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COMMENTARY

COMMENTARY ON  
LUKE

*by Adam Clarke.*

*“Follow peace with all men, and holiness, without  
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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# A COMMENTARY AND CRITICAL NOTES

ON THE

# HOLY BIBLE

## OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING  
OF THE SACRED WRITINGS

**BY ADAM CLARKE, LL.D., F.S.A., &c.**

A NEW EDITION, WITH THE  
AUTHOR'S FINAL CORRECTIONS

**For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.**

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## PREFACE TO THE GOSPEL ACCORDING TO ST. LUKE. WITH A SHORT ACCOUNT OF HIS LIFE.

THERE is little *certain* known of this evangelist: from what is spoken in the Scriptures, and by the best informed of the primitive fathers, the following probable account is collected:-

Luke was, according to Dr. Lardner, a Jew by birth, and an early convert to Christianity; but Michaelis thinks he was a Gentile, and brings <sup><51040></sup>**Colossians 4:10, 11, 14**, in proof, where St. Paul distinguished Aristarchus, Marcus, and Jesus, who was called Justus, from Epaphras, Lucas, and Demas, who were of the *circumcision*, i.e. *Jews*. Some think he was one of our Lord's *seventy* disciples. It is worthy of remark that he is the only evangelist who mentions the commission given by Christ to the seventy, <sup><2101></sup>**Luke 10:1-20**. It is likely he is the *Lucius* mentioned <sup><5162></sup>**Romans 16:21**, and if so he was related to the Apostle Paul, and that it is the same *Lucius* of Cyrene who is mentioned <sup><4131></sup>**Acts 13:1**, and in general with others, <sup><4113></sup>**Acts 11:20**. Some of the ancients, and some of the most learned and judicious among the moderns, think he was one of the *two* whom our Lord met on the way to *Emmaus* on the day of his resurrection, as related <sup><2413></sup>**Luke 24:13-35**; one of these was called *Cleopas*, <sup><2418></sup>**Luke 24:18**, the other is not mentioned, the evangelist, himself, being the person and the relator.

St. Paul styles him his *fellow-labourer*, <sup><50124></sup>**Philemon 1:24**. It is barely probable that he is the person mentioned, <sup><51044></sup>**Colossians 4:14**, *Luke, the beloved physician*. All the ancients of repute, such as Eusebius, Gregory Nyssen, Jerome, Paulinus, Euthalius, Euthymius, and others, agree that he was a *physician*, but where he was born, and where he exercised the duties of his profession, are not known. Many moderns have attributed to him the most profound skill in the science of *painting*, and that he made some pictures of the Virgin Mary. This is justly esteemed fabulous; nor is this science attributed to him by any writer previously to Nicephorus Callisti, in the fourteenth century, an author who scarcely deserves any credit, especially in relations not confirmed by others.

He accompanied St. Paul when he first went into Macedonia, <sup><4168></sup>**Acts 16:8-40; 20:1ff**; <sup><4271></sup>**Acts 27:1ff**; <sup><4201></sup>**Acts 28:1ff**. Whether he went with him

*constantly* afterwards is not certain; but it is evident he accompanied him from Greece through Macedonia and Asia to Jerusalem, where he is supposed to have collected many particulars of the evangelic history: from Jerusalem he went with Paul to Rome, where he stayed with him the two years of his imprisonment in that city. This alone makes out the space of five years, and upwards. It is probable that he left St. Paul when he was set at liberty, and that he then went into Greece, where he finished and published this Gospel, and the book of the Acts, which he dedicated to Theophilus, an honourable Christian friend of his in that country. It is supposed that he died in peace about the eightieth or eighty-fourth year of his age. Some suppose he published this Gospel fifteen, others twenty-two years after the ascension of Christ.

See much on this subject in Lardner, Works, vol. vi. p. 104, &c., and in Michaelis's Introduction to the New Testament.

Some learned men think that Luke has borrowed considerably from St. Matthew: collate **Luke 3:7-9, 16, 17**, with **Matthew 3:7-12**; also **Luke 5:20-38**, with **Matthew 9:2-17**; also **Luke 6:1-5**, with **Matthew 12:1-5**; **Luke 7:22-28**, with **Matthew 11:4-11**; also **Luke 12:22-31**, with **Matthew 6:25-33**. It is allowed that there is considerable diversity in the order of time between St Matthew and St. Luke, which is accounted for thus: Matthew deduces the facts related in his history in *chronological order*. Luke, on the contrary, appears to have paid little attention to this order, because he proposed to make a *classification* of events, referring each to its proper class, without paying any attention to chronological arrangement. Some critics divide this history into five distinct classes or sections, in the following manner:-

CLASS I. Comprehends all the details relative to the birth of Christ; with the preceding, concomitant, and immediately succeeding circumstances. **Luke 1:1ff**, and **Luke 2:1-40**.

CLASS II. Contains a description of our Lord's infancy and bringing up; his visit to the temple when twelve years of age; and his going down to Nazareth and continuing under the government of his parents; **Luke 2:41-52**.

CLASS III. Contains the account of the preaching of John Baptist, and his success; the baptism of Christ, and his genealogy. **Luke 3:1ff**.

CLASS IV. Comprehends the account of all our Lord's transactions in Galilee, for the whole *three* years of his ministry, from <sup><040></sup>**Luke 4:1ff** to <sup><050></sup>**Luke 9:1-50**. This seems evident: for as soon as Luke had given the account of our Lord's temptation in the deserts <sup><040></sup>**Luke 4:1-13**, he represents him as immediately returning in the power of the Spirit into Galilee, <sup><044></sup>**Luke 4:14**; mentions Nazareth, <sup><046></sup>**Luke 4:16**; Capernaum, <sup><031></sup>**Luke 4:31**; and the lake of Galilee, <sup><050></sup>**Luke 5:1**; and thus, to <sup><050></sup>**Luke 9:50**, goes on to describe the preaching, miracles, &c.; of our Lord in Galilee.

CLASS V. and last, commences at <sup><051></sup>**Luke 9:51**, where the evangelist gives an account of our Lord's last journey to Jerusalem: therefore this class contains, not only all the transactions of our Lord from that time to his crucifixion, but also, the account of his resurrection, his commission to his apostles, and his ascension to heaven. <sup><051></sup>**Luke 9:51**, to <sup><053></sup>**Luke 24:53**, inclusive.

A plan similar to this has been followed by *Suetonius*, In his life of *Augustus*: he does not produce his facts in chronological order, but *classifies* them, as he himself professes, cap. 12, giving an account of all his *wars, honours, legislative acts, discipline, domestic life, &c., &c.* MATTHEW therefore, is to be consulted for the correct arrangement of facts in *chronological order*: Luke, for a *classification* of facts and events, without any attention to the order of time in which they occurred. Many eminent historians have conducted their narratives in the same way. See *Rosenmuller*. It must not, however, be forgotten, that this evangelist gives us some very valuable chronological *data* in several parts of the three first chapters. These shall be noticed in their proper places.

## THE GOSPEL ACCORDING TO ST. LUKE.

- Usherian year of the World, 3999.
- Alexandrian year of the World, 5497.
- Antiochian year of the World, 5487.
- Constantinopolitan Æra of the World, 5503.
- Rabbinical year of the World, 3754.
- Year of the Julian Period, 4708.
- Æra of the Seleucidæ, 307.
- Year before the Christian Æra, 6.
- Year of the CXCIII. Olympiad, 3.
- Year of the building of Rome, 748.
- Year of the Julian Æra, 41.
- Year of the Cæsarean Æra of Antioch, 44.
- Year of the Spanish Æra, 34.
- Year of the Paschal Cycle or *Dionysian* Period, 529.
- Year of the Christian Lunar Cycle, or Golden Number, 15.
- Year of the Rabbinical Lunar Cycle, 12.
- Year of the Solar Cycle, 4.
- Dominical Letter, C.
- Epact, 4.
- Year of the Emperor Augustus, 25.
- Consuls, D. Lælius Balbus, and C. Antistius Vetus, from January 1 to July 1; and Imp. C. Julius Cæsar Octav. Augustus XII. and L. Cornelius Sulla, for the remainder of the year. The reason why *two sets* of *Consuls* appear in this Chronology is this: the Consuls were changed every year in *July*, therefore, taking in the whole year, *four* Consuls necessarily appear: *two* for the first *six* months, and *two* for the latter *half* of the year.

