will: these are styled "the creatures", because the chief of God's creation on earth; and are often in the Jewish writings so called; take an instance or two:

“R. Chuninn ben Dousa ^{f284} used to say, all in whom, **twyrbh**, “the creatures” (i.e. men) have delight, God has delight; and in whomsoever “the creatures” (or men) have no, delight, God has no delight.”

One of the seven qualifications of a member of the sanhedrim is, **twyrbh tbha**, “love of the creatures” ^{f285}, or love of men: so it is said ^{f286}, that

“the holy blessed God, sits in the height of the world, and gives a portion of food, **hyrb l kl**, “to every creature”,”

that is, to every man: and particularly the Gentiles, as distinguished from the Jews, are often intended by this phrase: thus

“says ^{f287} R. Judah, perhaps, **twyrbh**, “the creatures”, (i.e. the Gentiles,) knew the love with which the holy blessed God loved Israel, and roared like lions to pursue after them.”

It is elsewhere ^{f288} said,

“all the prayers, **twyrb l**, “of the creatures” (the Heathens) are only concerning the earth; Lord, let the earth bring forth! Lord, let the earth be fruitful! All the prayers of the Israelites, are only for the house of the Lord; Lord, let the house of the sanctuary be built, etc..”

And in this sense is the phrase used, in (~~f102~~ Romans 8:22,23 ~~f102~~ Colossians 1:23) (~~f103~~ 2 Peter 3:4). Now to these, Christ would have the Gospel preached, as well as to the Jews; even to all, without any distinction of people, Jews and Gentiles, Barbarians, Scythians, bond and free, male and female, rich and poor, greater or lesser sinners, even to all mankind; than which, nothing was more provoking to the Jews; who would, if they could, have revoked and made null this commission of Christ; (see ~~f104~~ 1 Thessalonians 2:16). It was the Gospel he would have preached to them, the word of peace and reconciliation, by his atoning sacrifice; the doctrine of free and full pardon by his blood; and of justification by his righteousness; and of complete salvation by him: even every doctrine relating to his person, as God and man; to every office of his, as prophet, priest, and king; to his incarnation, sufferings, and death, his resurrection, ascension, session at the right hand of God, and intercession for his people, and second coming to judgment; with every doctrine relating to the grace

of God, of the Father in election, and the covenant of peace, of the Son in redemption, and of the Spirit in regeneration and sanctification: all which he would have published and declared in the most free, plain, and open manner, with all boldness, faithfulness, and constancy. A compendium and summary of which, is given in the next words.

Ver. 16. *He that believeth*, etc..] Not notionally only, or that gives a bare assent to the truth of the Gospel; but spiritually, who sees Christ, his need of him, and the worth and excellency, suitableness and fulness of him; who comes to him as a poor perishing sinner, and ventures on him, and commits himself to him, and lives upon him; believing alone in him, and expecting life and salvation alone by him:

and is baptized; faith must precede baptism, as these words of Christ, and Scripture examples show; and such as have it, ought to make a profession of it, and be baptized; and in which way it is that faith discovers itself, and works by love to Christ; namely, in observing his commands, and this among the rest:

shall be saved, such receive the remission of their sins a justifying righteousness, the privilege of adoption, a right and meetness for heaven now, and shall be saved in Christ, with an everlasting salvation; not that either faith or baptism, are the procuring causes of salvation: not faith, for Christ is the author of salvation; and faith is the grace that looks to him for it, receives the assurance of it now, and that will be the end of it hereafter: faith and eternal life are so connected together, that he that has the one, shall have the other; and it is descriptive of the person that shall enjoy it: and baptism, though it is said to save by the resurrection of Christ, as it is a means of leading faith to Christ's resurrection for justification, yet has no casual influence upon salvation; it is not essential to it; the thief on the cross, went to heaven without it, and Simon Magus to hell with it; but it is the duty of every one that believes, and he that truly believes, ought to be baptized, and prove the truth of his faith, by his obedience to Christ, and such shall be saved:

but he that believeth not shall be damned; such are here chiefly designed, who, are favoured with the Gospel revelation; but either deny it, reject and despise it, or neglect it, and are disobedient to it; whose guilt is the greater, and whose punishment and damnation will be the more intolerable; even more so, than that of Sodom and Gomorrhah, Tyre and Sidon, or any of the Gentiles that perish without the law, and the knowledge of the Gospel; and

also such are meant, who are finally unbelievers, who live and die in a state of impenitence and unbelief; otherwise, one that believes not today, may believe tomorrow, and be saved.

Ver. 17. *And these signs shall follow them that believe*, etc..] Not all of them, but some; and not always, only for a time; and which were necessary for the confirmation of the Gospel, and the establishment of Christianity in the world; and not only believing hearers, but believing ministers of the word, are chiefly designed; and this is said, for the encouragement both of those that preach the Gospel, and of them that hear, believe and obey. The Persic version, contrary to all others, reads, “ye shall show signs and wonders to them that believe not”; (see ~~4142~~ 1 Corinthians 14:22).

