

CHAPTER 24

INTRODUCTION TO LUKE 24

Ver. 1. *Now upon the first day of the week*, etc.] On which day it appears by what follows, Christ rose from the dead, and which was the third day from his death, and so verified the Scriptures, and his own predictions:

very early in the morning; just as light began to spring, the day to dawn, and break; the first appearance of the morning; when it first began to dawn;

when it was yet dark, as in (~~4311~~John 20:1) and so read the Syriac and Persic versions here; and the Ethiopic version, “while it was yet night”: this must be understood of the time when the women set out from the city, or suburbs; for by that time they got to the sepulchre it was at sunrise, (~~4161~~Mark 16:2) and shows their great love, zeal, and devotion for Christ, and great courage and fearlessness to go out of the city at such a time, without any man with them, and to a grave:

they came unto the sepulchre, where Christ was laid; that is, the women who came with Christ from Galilee, and who had observed where, and how his body was interred:

bringing the spices which they had prepared; on the sabbath eve, to anoint the body, but were prevented by reason of the sabbath; (see ~~4236~~Luke 23:56)

and certain others with them; that is, other women; besides Mary Magdalene, and Mary the mother of Joses, and Salome, and other Galilean women, there were other Jerusalem women, or of Bethany, it may be, Mary, and Martha, the sisters of Lazarus, and of the parts adjacent: this clause is left out in the Vulgate Latin, and Ethiopic versions, and in one ancient copy of Beza's; but is retained in the Syriac, Arabic, and Persic versions.

Ver. 2. *And they found the stone rolled away the sepulchre.*] Which Joseph had laid there, security of the body, and in the sight of these women; and which gave them a concern, as they went along, seeing they

were all women, who should roll away the stone for them, (^{<A1K5>}Mark 16:3) but when they came to the sepulchre, to their great surprise, they found it rolled away, which was done by an angel, (^{<A1K5>}Matthew 28:2).

Ver. 3. *And they entered in*, etc.] To the sepulchre, being invited, encouraged, and led on by the angel that sat upon the stone; for the Jews' sepulchres were built large enough for persons to go into; (see Gill on ^{<A1K5>}Mark 16:5")

and found not the body of the Lord Jesus; as they expected, having seen him put there, and had observed in what cave in the sepulchre, and in what form he was laid.

Ver. 4. *And it came to pass as they were much perplexed thereabout*, etc.] About the body of Christ, and its being gone, what should become of it, whither it was removed, and by what means, and by whom; whether by a friend, or foe, for they had no thought, nor expectation of a resurrection;

behold, two men stood by them in shining garments; who were angels in the form of men; and as these were the first witnesses of Christs resurrection, there were two of them; for by the mouth of two or three witnesses every thing is established. Matthew and Mark take notice but of one; but John makes mention of two, as here, seen by Mary Magdalene, though in a different posture; they were sitting, the one at the head, the other at the feet, where the body of Jesus had lain; but when the rest of the women came, they were risen up, and stood close by them, on a sudden, at an unawares, being arrayed in white raiment, as white as snow, as a token of their purity and innocence, and as bringers of good tidings; and as joining in the triumph of their Lord's resurrection: their garments were bright and glittering like lightning, to set forth the glory and majesty of these celestial spirits, and that they might be known to be what they were.

Ver. 5. *And as they were afraid*, etc.] That is, the women were afraid of these angels; these bright appearances and majestic forms, as it was usual for good men and women to be, as appears from the cases of Zacharias, the Virgin Mary, and others:

and bowed down their faces to the earth, through great fear and reverence of these heavenly spirits, and as not being able to bear the lustre of their countenances and garments:

they said unto them, that is, the angels:

why seek ye the living among the dead? intimating, that Christ, though he had been dead, was now living, and not to be sought for in a sepulchre; a way of speaking, much like this, is used in a parable of R. Levi's, concerning Pharaoh's not finding the name of God among the gods of the nations, upon searching for it. Moses and Aaron said to Pharaoh,

“thou fool, is it usual for the dead to “seek” them among the living?
 μϣτμh l xa μϣϣ h amç, “or ever the living among the dead?”
 our God is living, these thou speakest of are dead ^{f699}.”

Nor is Christ to be found among dead sinners, or lifeless professors, but among living saints, and among the churches of the living God; nor is life to be found among the dead works of the law, or to be obtained by lifeless performances on the dead letter of the law.

Ver. 6. *He is not here, but is risen*, etc.] So in (⁴⁸⁶Matthew 28:6) see the note there:

remember how he spake unto you when he was yet in Galilee; for these women that followed him from Galilee were along with the disciples when he said the following words to them; and which are recorded in (⁴¹⁷²Matthew 17:22,23).

Ver. 7. *Saying, the son of man must be delivered into the hands of sinful men*, etc.] As Christ was, who is intended by the son of man, he being the son of David, and the son of Abraham, and the son of Adam, though he was the seed of the woman, and born of a virgin; he was truly man, and subject to the infirmities of men; for this is sometimes used as a diminutive expression, though a title of the Messiah in the Old Testament, and regards him in his state of humiliation. He was delivered into the hands of the band of men and officers by Judas, who came against him with swords and staves, as against a thief; and by the Jews to Pontius Pilate, the Roman governor, a very wicked man; and by him, to the will of the Jews, who, with wicked hands, took him, and slew him; and into the hands of the Roman soldiers, who crucified him, and who may more especially be meant by sinful men, the Gentiles; and especially Heathen soldiers, being reckoned by the Jews notorious sinners: to be among sinners, in the company of such sinful men, must needs be very disagreeable to the holy and harmless Lamb of God; but to be in their hands, and at their mercy, whose tender mercies are cruel, must be very afflicting:

and be crucified: which was a Roman death, and a very shameful, and painful one:

and the third day rise again; it is for the sake of this chiefly that the angels put the women in mind of this whole paragraph, which so fully confirms their testimony of his resurrection; and which the women might be assured of, upon calling to mind these words, which they themselves had heard from Christ's mouth; and it being now the third day since the death of Christ. The words declare, that all these things must be; that there was a necessity of them; partly on account of the decrees of God, by which it was determined they should be; and partly on account of the covenant engagements of Christ, in which he agreed unto them; and also, by reason of the prophecies of the Old Testament, which gave out, that thus it must be; yea, our Lord's own predictions made them necessary; and the law and justice of God required them; or otherwise, the salvation of God's people could not have been obtained.

Ver. 8. *And they remembered his words.*] That is, the words of Christ, as the Persic version expresses it; which they had forgot, and it may be had never truly understood until now; and had now their memories refreshed with them by the angels, and their understandings opened by the Spirit of God. Saints are sometimes apt to forget even the gracious promises of God, they have understood and received comfort from; the word, or words, on which they have been caused to hope, until the Spirit of God, who is their best remembrancer, puts them in mind of them.

Ver. 9. *And returned from the sepulchre*, etc.] Quickly, immediately, as soon as ever the angel had done speaking to them; they fled from the sepulchre in great haste, as persons frightened and amazed, with fear and reverence, on account of the vision they saw, and with joy at what was told them; (see ^{<418>}Matthew 28:8, ^{<418>}Mark 16:8)

and told all these things; as that the stone was rolled away from the sepulchre: and that they found not the body of Jesus in it; that they had seen a vision of angels, who had told them, that Christ was risen, and had put them in mind of some words of his spoken to the disciples in their hearing in Galilee:

unto the eleven, and to all the rest; of the disciples: not only to the eleven apostles, but the seventy disciples, and as many others as were assembled together, perhaps the hundred and twenty, (^{<415>}Acts 1:15). The Persic

version very wrongly reads, “to all the twelve”; for Judas was not now one of them, nor alive; and Matthias was not yet chosen.

Ver. 10. *It was Mary Magdalene*, etc.] Out of whom Christ had cast seven devils, who was a sincere penitent, a true believer in Christ, and an affectionate lover of him, and to whom he first appeared:

and Joanna; the wife of Chuza, Herod's steward, one that had been a follower of Christ, and had ministered to him of her substance; (see ~~¶~~ Luke 8:2,3)

and Mary the mother of James; called the less; and also of Joses, and Simon, and Judas, the brethren, or kinsmen of Christ; this Mary, being the wife of Cleophas, or Alphaeus, said ^{f700} to be the brother of Joseph, the husband of Mary, the mother of our Lord:

and other women that were with them; as Salome, the mother of Zebedee's children, and others, that came from Galilee; (~~¶~~ Mark 15:40,41 16:1).

which told these things unto the apostles; before observed.

Ver. 11. *And their words seemed to them as idle tales*, etc.] As fabulous things, as mere whims, and the fancies of their brains: “as a dream”, according to the Persic version; or, “as a jest”, as the Arabic version renders it. They looked upon them as mere deceptions and delusions, and not real things; the Vulgate Latin, Syriac, Arabic, and Ethiopic versions read, “these words”; what they related concerning what they saw, and heard, at the sepulchre:

and they believed them not: for they had no thought, nor expectation of Christ's rising from the dead; they did not know that he was to rise again, according to the Scriptures; nor did they understand him when he told them of his rising again; and had no faith in it, nor hope concerning it, and could give no credit to it, when it was told them; and the Arabic version reads, “they did not believe it”; the word or report which the women delivered to them.

Ver. 12. *Then arose Peter*, etc.] Who, though he did not believe the report made, yet listened to it, and was alarmed and aroused by it, and was willing to know the truth of it:

and ran unto the sepulchre; not alone, but with John, being in haste to be satisfied, how things were:

and stooping down; (See Gill on “^{<4116>}Mark 16:5”). (See Gill on “^{<4316>}John 20:5”).

he beheld the linen clothes laid by themselves; in which the body of Jesus was wrapped; these lay by themselves, without the body, in one place; and the napkin about his head was wrapped together, and lay in another place by itself: so that it was a plain case, the body was not stolen, nor taken away; for neither friends, nor foes, would have taken the pains, or have lost so much time, as to have stripped the body, but would rather have carried off the clothes along with it. The Alexandrian copy leaves out the word *μὴν*, alone, or by themselves:

and departed; from the sepulchre to Jerusalem, to John's house there:

wondering in himself at that which was come to pass; that the body should not be there, and yet the clothes should remain; he could not tell what to make of it. As for a resurrection, he had no notion of that, and yet could not account for the removal of the body, either by friends or foes, and the clothes left behind.

Ver. 13. *And behold two of them went that same day*, etc.] Two of the disciples, as the Persic version reads; not of the eleven apostles, for it is certain that one of them was not an apostle; but two of the seventy disciples, or of the society of the hundred and twenty that were together: one of these was Cleophas or Alphaeus, as appears from (^{<4248>}Luke 24:18) the other is, by some, thought to be Luke the Evangelist, as Theophylact on the place observes, who, out of modesty, mentions not his name; others have thought that Nathanael was the other person; and Dr. Lightfoot seems very confident, from (^{<4234>}Luke 24:34, ^{<4135>}1 Corinthians 15:5) that the Apostle Peter was the other; but it is not certain who he was: however, this very remarkable affair happened, and therefore a “behold” is prefixed to it, on the “same day”; the first day of the week; the day on which Christ rose from the dead; and the third day from his death it was, (see ^{<4241>}Luke 24:1,21) that these two disciples travelled:

to a village called Emmaus; whither they might go either to see their friends, or upon some secular affair, or to be retired from the noise of the city, and be secure from danger by their enemies; or it may be this was the place of Cleophas's abode, who, with the other disciple, was returning home after the celebration of the passover. The place whither they went is particularly mentioned, not because it was a place of note, but for the

certainty of the fact. It was now but a village, having been burnt since the death of Herod the great, by the order of Varus, the Roman governors^{f701}; though it afterwards became a considerable city, if it is the same with Nicopolis, as Jerom asserts^{f702}; though that rather seems to be the Ammaus, or Chammath of Tiberias, since it was situated by the lake of Genesareth. However, it is certain, that Emmaus is reckoned, by Josephus^{f703}, one of their chief cities; and Jarchi, and Bartenora^{f704} say, it is the name of a city; and Pliny^{f705} calls it a toparchy, and says it was watered with fountains; which agrees with the account the Jews give of it^{f706}.

“R. Jochanan ben Zaccai had five disciples; all the time that he stood, or lived, they sat before him; when he departed, they went to Jabneh; and R. Eleazar ben Arach went to his wife, *swamal*, “at Emmaus”, a place of pleasant waters, and a beautiful habitation.”

It is mentioned, in company with Bethoron, and Lud, or Lydda: it is said^{f707},

“from Bethoron, to *swama*, “Emmaus”, is the mountain; and from “Emmaus” to Lydda, the plain; and from Lydda to the sea, the valley.”

Bethoron is mentioned as near Nicopolis, by Jerom; and perhaps is the same with Betholone in Pliny: in Emmaus was a market: at least there was a butcher's market in it; hence we read of, *swama l ç µyl j a*, “the shambles of Emmaus”^{f708}; mention is made of a place so called, as in:

“So they went forth with all their power, and came and pitched by Emmaus in the plain country.” (1 Maccabees 3:40)

“So the camp removed, and pitched upon the south side of Emmaus.” (1 Maccabees 3:57)

“Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,” (1 Maccabees 4:3)

Another Emmaus is here meant:

which was from Jerusalem about threescore furlongs; or seven miles and a half; for eight furlongs make a mile. Josephus^{f709} says the same, and confirms the account of the distance of this place from Jerusalem.

Ver. 14. *And they talked together*, etc.] As they went along, on their journey:

of all these things which had happened; concerning their dear Lord and master, Jesus Christ; how that he had been betrayed by Judas, one of his disciples; had been led bound, first to Annas, and then Caiaphas, the high priest, in whose palace he had been condemned to death; how that he was delivered by the chief priests and elders, to Pontius Pilate, the Roman governor of whom they requested, that he might be crucified: they very likely discoursed also, about the ignominious treatment he met with, both in the high priest's palace and: in Pilate's hall; and how at last he was crucified between two thieves, and was dead and buried; and particularly, they might be talking together of what they had heard that morning from the women, that had been at the sepulchre of Christ, and reported that he was risen.

Ver. 15. *And it came to pass, that while they communed together*, etc.] About the above said things:

and reasoned; with one another; about the truth and credibility of the late report:

Jesus himself drew near: the Persic version adds, “suddenly”; he came up at once to them, as if he had been a traveller on the road, and overtook them:

and went with them; joined himself in company to them, and travelled with them.

Ver. 16. *But their eyes were holden*, etc.] The Ethiopic version adds, “and were covered”; and the Arabic version renders it, “now he had veiled their eyes”, ascribing it to Christ; and the Persic version renders it, “and the eyes of the disciples were shut”: to me it seems, that their eyes: were held downwards; or they kept looking upon the ground as they walked, which was a posture suitable to their melancholy spirits; and there might be a peculiar influence of divine power and providence, so disposing them, that they did not look up to Christ their new fellow traveller, who walked on with them: and this was so ordered, that they should not know him; that so they might not be surprised at once, as they would have been, had they looked at him, and discerned who he was; and that they might converse the more freely with him; and that he might convince them of their stupidity and unbelief, by proper arguments.

Ver. 17. *And he said unto them*, etc.] That is, “Jesus”, as the Persic version, or “our Lord”, as the Ethiopic version, expresses it:

what manner of communications are these, that ye have one to another, as ye walk? what is the subject of your discourse; what is it your conversation one with another turns upon in your journey?

and are sad? what melancholy story are you telling to one another, which causes such sadness of countenance, and dejection of mind? for Christ by their countenances and gestures, as the shaking of their heads, and lifting up and wringing of their hands, could easily discern as man, as well as know as God, that they were full of sorrow and heaviness, and which were occasioned and increased by what they were talking of.