## CHAPTER 1.

*The preface, or St. Luke's private epistle to Theophilus, 1-4. The conception and birth of John Baptist foretold by the angel Gabriel, 5-17. Zacharias doubts, 18. And the angel declares he shall be dumb, till the accomplishment of the prediction, 19-25. Six months after the angel Gabriel appears to the virgin Mary, and predicts the miraculous conception and birth of Christ, 26-38. Mary visits her cousin Elisabeth, 39-45. Mary's song of exultation and praise, 46-56. John the Baptist is born, 57-66. The prophetic song of his father Zacharias, 67-79. John is educated in the desert, 80.*

### NOTES ON CHAP. 1.

**Verse 1. Many have taken in hand]** Great and remarkable characters have always many biographers. So it appears it was with our Lord: but as most of these accounts were inaccurate, recording as *facts* things which had not happened; and through *ignorance* or *design mistaking* others, especially in the *place* where St. Luke wrote; it seemed good to the Holy Spirit to inspire this holy man with the most correct knowledge of the whole history of our Lord's birth, preaching, miracles, sufferings, death, resurrection, and ascension, that the sincere, upright followers of God might have a sure foundation, on which they might safely build their faith. See Clarke's note on "~~10~~ Luke 9:10".

**Most surely believed among us]** Facts confirmed by the fullest evidence-των πεπληροφορημενων πραγματων. Every thing that had been done or said by Jesus Christ was so *public*, so *plain*, and so *accredited* by thousands of witnesses, who could have had no interest in supporting an imposture, as to carry the *fullest conviction*, to the hearts of those who heard and saw him, of the *divinity* of his *doctrine*, and the *truth* of his *miracles*.

**Verse 2. Even as they delivered them unto us, which from the beginning were eye-witnesses]** Probably this alludes to the Gospels of *Matthew* and *Mark*, which it is likely were written before St. Luke wrote his, and on the *models* of which he professes to write his own; and **απ' αρχης**, *from the beginning*, must mean, from the time that Christ first began to proclaim the glad tidings of the kingdom; and **αυτοπται**, *eye-witnesses*, must necessarily signify, those who had been with him from the beginning, and consequently had the best opportunities of knowing the truth of every fact.

**Ministers of the word]** του λογου. Some suppose that our blessed *Lord* is meant by this phrase; as ο λογος, the *Word* or *Logos*, is his essential character in ~~John~~ **John 1:1**, &c.; but it does not appear that any of the inspired penmen ever use the word in this sense except John himself; for here it certainly means the *doctrine of Christ*; and in this sense λογος is frequently used both by the evangelists and apostles.

**Verse 3. Having had perfect understanding]** παρηκολουθηκοτι ανωθεν, *Having accurately traced up-*entered into the very spirit of the work, and examined every thing to the bottom; in consequence of which investigation, I am completely convinced of the truth of the whole. Though God gives his Holy Spirit to all them who ask him, yet this gift was never designed to set aside the use of those faculties with which he has already endued the soul, and which are as truly his *gifts* as the Holy Spirit itself is. The nature of inspiration, in the case of St. Luke, we at once discover: he set himself, by impartial inquiry and diligent investigation, to find the whole truth, and to relate nothing but the truth; and the Spirit of God presided over and directed his inquiries, so that he discovered the whole truth, and was preserved from every particle of error.

**From the very first]** ανωθεν, *from their origin*. Some think ανωθεν should, in this place, be translated *from above*; and that it refers to the *inspiration* by which St. Luke wrote. I prefer our translation, or, *from the origin*, which several good critics contend for, and which meaning it has in some of the best Greek writers. See *Kypke*.

**Theophilus]** As the literal import of this word is *friend of God*, θεου φιλος, some have supposed that under this name Luke comprised all the followers of Christ, to whom, as *friends of God*, he dedicated this faithful history of the life, doctrine, death, and resurrection of our Lord. But this interpretation appears to have little solidity in it; for, if all the followers of Christ are addressed, why is the *singular* number used? and what good end could there be accomplished by using a *feigned* name? Besides, κρατιστε, *most excellent*, could never be applied in this way, for it evidently designates a particular person, and one probably distinguished by his situation in life; though this does not necessarily follow from the title, which was often given in the way of *friendship*. *Theophilus* appears to have been some very reputable Greek or Roman, who was one of St. Luke's disciples. The first four verses seem a private *epistle*, sent by the



evangelist with this history, which, having been carefully preserved by Theophilus, was afterwards found and published with this Gospel.

**Verse 4. Wherein thou hast been instructed.]** **κατηχηθης**-In which thou hast been *catechized*. It appears that Theophilus had already received the *first elements* of the Christian doctrine, but had not as yet been completely *grounded* in them. That he might know the certainty of the things in which he had been thus catechized, by having all the facts and their proofs brought before him *in order*, the evangelist sent him this faithful and Divinely inspired narrative. Those who content themselves with that knowledge of the doctrines of Christ which they receive from *catechisms* and *schoolmasters*, however important these elementary instructions may be, are never likely to arrive at such a knowledge of the truth as will make them wise unto salvation, or fortify them against the attacks of infidelity and irreligion. Every man should labour to acquire the most correct knowledge, and indubitable certainty, of those doctrines on which he stakes his eternal salvation. Some suppose that St. Luke refers here to the imperfect instruction which Theophilus had received from the defective Gospels to which he refers in **<4010> Luke 1:1**.

**Verse 5. In the days of Herod, the king]** This was *Herod*, surnamed the *Great*, the son of *Antipater*, an Idumean by birth, who had professed himself a proselyte to the Jewish religion, but regarded no religion, farther than it promoted his secular interests and ambition. Thus, for the first time, the throne of Judah was filled by a person not of Jewish extraction, who had been forced upon the people by the Roman government. Hence it appears plain that the prophecy of Jacob, **<04910> Genesis 49:10**, was now fulfilled; for *the sceptre had departed from Judah*: and now was the time, according to another prophecy, to look for the *governor from Bethlehem*, who should *rule and feed the people of Israel*: **<3350> Micah 5:1, 2**. See a large account of the family of the Herods, in **Clarke's note on <<4010> Matthew 2:1**". This was before Christ six years.

**The course of Abiah]** When the sacerdotal families grew very numerous, so that *all* could not officiate together at the tabernacle, David divided them into *twenty-four* classes, that they might minister by turns, **<1340> 1 Chronicles 24:1**, &c., each family serving a whole week, **<21107> 2 Kings 11:7**; **<4238> 2 Chronicles 23:8**. *Abiah* was the eighth in the order in which they had been originally established: **<33410> 1 Chronicles 24:10**. These *dates* and *persons* are particularly mentioned as a full confirmation of the truth of

the *facts* themselves; because any person, at the time this Gospel was written, might have satisfied himself by applying to the family of John the Baptist, the family of our Lord, or the surrounding neighbours. What a full proof of the Gospel history! It was published *immediately* after the *time* in which these facts took place; and among the very *people*, thousands of whom had been eye-witnesses of them; and among those, too, whose essential interest it was to have discredited them if they could; and yet, in all *that age*, in which only they could have been contradicted with advantage, no man ever arose to call them in question! What an absolute proof was this that the thing was impossible; and that the truth of the Gospel history was acknowledged by all who paid any attention to the evidences it produced!

**Of the daughters of Aaron]** That is, she was of one of the sacerdotal families. This shows that John was most nobly descended: his father was a priest and his mother the daughter of a priest; and thus, both by father and mother, he descended from the family of Amram, of whom came Moses, Aaron, and Miriam, the most illustrious characters in the whole Jewish history.

**Verse 6. They were both righteous]** Upright and holy in all their outward conduct in civil life.

**Before God]** Possessing the spirit of the religion they professed; exercising themselves constantly in the presence of their Maker, whose eye, they knew, was upon all their conduct, and who examined all their motives.

**Walking in all the commandments and ordinances of the Lord blameless.]** None being able to lay any evil to their charge. They were as exemplary and conscientious in the discharge of their *religious* duties as they were in the discharge of the offices of civil life. What a sacred pair! they made their duty to God, to their neighbour, and to themselves, walk constantly hand in hand. **See Clarke's note on "<sup><40B15></sup>Matthew 3:15"**. Perhaps *εντολαι*, *commandments*, may here mean the *decalogue*; and *δικαιωματα*, *ordinances*, the ceremonial and judicial laws which were delivered after the decalogue: as all the precepts delivered from <sup><02101></sup>**Exodus 21:1ff** to <sup><02401></sup>**Exodus 24:1ff** are termed *δικαιωματα*, *judgments* or *ordinances*.