In my name shall they cast out devils; so the Apostle Paul dispossessed the damsel, that had a spirit of divination; commanding the spirit, in the name of Jesus Christ, to come out of her, and it did; and evil spirits also went out of others, through his means, by the power of Christ, (~~4168~~ Acts 16:18 19:12); and this power continued for a considerable time among the saints: the phrase “in my name”, is in the Arabic version, joined to the word “believe”, in the preceding clause; and is omitted in the Persic version, but is rightly retained by all others in this place; for by the power and authority of Christ, and not their own, and by calling upon, and making use of his name, such miraculous operations were wrought by the apostles:

they shall speak with new tongues: or languages, not such as were new made, and had never been heard and known before; but foreign languages, such as they had never learned, or were able to speak, or understood before; and this not only did the apostles on the day of pentecost, but even common believers at other times, (~~4100~~ Acts 2:4,6,11) (~~4105~~ Acts 10:45,46 ~~4120~~ 1 Corinthians 12:10,28,30 14:13,18,26,27).

Ver. 18. *They shall take up serpents*, etc..] The Arabic version adds, “in their own hands”; and in an ancient manuscript of Beza's it is read, “in the hands”; so the Apostle Paul had a viper, which fastened and hung on his hand, which he shook off, without receiving any harm from it, (~~4185~~ Acts 28:3-6).

And if they drink any deadly thing, it shall not hurt them; not that they were hereby warranted to drink poison, to show what power they had; but should they accidentally drink it, or rather should they be forced to it by their enemies in order to destroy them, they should find no hurt by it: and

Papias ^{f289} reports of Barsabas, surnamed Justus, who was put up with Matthias for the apostleship, (^{<4023>}Acts 1:23), that he drank a poisonous draught, and by the grace of the Lord, received no hurt: and the Jews themselves report ^{f290}, that

“a son of R. Joshua ben Levi, swallowed something hurtful; and one came and whispered to him in the name of Jesus, the son of Pandira (so they call our Lord), and he did well.”

It follows,

and they shall lay hands on the sick, and they shall recover; as the Apostle Paul did on the father of Publius, who was thereby healed of a fever, and a bloody flux, and also others, (^{<4028>}Acts 28:8,9); nay, some were healed by the shadow of Peter, (^{<4015>}Acts 5:15,16), and others, by handkerchiefs and aprons taken from the body of Paul, (^{<4012>}Acts 19:12). The Persic version adds, without any authority, “whatsoever ye ask in my name, shall be given unto you”.

Ver. 19. *So then, after the Lord*, etc..] The Vulgate Latin and Syriac versions add, “Jesus”; and the Ethiopic version reads, “our Lord, the Lord Jesus”; and both Syriac and Persic read, “our Lord”; which is common in these versions, where the word “Lord” is used:

had spoken unto them; the disciples, the above words, which commissioned them where to go, what to do, and what to say; and what should follow them, for the confirmation of their mission and doctrine:

he was received up into heaven; in a cloud, angels attending him, and devils led captive by him, and with a welcome into his Father's presence:

and sat on the right hand of God; the Ethiopic version adds, “his own Father”, and which is an evidence of his having done his work, and that to full satisfaction; and is an honour never conferred on angels, or any mere creature; and is a peculiar dignity conferred on the human nature of Christ, in union with his divine person; and here he will remain, till his second coming.

Ver. 20. *And they went forth*, etc..] After this the apostles went forth, from Galilee to Jerusalem; and on the day of pentecost, they appeared publicly, and preached the Gospel in divers languages; and after the death of

Stephen, and the persecution raised upon that, they went forth from Jerusalem; (see ^{<2118>}Isaiah 2:3).

And preached every where; not only in Judea, and in the neighbouring countries, but all over the world, in process of time:

the Lord working with them; making their ministry useful, for the conviction and conversion of large multitudes, and for the forming and settling abundance of Gospel churches, and for the comfort and edification of the saints; all which was done, by the power and grace of Christ, without whom they could do nothing; (see ^{<4119>}1 Corinthians 3:9).

And confirming the word with signs following; the Arabic version adds “them”; or “which they did”, as the Syriac and Persic versions render it; not by their own power, but, as the latter of these versions adds, “by the help of our Lord”; (see ^{<5114>}Hebrews 2:4); to all which, the evangelist puts his

Amen; so let it be, or so it shall be, and so it was.