Ver. 18. *And one of them, whose name was Cleophas*, etc.] Or Alphaeus, for it is the same name; he was one of the seventy disciples, and father of the Apostles James and Jude, and brother to Joseph, the husband of Mary, the mother of Christ, as before observed:

answering, said unto him, art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? The Persic version reads, “in these two days”: the sense that whereas he appeared to come from Jerusalem, that if he was only a stranger and a sojourner, and not a stated inhabitant there, he could not be ignorant of what had been done there a few days past; or if he was, that he must be the only stranger, and the only man, that was so; for the facts referred to were so notorious, that every one must know them, inhabitant or stranger.

Ver. 19. *And he said unto them, what things?* etc.] Still appearing as if he was ignorant, and in order to, draw out of them a particular relation:

and they said unto him; both of them, or rather Cleophas, for himself and his companion:

concerning Jesus of Nazareth; that is, what had happened to him, who was commonly known by this name, and was called so by way of contempt: but

which was a prophet; not only a foreteller of things to come, as he foretold his sufferings, death, and resurrection, the troubles that should befall his disciples, the destruction of Jerusalem, and the end of the world; but he was a preacher of the Gospel, an eminent one, a famous and extraordinary one, that prophet which Moses spake of should come; and who was mighty

in deed and word: he was anointed with the Holy Ghost and with power, which he showed by the miracles he wrought; such as healing the sick, cleansing lepers, casting out devils, restoring sight to the blind, causing the deaf to hear, the dumb to speak, the lame to walk, and raising the dead to life; and in the doctrines he taught, which were with authority, and such as never man spake:

before God and all the people; he was sent and anointed by God as a prophet, and approved by him; who bore a testimony to him by a voice from heaven, declaring him to be his beloved Son; and the works he wrought, were done publicly before men, who glorified God on that account; and the doctrines he taught, were not taught in secret, but in the synagogues and in the temple, in the audience of all the people, and to their surprise and admiration.

Ver. 20. *And how the chief priests and our rulers*, etc.] Civil and ecclesiastic:

delivered him; to Pontius Pilate, the Roman governor:

to be condemned to death; the death of the cross, by the said governor, having first seized him and examined him before their sanhedrim, and pronounced him guilty of death:

and have crucified him; for though Pilate passed the sentence, and the Roman soldiers executed it, yet these men are said to do it, because it was at their request, and through their instigation, that it was done; hence Peter charges the Jewish sanhedrim with it, (~~4:10~~ Acts 4:10).

Ver. 21. *But we trusted*, etc.] “In him”, as the Ethiopic version adds:

that it had been he which should have redeemed Israel; they thought, hoped, and believed, that he was the Messiah, spoken of under the character of the Redeemer of Israel; and they had been in expectation of redemption by him, though only of a temporal kind, from the Roman yoke and bondage; but now they could not tell what to think of it, since he was dead; indeed they were not altogether without hope, since there was a report of his being raised from the dead; but what credit was to be given to that, they could not say: but certain it is, that he was the true Messiah, and promised Redeemer; and who was to redeem, and has redeemed the whole Israel of God; even all the elect of God, whether among Jews or Gentiles, from the servitude and damning power of sin, from the slavery of Satan,

and the bondage of the law, and from every enemy; and that by his precious blood, his sufferings and death, the very things which were the occasion of these disciples' doubts about him, as the Redeemer: so the Jews say ^{f710},

“that upon the death of the Messiah, the son of Joseph, all Israel shall flee to the deserts, and such as are of a doubtful heart shall turn to the nations of the world and say, “is this the redemption we have waited for”, for the Messiah is slain?”

And besides all this, today is the third day, since these things were done; which is either mentioned, as an aggravation of the ignorance of the stranger, that these things should be done so lately, as within three days, and yet he should be ignorant of them, or not remember them, and need to be informed about them; or as a further reason of their doubting, that it was now the third day since the death of Jesus, and there was nothing certain of his resurrection, only the report of the women, which they could not depend upon; or else as a reason of their trusting, that he was the person that should redeem Israel; since this was the third day from his crucifixion; the day on which he said he should rise from the dead, and of which there was a report spread, not to be disproved, that he was that day actually risen: this day is greatly observed by the Jews ^{f711}: they take notice that the Scriptures speak of several remarkable third days; and besides (~~0224~~Genesis 22:4 ~~3082~~Hosea 6:2) is cited a passage which refers to the resurrection of Christ on the third day; and they speak

“of the third day of the tribes, (~~0128~~Genesis 42:18) of the third day of the spies, (~~0126~~Joshua 2:16) of the third day of the giving of the law, (~~0296~~Exodus 19:16) of the third day of Jonas, (Jon 1:17) (which was a type of the resurrection of the Messiah, (~~0120~~Matthew 12:40)) of the third day of those that came up out of the captivity, (~~1585~~Ezra 8:15) of the third day of the resurrection of the dead, (~~3082~~Hosea 6:2) and of the third day of Esther, (~~1703~~Esther 5:1).”

Ver. 22. *Yea, and certain women also of our company,* etc.] Who came with them from Galilee, who were of the same religion, professed the same faith, and belonged to the same society and community; who they were, and their names, (see ~~0240~~Luke 24:10).

made us astonished; surprised us, with an account they brought, so that we could not, nor can we now tell, what to think or say of it; it is such an one,

we know not how to believe, nor to disprove; it is we fear too good to be true, and should it be as they report, it is amazing indeed:

which were early at the sepulchre; of the person now mentioned, Jesus of Nazareth; even this very morning, by break of day, at least at sunrise, whither they went to anoint his body, thinking nothing at all about the resurrection of him.

Ver. 23. *And when they found not his body*, etc.] In the sepulchre, as they expected, and so could not do what they intended:

they came; they returned from the sepulchre with great haste, and in a very great fright, and came to the disciples, where they were assembled;

saying, that they had also seen a vision of angels. The Syriac and Persic versions add, “there”; at the sepulchre, for there were two of them at least, if not three; (see ^{<204>}Luke 24:4, ^{<302>}John 20:12, ^{<182>}Matthew 28:2). They not only reported, that they could not find the body of Jesus, but also that they had seen some angels: or the sense may be, that they told them, that though they could not find the dead body of their Lord, yet they had seen him alive, as they did by the way, as they were returning, (^{<182>}Matthew 28:9,10) and also that a vision of angels had appeared to them:

which said that he was alive; (see ^{<245>}Luke 24:5,6). So that it was not a deception of their sight, they certainly saw both Christ and the angels; and were assured from their testimony, as well as by their own eyes and ears, that he was certainly risen: now, though this was so clear a point, and so well attested, the disciples knew not how to believe it; they were perplexed about it; they could neither receive it, nor discredit it; they hoped it might be so, but feared it was not.

Ver. 24. *And certain of them which were with us*, etc.] The apostles and brethren, who were together when the women came, and made the above report; particularly Peter, who is named, (^{<242>}Luke 24:12) and John, who also was with him, as appears from (^{<302>}John 20:2) these

went to the sepulchre; of Jesus, to satisfy themselves and their companions, as much as they could, about these things:

and found it even so as the women had said; that is, that the body of Jesus was not there, and that the linen clothes were laid by themselves:

but him they saw not; the Ethiopic version reads, “and him they found not”: the women, as before observed, might report, that though they found not the body in the grave, yet they saw him alive by the way, but so did not the disciples; which made it look very strange, doubtful, and suspicious, that the women should see him, and not his apostles; they could not tell how to account for this, and this made them to be in suspense about the fact.

Ver. 25. *Then he said unto them*, etc.] That is, Jesus said unto them, as the Syriac and Persic versions read:

O fools; not in a natural sense, as if they were destitute of the common understanding of men; nor in a moral sense, as wicked men, and as they themselves had been in their unregenerate estate; nor in a way of anger and contempt, and with a design to provoke; wherefore Christ did not act contrary to his own rule, in (⁴¹⁶²Matthew 5:22) but because they were so void of understanding in the Scriptures, and were so very ignorant of them, and were so blind as to the knowledge of them; particularly those which concerned the sufferings and resurrection of the Messiah, being influenced by the popular prejudices of education: he therefore expresses himself with much warmth, concern, and surprise, that he should have been so long with them, and they so long under his doctrine and ministry; besides the advantages of having the Scriptures, and being conversant with them from their youth; and which they daily read, and had heard expounded, and yet were so very senseless and stupid:

and slow of heart to believe all that the prophets have spoken; that is, upon these points, concerning the sufferings of Christ, and his resurrection from the dead; and indeed, they were very slow of heart to believe, not only what the women reported from the angels, but even those of their brethren, who had seen him after he was risen; for which Christ upbraids them, (⁴¹⁶⁴Mark 16:14). Yea, one of them declared after all, that he would not believe, unless he saw the print of the nails in his hands and feet, and put his hand into it, and thrust it into his side; wherefore Christ had good reason to treat them in this sharp manner, and charge them with folly and incredulity; the Jews ought not to object to the word “fools”, as unbecoming Christ, since they frequently represent God as making use of it; as for instance, it is said, ^{f712}

“the holy blessed God said to them, $\mu\upsilon\upsilon\text{ } \omega\varsigma$, “O ye fools” that are in the world, whatsoever ye do, ye do for your own necessities. — - And a little after, “O ye fools” that are in the world, he that labours on the evening of the sabbath, shall eat on the sabbath day.”

Ver. 26. *Ought not Christ to have suffered these things*, etc.] Mentioned in (⁽⁻²⁴⁰⁾Luke 24:20) as to be delivered by the chief priests, to be condemned to death, and to be crucified: Christ suffered many things in his personal character, being traduced as a sinful and wicked man, and a friend and encourager of sinners; as a man of immoral principles and practices; as an idolater, a blasphemer, an impostor, a seditious person; as one that had had familiarity with the devil, and did his miracles by his assistance, with a load of other reproaches; and these he endured, to answer to the loss of the divine honour and glory, sustained by the sin of man; and to teach his people patience, under the loss of their good names, characters, and reputations: and he suffered much in his body, in the infirmities of it; which he assumed with it, being in all things like to his brethren, excepting sin; and in the pains which he endured, through buffeting and scourging before his crucifixion, and when he hung upon the cross: and he suffered greatly in his soul, partly from the temptations of Satan; and partly from the treatment of his own disciples, through the frowardness of their spirits; and especially his being betrayed by one, denied by another, and forsaken by them all, must greatly afflict his mind; but chiefly from his bearing the loathsome sins of men, the strokes of justice, and the wrath of God; and particularly, through his being forsaken by him: and of all these there was a necessity; he ought to have suffered these things, as he did; the counsels and purposes of God, the covenant transactions and agreement he himself entered into with his Father, the prophecies of the Old Testament, and his own predictions concerning these things, together with the salvation of his people, in a way consistent with the justice of God, and the honour of his law, made them necessary:

and to enter into his glory; which began at his resurrection from the dead, and is seen in his exaltation and session at the right hand of God; upon his ascension he was received up to glory, entered into it, took possession of it, and is crowned with it; and which will still be more manifest, when he shall come to judge the world in righteousness; when his saints also shall appear in glory with him, and shall be everlasting spectators of his glory; and indeed, his entrance into glory is not merely for himself, but in the name and behalf of them. The Vulgate Latin version reads, “and so, or thus

to enter into his glory”; that is, by the way of sufferings, which is the way through which his saints enter the kingdom, (^{<4442>}Acts 14:22). And by a view of the glory that was to follow them, and which he and his people were to enjoy together, was he animated to endure them cheerfully and patiently; and this he is entered into, possesses and enjoys, as the consequence and reward of his sufferings.

Ver. 27. *And beginning at Moses*, etc.] The writings of Moses, the book of Genesis particularly, (^{<0085>}Genesis 3:15) which is the first prophecy of him, and speaks of the bruising of his heel, or of the sufferings of death by him; and proceeding to open and explain the types concerning his bearing the cross, and the lifting him upon it, in the business of Isaac, and of the brazen serpent; and concerning the shedding of his blood, and the oblation of himself in the sacrifices of the law of Moses:

and all the prophets; as David, Isaiah, Daniel, and others, very likely the passages in (^{<1920>}Psalms 22:1-31, ^{<2501>}Isaiah 53:1-12, ^{<2001>}Daniel 9:1-27).

he expounded unto them in all the Scriptures in Moses, and the Prophets, *concerning himself*; especially concerning these two points, his sufferings, and his glory, which the Spirit of Christ, in the Prophets, testified before hand: besides the above places referred to, concerning the sufferings of Christ, see the following, in reference to his resurrection and glory, (^{<1960>}Psalms 16:10,11 68:18 110:1,7).

Ver. 28. *And they drew nigh unto the village*, etc.] Of Emmaus, before they were aware; their conversation was so very agreeable, that the way did not seem tedious, nor the time long:

whither they went: where they intended to go, when they set out; this was the end of their journey; wherefore this village was not some intermediate place between Jerusalem and Emmaus:

and he made as though he would have gone further; when they were come to Emmaus, and to the house where the two disciples intended to make their abode that night: whether it was a public house, or an house of one of their friends, or one of their own, it matters not; Christ stopped not, nor attempted to go in with them, but stepped a few steps onward, taking his leave of them. The Ethiopic version renders it, “he began to pass by them”: which carried in it an appearance as if he intended to have travelled further; and in it there was no fraud, dissimulation, or collusion: he would have

gone some little way further, doubtless, had they not detained him; and he intended to stay with them, provided they should ask him, as he did, though not all night, which he never designed: the whole of it is nothing else but a piece of modesty, civility, and prudence; for guile was never found in his mouth.

Ver. 29. *But they constrained him*, etc.] The Arabic version renders it, “they held him by force”: but the meaning is not, that they laid hands on him, and held him in a forcible manner against his will; but they were very urgent and importunate with him, that he would stay with them; they would take no denial. The sense is better given in the Persic version, “the disciples with importunity said unto him”; they were so pressing with arguments, that he could not withstand them:

saying, abide with us; his conversation was so engaging, and his discourses were so heavenly and instructive, so sweet and delightful, so powerful and moving, that they could not bear to part with him, but were exceeding desirous of his continuance with them, even though he was a stranger to them. And as they had in view their own pleasure and profit, so they urge the necessity and advantage of his stay, with respect to himself:

for it is towards evening, and the day is far spent; it might be four or five o'clock in the afternoon:

and he went in to tarry with them; for a while, not all night. So earnest, importunate, and resolute was the church, when she had found Christ, that he would abide with her, (²⁰⁷⁰Song of Solomon 3:4,5).

Ver. 30. *And it came to pass as he sat at meat with them*, etc.] When they were sat down at table with the provisions before them:

he took bread and blessed it, and brake, and gave to them; as if he was the master of the house, when he was both a guest, and a stranger, and as he used to do at common meals, when he ate with his disciples; and thus he did, when he fed five thousand at one time, and four at another, (⁴¹⁴⁹Matthew 14:19 15:26) see the notes there. (See Gill on “⁴¹⁴⁹Matthew 14:19”). (See Gill on “⁴¹⁵⁶Matthew 15:26”). Whether only Christ, and the two disciples, sat down together, or whether others that belonged to the house sat down with them, is not certain: if they were only three, they were a proper company to bless the bread together; that is, one in the name of the rest, they joining with him: if there were but two, they blessed, or said

grace for themselves separately; but if three, the rules were these, according to the Jews ^{f713}:

“three that eat together, they are obliged to call a blessing (or for one) — and how do they call a blessing among three? one says, let us bless: if there are three besides himself, he says, bless ye. — Three that eat together have no power to divide;”

that is, to make a separate blessing, but are obliged to it conjunctly: thus here, being three at least, Christ blessed bread for them all.