**Verse 7. Both were now well stricken in years.]** By the order of God, *sterility* and *old age* both met in the person of *Elisabeth*, to render the

birth of a son (humanly speaking) impossible. This was an exact parallel to the case of *Sarah* and *Abraham*, <sup><0113></sup>**Genesis 11:30; 17:17**. Christ must (by the miraculous power of God) be born of a virgin: whatever was connected with, or referred to, his incarnation must be miraculous and impressive. *Isaac* was his grand *type*, and therefore must be born miraculously-contrary to the common course and rule of nature: *Abraham* was a *hundred* years of age, *Sarah* was *ninety*, <sup><0177></sup>**Genesis 17:17**, and *it had CEASED to be with Sarah AFTER THE MANNER OF WOMEN*, <sup><0181></sup>**Genesis 18:11**, and therefore, from her *age* and *state*, the birth of a child must, according to nature, have been impossible; and it was thus; that it might be miraculous. *John the Baptist* was to be the forerunner of Christ; *his* birth, like that of *Isaac*, must be miraculous, because, like the other, it was to be a representation of the birth of Christ; therefore his parents were both far advanced in years, and besides, *Elisabeth* was *naturally* barren. The birth of these *three* extraordinary persons was announced nearly in the same way. God himself foretells the birth of *Isaac*, <sup><0176></sup>**Genesis 17:16**. The angel of the Lord announces the birth of *John the Baptist*, <sup><0113></sup>**Luke 1:13**; and six months after, the angel *Gabriel*, the same angel, proclaims to *Mary* the birth of Christ! Man is naturally an *inconsiderate* and *incredulous* creature: he must have extraordinary things to arrest and fix his attention; and he requires well-attested miracles from God, to bespeak and confirm his faith. Every person who has properly considered the nature of man must see that the whole of *natural* religion, so termed, is little else than a disbelief of *all* religion.

**Verse 8. Before God]** In the temple, where God used to manifest his presence, though long before this time he had forsaken it; yet, on this important occasion, the angel of his presence had visited it.

**Verse 9. His lot was, &c.]** We are informed in the *Talmud*, that it was the custom of the priests to divide the different functions of the sacerdotal office among themselves by *lot*: and, in this case, the decision of the lot was, that *Zacharias* should at that time burn the incense before the Lord, in the holy place.

**Verse 10. The whole multitude-were praying]** The incense was itself an emblem of the prayers and praises of the people of God: see <sup><0910></sup>**Psalms 141:2**; <sup><0680></sup>**Revelation 8:1**. While, therefore, the *rite* is performing by the priest, the people are employed in the thing signified. Happy the people who attend to the *spirit* as well as the *letter* of every divine institution!

Incense was burnt twice a day in the temple, in the morning and in the evening, <sup><12307></sup>**Exodus 30:7, 8**; but the evangelist does not specify the time of the day in which this transaction took place. It was probably in the morning.

**Verse 11. There appeared-an angel of the Lord]** There had been neither prophecy nor angelic ministry vouchsafed to this people for about 400 years. But now, as the Sun of righteousness is about to arise upon them, the day-spring from on high visits them, that they may be prepared for that kingdom of God which was at hand. Every circumstance here is worthy of remark: 1. That an angel should *now* appear, as such a favour had not been granted for 400 years. 2. The *person* to whom this angel was sent-one of the *priests*. The sacerdotal office itself pointed out the Son of God till he came: by him it was to be completed, and in him it was to be eternally established:-*Thou art a priest for ever*, <sup><9806></sup>**Psalm 110:4**. 3. The *place* in which the angel appeared-*Jerusalem*; out of which the *word of the Lord should go forth*, <sup><2308></sup>**Isaiah 2:3**, and not at *Hebron*, in the hill country of Judea, where Zacharias lived, <sup><1013></sup>**Luke 1:39**, which was the ordinary residence of the priests, <sup><0211></sup>**Joshua 21:11**, where there could have been few witnesses of this interposition of God, and the effects produced by it. 4. The *place* where he was when the angel appeared to him-in the *temple*, which was the place where God was to be sought; the place of his residence, and a type of the *human nature* of the blessed Jesus, <sup><8021></sup>**John 2:21**. 5. The *time* in which this was done-the solemn hour of *public prayer*. God has always promised to be present with those who *call* upon him. When the people and the priest go hand in hand, and heart with heart, to the house of God, the angel of his presence shall surely accompany them, and God shall appear among them. 6. The *employment* of Zacharias when the angel appeared-he was *burning incense*, one of the most sacred and mysterious functions of the Levitical priesthood, and which typified the intercession of Christ: confer <sup><8075></sup>**Hebrews 7:25**, with <sup><8024></sup>**Hebrews 9:24**. 7. The *long* continued and *publicly* known *dumbness* of the priest, who *doubted* the word thus miraculously sent to him from the Lord: a solemn intimation of what God would do to all those who would not believe in the Lord Jesus. *Every mouth shall be stopped*.

**Verse 12. Zacharias-was troubled]** Or, *confounded* at his sudden and unexpected appearance; *and fear fell upon him*, lest this heavenly messenger were come to denounce the judgments of God against a

faithless and disobedient people, who had too long and too well merited them.

**Verse 13. Thy prayer is heard]** This probably refers, 1st, to the frequent prayers which he had offered to God for a son; and 2dly, to those which he had offered for the deliverance and consolation of Israel. *They are all heard-thou shalt have a son, and Israel shall be saved.* If fervent faithful prayers be not immediately answered, they should not be considered as *lost*; all such *are heard* by the Lord, are *registered* in heaven, and shall be answered in the most effectual way, and in the best time. Answers to prayer are to be received by *faith*; but faith should not only accompany prayer while offered on earth, but follow it all its way to the throne of grace, and stay with it before the throne till dismissed with its answer to the waiting soul.

**Thou shalt call his name John.]** For the proper exposition of this name, see Clarke on “~~41004~~ Mark 1:4”.

**Verse 14. Thou shalt have joy, &c.]** *εσται χαρα σοι, He will be joy and gladness to thee.* A child of prayer and faith is likely to be a source of comfort to his parents. Were proper attention paid to this point, there would be fewer *disobedient* children in the world; and the number of *broken-hearted* parents would be lessened. But what can be expected from the majority of matrimonial connections, connections *begun* without the *fear* of God, and *carried on* without his *love*.

**Many shall rejoice at his birth.]** He shall be the minister of God for good to multitudes, who shall, through his preaching, be turned from the error of their ways, and converted to God their Saviour.

**Verse 15. He shall be great in the sight of the Lord]** That is, before Jesus Christ, whose forerunner he shall be; or he shall be a *truly great person*, for so this form of speech may imply.

**Neither wine nor strong drink]** *σικερα*, i.e. all fermented liquors which have the property of intoxicating, or producing drunkenness. The original word *σικερα*, *sikera*, comes from the Hebrew, *רִקְוִי shakar, to inebriate*. “Any inebriating liquor,” says St. Jerome, (Epis. ad Nepot.)” is called *sicera*, whether made of *corn, apples, honey, dates*, or any other fruits.” One of the four prohibited liquors among the East Indian *Moslimans* is called *sikkir*. “*Sikkir* is made by steeping fresh dates in water till they take

effect in sweetening it: this liquor is abominable and unlawful.” HEDAYA, vol. iv. p. 158. Probably this is the very liquor referred to in the text. In the Institutes of Menu it is said, “Inebriating liquor may be considered as of three principal sorts: that extracted from *dregs of sugar*, that extracted from *bruised rice*, and that extracted from the *flowers of the madhuca*: as one, so are all; they shall not be tasted by the *chief* of the *twice-born*.” Chap. xi. Inst. 95. *Twice-born* is used by the Brahmans in the same sense as being *born again* is used by Christians. It signifies a *spiritual regeneration*. From this word comes our English term *cyder*, or *sider*, a beverage made of the fermented juice of apples. See Clarke’s note on “<sup><B10></sup>Leviticus 10:9”.

**Shall be filled with the Holy Ghost]** Shall be Divinely designated to this particular office, and qualified for it, *from his mother’s womb*-from the instant of his birth. One MS., two *versions*, and four of the primitive *fathers* read εν τη κοιλια, IN *the womb of his mother*-intimating that even before he should be born into the world the Holy Spirit should be communicated to him. Did not this take place on the salutation of the Virgin Mary?-and is not this what is intended, <sup><D14></sup>Luke 1:44? To be filled with the Holy Ghost, implies having the soul influenced in all its powers, with the illuminating, strengthening, and sanctifying energy of the Spirit.