FOOTNOTES

- ft1 -- Papias apud Euseb. Hist. 50:3. c. 39. Tertull. adv. Marcion. 50:4. c. 5.
- ft2 -- Hieron. Catalog. Script. Ecclesiastes p. 91. sect. 18.
- ft3 -- Biblos Katallages, p. 229.
- ft4 -- Kimchi & Ben Melech in ^{<300>}Malachi 3:1. Abarbinel, Mashmia Jeshua, fol. 76. 4.
- ft5 -- Abarbinel, Mashmia Jeshua, fol. 76. 4.
- ft6 -- T. Bab. Sabbat, fol. 56. 2. Vid. Buxtorf. not. in Sepher Cosri, p. 156, 157.
- ft7 -- Gauz. Tzemach David, par. 1. fol. 25. 2.
- ft8 -- Ludolph. Lex. Ethiop. p. 447.
- ft9 -- Maimon. & Bartenora in Misn. Bicurim, c. 1. sect. 10.
- ft10 -- T. Bab. Cetubot, fol. 111. 2.
- ft11 -- Vid. Piske Tosephot Becerot, art. 13.
- ft12 -- Misn. Macshirin, c. 6. sect. 4. T. Bab. Becerot, fol. 7. 2.
- ft13 -- Maimon. Hilch. Maacalot Asurot, c. 3. sect. 3. Ib. & Bartenora in Misn. Macshirin, ibid.
- ft14 -- In Piske Tosephot Becerot, art. 13. Maggid Misna in Maimon. Hilch. Maacalot ib.
- ft15 -- R. Menachem in Leviticus 8: apud Ainsworth on ^{<0172>}Genesis 17:12.
- ft16 -- T. Bab. Meilab, fol. 17. 2.
- ft17 -- Misn. Megilla, c. 1. sect. 1, 2, 3. T. Bab. Megilla, fol. 2. 2. & 3. Maimon. Megilla, c. 1. sect. 4, 5, 8. Moses Kotsensis Mitzvot Tora, affirm. pr. 154.
- ft18 -- Maimon. Hilch. Tephilla, c. 11. sect. 1.
- ft19 -- Vajikra Rabba, sect. 16. fol. 158. 1, 2.
- ft20 -- T. Bab. Eracin, fol. 16. 1. Vid. Abarbinel. in ^{<167>}2 Kings 5:27.
- ft21 -- Bemidbar Rabba, sect. 7. fol. 188. 2, 3.

- ft22 -- Misn. Negaim, c. 13. sect. 12.
- ft23 -- lb. sect. 11.
- ft24 -- Chambers's Cyclopaedia, in the word "palsy".
- ft25 -- T. Bab. Beracot, fol. 37. 1.
- ft26 -- T. Bab. Sabbat, fol. 12. 1. & Misn. Sabbat, c. 1. sect. 4,
- ft27 -- T. Bab. Kiddushin, fol. 40. 2. Vid. T. Hieros. Pesachim, fol. 30. 2.
& T. Bab. Sanhedrin, fol. 74. 1.
- ft28 -- T. Bab. Menachot, fol. 41. 2. Vid. Targum in Cant. 3:4.
- ft29 -- T. Pesach. fol. 92. 1. Moed. Katon, fol. 25. 1. Cetubot, fol. 10. 2.
Gittin, fol. 81. 1. Bava Metzia, fol. 88. 1, in 117. 1.
- ft30 -- T. Bab. Erubin, fol. 91. 1. & Hieros. ib. fol. 25. 3.
- ft31 -- T. Hieros. Erubin, fol. 26. 2.
- ft32 -- Gloss. in T. Bab. Bava Metzia, fol. 117. 1.
- ft33 -- T. Bab. Sanhedrin, fol. 38. 2. & Gloss. in ib.
- ft34 -- R. Isaac Chizzuk Emuna, par. 9. c. 28. p. 419.
- ft35 -- Siphra, fol. 17. 2. apud Kidder's Demonstration of the Messiah, par.
2. p. 73.
- ft36 -- Bab. Sanhedrin, fol. 16. 2.
- ft37 -- R. Isaac Chizzuk Emuna, par. 2. c. 28. p. 420. Jacob Aben Amrara
apud Kidder, Demonstr. of the Messiah, par. 3. p. 48.
- ft38 -- T. Bab. Bava Metzia, fol. 114. 2. Zohar in Exodus fol. 35. 4.
- ft39 -- Zohar in Exodus fol. 26. 4.
- ft40 -- Hilchot Sabbat, c. 20. sect. 14.
- ft41 -- Debarim Rabba, sect. 1. fol. 234. 4.
- ft42 -- Bartenora in Misn. Sabbat, c. 24. sect. 1.
- ft43 -- Nat. Hist. 50:5. c. 12.
- ft44 -- Geograph. 50:5. c. 16.
- ft45 -- Broughton's Requ. of Consent, in his Works, p. 620.
- ft46 -- Haggada Shel Pesach. p. 6. Ed. Rittangel. & in Seder Tephillot, Ed.
Basil, fol. 243. 1. Juchasin, fol. 36. 1.