Ver. 31. *And their eyes were opened*, etc.] Not that they were before shut, or closed up, but what before held them was removed, and what hindered their sight and knowledge was taken away; and perhaps these actions of his taking the bread, and blessing, and breaking, and giving it to them, might put them in mind of him, and cause them to look wistfully at him, when, what beclouded their sight being gone, and he appearing in his usual form, they perceived who he was:

and they knew him; to be their dear Lord and master, for whose death they had been sorrowing, and of redemption by him, and of whose resurrection they had been doubting:

and vanished out of their sight; not that he vanished as a spectre, or as smoke vanishes into air; but agility being a property of his risen body, he very suddenly, and swiftly, and in a moment, withdrew himself from them; for if he could withdraw himself from company in a very speedy manner before his resurrection, much more after; (see ^{<4043>}Luke 4:30, ^{<4153>}John 5:13). The Syriac version renders it, “he was taken away from them”; as if some of the ministering angels were made use of to remove him at once; but this seems not necessary: the Arabic version renders it, “he was hidden from them”; that same power of his that held their eyes all the while they were travelling together, interposed some object between him and them, so that he could not be seen by them that very instant, even before he was gone out of the house.

Ver. 32. *And they said one to another*, etc.] After Christ was gone, being surprised at what happened, that they should not know him all that while; and that as soon as they did, he should disappear, or withdraw himself in this manner:

did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures? concerning himself, his sufferings, death, and resurrection, which are in Moses, the Prophets, and the Psalms. The Scriptures are as a sealed book to men, learned and unlearned; and none so fit to open them as the lion of the tribe of Judah: he did open and explain them to these his disciples, as well as conversed with them about other things, as they travelled together; and his words came with such evidence, power, and sweetness, that they were ravished with them; their minds were irradiated with beams and rays of divine light; their hearts were warmed and glowed within them; they became fervent in spirit, and their affections were raised and fired; they found the word to be as burning fire within them; and they now knew somewhat what it was to be baptized with fire, which is Christ's peculiar office to administer; (see ~~190B~~ Psalm 39:3, ~~200B~~ Jeremiah 20:9) they seem as it were not only to reflect on these things with wonder and pleasure, but also to charge themselves with want of thought, with inattention and stupidity; since they might have concluded from the uncommon evidence, force, and energy with which his words came to them, who he was, seeing no man could speak as he did, and with such effect as his words had.

Ver. 33. *And they rose up the same hour*, etc.] Though it was now evening, and the day was spent and gone; and notwithstanding what business they might have to do at Emmaus, about which they came, and even might not have made an end of eating, or sufficiently refreshed themselves; and though they had had a walk of sixty furlongs that afternoon, yet being big with this appearance of Christ to them, and in haste to impart the joyful news to their fellow disciples, they immediately rose up from table:

and returned to Jerusalem; the same night, from whence they had come that day:

and found the eleven gathered together; at a certain house known to these two, and who met together in the night season, for the sake of privacy, and for fear of the Jews, and who were now up, though it was late: these are called “eleven”, because Judas was now gone from them, and dead; and this being their whole number, it is used, though every one might not be present, as particularly Thomas was not; (see ~~300B~~ John 20:19-24)

and them that were with them; the seventy disciples, and other believers, both men and women; (see ~~400B~~ Acts 1:15).

Ver. 34. *Saying*, etc.] The following words; and which are not the words of the two disciples, but of the apostles, whom they found gathered together; and who, just as these two entered the room, said to one another, or rather to these two disciples, to whom at once, and as soon as ever they saw them, not being able to hold it in, they communicated the good news they had just heard, and which; perhaps, Peter had been just telling them:

the Lord is risen indeed; it is certainly matter of fact: for though the women were not credited, but their accounts were as idle tales, and, at most, only occasioned some thoughts and reflections, which they could not settle; yet now they were satisfied of the reality of his resurrection, and speak of it with the greatest assurance and joy:

and hath appeared unto Simon; he appeared to him first, before he did to any of the rest, though he had denied him in so shameful a manner: which is an instance of great grace and goodness: and he appeared to him, on purpose, no doubt, to comfort him under his distress; as well as being the oldest, disciple, and a man of figure and credit among them, his report would be believed. None of the writers of the New Testament take notice of this appearance besides, only the Apostle Paul, (~~4:35~~ 1 Corinthians 15:5). It is certain that it was the same day Christ rose from the dead; and was after the women had seen him, and after Peter had, been at the sepulchre; and before the return of the two disciples from Emmaus, and before he showed himself to the rest of the apostles.

Ver. 35. *And they told what things were done in the way*, etc.] That is, when the eleven had done speaking, and had finished their report, which they did with great joy and pleasure; then “these two disciples”, as the Persic version expresses it, to confirm them the more in the truth of Christ's resurrection, gave them a particular account, how, as they were travelling, Jesus joined himself to them, and entered into a conversation with them, and opened the Scriptures in a sweet and powerful manner to them; and yet their eyes were holden all the while, so that they did not perceive who he was:

and how he was known of them in breaking bread; that so it was, that whilst he was breaking bread, and giving it to them, and they were eating together, their eyes were opened, and they saw plainly who he was: now, though this was a common meal, and not the ordinance of the Lord's supper, yet since Christ made himself known to his disciples at an ordinary meal, may not his followers expect that he will make himself known to

them, and grant them communion with him at his table? and which should be no small argument to engage believers to a constant attendance on it.

Ver. 36. *And as they thus spake*, etc.] While the two disciples, that came from Emmaus, were giving the above relation; just as they had finished it, and had scarcely done speaking:

Jesus himself stood in the midst of them; the apostles; who were assembled together in a certain house, the doors being shut for fear of the Jews; and it was on the evening of the same day Christ rose from the dead, and late at night; (see ^{<4309>}John 20:19) and without hearing the doors opened, or the sound of the feet of Jesus, and without seeing him come in, and approach unto them, he, in a moment, at once, stood in the middle of them, as if he had immediately rose up out of the earth before them; and so the Persic version renders it, “Jesus rose up out the midst of them”: by his power he opened the and secretly let himself in, and shut them again at once; and by the agility of his body moved so swiftly, that he was not discerned until he was among them, where he stood to be seen, and known by them; whereby he made that good in a corporeal sense, which he had promised in a spiritual sense, (^{<4881>}Matthew 18:20) and was an emblem of his presence in his churches, and with his ministers, to the end of the world.

And saith unto them, peace be unto you; which was an usual form of salutation among the Jews; (see Gill on “^{<4309>}John 20:19”). The Vulgate Latin, and all the Oriental versions add, “I am he, fear not”; but this clause is not in the Greek copies.

Ver. 37. *But they were terrified and affrighted*, etc.] At the sight of him, and at his sudden appearance among them, without being heard, or seen before, and the doors shut and bolted; they could not tell how to account for it, that it should be Jesus himself risen from the dead in his own body, though they had been just speaking of his resurrection, and had had a confirmation of it from the disciples that went to Emmaus:

and supposed that they had seen a spirit; that what they saw was a phantom, or apparition, or a spirit, that had assumed, and appeared in, the shape of Jesus, and was not he himself.

Ver. 38. *And he said unto them, why are ye troubled*, etc.] Who had more reason to rejoice, and be glad, as they were when they knew that it was Jesus:

and why do thoughts arise in your hearts? whether what they saw was Jesus, or an apparition, which gave them a great deal of trouble and uneasiness, and filled them with fright and terror; as it was, and is usual with persons when they fancy they see a spirit, or an apparition; (see ~~404B~~ Matthew 14:26).

Ver. 39. *Behold my hands, and my feet,* etc.] The Evangelist John adds, “and side”; that is, the prints of the nails and spear, in his hands, and feet, and side; and the wounds they made there, and the scars they left behind; by which they might be convinced he was not a spirit, and be assured of the truth of his resurrection, and that in the same numerical body in which he suffered; as well as that it might be observed by them how great was his love to them, to endure what he did for them.

Handle me and see; or know by feeling, as well as by sight; so that if the one was not sufficient, the other might confirm; sight might be deceived, but feeling could not: Apollonius Tyaneus, to them that did not know whether he was alive or dead, and who took him for a spirit, proposed himself to be touched, and handled, that they might be convinced ^{f714}:

for a spirit hath not flesh and bones; nothing but appearance, or air at most; no solid substance to be felt and handled:

as ye see me have; or may perceive, both by sight and feeling.

Ver. 40. *And when he had thus spoken,* etc.] And put them into a method of satisfying themselves by their senses:

he showed them his hands and his feet; that is, he held them forth to be seen and handled by them, which no doubt they did; and which were the infallible proofs by which he showed himself alive to them after his passion; and by which they knew the truth of his incarnation, or that he assumed a true and real body, and of the resurrection of the same body; (see ~~400B~~ Acts 1:3, ~~400C~~ John 1:1).

Ver. 41. *And while they yet believed not for joy,* etc.] Though they had been prepared for the belief of resurrection, by the report of the women, the relation of Simon Peter, and the account of the two disciples that came from Emmaus; yet such was the joy they were transported with, upon the evidence of it, the news was so good, and the favour and benefit so great, that they could scarcely believe their own senses of seeing and feeling:

and wondered; at the sight of their risen Lord, and at the power of God, which was seen herein: the thing was marvellous in their eyes, and was a wonderful confirmation of the truth of his deity, sonship, and Messiahship.

He said unto them, have ye any meat? not that he needed any, or was hungry and desirous of some to satisfy, or gratify his appetite, but to give them a further proof that he was not a spirit; and that he was risen from the dead in a true and real body, which was capable of eating and drinking.

Ver. 42. *And they gave him a piece of a broiled fish,* etc.] Which was left by them at supper, of which they had been eating; for being fishermen, most of them, this was agreeable food to them:

and of an honeycomb; not to eat with the fish, but after it.

Ver. 43. *And he took it, and did eat before them.*] That is, he took both the fish, and the honeycomb, and ate of them before them, they looking on all the while; and which was a proof of his being truly risen from the dead, and not a spectre, or apparition, and which they failed not afterwards to make use of; (see ^{<4040>}Acts 10:41). The Vulgate Latin, Arabic, and Ethiopic versions add, “he took the rest, or what remained, and gave it to them”.

Ver. 44. *And he said unto them, these are the words which I spake unto you,* etc.] Or this is the substance of them, the sense and meaning of them; for what follows, we do not find any where expressed in so many words:

while I was yet with you; that is, whilst he was in his state of humiliation, whilst he dwelt among them, and had his abode with them; otherwise he was now with them, but not to continue with them; in a short time he was to ascend to his God, and their God, to his Father, and their Father:

that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me: concerning his sufferings, and death, and resurrection from the dead, spoken of in (^{<0085>}Genesis 3:15 ^{<2501>}Isaiah 53:1-12 ^{<2025>}Daniel 9:26 ^{<2082>}Hosea 6:2 ^{<0221>}Psalms 22:1-31) (^{<0160>}Psalms 16:10) and in this he refers to what he had said to his disciples in (^{<0162>}Matthew 16:21 17:22,23 20:18,19) and alludes to the usual distinction among the Jews of the books of the Old Testament into the Law, the Prophets, and the Hagiographa; among which last stands the book of Psalms, and is put for the whole; a division often to be met with in both their Talmuds ^{f715}, and other writings ^{f716}.

Ver. 45. *Then opened he their understanding*, etc.] He not only opened their hearts, to attend to what he said, and the proofs he gave of his resurrection from the dead in a true body; but he removed the veil from the eyes of their minds, and gave them an understanding of the sacred writings, respecting this matter:

that they might understand the Scriptures; concerning his sufferings, death, and resurrection, which they were very ignorant of before, and which were as a sealed book unto them, (~~430B~~John 20:9) though they had been from their infancy brought up to the reading of the Scriptures, and had had the advantage of Christ's ministry for some years; which shows the necessity of the special illumination of the Spirit, and the influence of his grace to remove the darkness of the mind, and give the true sense of the sacred writings.

Ver. 46. *And he said unto them, thus it is written*, etc.] In the above cited books of the Law, the Prophets, and the Psalms; not what after follows, in so many words, but the matter and substance thereof:

and thus it behoved Christ to suffer, and to rise from the dead the third day; it was necessary, both because of the decree and appointment of God, and because of the prophecies and predictions of the Old Testament; (see ~~425~~Luke 24:25,26).

Ver. 47. *And that repentance and remission of sins*, etc.] Which are the sum of the Gospel ministry; (see ~~440B~~Acts 20:21) the doctrine of “repentance” is not of the law, which neither requires, nor admits of it, but of the Gospel. The Persic version calls it, “the Gospel of repentance”; a doctrine preached by John the Baptist, Christ, and his apostles; and the thing itself is a blessing of the covenant, a gift of God's grace, and in the hands of Christ to bestow; and therefore the doctrine of it is published in his name, as well as remission of sins; which, though it springs from the free grace of God, is procured by the blood of Christ, and through him it is preached. These two are joined together, not because repentance is the cause of pardon; for repentance makes no satisfaction for sin, or atonement for it; nor does the law at all regard it: tears of repentance will not wash away sin; notwithstanding these, iniquity remains marked before God; Christ's tears themselves did not take away, nor atone for sin; his blood must be shed, and it was shed for the remission of it; and that is the only meritorious cause it. The Syriac version wrongly reads, “repentance for the remission of sins”: the Jews ^{f717} indeed have a notion that repentance atones

for sin; but it is a very bad one, and has no countenance neither from the law of nature, nor the law of Moses: but these two are put together, because there is a connection between them, as there is between repentance, and life, and salvation: repentance issues in these things; and to whomsoever the grace of repentance is given, to them the forgiveness of sins is applied; nor need any truly repenting sinner despair of the pardon of his sin: and indeed, there is no true evangelical repentance without views, or at least hopes of pardoning grace, and mercy; for that is attended with faith in Christ, and is heightened by the discoveries of forgiving love: such who have the fullest view of the remission of their sins, have the clearest sense of sin, and have the most sorrow for it, and loath themselves on account of it, and are ashamed of it, and do most frankly confess it, and most thoroughly forsake it. And now it was necessary, according to Old Testament prophecies, that both these

should be preached in his name; in the name of the Messiah; by his authority, and as coming through him; since the remission of sin is by his blood; and he is exalted as a prince, and a Saviour, to give both repentance and forgiveness of sins to all the Israel of God, whether Jews or Gentiles; and therefore it is fitting and proper that these should be preached,

among all nations; of the world, where God's elect are; that so they may be brought hereby to repentance, and receive the forgiveness of their sins:

beginning at Jerusalem; from whence, according to the Old Testament, the word and doctrine of the Lord were to go forth, (³⁸¹Psalm 110:2, ³⁸²Isaiah 2:3) and is particularly mentioned, because the Gospel was to be first preached to the Jews, and be the power of God unto salvation to them; and because that in Jerusalem lived those who had been concerned in crucifying Christ, to whom repentance and forgiveness must be preached; and which would be a great encouragement to the vilest of sinners, to hope for mercy and forgiveness, since such received both.