**Verse 16. Many of the children of Israel shall he turn]** See this prediction fulfilled, <sup><B10></sup>Luke 3:10-18.

**Verse 17. He shall go before him]** Jesus Christ, *in the spirit and power of Elijah*; he shall resemble Elijah in his retired and austere manner of life, and in his zeal for the truth, reproofing even princes for their crimes; compare <sup><I217></sup>1 Kings 21:17-24, with <sup><O40></sup>Matthew 14:4. It was on these accounts that the Prophet Malachi, <sup><306></sup>Malachi 4:6, had likened John to this prophet. See also <sup><240></sup>Isaiah 40:3; and <sup><305></sup>Malachi 4:5, 6.

**To turn the hearts of the fathers]** Gross ignorance had taken place in the hearts of the Jewish people; they needed a Divine instructor: John is announced as such; by this preaching and manner of life, all classes among the people should be taught the nature of their several places, and the duties respectively incumbent upon them, See <sup><B10></sup>Luke 3:10, &c. In these things the *greatness* of John, mentioned <sup><B15></sup>Luke 1:15, is pointed out, Nothing is truly *great* but what is so in the sight of God. John’s greatness arose: 1st. From the plenitude of God’s Spirit which dwelt in him. 2. From

his continual self-denial, and taking up his cross. 3. From his ardent zeal to make Christ known. 4. From his fidelity and courage in rebuking vice. 5. From the reformation which he was the instrument of effecting among the people; reviving among them the spirit of the patriarchs, and preparing their hearts to receive the Lord Jesus. *To turn the hearts of the fathers to their children.* By a very expressive figure of speech, Abraham, Isaac, and Jacob, and the rest of the patriarchs, are represented here as having their hearts alienated from the Jews, their children, because of their unbelief and disobedience; but that the Baptist should so far succeed in converting them to the Lord their God, that these holy men should again look upon them with delight, and acknowledge them for their children. Some think that by the *children*, the *Gentiles* are meant, and by the *fathers*, the *Jews*.

**The disobedient]** Or *unbelieving*, ἀπειθεῖς, the persons who would no longer credit the predictions of the prophets, relative to the manifestation of the Messiah. *Unbelief* and *disobedience* are so intimately connected, that the same word in the sacred writings often serves for *both*.

**Verse 18. Whereby shall I know this?]** All things are possible to God: no natural impediment can have any power when God has declared he will accomplish his purpose. He has a right to be believed on his own word alone; and it is impious, when we are convinced that it is his word, to demand a sign or pledge for its fulfilment.

**Verse 19. I am Gabriel]** This angel is mentioned, <sup>20816</sup> **Daniel 8:16; 9:21.** The original **l ayrbg** is exceedingly expressive: it is compounded of **hrwbg** *geburah*, and **l a el**, *the might of the strong God*. An angel with such a name was exceedingly proper for the occasion; as it pointed out that *all-prevalent power* by which the *strong God* could accomplish every purpose, and *subdue* all things to himself.

**That stand in the presence of God]** This is in allusion to the case of the prime minister of an eastern monarch, who *alone* has access to his master at all times; and is therefore said, in the eastern phrase, *to see the presence*, or *to be in the presence*. From the allusion we may conceive the angel Gabriel to be in a state of high favour and trust before God.

**Verse 20. Thou shalt be dumb]** σιωπῶν *silent*; this translation is literal; the angel immediately explains it, *thou shalt not be able to speak*. *Dumbness* ordinarily proceeds from a natural *imperfection* or *debility* of the organs of speech; in this case there was no natural weakness or

unfitness in those organs; but, for his rash and unbelieving speech, *silence* is imposed upon him by the Lord, and he shall not be able to break it, till the power that has silenced him gives him again the permission to speak! Let those who are intemperate in the use of their *tongues* behold here the severity and mercy of the Lord; *nine* months' *silence* for *one* intemperate speech! Many, by giving way to the language of *unbelief*, have lost the language of *praise* and *thanksgiving* for months, if not years!

**Verse 21. The people waited]** The time spent in burning the incense was probably about *half an hour*, during which there was a profound *silence*, as the people stood without engaged in mental prayer. To this there is an allusion in <sup><4081></sup>**Revelation 8:1-5**. Zacharias had spent not only the time necessary for burning the incense, but also that which the discourse between him and the angel took up.

**Verse 22. They perceived that he had seen a vision]** As the sanctuary was separated from the court by a great veil, the people could not see what passed, but they understood this from Zacharias himself, who, **ην δὶανευθων**, *made signs*, or *nodded* unto them to that purpose. *Signs* are the only means by which a dumb man can convey his ideas to others.

**Verse 23. As soon as the days of his ministration were accomplished]** Each family of the priesthood officiated one whole week, <sup><12117></sup>**2 Kings 11:17**.

There is something very instructive in the conduct of this priest; had he not loved the service he was engaged in, he might have made the loss of his speech a pretext for immediately quitting it. But as he was not thereby *disabled* from fulfilling the sacerdotal function, so he saw he was bound to continue till his ministry was ended; or till God had given him a positive dismissal. Preachers who give up their labour in the vineyard because of some trifling bodily disorder by which they are afflicted, or through some inconvenience in outward circumstances, which the follower of a *cross-bearing, crucified* Lord should not mention, show that they either *never had* a proper concern for the honour of their Master or for the salvation of men, or else that they have *lost* the spirit of their Master, and the spirit of their work. Again, Zacharias did not hasten to his house to tell his wife the good news that he had received from heaven, in which she was certainly very much interested: the angel had promised that *all his words should be fulfilled in their season*, and for this season he patiently waited in the path of duty. He had engaged in the work of the Lord, and must pay



no attention to any thing that was likely to mar or interrupt his religious service. Preachers who profess to be *called of God* to labour in the word and doctrine, and who abandon their work for *filthy lucre's* sake, are the most contemptible of mortals, and traitors to their God.

**Verse 24. Hid herself five months]** That she might have the fullest proof of the accomplishment of God's promise before she appeared in public, or spoke of her mercies. When a *Hindoo* female is pregnant of her *first child*, she *avoids* the *presence* of those with whom she was before familiar, as a point of delicacy.

**Verse 25. To take away my reproach]** As *fruitfulness* was a part of the promise of God to his people, <sup><01706></sup>**Genesis 17:6**, and *children*, on this account, being considered as a particular blessing from heaven, <sup><0230></sup>**Exodus 23:20**; <sup><0309></sup>**Leviticus 26:9**; <sup><0378></sup>**Psalm 127:3**; so *barrenness* was considered among the Jews as a reproach, and a token of the disapprobation of the Lord. <sup><00106></sup>**1 Samuel 1:6**. But see <sup><0136></sup>**Luke 1:36**.

**Verse 26. A city of Galilee]** As Joseph and Mary were both of the family of David, the patrimonial estate of which lay in Bethlehem, it seems as if the family residence should have been in that city, and not in Nazareth; for we find that, even after the return from the captivity, the several families went to reside in those cities to which they originally belonged. See <sup><06108></sup>**Nehemiah 11:3**. But it is probable that the holy family removed to Galilee for fear of exciting the jealousy of Herod, who had usurped that throne to which they had an indisputable right. See on <sup><0139></sup>**Luke 2:39**. Thus, by keeping out of the way, they avoided the *effects* of his jealousy.

**Verse 27. To a virgin espoused, &c.]** See Clarke on <sup><0018></sup>**Matthew 1:18, 23**. The reflections of pious father *Quesnel* on this subject are worthy of serious regard. At length the moment is come which is to give a *son* to a *virgin*, a *saviour* to the *world*, a *pattern* to *mankind*, a *sacrifice* to *sinner*s, a *temple* to the *Divinity*, and a *new* principle to the *new* world. This angel is sent from God, not to the palaces of the *great*, but to a *poor maid*, the wife of a *carpenter*. The Son of God comes to humble the proud, and to honour *poverty*, *weakness*, and *contempt*. He chooses an *obscure* place for the mystery which is most glorious to his humanity, its union with the Divinity, and for that which is most *degrading* (his sufferings and death) he will choose the greatest city! How far are men from such a conduct as this!

**Verse 28. And the angel came in unto her]** Some think that all this business was transacted in a vision; and that there was no *personal* appearance of the angel. When Divine visions were given, they are announced as such, in the sacred writings; nor can we with safety attribute any thing to a vision, where a Divine communication is made, unless it be specified as such in the text.