- ft47 -- Vajikra Rabba, sect. 6. fol. 151. 1.
- ft48 -- Misn. Nidda, c. 9. sect. 1.
- ft49 -- T. Bab. Sanhedrin, fol. 63. 1.
- ft50 -- Ib. fol. 43. 1. Bemidbar Rabba, sect. 10, fol. 198. 4.
- ft51 -- Bereshit Rabba, sect 98. fol. 85. 3.
- ft52 -- T. Hieros. Bava Bathra, fol. 16. 2. T. Bab. Zebachim, fol. 82. 1. & Sabbat, fol. 108. 1. & passim.
- ft53 -- T. Bab. Megilla, fol. 2. 2.
- ft54 -- T. Hieros. Erubin, fol. 23. 3. & Trumot, fol. 41. 3. & Sabbat, fol. 5. 4.
- ft55 -- Eunapius in Vita Iamblici, p. 26.
- ft56 -- T. Bab. Sanhedrin, fol. 108. 1. T. Hieros. Sabbat, fol. 6. 1.
- ft57 -- T. Bab. Megilia, fol. 6. 1.
- ft58 -- L. 5. c. 18.
- ft59 -- L. 5. c. 15.
- ft60 -- Fabricii Bibliotheca Grace. T. 2. p. 683.
- ft61 -- T. Bab. Sanhedrin, fol. 108. 1.
- ft62 -- T. Bab. Sanhedrin, fol. 65. 2. Nidda, fol. 17. 1. & Chagiga, fol. 3. 2.
- ft63 -- Jacob Aben Amram, porta veritatis, No. 1028. apud Kidder's Demonstr. of the Messiah, par. 3. p. 51.
- ft64 -- T. Hieros. Gittin, fol. 48. 3. & Trumot, fol. 40. 2.
- ft65 -- Jarchi & Bartenora in Misn. Gittin, c. 7. sect. 1.
- ft66 -- Misn Oholot, c. 19. sect. 6.
- ft67 -- T. Hieros. Erubin, fol. 25. 2.
- ft68 -- Sanchoniatho in Philo Bybl. apud Euseb. prepar. Evangel. 50:1. c. 10. p. 36.
- ft69 -- In Poenulo.
- ft70 -- Alexander ab Alex. Genial. Dier. 50:1. c. 5. Liv. Hist. 50:8. c. 8.
- ft71 -- Bereshit Rabba, sect. 20. fol. 17. 4.
- ft72 -- Zohar in Genesis fol. 96. 4. & Ivare Binah in ib.

- ft73 -- Ib. in Exodus fol. 50. 2.
- ft74 -- Zohar in Exodus fol. 51. 4.
- ft75 -- Vajikra Rabba, sect. 30. fol. 170. 4. & Mattanot Cehuna in ib.
- ft76 -- T. Bab. Cholin, fol. 123. 1.
- ft77 -- Geograph. 1. 6.
- ft78 -- T. Bab. Sanhedrin, fol. 108. 1.
- ft79 -- Jacob Aben Amram, port. ver. No. 1028. apud Kidder, Demonstr. of the Messiah, par. 3. p. 51.
- ft80 -- Kidder ib. p. 52.
- ft81 -- Bab. Sabbat, fol. 12. 1. & Gloss. in ib.
- ft82 -- T. Bab. Beracot, fol. 37. 2.
- ft83 -- Nat. Hist. 5. c. 19.
- ft84 -- T. Hieros. Erubin, fol. 22. 4.
- ft85 -- Deuteronomy Hebr. Nominibus in Luc.
- ft86 -- Eccl. Hist. 50:7. c. 18.
- ft87 -- In ~~(100)~~ Matthew 9:20.
- ft88 -- T. Bab. Sabbat, fol. 110. 1, 2.
- ft89 -- Hor. Hebrews in loc.
- ft90 -- Maimon. Issure Bia, c. 4. sect. 20, 22. & 5. 3. & 6. 1. Misn. Nidda, c. 2. sect. 5.
- ft91 -- T. Hieros. Nidda, fol. 50. 2. Moses Kotsensis Mitzvot Tora, pr. neg. 111.
- ft92 -- T. Hieros. Nidda, fol. 48. 4.
- ft93 -- Targum Hieres in ~~(522)~~ Deuteronomy 22:21. & Targum Sheni in ~~(77)~~ Esther 2:9.
- ft94 -- T. Bab. Bava Bathra, fol. 142. 2. Gloss. in ib.
- ft95 -- Ib. fol. 91. 2.
- ft96 -- Pirke Abot, c. 4. sect. 11. T. Bab. Yebamot, fol. 104. 2. Cetubot, fol. 34. 1. & 58. 2. Bava Kama, fol. 71. 1.