Ver. 48. *And ye are witnesses of these things.*] As they were witnesses of the truth of his humanity, having seen, and heard, and handled him, both before, and after his resurrection from the dead, and of all that he did, of all the miracles that he wrought in Jerusalem, Judea, and Galilee, and of his transfiguration on the mount; so likewise of his sorrows in the garden, and of his sufferings in the palace of the high priest, and in Pilate's hall, and on the cross; and of his death, which was the death of the cross; and also of his resurrection from the dead, in the same body, to whom he showed

himself alive by many infallible proofs; by showing them the print of the nails in his hands and feet; by being handled by them; by eating and drinking in their presence; and by conversing with them for the space of forty days: and their business was also to testify the doctrine of repentance, and remission of sins, in Jerusalem, in all Judea, and Samaria, and to the uttermost parts of the earth, which they accordingly did; (see ~~4008~~ Acts 1:8 2:32,30-32, 10:39,41 20:21).

Ver. 49. *And behold, I send the promise of my Father upon you*, etc.] By which is meant the promise of the Spirit, called the promise of the Father, because he was promised by the Father to be sent, and poured on the saints in the times of the Messiah, (~~2348~~ Isaiah 44:3, ~~2928~~ Joel 2:28) and because Christ promised to pray the Father for him, and to send him from him; and that the Father should send him in his name, who would fit and qualify them for, and assist them in bearing a testimony for him; since he would teach them all things, lead them into all truth, take of the things of Christ, and show them to them, and bring to their remembrance all things they had seen and heard: and this promise of the Father was to be sent in a very short time, in ten days time, as accordingly it was; and might be very properly said to be sent “upon” them, since, when he was sent down, he sat upon them in the appearance of fire; and this being a marvellous thing, as well as of great moment and importance, it is introduced with a “behold”, as a note both of admiration and attention.

But tarry ye in the city of Jerusalem; for the space of ten days; here they were to continue during that time, and not depart thence; yea, they were to sit there, as the word used signifies: they were to sit still, and be silent; they were not to begin to preach; they were only to attend to prayer and Christian conversation, and to wait for the Spirit, the promise of the Father; and who also is designed in the following clause:

until ye be endued with power from on high; the Spirit of God is a spirit of might, and of power, as well as of knowledge, of understanding, of counsel, of love, and of a sound mind; whereby they were to be fortified, and inspired with courage and greatness of soul, so as to look their greatest adversaries in the face with boldness and intrepidity, and freely, and without fear, speak unto them; and whereby their ministrations would be succeeded to the conversion of many souls; and accordingly so it was: for after the Spirit was poured out upon them, they who before were timorous and fearful, came forth publicly, with undaunted courage, and resolution,

and boldness, to the amazement of their adversaries; and their preaching was with the demonstration of the Spirit, and of power; who may be said to be “from on high”, since he descended from heaven upon them; and they may be said to be “endued”, or “clothed” with him, since there was such an extra ordinary and plentiful effusion of his gifts and graces on them: and now they were to wait in Jerusalem for this, that in the place where the Spirit had been dishonoured and blasphemed, and the unpardonable sin against him had been committed by the Scribes and Pharisees, the might be in a most visible and signal manner honoured; and also, because the doctrine of the Lord was to go out of Zion, and the word of the Lord out of Jerusalem. The Vulgate Latin version leaves out the word “Jerusalem”, and reads only, “sit ye in the city until”, etc. but then no other city can be designed.

Ver. 50. *And he led them out as far as Bethany*, etc.] Not the town of Bethany; could that be thought, it might be supposed that he led his disciples thither, to pay a visit to his dear friends there, Lazarus, Mary, and Martha, before his ascension; but the town of Bethany was fifteen furlongs, or near two miles distance from Jerusalem, (^{<B1118>}John 11:18) whereas the place from whence Christ ascended was but a sabbath day's journey from it, which was two thousand cubits, or about a mile, (^{<A012>}Acts 1:12). This Bethany, therefore, was a tract of land, so called from the town, which began at the Mount of Olives, where Bethphage ended; (see ^{<A1101>}Mark 11:1) and hither from Jerusalem Christ led his disciples, in order to ascend to heaven in their sight; and this was the spot of ground, where he began to ride in triumph to Jerusalem, and here he ascended in a triumphant manner to heaven; this was the place he frequently retired to for solemn, and solitary prayer, and where he had put up many a strong cry to God, and now from hence he ascended to him; this was the place whither he went after he had ate his last passover, where he was taken, and from whence he came to suffer and die for his people:

and he lift up his hands, and blessed them. The lifting up of his hands was not in order to put them upon his disciples; though the Ethiopic version adds, “and put them on”; nor was it used as a prayer gesture; nor was the blessing of them prayer wise, or by praying for a blessing on them; but as Aaron, his type, lift up his hands towards the people of Israel, and blessed them, when he had offered the offerings for them, (^{<A022>}Leviticus 9:22) so Christ, as the great high priest, having offered himself a sacrifice for the sins of his people, lift up his hands towards his apostles, and blessed them

in an authoritative way, by bestowing blessings upon them: he blessed them with a larger measure of the Spirit; for though they were to wait some few days longer for the extraordinary effusion of the Spirit, yet, in the mean while, they received from him more of it than they had formerly had; for he breathed upon them, and said, receive the Holy Ghost, (~~4312~~ John 20:22). He blessed them with larger measures of grace, and with more spiritual light, and understanding into the Scriptures of truth, and with much inward peace of mind, and with the fresh discoveries of pardoning love; and which seemed necessary, since by their conduct towards him, one by denying him, and the rest by forsaking him, the peace of their minds was broken, and they needed a fresh application of forgiving grace. The form of blessing the people used by Aaron, and his sons, the priests, who were types of Christ, is recorded in (~~4023~~ Numbers 6:23-27) and though our Lord might not use the same form in blessing his disciples, yet it seems he used the same gesture, lifting up his hands, as they did. The Targumists say ^{f718}, the blessing of the priests was done by stretching, or spreading out their hands; but other Jewish writers observe, it was by lifting them up: concerning which their rule is ^{f719};

“in the province, the priests lift up their hands, as high as their shoulders, but in the sanctuary, above their heads, except the high priest, who did not lift up his hands above the plate of gold on his forehead.”

The reason of this was, because the name Jehovah was written upon it, and it was not proper his hands should be lifted up above that. The account Maimonides ^{f720} gives of this affair is;

“how is the lifting up of hands? in the borders, at the time the messenger of the congregation comes to service, when he has said, who ever will, etc. all the priests that stand in the synagogue, remove from their places, and go, and ascend the desk (or pulpit), and stand there with their faces to the temple, and their backs to the people, and their fingers closed within their hands, until the messenger of the congregation has finished the confession, or thanksgiving; and then they turn their faces to the people, and stretch out their fingers, and lift up their hands to their shoulders and begin to bless, and the messenger of the congregation pronounces them (the blessings) word by word, etc. How is the blessing of the priests in the sanctuary? the priests go up into the

desk (or pulpit), after the priests have finished the morning daily service, and lift up their hands above, over their heads, except the high priest, who does not lift up his hands above the plate of gold, on his forehead; and one pronounces them (the blessings) word for word, as they do in the borders (in the country), etc.”

And as our Lord used this gesture in blessing, it is very likely he complied with another rule, by expressing it in the Hebrew tongue; for the Jews say ^{f721}, the blessing of the priests is not said in any place, but in the holy tongue.

Ver. 51. *And it came to pass, while he blessed them,* etc.] Just as he was finishing the words, by which he expressed the blessings he bestowed on them:

he was parted from them; as Elijah was from Elisha: their spiritual and mystical union by him remained, which is indissoluble; nor was his gracious presence from them withdrawn; nor was this parting in anger and resentment, as he sometimes does withdraw from his people, on account of their sinful conduct, in a little wrath, for a moment, resenting their unbecoming carriage; but this parting was while he was blessing them, and was only in body; his heart was still with them; it was a withdrawing of his corporeal presence from them, and that but for a while; he will come again a second time from heaven, from whence the saints expect him, and then they will meet, and never part more: and carried up into heaven; by his divine power, as God, by virtue of which he ascended himself, he went up gradually, till he became invisible to his disciples; or through the agility of his human body; for the bodies of the saints, when raised, will be like the angels, swift and nimble, and capable of moving from place to place, and of ascending and descending; and much more the glorious body of Christ, according to which, theirs will be conformed; though neither of these deny the use of means, that might be made, as of a cloud, and of angels; for a cloud received him out of the sight of the apostles; and there were the twenty thousand chariots of God, even thousands of angels, which attended him, when he ascended on high, and in which he may be properly said to be carried up into heaven, (~~4300~~ Acts 1:9, ~~1987~~ Psalm 68:17,18) where he was received with a welcome, by his Father, by all the glorified saints, and holy angels, and where he is placed in human nature, at the right hand of God; is crowned with glory, and honour, and exalted above all creatures, human or angelic; and where he will remain until the time of the

restitution of all things, and then he will descend to judge the quick and dead. The Arabic and Ethiopic Versions read both these clauses actively, “he parted himself”, or “he departed from them, and went up into heaven”; and so reads the Syriac version the last clause.

Ver. 52. *And they worshipped him*, etc.] Not with a civil worship, as he was sometimes worshipped by men, in the days of his flesh, who, though they took him for some extraordinary person, knew him not to be the Son of God; but with religious worship as God: for by his resurrection from the dead, Christ was declared to be the Son of God, and both by that, and by his going to his Father, his ascension to heaven, the disciples were more confirmed in his proper deity, and divine sonship; and therefore worshipped him as God; by calling upon his name, ascribing blessings and honour, and glory, to him; by making him the object of their reverence and fear; and by trusting in him; and by doing every religious act in his name, and which they ever after continued to do:

and returned to Jerusalem: as they were ordered, where they were to tarry and wait for the pouring down of the Spirit: and this they did

with great joy; for though their Lord was parted from them, and was gone to heaven, this did not cause sorrow, as did his death, but, on the contrary, joy, even great joy; partly because of the glory he was entered into, and possessed of; and partly on account of what he was gone to do for them; to appear in the presence of God for them, to make intercession for them, to take possession of heaven in their name, and to prepare a place for them, as well as to receive gifts for them; and now they return to Jerusalem with great cheerfulness, in full hope and expectation, yea, assurance of faith, that they should shortly receive the promise of the Father.

Ver. 53. *And were continually in the temple*, etc.] At the time of worship, at the hours of prayer, or of public service; and perhaps always privately in an upper room in it, where they, with others, met frequently, and continued, with one accord, in prayer and supplication; (see Gill on “~~Acts~~ Acts 1:14”), a practice worthy of imitation, whether in the public or private way:

praising, and blessing God; for his Son Jesus Christ, who had died for their sins, was risen again for their justification, and was now ascended into heaven, to be their advocate there; and for all spiritual bless his Gospel to every creature.

Amen; so let him be praised, and blessed by all the saints, for all that is contained in this Gospel. In a manuscript copy of Beza's, it is added,

“the Gospel according to Saint Luke was published fifteen years after the ascension of Christ;”

(See Gill on the title of this Gospel “~~☞~~ Luke 1:1”)

FOOTNOTES

Ft1 -- In ~~612~~Romans 16:21.

Ft2 -- Catalog. Script. Ecclesiastes sect. 17. fol. 91. Euseb. Eccl. Hist. 50:3. c. 4.

Ft3 -- Praefat in Luc.

Ft4 -- T. Bab. Gittin, fol. 11. 2. & Gloss. in ib.

Ft5 -- Ubi supra. (Hist. Eccl. 50:3. c. 39.)

Ft6 -- Praefat in Luc.

Ft7 -- Eccl. Hist. 50:3. c. 24.

Ft8 -- T. Bab. Succa, fol. 53. 1.

Ft9 -- Epiphan. contra Haeres. 50:2. Haeres. 51. Theophylact. in Argument in Luc.

Ft10 -- Ut supra. (Epiphan. contra Haeres. 50:2. Haeres. 51. Theophylact. in Argument in Luc.)

Ft11 -- Salonio Epiat. p. 237.

Ft12 -- Ut supra.

Ft13 -- Ganz. Tzemach David, par. 1. fol. 25. 2.

Ft14 -- T Bab. Taanith, fol. 27. 1.

Ft15 -- Hilch. Cele Hamikdash, c. 4. sect. 3.

Ft16 -- T. Bab. Taanith, fol. 27. 1, 2. Eracin, fol. 12. 9. & 13. 1. T. Hieros. Taanioth, fol. 68. 1.

Ft17 -- Misn. Taanith, c. 4. sect. 2. 3.

Ft18 -- Maimon. & Bartenora in ib.

Ft19 -- Piske Toseph. Moed Katon, art. 62.

Ft20 -- Misn. Biccurim, c. 3. sect. 2. & Maimon. & Bartenora in ib.

- Ft21** -- T. Hieros. Taaniot, fol. 67. 4.
- Ft22** -- Ib fol. 68. 1.
- Ft23** -- Hilch. Cele Hamikdash, c. 6. sect. 1, 2.
- Ft24** -- T. Bab. Pesachim, fol. 49. 1.
- Ft25** -- Misn. Kiddushin, c. 4. sect. 1.
- Ft26** -- T. Bab. Yebamot, fol. 80. 2. Maimon. & Bartenora. in Misn. Yebamot, c. 1. sect. 1. & Maimon. Hilch. Ishot, c. 2. sect. 6.
- Ft27** -- In Koran, c. 3.
- Ft28** -- Misn. Yoma, c. 2. sect. 1, 2.
- Ft29** -- Ib. sect. 2, 3, 4.
- Ft30** -- Misn. Tamid. c. 3. sect. 1.
- Ft31** -- Ib. c. 5. sect. 2. 4.
- Ft32** -- Misn. Tamid. c. 6. sect. 3.
- Ft33** -- Hilchot Tamidin, c. 4. sect. 1, 2, 3, 4, 5, 6, 7. Vid. T. Bab. Yoma, fol. 25. 1. & Gloss in fol. 22. 1. & Maimon. & Bartenora in Misn. Yoma, c. 2. sect. 1.
- Ft34** -- T. Bab. Yoma, fol. 26. 1.
- Ft35** -- Maimon. Hilch. Tamidin, c. 3. sect. 3. 9. & Yore. haccipurim, c. 4. sect. 2. Vid. T. Bab. Yoma, fol. 44. 1.
- Ft36** -- T. Bab. Berncot, fol. 7. 1.
- Ft37** -- T. Hieros. Yoma, fol. 42. 3.
- Ft38** -- Deuteronomy Bello Jud. 50:13. c. 18.
- Ft39** -- T. Bab. Yoma, fol. 33. 2.
- Ft40** -- Hilch. Beth Habbechira, c. 1. sect. 7.
- Ft41** -- Maimon. Hilch. Nezirut, c. 5. sect. 1.
- Ft42** -- R. David Kimchi in Sepher Shorashim, rad. [rkç](#)

- Ft43** -- Misn. Pesach. c. 3. sect. 1. & Jarchi, Maimom. & Bartenora in ib.
- Ft44** -- Misn. Ediot, c. 8. sect. 7.
- Ft45** -- Misn. Abot, c. 5. sect. 21. & Maimon. in ib.
- Ft46** -- R. Sol. Urbin. Ohel Moed, fol. 24. 2.
- Ft47** -- T. Bab. Cholin, fol. 24. 1.
- Ft48** -- Maimon. Hilch. Cele Hamikdash, c. 3. sect. 8.
- Ft49** -- T. Hicros. Rosh Hashana, fol. 56. 4.
- Ft50** -- Targum Jon. in ^{<0240>}Exodus 24:10. Targum in Esth. 4:12. & in Psal. cxxxvii. 8. T. Bab. Sanhedrin, fol. 19. 2. Shemot Rabba, fol. 91. 2. Sithre Toro in Zohar in Genesis fol. 65. 3. & 66. 2.
- Ft51** -- Targum in Job. 3:3.
- Ft52** -- T. Bab. Nidda, fol. 16. 2.
- Ft53** -- Lex. Cabbal. p. 230.
- Ft54** -- T. Bab. Sota, fol. 33. 1. & Tosephot in Sabbat, fol. 12. 2.
- Ft55** -- Bernidbar Rabba, sect. 2. fol. 179. 1.
- Ft56** -- Lex. Cabbal. p. 230.
- Ft57** -- T. Bab. Sanhedrin, fol. 44. 2.
- Ft58** -- C. 3. p. 40. Ed. Sale.
- Ft59** -- C. 10. p. 249.
- Ft60** -- Misna Yoma, c. 5. sect. 1.
- Ft61** -- Maimon. & Bartenora in ib.
- Ft62** -- T. Bab. Yoma, fol. 53. 2.
- Ft63** -- T. Hieros. Yoma, fol. 42. 3.
- Ft64** -- Bartenora in Misa. Gittin, c. 5. sect. 7.
- Ft65** -- Misn. ib.
- Ft66** -- Misn. Trumot, c. 1. sect. 1, 2. Chagiga, c. 1. sect. 1.