**Hail]** Analogous to, *Peace be to thee*-May thou enjoy all possible blessings!

**Highly favoured]** As being chosen in preference to all the women upon earth, to be the mother of the Messiah. Not the *mother of God*, for that is *blasphemy*.

**The Lord is with thee]** Thou art about to receive the most convincing proofs of God's peculiar favour towards thee.

**Blessed art thou among women.]** That is, thou art favoured beyond all others.

**Verse 29. She was troubled at his saying]** The glorious appearance of the heavenly messenger filled her with amazement; and she was puzzled to find out the purport of his speech.

**Verse 31. Thou-shalt call his name JESUS.]** See on <sup><4012></sup>Matthew 1:20, 21, and here, on <sup><4021></sup>Luke 2:21, and <sup><4012></sup>John 1:29.

**Verse 32. He shall be great]** Behold the greatness of the *man* Christ Jesus: 1st. Because that human nature that should be born of the virgin was to be united with the Divine nature. 2dly. In consequence of this, that human nature should be called in a peculiar sense *the SON of the most high God*; because God would produce it in her womb without the intervention of man. 3. He shall be the everlasting Head and Sovereign of his Church. 4thly. His government and kingdom shall be *eternal*. Revolutions may destroy the kingdoms of the *earth*, but the powers and gates of hell and death shall never be able to destroy or injure the kingdom of Christ. *His* is the only dominion that shall never have an *end*. The angel seems here to refer to <sup><2307></sup>Isaiah 9:7; 16:5; <sup><2335></sup>Jeremiah 23:5; <sup><2714></sup>Daniel 2:44; 7:14. All which prophecies speak of the glory, extent, and perpetuity of the evangelical kingdom. The kingdom of grace and the kingdom of glory form the endless government of Christ.

**Verse 33. The house of Jacob]** All who belong to the twelve tribes, the whole Israelitish people.

**Verse 34. Seeing I know not a man]** Or, *husband*. As she was only *contracted* to Joseph, and not as yet married, she knew that this conception could not have yet taken place; and she modestly inquires by what means the promise of the angel is to be fulfilled in order to regulate her conduct accordingly.

**Verse 35. The Holy Ghost shall come upon thee]** This conception shall take place *suddenly*, and the Holy Spirit himself shall be the grand operator. *The power, δυναμις*, the miracle-working power, *of the Most High shall overshadow thee*, to accomplish this purpose, and to *protect* thee from danger. As there is a plain allusion to the Spirit of God brooding over the face of the waters, to render them *prolific*, <sup><010102></sup>**Genesis 1:2**, I am the more firmly established in the opinion advanced on <sup><010120></sup>**Matthew 1:20**, that the rudiments of the human nature of Christ was a *real creation* in the womb of the virgin, by the energy of the Spirit of God.

**Therefore also that holy thing** (or person)-**shall be called the Son of God.]** We may plainly perceive here, that the angel does not give the appellation of *Son of God* to the *Divine nature* of Christ; but to that *holy person* or *thing*, *το αγιον*, which was to be born of the virgin, by the energy of the Holy Spirit. The *Divine nature could not* be born of the virgin; the *human nature was* born of her. The *Divine nature had no beginning*; it was God manifested in the flesh, <sup><010116></sup>**1 Timothy 3:16**; it was that Word which being in the beginning (from eternity) with God, <sup><010132></sup>**John 1:2**, was afterwards *made flesh*, (became manifest in human nature,) and *tabernacled among us*, <sup><010114></sup>**John 1:14**. Of this *Divine nature* the angel does not particularly speak here, but of the *tabernacle* or *shrine* which God was now preparing for it, viz. the *holy thing* that was to be *born of the virgin*. Two natures must ever be distinguished in Christ: the *human nature*, in reference to which he is the *Son of God* and *inferior* to him, <sup><01132></sup>**Mark 13:32**; <sup><010519></sup>**John 5:19**; **14:28**, and the *Divine nature* which was from *eternity*, and *equal* to God, <sup><010101></sup>**John 1:1**; **10:30**; <sup><010905></sup>**Romans 9:5**; <sup><010116></sup>**Colossians 1:16-18**. It is true, that to Jesus the Christ, as he appeared among men, every characteristic of the *Divine nature* is sometimes attributed, without appearing to make any distinction between the *Divine* and *human natures*; but is there any part of the Scriptures in which it is *plainly* said that the *Divine nature* of Jesus was *the Son of God*? Here, I

trust, I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the *eternal Sonship* of Christ is, in my opinion, anti-scriptural, and highly dangerous. This doctrine I reject for the following reasons:-

1st. I have not been able to find any *express* declaration in the Scriptures concerning it.

2dly. If Christ be the Son of God as to his *Divine* nature, then he cannot be *eternal*; for *son* implies a *father*; and father implies, in reference to *son*, *precedency in time*, if not in *nature* too. *Father* and *son* imply the idea of *generation*; and *generation* implies a *time* in which it *was* effected, and *time* also *antecedent* to such generation.

3dly. If Christ be the *Son* of God, as to his *Divine* nature, then the *Father* is of necessity prior, consequently *superior* to him.

4thly. Again, if this *Divine nature* were *begotten* of the *Father*, then it must be in *time*; i.e. there was a period in which it *did not* exist, and a period when it *began* to exist. This destroys the *eternity* of our blessed Lord, and robs him at once of his Godhead.

5thly. To say that he was *begotten* from all *eternity*, is, in my opinion, absurd; and the phrase *eternal Son* is a positive self-contradiction. ETERNITY is that which has had no *beginning*, nor stands in any reference to TIME. SON supposes *time*, *generation*, and *father*; and time also *antecedent* to such generation. Therefore the conjunction of these two terms, *Son* and *eternity* is absolutely impossible, as they imply essentially different and *opposite* ideas.

The enemies of Christ's Divinity have, in all ages, availed themselves of this incautious method of treating this subject, and on *this ground*, have ever had the advantage of the defenders of the Godhead of Christ. This doctrine of the *eternal Sonship* destroys the *deity* of Christ; now, if his deity be taken away, the whole Gospel scheme of redemption is ruined. On this ground, the atonement of Christ cannot have been of *infinite* merit, and consequently could not purchase pardon for the offences of mankind, nor give any right to, or possession of, an *eternal* glory. The very use of this phrase is both absurd and dangerous; therefore let all those who value *Jesus* and their *salvation* abide by the *Scriptures*. This doctrine of the

*eternal Sonship*, as it has been lately explained in many a pamphlet, and many a paper in magazines, I must and do consider as an awful heresy, and mere sheer *Arianism*; which, in many cases, has terminated in *Socinianism*, and that in *Deism*. From such heterodoxies, and their abettors, may God save his Church! Amen!

**Verse 36. Thy cousin Elisabeth]** *Thy kinswoman*, συγγενής. As Elisabeth was of the tribe of *Levi*, <sup><0105></sup>**Luke 1:5**, and Mary of the tribe of *Judah*, they could not be relatives but by the mother's side.

**She hath also conceived]** And this is wrought by the same power and energy through which *thou* shalt conceive. Thus God has given thee a proof and pledge, in what he has done for Elisabeth, of what he will do for thyself; therefore, have faith in God.

**Who was called barren.]** It is probable that Elisabeth got this appellation by way of reproach; or to distinguish her from some other Elisabeth also well known, who had been blessed with children. Perhaps this is the *reproach* which Elisabeth speaks of, <sup><0125></sup>**Luke 1:25**, her common name *among men*, among the people who knew her, being *Elisabeth the barren*.

**Verse 37. For with God nothing shall be impossible.]** Words of the very same import with those spoken by the Lord to Sarah, when he foretold the birth of Isaac, <sup><0184></sup>**Genesis 18:14**, *Is any thing too hard for the Lord?* As there can be no doubt that Mary perceived this allusion to the promise and birth of Isaac, so she must have had her faith considerably strengthened by reflecting on the intervention of God in that case.

**Verse 38. Behold the handmaid of the Lord]** I fully credit what thou sayest, and am perfectly ready to obey thy commands, and to accomplish all the purposes of thy grace concerning me. It appears that at the *instant* of this act of faith, and purposed obedience, the *conception* of the immaculate humanity of Jesus took place; and it was *DONE unto her according to his word*. See <sup><0135></sup>**Luke 1:35**.

**Verse 39. In those days]** As soon as she could conveniently fit herself out for the journey.

**Hill country]** *Hebron*, the city of the priests, <sup><0211></sup>**Joshua 21:11**, which was situated in the tribe of Judah, about forty miles south of Jerusalem, and upwards of seventy from Nazareth.