- ft97 -- T. Bab. Avoda Zara, fol. 24. 1. Sanhedrin, fol. 96. 1. Bava Bathra, fol. 170. 1.
- ft98 -- T. Bab. Bava Bathra, fol. 164. 2.
- ft99 -- T. Bab. Nidda, fol. 24. 2.
- ft100 -- T. Bab. Beracot, fol. 28. 2. Megilla, fol. 17. 1. & 18. 2.
- ft101 -- Caphtor, fol. 75. 2.
- ft102 -- Ganz Tzemach David, par. 1. fol. 30. 1.
- ft103 -- Maimon. in Pirke Abot, c. 4. sect. 5.
- ft104 -- Ib. Hilch. Talmud Tora, c. 1. sect. 9.
- ft105 -- Misn. Kiddush. c. 4. sect. 14. T. Bab. Kiddush. fol. 82. 1. & Beracot, fol. 63. 1.
- ft106 -- T. Kiddush. ib.
- ft107 -- Ib. fol. 30. 2.
- ft108 -- Pirke Abot, c. 2. sect. 9.
- ft109 -- In Misn. Middot, c. 4. sect. 5.
- ft110 -- T. Bab. Succa.
- ft111 -- Shirhashirim Rabba, fol. 11. 4.
- ft112 -- R. David Kimchi in ^{<300>}Zechariah 1:20.
- ft113 -- R. Sol. Jarchi in ib.
- ft114 -- Maimon. Hilch. Melachim, c. 1, sect. 6.
- ft115 -- T. Bab. Kiddushin, fol. 82. 1.
- ft116 -- MS. Lusit. N. 83. apud Kidder, Demonstr. of the Messiah, par. 2. p. 59.
- ft117 -- T. Bab. Yoma, fol. 77. 2. Maimon. Hikh. Shebitat Ashur, c. 3. sect. 9.
- ft118 -- T. Hieros. Maaser Sheni, fol. 53. 2.
- ft119 -- Ib. Betacot, fol. 3. 1. & Sabbat, fol. 14. 3.
- ft120 -- Joseph. Antiqu. 50:18. c. 7.
- ft121 -- Pirke Abot, c. 1. sect. 9.
- ft122 -- T. Bab. Succah, fol. 52. 2.

- ft123 -- Misn. Cetubot, c. 1. sect. 2. & 4. 7. & 5. 1.
- ft124 -- Ib. c. 2. sect. 1. & 11. 4.
- ft125 -- Ib. c. 1. sect. 3.
- ft126 -- Misn. Bava Kama, c. 6. sect. 8.
- ft127 -- T. Hieros. Beraeot, fol. 7. 4. Vid. Gloss. in T. Bab. Yebamot, fol. 42. 2.
- ft128 -- Deuteronomy Bello Jud. 50:3. c. 35.
- ft129 -- Bartenora in Misn. Cholin, c. 2. sect. 5.
- ft130 -- Zoharin Numb fol. 100. 3.
- ft131 -- T. Bab. Gittin, fol. 61. 1.
- ft132 -- Bevaidbar Rabba, fol. 228. 4.
- ft133 -- Gloss in T. Bab. Chagiga, fol. 18. 2. Maimon. & Bartenora in Misn. Chagiga, c. 2. sect. 7.
- ft134 -- Vid. Maimon. Hilch. Beracot, c. 6.
- ft135 -- T. Bab. Cholin, fol. 106. 1, 2. Maimon. Hilch. Beracot, c. 6. 4. Maimon. & Bartenora in Misn. Eracin, c. 5. sect. 1. Zohar in Deuteronomy fol. 115. 2.
- ft136 -- T. Hieros. Betacot, fol. 12. 1.
- ft137 -- Maimon. Hilch. Mikvaot, c. 11. sect. 1.
- ft138 -- Ib. Beracot, c. 6. sect. 2.
- ft139 -- Misn. Chagiga, c. 2. sect. 5.
- ft140 -- Maimon. in Misn. Chagiga, c. 2. sect. 7.
- ft141 -- Ib. Hilch. Abot Tumaot, c. 13. sect. 8.
- ft142 -- Ib. Hilch. Mikvaot, c. 9. sect. 5.
- ft143 -- Maimon. Hilch. Mikvaot, c. 1. sect. 3.
- ft144 -- T. Bab. Sabbath, fol. 118. 1. Vid. Maimon. Hilch. Sabbath, c. 23. 7.
- ft145 -- Maimon. Hilch. Maacolot Asurot, c. 17. sect. 3, 5, 6.
- ft146 -- Maimon. Hilch. Abot Hatumaot, c. 12. sect. 6.
- ft147 -- Ib. Hilch. Celim, c. 4. sect. 1.
- ft148 -- Misn. Celim, c. 22. sect. 1, 2.