- Ft67** -- Maimon. & Bartenora in Misn. Cholin, c. 1. sect. 6.
- Ft68** -- T. Bab. Kiddushin, fol. 70. 1, 2. Maimon. Hilch. Issure Biah, c. 21.
- Ft69** -- T. Bab. Sanhedrin, fol. 43. 1.
- Ft70** -- Misn. Sanhedrin, c. 7, sect. 4. & passim alibi
- Ft71** -- R. Sol. Jarchi, R. Aben Ezra, & R. Levi ben Gerson in Genesis 1. 2.
- Ft72** -- T. Bab. Sota, fol. 49. 2. Vid. David de Pomis, Lex. Hebrews p. 67. 2.
- Ft73** -- Targum, Jarchi, & Aben Ezra in loc.
- Ft74** -- Misn. Sheviith, c. 9. sect. 2. Maimon & Bartenora in ib.
- Ft75** -- T. Hieros. Sheviith, fol. 38. 4.
- Ft76** -- Targum in Jud. 4:5. T. Hieros. Avoda Zara, fol. 44. 4.
- Ft77** -- T. Hieros. Taanioth, fol. 69. 1.
- Ft78** -- T. Bab. Gittin, fol. 57. 1.
- Ft79** -- T. Bab. Sota, fol. 34. 2. & Cetnbot, fol. 112. 1.
- Ft80** -- Targum & R. Sol. Jarchi in loc.
- Ft81** -- Targum in Psalm lxxviii. 27. Zohar in Exodus fol. 23. 3. T. Hieros, Sota, fol. 20. 3. Tzeror Hammor, fol. 75. 3.
- Ft82** -- Maimon. Hilch. Gerushin, c. 11. sect. 18. Vid. T. Bab. Becerot, fol. 47. 1.
- Ft83** -- Misn. Yebamot, c. 4. sect. 10. T. Hieros, Yebamot, fol. 6. 1. T. Bab. ib. fol. 34. 2. & 35. 1. Maimon. Hilch. Yebum, c. 1. sect 19. T. Bab. Erubin, fol. 47. 1.
- Ft84** -- Misn. Yebamot, c. 3. sect. 10.
- Ft85** -- Maimon. Hilch. Milah, c. 2. sect. 1,
- Ft86** -- Ib. c. 3. sect. 1, 2, 3.
- Ft87** -- Pirke Eliezer, c. 19.
- Ft88** -- Misn. Gittin, c. 5. sect 7.

- Ft89** -- Bartenora in ib.
- Ft90** -- Maimon. Hitch. Nechalot, c. 2. sect. 15, & 4. 1.
- Ft91** -- Haryocration. Lex. p. 244.
- Ft92** -- Alex. ab Alex. Genial. Dier. 50:2. c. 30.
- Ft93** -- T. Hieros. Megilla, fol. 70. 1.
- Ft94** -- T. Bab, Beracot, fol. 34. 2. & Sabbat, fol. 63. 1. Maimon. Hilchot Teshuva, c. 8. sect. 7.
- Ft95** -- T. Bab. Sota, fol. 31. 1. Vid. Maimon. Hilch. Teshuva, c. 10, sect. 1, 2.
- Ft96** -- Suetonius in Vita Octav August. sect. 7.
- Ft97** -- Apud Fabricii Biblioth Gr. Tom. 2. p. 608.
- Ft98** -- T. Bab. Sanhedrin, fol. 98. 2.
- Ft99** -- Contr. Marcion, 50:4. c. 19.
- Ft100** -- Antiqu. 50:18. c. 1.
- Ft101** -- Misn. Ediot. c. 7. sect. 7.
- Ft102** -- T. Bab. Gittin. fol. 8. 1.
- Ft103** -- Ganz. Tzemach David, par. 2. fol. 14. 2.
- Ft104** -- R. Benjamin Itin. p. 47.
- Ft105** -- Apolog. 2. p. 75.
- Ft106** -- T. Hieros. Berncot, fol. 5. 1.
- Ft107** -- Echa Rabbati, fol. 50. 1.
- Ft108** -- David Ganz, ut supra. (par. 2. fol. 14. 2.)
- Ft109** -- Toldos Jesu, p. 7.
- Ft110** -- Tzeror Hamrnor, fol. 73. 3.
- Ft111** -- In ⁴²⁶Matthew 25:6.
- Ft112** -- Misn. Betza, c. 5. sect. 7.

- Ft113** -- Maimon. in ib.
- Ft114** -- T. Bab. Betza, for. 40. 1. & Sabbat. fol. 45. 2. Vid Maimon Hilch. Yom Tob, c. 2. sect. 2.
- Ft115** -- Zohar in Exodus fol. 8. 1. & 98. 4.
- Ft116** -- Pirke Eliezer, c. 32.
- Ft117** -- Maimon. Hilch Mechosre Cappara, c. 1. sect. 5.
- Ft118** -- Misn. Sota, c. 1. sect. 5.
- Ft119** -- Maimon. Hilch. Biccurim c. 11. sect. 10.
- Ft120** -- Pirke Abot. sect 4. 5.
- Ft121** -- Pirke Abot, sect. 2. T. Bab. Yoma, fol, 69. 1. T. Hieros. Yoma, 3. & 43. 3.
- Ft122** -- Ganz. Tzemach David, par. 1. fol. 25. 1.
- Ft123** -- Ib. par. 2. fol. 14.
- Ft124** -- Juchasin, fol. 66. 2.
- Ft125** -- T. Bab. Sanhedrin, fol. 98. 2. Echa Rabbati, fol. 50. 1. T. Hieros. Beracot, fol. 5. 1.
- Ft126** -- Kimchi in ~~808~~ Zechariah 3:8.
- Ft127** -- T. Bab. Chagiga, fol. 16. 2. & Maccot, fol. 5. 2.
- Ft128** -- Tosaphot in Chagiga ib.
- Ft129** -- T. Bab. Sanhedrin, fol. 37. 2. & Shebout, fol. 34. 1. Vid. & Cetubot, fol. 67. 1. & Echa Rabbati, fol. 49. 2.
- Ft130** -- Jarchi in Psal. 43:3. Bereshit Rabba, fol. 1. 3. Echa Rabbati, fol. 50. 2.
- Ft131** -- Gloss. in T. Bab. Sanhedrin, fol. 98. 2.
- Ft132** -- T. Bab. Sanhedrin, fol. 33. 1.
- Ft133** -- Contr. Haeres. 72.
- Ft134** -- Maimon. Hilehot Ishot, c. 2. sect. 2.

- Ft135** -- T. Hieros. Kiddushin, fol. 61. 3.
- Ft136** -- Eliahu Adderet, p. 39. apud Trigland. de Sect. Karaeorum, p. 28.
- Ft137** -- Aben Ezra in ~~174~~Genesis 17:14.
- Ft138** -- Misn. Yoma, c. 8. sect. 4. & Maimon. & Bartenora in ib. T. Bab. Yoma, fol. 82. 1. Maimon. Hilch. Shebitat Asur, c. 2. sect. 10, 11.
- Ft139** -- Massechet Sopherim, c. 18. sect. 5.
- Ft140** -- Zohar in Exodus fol. 39. 4.
- Ft141** -- Misn. Maaser Sheni, c. 3. sect. 2.
- Ft142** -- T. Bab. Betza, fol. 5. 1.
- Ft143** -- David de Pomis Lex. Hebrews p. 141.
- Ft144** -- T. Hieros. Beracot, fol. 2. 3. T. Bab. Pesachim, fol. 93. 2. & 94. & Tosaphtha in ib. fol. 11. 2. Seder Tephillot, fol. 144. 1. Ed. Basil.
- Ft145** -- Misn. Sanhedrin, c. 10. sect. 2. Maimon. Hilch. Sanhedrin, c. 1. sect. 3.
- Ft146** -- Jarchi in Misn. Yoma, c. 7. sect. 1.
- Ft147** -- Misn. Sanhedrin, c. 4. sect. 3, 4. Maimon. Hilch. Sanhedrin, c. 1. sect. 7.
- Ft148** -- Misn. Sanhedrin, c. 5. sect. 4.
- Ft149** -- Shemot Rabba, sect. 46. fol. 143. 1.
- Ft150** -- T. Bab. Megilla, fol. 18. 2.
- Ft151** -- Suetou. Octav. Aug. c. 62, 63. & Tiberius Nero, c. 21, 49, 73.
- Ft152** -- R. David Ganz par. 2. fol. 15. 1.
- Ft153** -- Joseph. de Bello, Jud. 50:2. c. 9. sect. 2, 3.
- Ft154** -- Par. 1. fol. 25. 2.
- Ft155** -- Deuteronomy Bello Jud. 50:2. c. 6. sect. 5.
- Ft156** -- Nat. Hist. 50:5. c. 23.
- Ft157** -- Ib. ut supra. (de Bello, Jud. 50:2. c. 9. sect. 2, 3.)

Ft158 -- Nat. Hist. 50:5. c. 12.

Ft159 -- Lib. 5. c. 15.

Ft160 -- Targum Jon. in ^{<RBH>}Deuteronomy 3:4. 14. ^{<1043>}1 Kings 4:13. & T. Hiefos. in ^{<RB4>}Deuteronomy 3:14. & ^{<OB45>}Numbers 34:15.

Ft161 -- Deuteronomy Excid. 50:1. c. 46. & 3. 26.

Ft162 -- Joseph de Bello Jud. 50:1. c. 28.

Ft163 -- Ib. Antiqu. 50:18. c. 6.

Ft164 -- Lib. 5. c. 18.

Ft165 -- Lib. 5. c. 15.

Ft166 -- T. Bab. Bava Kama, fol. 59. 2.

Ft167 -- Hist. Eccl 50:1. c. 9. 10.

Ft168 -- Deuteronomy Belle Jud. 50:1. c. 13. sect. 1.

Ft169 -- In Misn. Menachot, c. 13. sect. 10.

Ft170 -- T. Hieros. Sanhedrin, fol. 29. 1. Maimon. Hilch. Cele Hamikdash, c. 4. sect. 15.

Ft171 -- T. Bab. Yorma, fol. 8. 2.

Ft172 -- Bartenora in Misn. Yoma, c 1. sect. 1.

Ft173 -- Targum in ^{<2234>}2 Kings 23:4. & 25:18. & in ^{<3401>}Jeremiah 20:1. 3. & 29:26, & 52:24.

Ft174 -- Misn. Shekalim, c. 6. sect. 1. T. Bab. Yoma, fol. 8. 1. Juchasin, fol. 57. 1.

Ft175 -- Misn. Yoma, c. 1. sect. 1.

Ft176 -- T. Hieros. Yoma, fol. 38. 4. Megilla, fol. 72. 1. Horayot, fol. 47. 4. T. Bab. Yoma, fol. 47. 1. Bemidbar Rabba, sect. 2. fol. 180. 3.

Ft177 -- Hilch. Cele Hamikdash, c. 4. sect. 16.

Ft178 -- T. Hieros. Yoma, fol. 41. 1.

Ft179 -- Misn. Yoma, c. 4. sect. 1.

- Ft180** -- Ib. c. 3. sect. 9.
- Ft181** -- Pirke Eliezer, c. 44.
- Ft182** -- T. Hieros. Erubin, fol. 25. 2.
- Ft183** -- Bemidbar Rabba, sect. 1. fol. 177. 1, 2. Vid. Targ. in Cant. 2:6. & Jarchi in Cant. 3:6.
- Ft184** -- In ²³⁰⁶Isaiah 40:4.
- Ft185** -- Vid. Surenhus. Biblos Katallages, de modis Allegandi, etc. Thes. 7. p. 45, 46, 319.
- Ft186** -- T. Bab. Bava Kama, fol. 113. 1.
- Ft187** -- Hilch. Gezala, c. 5. sect. 11, 12.
- Ft188** -- Mitzvot Tora, pr. neg. 214. Vid. T. Bab. Sanhedrin, fol. 25. 2. Gloss in ib.
- Ft189** -- Misn. Sanhedrin, c. 2. sect. 4. T. Bab. Sanhedrin, fol. 18. 2. & 21. 2.
- Ft190** -- Ganz. Tzemach David, par. 1. fol. 25. 2.
- Ft191** -- T. Bab. Succa, fol. 52. 1. Jarchi & Aben Ezra in Zechariah xii 10. & 13:7.
- Ft192** -- Shemot Rabba, sect. 46. fol. 143. 1.
- Ft193** -- T. Bab. Sanhedrin, fol. 19. 2. Vid. T. Bab. Megilla, fol. 13. 1.
- Ft194** -- T. Hieros. Sanhedrin, fol. 25. 3.
- Ft195** -- Ib. Chagiga, fol. 77. 4.
- Ft196** -- Juchasin, fol. 55. 2.
- Ft197** -- T. Hieros. Beracot, fol. 11. 2. & passim.
- Ft198** -- Juchasin. fol. 15. 1. & 16. 2.
- Ft199** -- Apud. Vorst. Not. ad. Chronol. R. David Ganz, p. 311.
- Ft200** -- Sepher Cosri, orat. 2. Sig. 14. fol. 68. 1.
- Ft201** -- Biblos Katallages, p. 210, 211.