**With haste]** This probably refers to nothing else than the *earnestness* of her mind to visit her relative Elisabeth, and to see what the Lord had wrought for *her*.

**Verse 41. Elisabeth was filled with the Holy Ghost.]** This seems to have been the accomplishment of the promise made by the angel, <sup><4015></sup>**Luke 1:15**, *He shall be filled with the Holy Ghost, even from his mother's womb*. The mother is filled with the Holy Spirit, and the child in her womb becomes sensible of the Divine influence.

**Verse 42. Blessed art thou among women]** Repeating the words of the angel, <sup><4018></sup>**Luke 1:28**, of which she had probably been informed by the holy virgin, in the present interview.

**Verse 43. The mother of my Lord]** The *prophetic* spirit, which appears to have overshadowed Elisabeth, gave her a clear understanding in the mystery of the birth of the promised Messiah.

**Verse 45. Blessed is she that believed; for there shall be, &c.]** Or, *Blessed is she who hath believed that there shall be, &c.* This I believe to be the proper arrangement of the passage, and is thus noticed in the marginal reading. Faith is here represented as the foundation of true happiness, because it receives the fulfilment of God's promises. Whatever God has promised, he intends to perform. We should believe whatever he has spoken-his own authority is a sufficient reason why we should believe. Let us only be convinced that God has given the promise, and then implicit faith becomes an indispensable duty: in this case not to believe implicitly would be absurd and unreasonable-God *will* perform his promise, for HE *cannot* lie.

**Verse 46. And Mary said]** Two copies of the *Itala*, and some books mentioned by *Origen*, give this song to *Elisabeth*. It is a counterpart of the song of Hannah, as related in <sup><4001></sup>**1 Samuel 2:1-10**.

This is allowed by many to be the first piece of *poetry* in the New Testament; but the address of the angel to Zacharias, <sup><4013></sup>**Luke 1:13-17**, is delivered in the same way; so is that to the virgin, <sup><4013></sup>**Luke 1:30-33**, and so also is Elisabeth's answer to Mary, <sup><4014></sup>**Luke 1:42-45**. All these portions are easily reducible to the *hemistich* form in which the Hebrew poetry of the Old Testament is found in many MSS., and in which Dr. Kennicott has

arranged the Psalms, and other poetical parts of the Sacred Writings. See his Hebrew Bible.

**My soul doth magnify the Lord]** The verb *μεγαλυνειν*, *Kypke* has proved, signifies *to celebrate with words, to extol with praises*. This is the only way in which God can be *magnified*, or made *great*; for, strictly speaking, nothing can be *added* to God, for he is infinite and eternal; therefore the way to magnify him is to show forth and celebrate those acts in which he has manifested his *greatness*.

**Verse 47. My spirit hath rejoiced]** *Exulted*. These words are uncommonly emphatical—they show that Mary’s whole soul was filled with the Divine influence, and wrapped up in God.

**Verse 48. He hath regarded]** *Looked favourably, &c.*, *επεβλεψεν*. In the most tender and compassionate manner he has visited me in my humiliation, drawing the reasons of his conduct, not from any excellence in me, but from his own eternal *kindness* and *love*.

**All generations shall call me blessed.]** This was the character by which alone she wished to be known; viz. *The blessed or happy virgin*. What dishonour do those do to this holy woman, who give her names and characters which her pure soul would abhor; and which properly belong to GOD *her Saviour!* By her votaries she is addressed as *Queen of Heaven, Mother of God, &c.*, titles both absurd and blasphemous.

**Verse 49. He that is mighty hath done to me great things]** Or, *miracles, μεγαλεια*. As God *fills* her with his goodness, she *empties* herself to him in praises; and, sinking into her own nothingness, she ever confesses that God alone is all in all.

**Holy is his name]** Probably the word which Mary used was *dsj chesed*, which though we sometimes translate *holy*, see <sup><1812></sup> **Psalm 86:2; 145:17**, yet the proper meaning is *abundant goodness, exuberant kindness*; and this well agrees with the following clause.

**Verse 50. His mercy is on them that fear him]** His exuberant kindness manifests itself in acts of mercy to all those who fear or reverence his name; and this is continued *from generation to generation*, because he is *abundant* in goodness, and because he delighteth in mercy. This is a noble, becoming, and just character of the God of the Christians; a being who

delights in the salvation and happiness of *all* his creatures, because his *name is mercy*, and his *nature love*.

**Verse 51. He hath showed strength]** Or, *He hath gained the victory*, **εποιησε κρατος**. The word **κρατος** is used for *victory*, by *Homer*, *Hesiod*, *Sophocles*, *Euripides*, and others.

**With his arm]** Grotius has well observed, that God's *efficacy* is represented by his *finger*, his *great power* by his *hand*, and his *omnipotence* by his *arm*. The plague of lice was the *finger* of God, <sup><00718></sup>**Exodus 7:18**. The plagues in general were wrought by his *hand*, <sup><00720></sup>**Exodus 3:20**, And the destruction of Pharaoh's host in the Red Sea, which was effected by the *omnipotence* of God, is called the act of his *arm*, <sup><021516></sup>**Exodus 15:16**.

**He hath scattered]** **δισκορπισεν**, *hath scattered abroad*; as a whirlwind scatters dust and chaff.

**The proud]** Or *haughty*, **υπερηφανους**; from **υπερ** *above*, and **φαινω** *I show*-the haughty men, who wish to be *noticed in preference* to all others, and feel sovereign contempt for all but themselves. These God scatters abroad-instead of being in his sight, as in their own, *the most excellent of the earth*, he treats them as *straw, stubble, chaff, and dust*.

**In the imagination of their hearts.]** While they are forming their insolent, proud, and oppressive projects-laying their plans, and imagining that accomplishment and success are waiting at their right hand, the whirlwind of God's displeasure blows, and they and their machinations are dissipated together.

**Verse 52. He hath put down the mighty from their seats]** Or, *He hath taken down potentates from their thrones*. This probably alludes to the removal of *Saul* from the throne of Israel, and the establishment of the kingdom in the person and family of *David*. And as *Mary* spoke *prophetically*, this saying may also allude to the destruction of the kingdom of Satan and his allies, and the final prevalence of the kingdom of Christ.

**Verse 53. Filled the hungry-the rich he hath sent empty away.]** God is here represented under the notion of a person of unbounded benevolence, who is daily feeding multitudes at *his gates*. The *poor* and the *rich* are *equally* dependent upon him; to the one he gives his *affluence* for a season, and to the other his *daily bread*. The *poor man* comes through a sense of



his want to get his daily support, and God feeds him; the *rich man* comes through the lust of gain, to get *more* added to his abundance, and, God sends him empty away-not only gives him nothing *more*, but often deprives him of that which he has, because he has not improved it to the honour of the giver. There is an allusion here, as in several other parts of this song, to the case of Hannah and Peninah, as related <sup><0010></sup>**1 Samuel 1:2**, &c.; <sup><0001></sup>**1 Samuel 2:1-10**.

**Verse 54. He hath holpen** [*supported*, **αντελαβετο**] **his servant Israel**] Israel is here represented as *falling*, and the Lord comes speedily in and *props* him up. The house of David was now ready to *fall* and rise no more; Jesus, being born of the very *last branch* of the regal line, revived the family, and restored the dominion.

**In remembrance of his mercy**] By *mercy*, the covenant which God made with Abraham, <sup><01518></sup>**Genesis 15:18**, is intended; which covenant proceeded from God's eternal mercy, as in it salvation was promised to all the nations of the earth. See <sup><01719></sup>**Genesis 17:19**, and <sup><01218></sup>**Genesis 22:18**, and this promise was, in one form or other, given to *all the fathers*, <sup><0155></sup>**Luke 1:55**.

This song properly consists of *three* parts.

1. In the *first* part Mary praises God for what he had done for *herself*, <sup><0146></sup>**Luke 1:46-50**.

2. In the *second*, she praises him for what he had done, and would do, against the oppressors of *his people*, <sup><0151></sup>**Luke 1:51-53**.

3. In the *third*, she praises him for what he had done, and would do, for his *Church*, <sup><0153></sup>**Luke 1:53-56**.