- ft149 -- Ib. c. 16. sect. 1.
- ft150 -- Misn. Mikvaot, c. 9. sect. 5. Maimon. Hilchot Mikvaot, c. 8. sect. 2.
- ft151 -- Misn. Celim, c. 16. sect. 1. Maimon. Hilch. Celim, c. 5. sect. 1.
- ft152 -- Maimon ib. c. 27. sect. 8.
- ft153 -- Misn. Celim, c. 18. sect. 5, 6. & c. 24. sect. 8. Maimon. ib. c. 27. sect. 7.
- ft154 -- Misn. Celim, c. 23. sect. 4.
- ft155 -- Maimon. Hilch. Celim. c. 26. sect. 14.
- ft156 -- Misn. Mikvaot, c. 7. sect. 7.
- ft157 -- Ib. sect. 6. & Celim, c. 16. 4.
- ft158 -- Maimon. Hilch. Mikvaot, c. 3. 2.
- ft159 -- T. Hieros. Beracot, fol. 3. 2.
- ft160 -- Misn. Celim, c. 12. sect. 7.
- ft161 -- Jarchi & Battenora in ib.
- ft162 -- Misn. Celim, c. 2. sect. 1.
- ft163 -- Hilch. Celim, c. 1. sect. 10.
- ft164 -- Maimon. Hilch. Mishcab Umoshab, c. 11. sect. 11.
- ft165 -- Autiqu. Jud. 50:4. c. 4. sect. 4.
- ft166 -- Maimon. Hilch. Nedarim, c. 3. sect. 1.
- ft167 -- Pirke Abot, c. 1. sect. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.
- ft168 -- Pirke Abot, c. 1. sect. 1.
- ft169 -- Misn. Kiddushin, c. 1. scct. 2, 3.
- ft170 -- Misn. Bava Kama, c. 8. sect. 3.
- ft171 -- Chorograph. Decad. in Mark, ch. 6:sect. 1.
- ft172 -- Mish. Trumot, c. 1. sect. 2. & Maimon. & Bartenora in ib.
- ft173 -- Gittin, c. 2. sect. 6.
- ft174 -- Vid. Misn. Yebamot, c. 14. scct. 10. & T. Bab. Yebamot, fol. 114. 2.

- ft175 -- Misn. Celaim, c. 4. sect. 9. & Yebarnot, c. 16. sect. 6. T. Bab. Bava Bathra, fol. 82. 2.
- ft176 -- Jarchi in Misn. Gittin, c. 7. sect. 1.
- ft177 -- Maimonides in Misn. Nidda, c. 2. sect. 1.
- ft178 -- T. Bab. Sabbat, fol. 108. 2.
- ft179 -- Kimchi in Psal. 27:13.
- ft180 -- R. Isaac Saugari, Sepher Cosri, fol. 57. 2.
- ft181 -- T. Bab. Pesachim. fol. 54. 1. & Gloss. in ib.
- ft182 -- Zohar in Exodus fol. 62. 3.
- ft183 -- Piske Toseph. Ceritot, c. 1. art. 3.
- ft184 -- Maimon. Hilch. Issure Mizbeach, c. 5. sect. 11, 12, 13. Vid. ib. in Misn. Menachot, c. 3. sect. 2.
- ft185 -- T. Bab. Menachot, fol. 21. 2. & Baal Hatturim in Lev 2:13.
- ft186 -- Servius in Virgil. Aeneid. 50:2. p. 568, 569. & in 50:12. p. 1751. Alex. ab Alex. Genial. Dier. 50:4. c. 17.
- ft187 -- Bereshit Rabba, sect. 3. fol. 2. 3. & sect. 4. fol. 4. 1.
- ft188 -- Bereshit Rabba, sect. 18. fol. 15. 3.
- ft189 -- Antiqu. 50:15. c. 11. & 18. 7.
- ft190 -- Bereshit Rabba, sect. 17. fol. 14. 4.
- ft191 -- Misn. Edict. c. 2. sect. 3.
- ft192 -- Maimon. Hilch. Gerushim, c. 11. sect. 1, 8, 9, 11.
- ft193 -- Misn. Bava Metzta, c. 1. sect. 8.
- ft194 -- Apolog. 1. p 42. Yid. Eusch. Eccl. Hist. 50:4. c. 17.
- ft195 -- R. Isaac Chizzuk Emuna, par. 2. c. 19. p. 408.
- ft196 -- Ib.
- ft197 -- T. Bab. Yesachim, fol. 6. 2.
- ft198 -- R. Jacob Aben Amram, Porta Verit. num. 1026. Apud Kidder's Demonstr. of the Messiah, par. 3. p. 50.
- ft199 -- Demonstrat. ib. p. 50, 51.