- Ft202 -- Maimon. Hilchot Tephilla, c. 12. sect. 7.
- Ft203 -- Maimon. Hilchot Tephilla, c. 12. sect. 1.
- Ft204 -- Misn. Megilia, c. 4. 1.
- Ft205 -- Jarchi & Bartenora in ib.
- Ft206 -- T. Bab. Megilia, fol. 21. 1.
- Ft207 -- Robbenu Asher in T. Megill. c. 3. sect. 1. & Piske Harosh in ib.
- Ft208 -- Maimon. Hilch. Tephillah, c. 12. sect. 16, 18.
- Ft209 -- Jarchi & Battenora in Misn. Sota, c. 7. sect. 7. & Yoma, c. 7. 1.
- Ft210 -- Misn. Yoma, c. 7. sect. 1. Maimon. Yom Haccippurim, c. 3. sect. 10.
- Ft211 -- Misn. Sota, c. 7. sect. 8.
- Ft212 -- Juchasin, fol. 123. 1.
- Ft213 -- Gloss. in T. Bab. Megilla, fol. 27. 1.
- Ft214 -- T. Bab. Bava Bathra, fol. 13. 2. & Massechet Sopherim, c. 3. sect 1, 5.
- Ft215 -- T. Bab. Bava Bathra, fol. 14. 1.
- Ft216 -- T. Bab. Yoma, fol. 70. 1. Maimon. Hilch, Tephilla, c. 12. sect. 23.
- Ft217 -- Massecheth Sepherim, c. 11. sect. 2.
- Ft218 -- Seder Tephillot, fol. 127. 2. Ed. Basil.
- Ft219 -- Misn. Megilia, c. 4. sect. 4. Massechet Sopherim, c. 11. sect. 1.
- Ft220 -- Piske Harosh Megilla, c. 3. art. 6.
- Ft221 -- Massechet Sopherim, c. 12. sect. 7.
- Ft222 -- Misn. Yoma, c. 7. sect. 1.
- Ft223 -- Bartenora in Misn. Sota, c. 7. sect. 7.
- Ft224 -- Massechet Sopherim, c. 3. sect. 10.
- Ft225 -- Kimchi in Sepher Shorash. rad. **j çm**

- Ft226 -- R. Sol. Hamelec in Miclol Yophi in loc.
- Ft227 -- Juchaain, fol. 69. 1.
- Ft228 -- Zohar in Exodus fol. 31. 2.
- Ft229 -- Bereshit Rabba, sect. 23. fol. 20. 4.
- Ft230 -- Misn. Sabbat, c. 1. sect. 3. Trumot, c. 2. sect. 1.
- Ft231 -- T. Hieros. Sabbat, fol. 3. 2. & 12. 1. Maimon. & Bartenora in Misn. Trumot, c. 3. sect. 1.
- Ft232 -- T. Bab. Beracot, fol. 55. 1. & Gloss. in ib.
- Ft233 -- L. 5. c. 19.
- Ft234 -- Pirke Eliezer, c. 33.
- Ft235 -- Zohar in Exodus fol. 89. 2.
- Ft236 -- Vid. Rycquium de Capitol. Born. c. 4.
- Ft237 -- Misn. Sanhedrin, c. 7. sect. 1.
- Ft238 -- Moses Kotseneis Mitzvot Tora, pr. neg. 67.
- Ft239 -- Ib pr. affirm, 29.
- Ft240 -- See Chambers's Cyclopaedia in the word "Fever".
- Ft241 -- Targum in ^{אגב}Ezekiel 39:11. Zohar in Genesis fol. 3. 2. & 17. 2. & in Exodus fol. 52. 4. & 61. 4.
- Ft242 -- Plin. 50:5. c. 15. Solin, c. 48. Ptolom. 50:5. c. 15.
- Ft243 -- Deuteronomy Bello Jud. 50:3. c. 18.
- Ft244 -- Pirke Eliezer, c. 18.
- Ft245 -- Chambers's Cyclopaedia in the word "Leprosy".
- Ft246 -- T. Bab. Sanhedrin, fol. 52. 2. & Gloss. in ib.
- Ft247 -- T. Bab. Bava Metzia, fol. 111. 2. & Gloss. in lb.
- Ft248 -- T. Bab. Beracot, fol. 51. 1. & Gloss. in ib. & Bava Bathra, fol. 98. 1. & Maimon. Hilch. Mecira, c. 17. sect. 6.

- Ft249** -- T. Bab. Kiddushin, fol. 22. 1.
- Ft250** -- Pirke Abot, c. 4. sect. 20.
- Ft251** -- T. Bab. Betza, fol. 12. 2. & 13. 2. Vid. Maimon. Hilch. Sabbat, c. 21. sect. 14. 17.
- Ft252** -- T. Bab. Beracot, fol. 7. 1. Bereshit Rabba, sect. 56, fol. 50. 2.
- Ft253** -- Deuteronomy Vita Mosis, 50:3. p. 685. in Flaccum, p. 971, 972, 982. leg. ad Caium. p. 1011, 1012, 1013, 1014, 1016, 1040, 1043.
- Ft254** -- In Vita.
- Ft255** -- Abot R. Nathan, c. 4. fol. 2. 4.
- Ft256** -- T. Bab. Megilia, fol. 27. 2.
- Ft257** -- Satyr. 3. 50:295.
- Ft258** -- Pirke Abot, c. 1.
- Ft259** -- Vid. Maimon. Talmud Tora, c. 7. sect. 4, 5, 6.
- Ft260** -- Kimchi in Psal. 15:apud Huls. Theolog. Jud. par. 1. p. 420.
- Ft261** -- R. Abraham ben Dior in Sepher Jetzira, p. 19.
- Ft262** -- Zohar in Exodus fol. 69. 2, 3.
- Ft263** -- Zohar in Leviticus fol. 2. 2. & 9. 4. & 20. 1. & 22. 1.
- Ft264** -- T. Bab. Moed Katon, fol. 15. 2.
- Ft265** -- T. Bab. Yebamot, fol. 107. 2. T. Hieros. Yebamot, fol. 13. 3.
- Ft266** -- Misn. Menachot, c. 9. sect. 5.
- Ft267** -- T. Bab. Menachot, fol. 37. 1, 2.
- Ft268** -- T. Bab. Bava Bathra, fol. 89. 1.
- Ft269** -- T. Bab. Yoma, fol. 48. 1.
- Ft270** -- Misn. Demai, c. 2. sect. 4.
- Ft271** -- Maimon. & Bartenora in ib.
- Ft272** -- T. Bab. Erubin, fol. 14. 2. Vid Targum, Jarchi, Kimchi, & R. Levi

ben Getshorn, in ^{<1075>}1 Kings 7:26. Bemidbar Rabba, sect. 11. fol. 204. 3.

Ft273 -- Misn. Bava Kama, c. 2. sect. 5.

Ft274 -- Vid. Rivinum de Venilia Salacia, etc. p. 681, 632.

Ft275 -- T. Bab. Beracot, fol. 16. 2.

Ft276 -- Misn. Kenim, c. 3. sect. 6.

Ft277 -- T. Hieros. Sota, fol. 23. 3.

Ft278 -- Piske Harosh Megilia, c. 4. art. 1.

Ft279 -- Tom. 1. ad Marcellum, fol. 44. B. & Epitaph. Paulae. fol. 60. A.

Ft280 -- Bereshit Rabba, sect. 98. fol. 86. 1.

Ft281 -- T. Bab. Kiddushin, fol. 80. 2. Gloss.

Ft282 -- T. Moed Katon, fol. 24. 1, 2. & Kiddashin, fol. 80. 2. Massech. Semachot, c. 3. sect. 2, 3. Maimon. Hilch. Ebel, c. 12. sect. 10, 11.

Ft283 -- Ut in locis supra citatis.

Ft284 -- Vid Misn. Beracot, c. 3. sect. 1.

Ft285 -- Maimon. in Misn. Peah, c. 1. sect. 1.

Ft286 -- Piske Tosaphot Megilla, art. 106. T. Bab. Moed Katon, fol. 27. 2.

Ft287 -- Deuteronomy Bello Jud. 50:1. c. 33. sect. 11.

Ft288 -- T. Bab. Moed Katon, fol. 27. 1, 2.

Ft289 -- T. Hieros. Beracot, fol. 5. 4.

Ft290 -- T. Bab. Nedarim, fol. 56. 2.

Ft291 -- R. Sampson & Bartenora in Misn. Para, c. 12. sect. 9.

Ft292 -- Bereshit Rabba, sect. 100. fol. 87. 4.

Ft293 -- Misn. Oholot, c. 2. sect. 4.

Ft294 -- Hilchot. Ebel, c. 4. sect. 2. 3.

Ft295 -- Misn. Beracot, c. 3. sect. 1.

- Ft296** -- Josephus, ut supra. (Deuteronomy Bello Jud. 50:1. c. 33. sect. 11.)
- Ft297** -- Misn. Sabbat, c. 2. sect. 5. Vid Maimon. Hilchot Gerushin, c. 2. sect. 14.
- Ft298** -- Vid. Castell. Lex. Heptaglott. col. 1195.
- Ft299** -- Plin. Nat. Hist. 50:36. c. 8.
- Ft300** -- Aelian. var. Hist. 50:12. c. 8.
- Ft301** -- Vid Alstorpium de lectis veterum, p. 106, 107.
- Ft302** -- Ib. p. 123, 124.
- Ft303** -- T. Bab. Meuachot, fol. 85. 2.
- Ft304** -- T. Bab. Zebachim, fol. 26. 2. Maimon. Hilchot Biath Harnikdash, c. 5. sect. 5.
- Ft305** -- Metamorph. 50:5.
- Ft306** -- T. Hieros. Peah, fol. 15. 4. & Kiddushin, fol. 61. 3. T. Bab. Cetubot, fol. 49. 2. Vid. ib. fol. 63. 1.
- Ft307** -- T. Bab. Sanhedrin, fol. 27. 2.
- Ft308** -- Vid. Aristophanem in vespis, p. 473. Arvian Epictet. 50:3. c. 26. & Alex. ab. Alex. Genesis Dier. 50:2. c. 19.
- Ft309** -- T. Bab. Sanhedrin, fol. 93. 9.
- Ft310** -- Maimon. in Misn. Chagiga, c. 2. sect. 7.
- Ft311** -- Ib. Hilchot Abot Hatumaot, c. 13. sect. 8.
- Ft312** -- Abot R. Nathan, c. 38. fol. 9. 2.
- Ft313** -- Bemidbar Rabba, sect. 4. fol. 183. 1.
- Ft314** -- Shemot Rabba, sect. 6. fol. 91. 3, 4.
- Ft315** -- Vid. Apuleii Metamorph. 1:1. prope finem.
- Ft316** -- Jerom in Mar. 15:40.
- Ft317** -- T. Bab. Sota, fol. 22. 1.

- Ft318 -- Massechet Sopherim, c. 13. sect. 6.
- Ft319 -- T. Bab. Tasnith, fol. 22. 1.
- Ft320 -- T. Bab. Nedarim, fol. 22. 1.
- Ft321 -- Juchasin, fol. 75. 1.
- Ft322 -- Juchasin, fol. 78. 1.
- Ft323 -- Targum Jon. & Jerus. in ~~1030~~Genesis 39:4.
- Ft324 -- T. Bab. Beracot, fol 63. 1. & Maimon Issure Bia, c. 22. sect. 15.
& Maggid Misn. in ib.
- Ft325 -- T. Bab. Sacca, fol. 27. 1.
- Ft326 -- Lib. 5. c. 18.
- Ft327 -- T. Bab. Succa, fol. 22. 1.
- Ft328 -- T. Bab. Sota, fol. 48. 2.
- Ft329 -- Antiqu. 50:18. c. 3.
- Ft330 -- Misn. Beracot, c. 6. sect. 1, 2, 3, 4, 5, 7.
- Ft331 -- Zohar in Leviticus fol. 21. 4.
- Ft332 -- T. Bab. Bava Metzia, fol. 85. 2.
- Ft333 -- Zohar in Numbers for. 70. 1. & Tosaphta in Zohar in Genesis fol.
76. 2.
- Ft334 -- Contr. Haeres. haeres. 20.
- Ft335 -- Maimon. Hilhot Sanhedrim, c. 1. sect. 3.
- Ft336 -- Misn. Yadim, c. 3. sect. 5. Aben Ezra in Num 11. 25.
- Ft337 -- Fabricii lux Evangelii, p. 115, 116, etc.
- Ft338 -- Jarchi, Kimchi, & R. Levi Ben Gersom in ~~1002~~2 Kings 4:29.
- Ft339 -- Pirke Abot. c. 4. sect. 15.
- Ft340 -- T. Bab. in Misn. Moed Katon, c. 3. sect. 6.
- Ft341 -- Misn. Taanith, c. 1. sect. 7.

- Ft342 -- Bereshit Rabba, sect. 39. fol. 34. 3.
- Ft343 -- Deuteronomy Bello Jud. 50:3. c. 35.
- Ft344 -- Vid. L'Empereur, Not. in Benj. Itinerar. p. 68.
- Ft345 -- Maimon. Hilch. Talmud Tora, c. 6. sect. 11, 12.
- Ft346 -- Vid. Misn. Beracot, c. 1. sect. 1, 2.
- Ft347 -- T. Bab. Tasnith, fol. 8. 1.
- Ft348 -- Kimchi in Psal. 15:3.
- Ft349 -- Moses Kotsensis Mitzvot Tora, pr. affirm. 9.
- Ft350 -- Maimon. Hilch. Rotzeach, c. 2. sect. 11.
- Ft351 -- Ib. c. 4. sect. 11.
- Ft352 -- T. Bab. Yoma, fol. 20. 2. & 39. 20. Bartenora in Misn. Tamid, c. 3. sect. 8.
- Ft353 -- T. Bab. Pesachim. fol. 93. 2. & Gloss. in ib.
- Ft354 -- Ad Eustochium, Tom. I. fol. 59. I. K.
- Ft355 -- Masius in ~~Exod.~~ Joshua 15:7.
- Ft356 -- T. Bab. Taanith, fol. 27. 1.
- Ft357 -- T. Hieros. Pesachim, fol. 30. 3. & Taanith, fol. 67. 4.
- Ft358 -- T. Hieros. Sabbat, fol. 14. 3. & Beracot, fol. 3. 1.
- Ft359 -- Misn. Sabbat, c. 19. sect. 2.
- Ft360 -- T. Bab. Beracot, fol. 13. 2. & 25. 2. & Pesachim, fol. 106. 2. Yoma, fol. 19. 2. Juchuin, fol. 76. 2.
- Ft361 -- T. Bab. Sabbat, fol. 121. 2. Juchasin, fol. 72. 2.
- Ft362 -- T. Bab. Pesachim, fol. 33. 2. Juchasin, fol. 91. 1.
- Ft363 -- Misn. Yebamot, c. 6. sect. 4. T. Bab. Yoma, fol. 18. 1. Succa, fol. 52. 2. Cetubot, fol. 104. 1. Gittin, fol. 56. 1. Juchasin, fol. 57. 1.
- Ft364 -- Juchasin, fol. 99. 1.

- Ft365** -- lb. fol. 105. 1.
- Ft366** -- Echa Rabbati, fol. 49. 2.
- Ft367** -- Misn. Sanhedrin, c. 11. sect. 1.
- Ft368** -- Contr. Marcion. 50:4. c. 26.
- Ft369** -- Misn. Beracot, c. 4. sect. 3. T. Bab. Beracot, fol. 28. 2. T. Hieros. Taanot, fol. 65. 3. Maimon. Hilch. Tephilla, c. 7. sect. 7.
- Ft370** -- T. Bab. Beracot, ib. Maimon. Hilch. Tephilla, c. 2. sect. 1, 2. Gauz. Tzemach David, par. 1. fol. 25. 2.
- Ft371** -- Misn. Sabbat, c. 23. sect. 1.
- Ft372** -- Misn. Bava Metzia. c. 5. sect. 9.
- Ft373** -- T. Bab. Maccot, fol. 3. 2. Jarchi in T. Bab. Sabbat, fol. 148. 1. Bartenona in Misn. Sabbat, c. 23. sect. 1.
- Ft374** -- Misn. Erubin, c. 2. sect. 6.
- Ft375** -- Maimon. & Bartonora in lb,
- Ft376** -- Lib. 11. c. 25.
- Ft377** -- Antiqu. Jud. 50:8. c. 2.
- Ft378** -- R. Mosch in Sepher Hashem, apud Cabal. Denudata. T. I. par. 50:p. 146.
- Ft379** -- Pirke Abot, c. 2. sect. 8.
- Ft380** -- T. Hieros. Celaim, fol. 27. 2. Bereshit Rabba, sect. 5. fol. 5. 1.
- Ft381** -- T. Hieros. Chagiga, fol. 77. 4. & Sanhedrin, fol. 23. 3.
- Ft382** -- R. David Kimchi and Rabbenu Isaiah in loc. Vid Jarchi in ib.
- Ft383** -- R. Levi ben Gersom in ib.
- Ft384** -- Vajikra Rabba, Sect. 34. fol. 174. 2. Vid. fol. 173. 3, 4. & 174. 4.
- Ft385** -- Misn Parah. c. 3. sect. 2. Maimon. Hilch. Parah. c. 3. sect.
- Ft386** -- Maimon. in Misn. Nazir, c. 9. sect. 2. & Pesach. c. 7. sect. 7.
- Ft387** -- T. Bab. Sanhedrin, fol. 94. 1. Vid. Targum in Eccl. 10:8. & in

~~300~~ Lamentations 1:1. & 2:20.