**Verse 56. And Mary abode with her about three months**] According to some, the departure of Mary from Hebron must have been but a few days before the birth of John; as *nine* months had now elapsed since Elisabeth's conception; see <sup><0136></sup>**Luke 1:36**. Hence it immediately follows:-

**Verse 57. Now Elisabeth's full time came, &c.]** But, according to others, we are to understand the three months of Mary's visit as preceding the birth of John, which would complete the time of Elisabeth's pregnancy, according to <sup><0136></sup>**Luke 1:36**, and the only difficulty is to ascertain whether Mary went immediately to Hebron after her salutation, or whether she tarried nearly three months before she took the journey.

**Verse 58. And her neighbours and her cousins-rejoiced with her.]**

Because sterility was a reproach; and they now rejoiced with their relative, from whom that reproach was now rolled away. To rejoice with those whom God has favoured, and to congratulate them on the advantages which he has granted to them, is a duty which humanity, charity, and religion call upon us to fulfil.

1. It is a duty of *humanity*, which should be *punctually* performed. We are all *members* of each other, and should rejoice in the welfare of the whole. He who rejoices in his neighbour's prosperity increases his neighbour's happiness, and gets an addition to his own.

2. It is a duty which *charity* or *brotherly love* requires us to perform with *sincerity*. In the polite world, there is no duty better fulfilled *in word* than this is; but *sincerity* is utterly banished, and the giver and receiver are both convinced that *compliments* and *good wishes* mean-*nothing*. He who does not endeavour to take a *sincere* part in his neighbour's prosperity will soon feel ample punishment in the spirit of *jealousy* and *envy*.

3. It is a duty of *religion*, which should be fulfilled with *piety*. These neighbours and relatives saw that *God had magnified his mercy towards Elisabeth*, and they acknowledged *his* hand in the work. God is the dispenser of all good—he distributes his favours in mercy, judgment, and justice. Let us honour him in his gifts; and honour *those*, for his sake, who are objects of his favour. The society of believers are but *one* body; the talents, &c., of every individual are profitable to the whole community; at least none are deprived of a share in the general welfare, but those who, through jealousy or envy, refuse to *rejoice* with him *towards whom God hath magnified his mercy*.

**Verse 59. On the eighth day they came to circumcise]** See an account of this institution in Clarke's notes on <sup><011710></sup>**Genesis 17:10-14**. Had *circumcision* been essential to an infant's salvation, God would not have ordered it to be delayed to the eighth day, because, in all countries, multitudes die before they arrive at that age. *Baptism*, which is generally allowed to have been substituted for circumcision, is no more necessary to the salvation of an infant than circumcision was. Both are *signs* of the covenant-*circumcision*, of the *putting away the impurity of the flesh*; and *baptism*, of the *washing of regeneration, and renewing of the Holy Ghost*, producing *the answer of a good conscience towards God*. Confer <sup><011821></sup>**1**

**Peter 3:21**, with <sup><G016></sup>**Titus 3:5**. This should never be neglected: it is a *sign* and *token* of the spiritual grace.

**They called him Zacharias]** Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.

**Verse 60. Not so; but he shall be called John.]** This is the name which the angel desired should be given him, <sup><D013></sup>**Luke 1:13**, and of which Zacharias by writing had informed his wife. There is something very remarkable in the names of this family. *Zachariah*, **whyrkz** the *memory* or *memorial of Jehovah*; **why** *yeho*, at the end of the word, being contracted for **hwhy** *Yehovah*, as in many other names. Elisabeth, **hbcyl** a the *Sabbath* or *rest of my strong God*: names probably given them by their parents, to point out some remarkable circumstance in their conception or birth. And *John*, which should always be written *Jehochanan* or *Yehochanan*, **^nj why** the *grace* or *mercy of Jehovah*: so named, because he was to go before and proclaim the *God of all grace*, and the mercy granted through him to a lost world. See <sup><B012></sup>**John 1:29**; see also <sup><B016></sup>**Luke 3:16**, and <sup><H010></sup>**Mark 1:4**.

**Verse 61. None of thy kindred]** As the Jewish tribes and families were kept sacredly *distinct*, it appears the very names of the ancestors were continued among their descendants, partly through reverence for them, and partly to avoid confusion in the genealogical tables, which, for the sake of distinguishing the inheritances, were carefully preserved in each of the families. It seems to be on this account that the neighbours and relatives objected to a name which had not before existed in any branch of the family.

**Verse 62. They made signs to his father]** Who, it appears from this, was *deaf* as well as *dumb*; otherwise they might have *asked* him, and obtained his answer in this way.

**Verse 63. A writing table]** **πινακιδιον**, a *tablet*, a diminutive of **πιναξ**, a *table*. “The boys in Barbary are taught to write upon a smooth thin board, slightly daubed over with whiting, which may be rubbed off or renewed at pleasure. Such probably (for the Jewish children use the same) was the *little board*, or *writing table*, as we render it <sup><B016></sup>**Luke 1:63**, that was called for by Zacharias.” Shaw’s Travels, p. 194. My old MS.

considers the word as meaning the *instrument* of writing, rather than the *tablet* on which he wrote: *and he aringe a poyntel, wroot seyinge, Joon is his name.*

A thin board, made out of the *pine* tree, smeared over with wax, was used among the ancients; and to this the Anglo-Saxon version seems to refer, as it translates *πιννακιδιον*, [Anglo-Saxon], a *wax board* or *cloth*.

An intelligent friend has suggested a different mode of reading the 62nd and 63rd verses: <sup><0162></sup>**Luke 1:62.** *And they asked his father how he would have him called?* <sup><0163></sup>**Luke 1:63.** *And he made signs for a writing table and wrote, His name is John:* “For,” says my friend, “the 64th verse {<sup><0164></sup>**Luke 1:64**} proves his *mouth was not opened*, neither his *tongue loosed*, till after the child was named; therefore he could not *ask* for the table; and it is more reasonable that *he*, being dumb, should make signs, than that those should who had the use of their tongues.” But, howsoever ingenious this may be, neither the words of the Greek text, nor their construction, will bear this version.

**Verse 64.** The latter clause of the preceding verse should be joined with the beginning of this, as follows: *And they marvelled all, for his mouth was opened, &c.* Every person must see the propriety of putting this clause, *And they marvelled all*, to the beginning of the 64th verse, instead of leaving it at the end of the 63rd, as in the common version. The people did not wonder because *Zacharias* said, *He shall be called John*; but because he himself was that *instant* restored to the *use* of his *speech*.

**And he spake, and praised God.]** In his nine months’ silence, he had learned the proper use of his tongue; and God, whose power was *discredited* by it, is now *magnified*. Happy they who, in religious matters, only break silence in order to speak of the loving-kindness of the Lord!

**Verse 65. And fear came]** Seeing what they might have thought a paralytic affection so suddenly and effectually healed. *φοβος*-This word certainly means in several places, *religious fear* or *reverence*; and in this sense it is used <sup><4025></sup>**Acts 9:31**; <sup><4015></sup>**Romans 3:18; 13:7**; <sup><0017></sup>**1 Peter 1:17; 2:18; 3:2**. The meaning of it here is plainly this: The inhabitants of Hebron and its environs, who were well acquainted with the circumstances of *Zacharias* and *Elisabeth*, perceived that God had in a remarkable manner visited them; and this begot in their minds a more than ordinary *reverence* for the *Supreme Being*. Thus the salvation of one often becomes an instrument of good to the souls of many. The inhabitants of this hill

country seem to have been an open, honest-hearted, generous people; who were easily led to acknowledge the interposition of God, and to rejoice in the comfort and welfare of each other. The people of the *country* are more remarkable for these qualities than those in *towns* and *cities*. The latter, through that evil communication which corrupts good manners, are generally profligate, *selfish*, regardless of God, and inattentive to the operation of his hands.

**Verse 66. What manner of child shall this be!**] As there have been so many extraordinary things in his conception and birth, surely God has designed him for some extraordinary purpose. These things they *laid up in their heart*, patiently waiting to see what God would work.

**The hand of the Lord was with him.**] God *defended* and *prospered* him in all things, and the prophetic spirit began to rest upon him.

**Verse 67. Zacharias-*prophesied***] The word *prophecy* is to be taken here in its proper acceptation, for the *predicting* or *foretelling future events*. Zacharias speaks, not only of what God *had* already *done*, but also of what he was *about to do*, in order to save a lost world.