- ft200 -- Maimon. Hilch. Talmud Tora, c. 1. sect. 2. Moses Kotsensis Mitzvot Tora, pr. affirm. 12. Vid. T. Bab. Sanhedrin, fol. 19. 2. Bereshit Rabba, sect. 42. fol. 36. 4. & Vajikra Rabba, sect. 11. fol. 154. 4.
- ft201 -- R. Isaac, Chizzuk Emuna, par. 2. c. 20. p. 409.
- ft202 -- Misn. Beracot, c. 9. sect. 5. Vid. T. Bab. Beracot, fol. 62. 2. & Yebamot, fol. 6. 2. & Midrash Kohelet, fol. 70. 3. & Maimon. Hilch. Beth Habbechira, c. 7. sect. 1, 2, 3.
- ft203 -- Misn. Maaser Sheni, c. 5. sect. 1, 2.
- ft204 -- Misn. Sanhedrin, c. 6. sect. 4.
- ft205 -- Misn. Yebamot, c. 4. sect. 5. & T. Bab. Yebamot, fol. 39. 1.
- ft206 -- Hilch. Yebum Uchalitza, c. 2, sect. 6, 7. Vid. Jarchium in ^{<RB>}Deuteronomy 25:6.
- ft207 -- T. Bab. Sabbat, fol. 108. 1.
- ft208 -- Zohar in Leviticus fol. 2. 3. & 15. 1.
- ft209 -- Beracot, c. 1. sect. 1, 2, 3, 4.
- ft210 -- Hilch. Keriat Shema, c. 1. sect. 1, 2.
- ft211 -- Baal Hatturim, in ^{<RB>}Deuteronomy 6:4.
- ft212 -- Misn. Beracot, c. 2. sect. 2.
- ft213 -- Zohar in Genesis fol. 1. 3.
- ft214 -- Zohar in Exodus fol. 18. 3, 4.
- ft215 -- Ib. in Numbers fol. 67. 3.
- ft216 -- Zohar in Leviticus fol. 27. 2.
- ft217 -- Baal Hatturim, ib.
- ft218 -- T. Bab. Yebamot, fol. 54. 2.
- ft219 -- T. Bab. Sanhedrin, fol. 90. 2.
- ft220 -- T. Bab. Nazir, fol. 5. 1.
- ft221 -- T. Bab. Cholin, fol. 42. 1.
- ft222 -- Misn. Shekalhim, c. 6. sect. 5. & Maimon. & Bartenora in ib. & Moses Kotsensis, Mitzvot Tora, pr. affirm. 44. & Maimon. Hilch. Shekalim, c. 2. sect. 2, 3.

- ft223 -- Misn. Maaser Sheni, c. 2. sect. 8, 9. & Ediot, c. 1. sect. 9, 10.
- ft224 -- Vid. Hottinger de Nummis Hebrews p. 118.
- ft225 -- Harpocratian. Lexic. p. 281.
- ft226 -- Misn. Kiddushin, c. 1. sect. 1. T. Hieros. Kiddushin, fol. 58. 4. T. Bab. Kiddushin, fol. 12. 1. Bava Metzvin, fol. 44. 2. Maimon. Hilch. Shekalim, c. 1. sect. 3.
- ft227 -- Kiddushi, fol. 58. 4.
- ft228 -- Maimon. Hilch. Mattanot Anayim, c. 9. sect. 19.
- ft229 -- Maimon. & Battenora in Misn. Shekalim, c. 6. sect. 6.
- ft230 -- Misn. Pesachim, c. 9. sect. 2.
- ft231 -- T. Bab. Pesachim, fol. 93. 2.
- ft232 -- Maimon. & Bartenora in Misn. ib.
- ft233 -- Maimon. Hilch. Korban Pesach. c. 5. sect. 9.
- ft234 -- Misn. Yoma, c. 1. sect. 8. T. Bab. Yoma, fol. 20. 9. & Zebachim, c. 50:96. 2.
- ft235 -- T. Bab. Pesachim, fol. 2. 2. & Taanith, fol. 12. 1.
- ft236 -- T. Bab. Zebachim, fol. 20. 2.
- ft237 -- Alex. ab Alex. Genial. Dier. 50:4. c. 20.
- ft238 -- Misn. Tumid. c. 1. sect. 2.
- ft239 -- Nat. Hist. 50:12. c. 12.
- ft240 -- Misn. Pesachim, c. 5. sect. 6.
- ft241 -- Jarchi, Maimon. & Bartenora in ib.
- ft242 -- Deuteronomy Vita Mosis, 50:3. p. 686.
- ft243 -- Maimon. Hilch. Tephilla, c. 5. sect. 13.
- ft244 -- Deuteronomy Abrahamo, p. 374.
- ft245 -- Midras Samuel, sect. 9. apud Buxtorf. Lex. Rab. p. 1519.
- ft246 -- Targum in Psal civ. 2. & Lam 2:20.
- ft247 -- T. Bab. Menachot, fol. 41. 1.
- ft248 -- Ib. fol 40. 1.
- ft249 -- Misn. Sanhedrin, c 9. sect 1.