- Ft388 -- Targum in Ruth i, 1.
- Ft389 -- Zohar in Exodus fol. 46. 1.
- Ft390 -- Vid. Cameron. in loc.
- Ft391 -- Misn. Peah, c. 3. sect. 5.
- Ft392 -- Maimon. Hilchot Nechalot, c. 2. sect. 1. 7.
- Ft393 -- Maimon. Hilchot Nechalot, c. 10. sect. 1, 2, 3, 4.
- Ft394 -- T. Bab. Taanith, fol. 11. 1.
- Ft395 -- T. Bab. Cholin, fol. 63. 1.
- Ft396 -- Comment. in ~~388~~ Job 38:41. & in Psal. cxlvii. 9.
- Ft397 -- Jarchi in ~~388~~ Job 38:41. & in Psal. cxlvii. 9. & Kimchi in lb.
- Ft398 -- Kimchi ib. Vid. T. Bab. Cetubot, fol. 49. 2. & Gloss. in ib.
- Ft399 -- Aben Ezra in Psal. cxviii. 9.
- Ft400 -- Hist. Animal. 50:9. c. 31.
- Ft401 -- Nat. Hist. 50:10. c. 12.
- Ft402 -- Deuteronomy Animal. Natura, 50:2. c. 49.
- Ft403 -- Vid. T. Bab. Gittin, fol. 28. 2. & 29.
- Ft404 -- Jarchi in T. Bab. Bava Bathra, fol. 77. 2.
- Ft405 -- Vide Lipsii Saturnal. 50:1. c. 2. p. 6.
- Ft406 -- Maimon. Hilchot Sanhedrin, c. 17. sect. 2, 3.
- Ft407 -- Misn. Maccot, c. 3. sect. 11.
- Ft408 -- Hilchot M. vah. c. 1. sect. 4.
- Ft409 -- Antiqu. 50:18. c. 5.
- Ft410 -- T. Hieros. Succa, fol. 55. 2. Vid. Lightfoot Hor. in loc.
- Ft411 -- T. Bab. Sanhedrin, fol. 97. 1.

- Ft412** -- Vid. Joseph. de Bello Jud. 50:6. c. 11. & 50:7. c. 17. Euseb. 50:3. c. 5.
- Ft413** -- Joseph. de Bello Jud. 50:6. c. 4.
- Ft414** -- Maimon. Hilchot Celaim, c. 5. sect. 6.
- Ft415** -- Misn. Celaim, c. 6. sect. 4.
- Ft416** -- Vajikra Rabba, sect. 23. fol. 164. 3. Shirhashirim Rabba, fol. 9. 2.
- Ft417** -- T. Hieros. Sheviith, fol. 35. 4. Jarchi, Maimon. & Bartenora in Misn. Demai, c. 1. sect. 1. & Sheviith, c. 5. sect. 1.
- Ft418** -- Sheviith, c. 2. sect. 2.
- Ft419** -- Jarchi, Maimon. & Bartenora in ib.
- Ft420** -- Maimon. Hilch. Melacim, c. 6. sect. 8, 9.
- Ft421** -- Shemot Rabba, sect. 43. fol. 141. 2.
- Ft422** -- T. Bab. Cetubot, fol. 105. 1.
- Ft423** -- Pesikta in Jarchi in ^{צמח}Isaiah 1:21. Shirhashirim Rabba, fol. 20. 3. Ecka Rabbati, fol. 37. 4.
- Ft424** -- Misn. Sahbat, c. 5. sect. 1, 2, 3, 4. & 18. 2. T. Bab. Sabbat, fol. 51. 2. & Piske Tosephot in ib. art. 226, 227, 228, 233.
- Ft425** -- Bartenora in Misn. Sabbat, c. 5. sect. 1.
- Ft426** -- T. Bab. Erubin, fol. 20. 2.
- Ft427** -- Misn. Betza, c. 5. sect. 7.
- Ft428** -- In ib.
- Ft429** -- T. Bab. Cetubot, fol. 72. 2. Tzeror Hammor, fol. 109. 1.
- Ft430** -- T. Hieros. Peah, fol. 20. 2.
- Ft431** -- Lex. Talmud. col. 823.
- Ft432** -- Misn. Sanhedrin, c. 11. sect. 1.
- Ft433** -- T. Bab. Erubin, fol. 29. 1.
- Ft434** -- T. Bab. Pesachim, fol. 26. 1.

- Ft435** -- T. Bab. Moed Katon, fol. 16. 2.
- Ft436** -- Pirke Abot, c. 4. sect. 15. & Jarchi in ib.
- Ft437** -- Misn. Sanhedrin, c. 1. sect. 5. & T. Bab. Sanhedrin, fol. 18. 2.
- Ft438** -- Misn. Sanhedrin, c. 10. sect. 4.
- Ft439** -- Maimon. Hilchot Sabbat, c. 30. sect. 7, 8, 9.
- Ft440** -- T. Bab. Sabbat, fol. 118. 1. Kimchi in ^{<2883>}Isaiah 58:13.
- Ft441** -- Chamber's Cyclopaedia on the word "Dropsy".
- Ft442** -- Abot R. Nathan, c. 25. fol. 6. 4.
- Ft443** -- Vajikra Rabba, sect. 1. fol. 146. 4. Vid. Shemot Rabba, sect. 45. fol. 142. 1.
- Ft444** -- Midrash Ruth, fol. 33. 2. Bereshit Rabba, sect. 82. fol. 72. 4.
- Ft445** -- See my Notes on the Targum in Cant. 8:2.
- Ft446** -- Nat. Hist. 50:31. c. 7.
- Ft447** -- Misn. Pesach. c. 4. sect. 1, 2.
- Ft448** -- T. Hieros. Sabbat, fol. 14. 3. Vajikra Rabba, sect. 16. fol. 158. 4.
- Ft449** -- T. Bab. Bava Metzia, fol. 107. 2.
- Ft450** -- Vajikra Rabba, sect. 27. fol. 168. 3.
- Ft451** -- C. 38.
- Ft452** -- T. Bab. Beracot, fol. 34. 2. & Sanhedrim, fol. 99. 1.
- Ft453** -- Hilchot Teshuba, c. 7. sect. 4. Vid. Kimchi in ^{<2570>}Isaiah 57:10. & Jarchi in ^{<3415>}Isaiah 44:5. & Zohar in Leviticus fol. 7. 2.
- Ft454** -- Shirhashirim Rabba, fol. 1. 4.
- Ft455** -- T. Hieros. Maascrot, fol. 50. 2.
- Ft456** -- T. Bab. Sabbat, fol. 33. 2.
- Ft457** -- R. Chayim in Lib. Chayim, par. 4. c. 6. apud Maii Jud. Theolog. loc 15. p. 243.

- Ft458 -- Midrash Kohclet, in c. 9. 12. fol. 79. 4.
- Ft459 -- T. Hieros Peah, fol. 16. 1.
- Ft460 -- T. Bab. Sanhedrin, fol. 44. 1. Vid. Targum in Jos. 7:21.
- Ft461 -- Maimon Hilch. Tumaot Tzaraath, c. 16. sect. 6. T. Bab. Cholin, fol 71. 2.
- Ft462 -- T. Bab. Moed Katon, fol. 9. 1.
- Ft463 -- T. Bab. Yebamot, fol. 63. 1.
- Ft464 -- Mischar Hapeninim apud Buxtorf. Florileg, Hebrews p. 262.
- Ft465 -- In Ezr. 7:22.
- Ft466 -- In ib.
- Ft467 -- Kimchi in ^{<3614>}Ezekiel 45:14.
- Ft468 -- Moses & Aaron, 50:6. c. 9.
- Ft469 -- Moses & Aaron, 50:6. c. 9.
- Ft470 -- Teelnianni Specimen Explicat. Parabolarum.
- Ft471 -- T. Bab. Yebamot, fol. 121. 1.
- Ft472 -- T. Bab Bava Netzia, fol. 27. 2.
- Ft473 -- Zohar in Exodus fol. 26. 2. & 58. 3, 4. Tzeror Hammor, fol. 99. 3. & 101. 2. & 102. 4.
- Ft474 -- Zohar in Exodus fol. 59. 4.
- Ft475 -- Zohar in Numbers fol. 50. 4.
- Ft476 -- Aben Ezra in ^{<0010>}Genesis 6:9. & 37:2. Sol. Urbin Obel Moed, fol. 85. 1.
- Ft477 -- Targum in ^{<1278>}Job 27:8. & in ^{<2123>}Isaiah 5:23. & 33:15. & in ^{<3227>}Ezekiel 22:27. & in ^{<3151>}Hosea 5:11.
- Ft478 -- Targum in Hab. 2:9.
- Ft479 -- Tzeror Hammor, fol. 23. 2.
- Ft480 -- Shemot Rabba, sect. 31. fol. 134. 4.

- Ft481 -- Jarchi in Pirke Abot, c. 5, sect. 13.
- Ft482 -- T. Hieros. Succa, fol. 53. 1.
- Ft483 -- Pirke Abot, c. 5. sect. 13.
- Ft484 -- Jarchi in ib.
- Ft485 -- T. Bab. Bava Metzia, fol. 114. 2. & Kimchi in loc.
- Ft486 -- Philostrat. Vit. Appollon. 50:2. c. 9.
- Ft487 -- Targum in ^{<0442>}Genesis 41:42. in ^{<4452>}2 Chronicles 5:12. & in ^{<5447>}Ezekiel 44:17.
- Ft488 -- T. Hieros. Biccurim, fol. 63. 3, 4. & 64. 1. & 65. 3, 4. & Sheviith, fol. 36. 3. & passim.
- Ft489 -- Juchasin, fol. 81. 1.
- Ft490 -- Misn. Bava Bathra, c. 9. sect. 1. & T. Bab. Bava Bathra, fol. 140. 2. Piske Tosaph. in Cetubot, art. 138, 372.
- Ft491 -- T. Bab. Taanith, fol. 21. 1.
- Ft492 -- Misn. Cetubot, c. 3. sect. 5. & 7. 10.
- Ft493 -- Maimon. & Bartenora in lb.
- Ft494 -- T. Bab. Sanhedrin, fol. 98. 2.
- Ft495 -- Echa Rabbati, fol. 49. 4.
- Ft496 -- In Sepher Emanah, c. 1. p. 20.
- Ft497 -- T. Bab. Bava Bathra, fol. 58. 1.
- Ft498 -- T. Bab. Kiddushin, fol. 72. 2. Juchasin, fol. 75. 2.
- Ft499 -- Targum in Cant. 4:12.
- Ft500 -- Midrash Haneelam in Zohar in Genesis fol. 65. 1.
- Ft501 -- Debarim Rabba, sect. 11. fol. 245. 4.
- Ft502 -- T. Bab. Cetubot, fol. 104. 1.
- Ft503 -- Zohar in Exodus fol. 39. 3.

- Ft504 -- Vid. Buxtorf. Lex. Talmud. col. 372.
- Ft505 -- Synagog. Jud. c. 50. T. Bab. Sanhedrin, fol. 98. 1. Aben Ezra in Cant. 7:5. T. Hieros Beracot, fol. 5. 1.
- Ft506 -- Tzeror Hammor, fol. 125. 3.
- Ft507 -- T. Bab. Beracot, fol. 18. 2.
- Ft508 -- Ib. fol. 15. 2.
- Ft509 -- T. Hieros. Sanhedrin, fol. 23. 3. & Chagiga, fol. 77. 4.
- Ft510 -- Koran, c. 7. p. 121. (sura 7:50)
- Ft511 -- Midrash Kohelet, fol 76. 1.
- Ft512 -- Nishmat Chayim Orat. 1. sect. 12. fol. 31. 1.
- Ft513 -- Raziel, fol. 15. 1.
- Ft514 -- Koran, c. 7. p. 120.
- Ft515 -- Caphtor, fol. 70. 2.
- Ft516 -- T. Bab. Taanith, fol. 16. 1.
- Ft517 -- Teelmannus.
- Ft518 -- Maimon Hilchot Sanhedrin, c. 2. sect. 2.
- Ft519 -- Ib. Hilchot Tephilla, c. 12. sect. 16.
- Ft520 -- T. Bab. Chagiga, fol. 5. 1.
- Ft521 -- Maimon. Hilchot Chobel Umezik, c. 5. sect. 10.
- Ft522 -- T. Bab. Bava Kama, fol. 92. 1.
- Ft523 -- T. Bab. Rosh Hashama, fol. 17. 2.
- Ft524 -- Juchasin, fol. 90. 2.
- Ft525 -- Misna Sheviith, c. 9. sect. 2.
- Ft526 -- In Misna Demai, c. 1. sect. 1. & in Bava Bathra, c. 2. sect. 11.
- Ft527 -- Maimon. Hilch. Abadim, c. 1. sect. 9. Vid. T. Bab. Kiddushin, fol. 22. 1.

- Ft528 -- Maimon. ib. c. 9. sect. 8.
- Ft529 -- Pirke Abot. c. 2. sect. 8.
- Ft530 -- Misn. Negaim, c. 3. sect. 1.
- Ft531 -- T. Bab. Avoda Zara, fol. 15. 2. & 21. 2.
- Ft532 -- T. Hieros Shekalim, fol. 46. 2.
- Ft533 -- Maimon. in Misn. Beracot, c. 8. sect. 8. & Bartenora in ib. c. 7. sect. 1.
- Ft534 -- Misn. Negaim, c. 3. sect. 1. Maimon. Tumaot Tzaraot, c. 9. sect. 1.
- Ft535 -- Misna Bava Metzia, c. 7. sect. 1. & Jarchi & Bartenora in ib. Vid. Shirhashirim Rabba, fol. 15. 4. & 16. 1.
- Ft536 -- Bereshit Rabba, sect. 32. fol. 27. 2. & Shemot Rabba, sect. 31. fol. 134. 4.
- Ft537 -- Pirke Eliezer, c. 25.
- Ft538 -- Bereshit Rabba, sect. 50. fol. 45. 3.
- Ft539 -- Hist. 50:5.
- Ft540 -- Polyhistor. c. 48.
- Ft541 -- Geograph. 50:16.
- Ft542 -- Histor. 50:36. c. 3.
- Ft543 -- Nat. Hist. 50:5. c. 16.
- Ft544 -- Antiqu. 50:1. c. 11. sect. 4. & de Bello Jud. 50:5. c. 21.
- Ft545 -- Deuteronomy Vita Mosis, 50:2. p. 662.
- Ft546 -- Euseb. Hist. Eccl. 50:3. c. 5.
- Ft547 -- Pirke Eliezer, c. 25.
- Ft548 -- Baal Hatturim in ^{<01925>}Genesis 19:26.
- Ft549 -- Targum Jon. & Hieros. in ib.
- Ft550 -- Pirke Eliezer ib.