- ft250 -- T. Hieros. Sabbat, fol. 15. 4. & T. Bab. Sabbat, fol. 120. 1. Vid. Misn. Avoda Zara, c. 5. sect. 12.
- ft251 -- T. Bab. Chagiga, fol. 27. 1.
- ft252 -- Misn. Sanhedrin, c. 4. sect. 1.
- ft253 -- T. Bab. Sanhedrin, fol. 30. 1. Maimon. Hilch. Eduth, c. 4. sect. 1.
- ft254 -- T. Hieros. Sanhedrin, fol. 21. 3. & Yoma, fol. 43. 2. Maimon. Hilch. Sanhedrin, c. 21. sect. 3.
- ft255 -- Misn. Sanhedrin, c. 4. sect. 3. Maimon. Hilch. Sanhedrin, c. 1. sect. 3.
- ft256 -- Hilch. Ebel, c. 5. sect. 19.
- ft257 -- Targum in ^{<7062>}Esther 6:12. Vid. Targum in Mic. 3:7.
- ft258 -- T. Bab. Moed. Katon, fol. 24. 1.
- ft259 -- Misn. Sota, c. 9. sect. 9. Maimon. Hilch. Rotzeach. c. 9. sect. 12.
- ft260 -- Jarchi & Bartienora in ib.
- ft261 -- Misn. Betza, c. 4. sect. 2.
- ft262 -- Maimon. & Bartenora in ib. Vid. Maimon. Hilch. Yom Tob, c. 2. sect. 14.
- ft263 -- T. Bab. Sanhedrin, fol. 43. 1. Bemidbar Rabba, sect. 10. fol. 193. 4. Maimon. Hilch. Sanhedrin, c. 13. sect. 2, 3. Moses Kotsensis Mitzvot Tora, pr. affirm. 98.
- ft264 -- Maimon. Hilch. Sanhedrin, c. 3, sect. 1.
- ft265 -- See my Book of the Prophecies of the Old Testament, etc. p. 160, 161, etc.
- ft266 -- Zohar in Exodus fol. 63. 2. & passim.
- ft267 -- T. Bab. Beracot, fol. 28. 2. & 29. 1.
- ft268 -- T. Bab. Sabbat, fol. 116. 1.
- ft269 -- Ludolph. Lex. Ethiop. p. 525, & Castell. Lex. Polyglot, col. 3767.
- ft270 -- T. Bab. Yoma, fol. 3. 2. & Hieros. Yoma, fol. 38. 3.
- ft271 -- Jechus Haabot, p. 24. Ed. Hottinger.
- ft272 -- Misn. Betacot, c. 8. sect. 6. & Barrenors in ib. T. Hieros. Beracot, fol. 12. 2.

- ft273 -- Hiichot Ebel, c. 4. sect. 1.
- ft274 -- Piske Tosaphot in Pesach. art. 44.
- ft275 -- T. Hieros. Beracot, fol. 2. 3. Bereshit Rabba, sect. 50. fol. 45. 2.
- ft276 -- Misn. Oholot, c. 2. sect 4.
- ft277 -- Misn. Bava Bathra, c. 6. sect. 8.
- ft278 -- Maimon. Hilch. Ebel, c. 4. sect. 4.
- ft279 -- T. Bab. Beracot, fol. 45. 2.
- ft280 -- Lightfoot, Hor. in. 5:13. & in Luk. 24:13.
- ft281 -- Epiphani contra Haeres. 50:1. Haeres. 23.
- ft282 -- Vid. Theophylact. in Luc. 24:13.
- ft283 -- Ambros in Luc. 12. 49. & 24.
- ft284 -- Pirke Abot, c. 3. sect. 10.
- ft285 -- Maimon. Hilch. Sandedfin, c. 2. sect. 7.
- ft286 -- T. Bab. Pesachim, fol. 118. 1. Vid. T. Bab. Yoma, fol. 86. 1.
- ft287 -- Zohar in Exodus fol. 2, 3.
- ft288 -- Bereshit Rabba, sect. 13. fol. 11. 3. Vid. T. Bab. Chagiga, fol. 12. 2.
- ft289 -- Apud Euseb. Hist. Eccl. 50:3. c. 39.
- ft290 -- T. Hieros. Sabbat, fol. 14. 4. & Avoda Zara, fol. 40. 4. & Midrash Kobelet, fol. 81. 1.