- Ft551 -- Aben Ezra in ^{<01826>}Genesis 19:26.
- Ft552 -- T. Bab. Bava Bathra, fol. 20. 2. & Menachot, fol. 21. 1.
- Ft553 -- Bartenora in Misna Erubin, c. 1. sect. 10.
- Ft554 -- T. Bab Kiddushin, fol. 62. 1.
- Ft555 -- Nat. Hist. 50:31. c. 7.
- Ft556 -- Antiqu. 50:1. c. 12.
- Ft557 -- Adv. Haeres. 50:4. c. 51.
- Ft558 -- Jarchi in ^{<01826>}Genesis 19:26.
- Ft559 -- Bereshit Rabba, sect. 51. fol. 46. 1.
- Ft560 -- Vid. Alstorph. de Lectis Veter. c. 15. p. 90, 91.
- Ft561 -- Teelmaunus.
- Ft562 -- Maimon. Hilch. Tephilla, c. 1. sect. 1.
- Ft563 -- Maimon. Hilch. Sanhedrin, c. 1. sect. 3, 4.
- Ft564 -- Ib. c. 2. sect. 10, 11.
- Ft565 -- T. Hieros, Sanhedrin, fol. 18. 1.
- Ft566 -- T. Bab. Sanhedrin, fol. 5. 1.
- Ft567 -- Maimon. Hilch. Sanhedrin, c. 2. sect. 7.
- Ft568 -- T. Hieros. Taaniot, fol. 65. 2.
- Ft569 -- T. Bab. Sanhedrin, fol. 105. 1.
- Ft570 -- Zohar in Genesis fol. 118. 1.
- Ft571 -- Ib. in Numbers fol. 86. 1.
- Ft572 -- Maimon. Hilch. Tephilla, c. 8. sect. 1, 3. Piske Harosh Beracot, c. 1. art. 7.
- Ft573 -- T. Hieros. Beracot, fol. 8. 4.
- Ft574 -- Piske Harosh, ib.
- Ft575 -- Piske Harosh, & T. Hieros. Beracot, fol. 9. 1.

- Ft576** -- Maimon. ib. sect. 2.
- Ft577** -- Gloss. in T. Bab. Bava Metzia, fol. 111. 2.
- Ft578** -- Gloss. in T. Bab. Sanhedrin, fol. 52. 2.
- Ft579** -- T. Hieros. Beracot, fol. 7. 4. Vid. Misna Beracot, c. 4. sect. 2. & Maimon. & Bartenora in ib.
- Ft580** -- T. Hieros. Beracot, fol. 13. 2.
- Ft581** -- Seder Tephillot, ed. Basil. fol. 2. 2. ed. Amst. fol. 4. 1.
- Ft582** -- Maimon. Hilch. Sabbat, c. 30. sect. 9.
- Ft583** -- T. Hieros. Nedarim, fol. 40. 4.
- Ft584** -- L. 36. c. 2.
- Ft585** -- Octav. Aug. c. 76.
- Ft586** -- Maimon. Hilch. Mechosre Caphara, c. 2. sect, 8.
- Ft587** -- T. Bab. Bava Kama, fol. 82. 1. Megilla, 31. 1, 2.
- Ft588** -- Maimon. Hilchot Taaniot, c. 1. sect. 5.
- Ft589** -- T. Bab. Taanith, fol. 12. 1.
- Ft590** -- Godwin Moses & Aaron, 50:1. c. 10. Vid. T. Bab. Sabbat, fol. 88. 1.
- Ft591** -- T. Bab. Taanith, fol. 12. 1.
- Ft592** -- T. Bab. Gittin, fol. 61. 1.
- Ft593** -- Piske Harosh Beracot, c. 1. art. 7. Vid. T. Hieros. Beracot, fol. 9. 1.
- Ft594** -- Jarchi & Bartenora in Pirke Abot. c. 5. sect. 5.
- Ft595** -- Tzeror Hammor, fol. 80. 1.
- Ft596** -- Maimon. Hilch. Tephilla, c. 5. sect. 4. & Moses Kotsensis Mitzvot Tora, pr. affirm. 19.
- Ft597** -- T. Bab. Yebamot, fol. 105. 2.
- Ft598** -- Tzeror Hammor, fol. 25. 3.

- Ft599** -- T. Bab. Sota, fol. 5. 1.
- Ft600** -- Zohar in Leviticus fol. 39. 1.
- Ft601** -- T. Bab. Megilla, fol. 27. 2. & Yebamot, fol. 77. 2. Nazir, fol. 38. 1. & Nidda, fol. 41. 2. & Juchasin, fol. 90. 2.
- Ft602** -- R. Benjamin Itinerar. p. 61, 94.
- Ft603** -- Tertull. contr. Marcion. 50:4. c. 37.
- Ft604** -- T. Bab. Bava Kama, fol. 113. 1.
- Ft605** -- Maimon. & Bartenora in Misn. Bava Kama, c. 10. sect. 1.
- Ft606** -- T. Bab. Sabbat, fol. 78. 2.
- Ft607** -- T. Bab. Pesachim, fol. 57. 1. & Juchashin, fol. 69. 1.
- Ft608** -- T. Bab. Menachot, fol. 71. 1. & Pesachim, fol. 56. 1.
- Ft609** -- Misn. Sheviith, c. 9. sect. 2.
- Ft610** -- Deuteronomy Bello Jud. 50:4. c. 27.
- Ft611** -- Geograph. 50:16.
- Ft612** -- Hist. 50:36. c. 3.
- Ft613** -- Nat. Hist. 50:5. c. 14.
- Ft614** -- Ut supra. (Geograph. 50:16.)
- Ft615** -- Ib.
- Ft616** -- Gloss. in T. Bab. Beracot, fol. 43. 1.
- Ft617** -- Vid. Masium in Joshua c. 2. p. 37.
- Ft618** -- Misna Bava Bathra, c. 2. sect. 7.
- Ft619** -- Bartenora in ib.
- Ft620** -- T. Bab. Cetubot, fol. 50. 1. & Maimon. in Misn. Peah, c. 1, sect 1.
- Ft621** -- T. Bab. Menachot, fol. 44. 1.
- Ft622** -- T. Bab. Cetubot, fol. 67. 2.
- Ft623** -- Juchasin, fol. 105. 2.

- Ft624 -- T. Hieros. Peah, fol. 15. 2.
- Ft625 -- Maimon. Hilch. Mattanot Anayim, c. 7. sect. 5.
- Ft626 -- Misna Bava Kama, c. 7. sect. 1.
- Ft627 -- T. Bab. Bava Kama, fol. 94. 2.
- Ft628 -- T. Bab. Chagiga, fol. 14. 2.
- Ft629 -- Caphtor, fol. 69. 1.
- Ft630 -- Bartenora in Misn. Tamid, c. 3, sect. 8.
- Ft631 -- Deuteronomy Bello Jud. 50:4. c. 27.
- Ft632 -- Shirhashirim Rabba, fol. 11. 4.
- Ft633 -- Targum in ²³⁰⁰Isaiah 40:9.
- Ft634 -- Peah, c. 8. sect. 5. & Maimon. & Bartenora in ib.
- Ft635 -- Teelmanni Specimen Explic. Parabol. p. 51.
- Ft636 -- Elias in Tisbbi in voce [^]ynq.
- Ft637 -- T. Bab. Succa, fol. 52. 1.
- Ft638 -- Joseph. Antiqu 50:20. c. 6.
- Ft639 -- Zohar in Genesis fol. 114. 4. & in Exodus fol. 76. 1. T. Bab. Beracot, fol. 3. 2. Prafat Echa Rabbati, fol. 89. 4.
- Ft640 -- Zohar in Exodus fol. 85. 2.
- Ft641 -- T. Bab. Taanith, fol. 30. 2.
- Ft642 -- T. Bab Bathra, fol. 60. 2. & Caphtor, fol. 118. 2.
- Ft643 -- Deuteronomy Bello Jud. 50:6. c. 8.
- Ft644 -- T. Bab. Sabbat, fol. 119. 2.
- Ft645 -- Maimon Hilch. Dayot, c. 5. sect. 9. Vid. T. Bab. Bava Bathra, fol. 57. 2. & Gloss. in ib.
- Ft646 -- Vid. Joseph. de Bello Jud, 50:6. c. 5.
- Ft647 -- Joseph. de Bello Jud. 50:7. c. 17.

- Ft648** -- Vid. Targum in Gen 22:14. & 38:25. & Targum Sheni in Esth. 5:1.
- Ft649** -- Joseph. de Bello Jud. 50:6. c. 15.
- Ft650** -- Joseph. de Belio Jud. 50:7. c. 49. & Euseb. Hist. Eccl. 50:3. c. 7.
- Ft651** -- Ib.
- Ft652** -- In Prefat. Echa Rabbati, fol. 38. 4. Jarchi in ^{<2127>}Ecclesiastes 12:2.
- Ft653** -- Maimon. Hilch. Cele Hamikdash, c. 7. sect. 1, 2. Misu. Shekalim, c. 5. sect. 1, 2.
- Ft654** -- Misn. Middot, c. 1. sect. 1, 2.
- Ft655** -- Maimon. & Bartenora in Misn. Pesachim, c. 10. sect. 1.
- Ft656** -- Maimon. Chametz Umetzah, c. 7. sect. 9, 10.
- Ft657** -- Ib. c. 8. sect. 1.
- Ft658** -- Haggada Shel Pesach. fol. 241. 1, 2. ed. Basil. p. 3, 4. ed. Rittangel.
- Ft659** -- Alex. ab. Alexandro Genial. Dier. 50:1. c. 2.
- Ft660** -- Vid. Cuper. Inscript. & Marmora. p. 283, 284.
- Ft661** -- Targum in ^{<4815>}2 Chronicles 31:15.
- Ft662** -- Tzeror Hammor, fol. 38. 4. Jarchi in ^{<0221>}Genesis 22:11. Bemidbar Rabba, sect. 14. fol. 217. 1.
- Ft663** -- In Avibus, p. 548.
- Ft664** -- Maimon. Hilch. Megilla Uchanucha, c. 4. sect. 12.
- Ft665** -- Advers. Pelag. 50:2. fol. 96. F.
- Ft666** -- Deuteronomy Trinitate, 50:10. p. 155.
- Ft667** -- Dialog. cum Tryph. p. 331.
- Ft668** -- Adv. Haeres. 50:3. c. 32.
- Ft669** -- Deuteronomy Hist. Animal. 50:3. c. 19.
- Ft670** -- Deuteronomy Part. Animal. 50:3. c. 5.

- Ft671** -- Deuteronomy Cruce Hypomnem. 4. p. 185, 186.
- Ft672** -- lb. p. 184.
- Ft673** -- Problem, sect. 2. c. 26, 31.
- Ft674** -- Hist. sui Temporis, par. 1. 50:8. p. 804, 805.
- Ft675** -- lb. par. 4. 50:82. p. 69.
- Ft676** -- Solin, Polyhistor, c. 40, Isidor. Hispalens. Etymolog. 50:12. c. 4.
- Ft677** -- Raya Mehimna in Zohar in Leviticus fol. 37. 2.
- Ft678** -- T. Bab. Yoma, fol. 10. 1. Maimon. Hilch, Mezuzah, c. 6. sect. 6.
- Ft679** -- T. Bab, Yoma, fol. 8. 2.
- Ft680** -- Misna Yoma, c. 1. sect. 1.
- Ft681** -- Misna Saabedrin, c. 10. sect. 2. & Middot, c. 5. sect. 3.
- Ft682** -- T. Bab. Sanhedrin, fol. 103. 1. & Beracot, fol. 17. 2.
- Ft683** -- T. Bab. Sanhedrin, fol. 43. 1.
- Ft684** -- Maimon. Hilch. Sanhedrin, c. 13. sect. 6. Vid. Misn. Sanhedrin, c. 6. sect 4.
- Ft685** -- Jarchi & Bartenora in Misn. ib.
- Ft686** -- Maimon. Hilch. Ebel. c. 1. sect. 9.
- Ft687** -- Zohar in Leviticus fol. 14. 2.
- Ft688** -- T. Bab. Sanhedrin, fol. 93. 1.
- Ft689** -- Cyprian de Resurrectione Christi, p. 479. Hieron. Tom. 1. fol. 42. Bar Bahluli apud Castell. Lex. Polyglott. col. 3466.
- Ft690** -- Lipsius de Cruce, 50:3. c. 13.
- Ft691** -- Maimon. Hilch. Sanhedrin, c. 14. sect. 10.
- Ft692** -- Tzeror Hammor, fol. 58. 4.
- Ft693** -- Misn. Sabbat, c. 2. sect. 7.
- Ft694** -- Maimon. Hilch. Sabbat, c. 5. sect. 1, 3.

- Ft695** -- Misn. Pesachim, c. 1. sect. 1.
- Ft696** -- T. Hieros. Sahbat. fol. 12. 2.
- Ft697** -- Misn. Sabbat. c. 23, sect. 5.
- Ft698** -- Bartenora in ib.
- Ft699** -- Shemot Rabba, sect. 5. fol. 95. 3.
- Ft700** -- Euseb. Eccl. Hist. 50:3. c. 11. 32. & 4. 22.
- Ft701** -- Joseph. Antiqu. 50:17. c. 12.
- Ft702** -- Epitaph. Paul. fol. 59. B. Catalog. Script. Eccl. fol. 98. B. Tom. I.
& in ²⁰⁸⁴Daniel 8:14. Tom. V.
- Ft703** -- Antiqu. I. 14. c. 18.
- Ft704** -- In Misn. Ceritot, c. 3. sect. 7.
- Ft705** -- Nat. Hist. 50:5. c. 14.
- Ft706** -- Midrash Kohelet, fol. 74. 4.
- Ft707** -- T. Hieros. Sheviith, c. 9. fol. 38. 4.
- Ft708** -- Misn. Ceritot, c. 3. sect. 7. T. Bah, Cholin, fol. 91. 2. & Maccot,
fol. 14. 1.
- Ft709** -- Deuteronomy Bello Jud. 50:7. c. 27.
- Ft710** -- Abkath Rocel, 50:1. par. 1. sign. 7. p. 53.
- Ft711** -- Bereshit Rabba, sect. 56. fol. 49. 3.
- Ft712** -- T. Bab. Avoda Zara, fol. 2. 2. & 3. 1.
- Ft713** -- Misn. Betasot, c. 7. sect. 4, 3, 4.
- Ft714** -- Philostratus de Vita Apollon. 50:8, c. 5.
- Ft715** -- T. Hieros. Shekalim, fol. 47. 3. T. Bab. Moed Katon, fol. 15. 1. &
18. 2. & 21. 1. Roshhashana, fol. 32. 1. Taanith, fol. 8. 1. & 16. 1. &
20. 1. & 30. 1. Megilla, fol. 21. 2. & 24. 1. Bava Bathra, fol. 8. 1. &
13. 2. & Sanhedrin, fol. 106. 1.
- Ft716** -- Zohar in Leviticus fol. 39. 2.

Ft717 -- T. Bab. Ceritot, fol. 7. 1.

Ft718 -- Targum Jon. in ~~Numbers~~ Numbers 6:23. & Targum in Cant. 7:7.

Ft719 -- Misn Sota, c. 7. sect. 6. Bemidbar Rabba sect. 11. fol. 203. 3.

Ft720 -- Hilchot Tephilla, c. 14. sect. 3. 9.

Ft721 -- Hilchot Tephilla, c. 14. sect. 11. Vid. Targum Jon. & Rabba, ut supra, & T. Bab. Sota, fol. 38. 1.