**Verse 68. Blessed be the Lord God of Israel; for, &c.**] Zacharias praises God for two grand benefits which he had granted to his people. 1. He has *visited* them. 2. He has *ransomed* them. 1. He speaks by the spirit of prophecy, which calls things that *are not*, as though they *were*; because they are absolutely determined by the Most High, and shall be all fulfilled in their season. God *visits* his people in the *incarnation* of Jesus Christ; therefore this Christ is called by him, **κυριος ο θεος**, *Jehovah the God* of Israel. Here the highest and most glorious character of the Supreme Being is given to Christ. 2. This God *redeems his people*: it is for this end that he *visits* them. His soul is about to be made a sacrifice for sin: he becomes *flesh*, that he may suffer and die for the sin of the world. God, by taking upon him the nature of man, has *redeemed* that nature from eternal ruin.

**He hath-redeemed**] **εποιησε λυτρωσιν**, *he hath made a ransom-laid down the ransom price*. **λυτρωω** signifies particularly to *ransom a captive from the enemy*, by *paying a price*. The following remarkable passage from *Josephus*, Ant. b. xiv. c. 14, sect. 1, fully illustrates this meaning of the original. “Herod, not knowing what had happened to his brother, hastened **λυτρωσασθαι**, to *ransom* him from the enemy, and was willing to pay **λυτρον υπερ αυτου**, a *ransom* for him, to the amount of *three hundred*

*talents.*” Sinners are fallen into the hands of their *enemies*, and are *captives* to sin and death. Jesus *ransoms* them by his own blood, and restores them to life, liberty, and happiness. this truth the whole Bible teaches: this truth God has shown in certain measures, even to those nations who have not been favoured with the light of his written word: for Christ is that *true light*, which *enlightens every man* that cometh into the world.

How astonishing is the following invocation of the Supreme Being, (translated from the original *Sanscreeet* by Dr. C. WILKINS,) still existing on a stone, in a cave near the ancient city of *Gya*, in the East Indies!

“The Deity, who is the Lord, the possessor of all, *appeared* in this ocean of natural beings, at the beginning of the *Kalee Yoog* (the age of contention and baseness.) He who is omnipresent and everlastingly to be contemplated, the Supreme Being, the Eternal One, the Divinity worthy to be adored-*APPEARED here with a PORTION of his DIVINE NATURE*. Reverence be unto thee in the form of (a) *Bood-dha!* Reverence be unto the Lord of the earth! Reverence be unto thee, an *INCARNATION* of the Deity, and the Eternal One! Reverence be unto thee, O God, in the *form of the God of mercy*; the dispeller of pain and trouble, the Lord of all things, the Deity who *overcometh the sins of the Kalee Yoog*; the guardian of the universe, the emblem of mercy toward those who serve thee- (b) *O’M!* the possessor of all things in *VITAL FORM!* Thou art (c) *Brahma, Veeshnoo, and Mahesa!* Thou art Lord of the universe! Thou art under the form of all things, movable and immovable, the possessor of the whole! and thus I adore thee. Reverence be unto the *BESTOWER OF SALVATION*, and the Ruler of the faculties! Reverence be unto thee, the *DESTROYER* of the *EVIL SPIRIT!* O Damordara, (d) show me favour! I adore thee, who art celebrated by a thousand names, and under various forms, in the shape of *Bood-dha*, the God of *MERCY!* Be propitious, O Most High God!”-ASIATIC RESEARCHES, vol. i. pp. 284, 285.

(a) *Bood-dha*. The name of the Deity, as *author of happiness*.

(b) *O’M*. A mystic emblem of the Deity, forbidden to be pronounced but in silence. It is a syllable formed of the *Sanscreeet* letters a, o o, which in composition coalesce, and make o, and the nasal consonant m. The first letter stands for the *Creator*, the

second for the *Preserver* and the third for the *Destroyer*. It is the same among the *Hindoos* as **hwhy** *Yehovah* is among the *Hebrews*.

(c) *Brahma*, the Deity in his *creative* quality. *Veeshnoo*, he *who filleth all space*, the Deity in his *preserving* quality. *Mahesa*, the Deity in his *destroying* quality. This is properly the Hindoo Trinity: for these three names belong to the same *Being*. See the notes to the *Bhagvat Geeta*.

(d) *Damordara*, or *Darmadeve*, the Indian God of Virtue.

**Verse 69. And hath raised up a horn of salvation]** That is, a *mighty* and *glorious Saviour*: a quotation from <sup><1918D></sup>**Psalm 18:2**. *Horns* are the well known emblems of *strength*, *glory*, and *power*, both in the sacred and profane writers, because the strength and beauty of horned animals consist in their horns. *Horns* have also been considered as emblems of *light*; therefore the heathen god *Apollo* is represented with horns, to point out the power, glory, and excellence of the solar light. The Chaldee paraphrast sometimes translates <sup>^</sup>*rq keren*, *horn*, by *twkl m malcuth*, or *atwkl m malcutha*, <sup><10210></sup>**1 Samuel 2:10**; <sup><24825></sup>**Jeremiah 48:25**, which signify a *kingdom*: but it is likely that the allusion is here made to the horns of the *altar*; and as the altar was a place of refuge and safety, and those who laid hold on its horns were considered to be under the protection of the Lord, so, according to the expression of Zacharias, Jesus Christ is a *new altar*, to which whosoever flees shall find refuge.

Some imagine that this form of speech is taken from the custom of ancient warriors, who had a *horn of steel* on the top of their *helmets*, which ordinarily lay *flat*, till the person came victorious from battle, and then it was *erected*, as emblematical of the victory gained. Such a horn as this is represented on the helmet of the Abyssinian kings and warriors: see the plates in *Bruce's Travels*. To this custom of wearing or *lifting up the horn*, the following scriptures are thought to allude: <sup><10210></sup>**1 Samuel 2:10**; <sup><19310></sup>**Psalm 112:9**; **148:4**; <sup><25117></sup>**Lamentations 2:17**. In ancient *gems* and *coins*, this form of the horn on helmets is easily discernible, sometimes *flat*, sometimes *erected*. A horn, filled with various *fruits*, was also the emblem of *abundance* among the ancients: hence their *cornu copia*, or *horn of plenty*. From all this we may learn that the Lord Jesus gives a *luminous*, *powerfully prevalent*, *glorious*, and *abundant* SALVATION OR REFUGE to mankind.

**In the house of his servant David]** Or, *in the family*: so the word οἶκος, *house*, is often used in the Sacred Writings. In ~~Q152~~ **Luke 1:32**, the angel states that Mary was of the *family of David*; and Zacharias, who, from the nature of his office, must have been well acquainted with the public genealogical tables, attests the same thing. This is a matter of considerable importance; because it shows forth the truth of all the prophetic declarations, which uniformly state that the Messiah should come from the *family* and sit on the *throne* of DAVID.

**Verse 71. That we should be saved** (literally, *a salvation*) **from our enemies]** As Zacharias spoke by the inspiration of the Holy Spirit, the salvation which he mentions here must necessarily be understood in a *spiritual* sense. *Satan*, *death*, and *sin* are the *enemies* from whom Jesus came to deliver us. *Sin* is the most dangerous of all, and is properly the only enemy we have to fear. *Satan* is without us, and can have no power over us, but what he gets through *sin*. *Death* is only in our *flesh*, and shall be finally destroyed (as it affects us) on the morning of the resurrection. Jesus redeems *from sin*; this is the grand, the glorious, the important victory. Let us get sin cast out, and then we need, fear neither *death*, nor the *devil*.

**Verse 72. His holy covenant]** See Clarke's note on "~~Q154~~ **Luke 1:54**".

**Verses 74. - 75. Being delivered, &c.]** The salvation brought by Jesus Christ, consists in the following things:-

1. We are to be *delivered out of the hand of our enemies*, and *from all that hate us*; so that sin shall neither have *dominion over us*, nor *existence in us*.
2. We are to *worship God*, λατρευειν, to *render him that service and adoration* which the letter and spirit of his *religion* require.
3. Ye are to live in *holiness*, a strict *inward* conformity to the mind of Christ-and *righteousness*, a full *outward* conformity to the precepts of the Gospel.
4. This is to be done *before God*, under the continual *influence* and *support* of his *grace*, and with a constant evidence of his *presence* and *approbation*.
5. This state is a state of true *happiness*-it is *without fear*. Sin is all cast out, holiness is brought in; God's power upholds, and his approbation



cheers and comforts, the believing heart. Thus *misery* is precluded, and *happiness* established.

6. This blessedness is to continue as long as we exist-*all the days of our life*, in all ages, in all situations, and in all circumstances. What a pity to have lived so long *without* God in the world, when so much happiness and glory are to be enjoyed in *union* with him! **της ζωης**, in the last clause, is omitted by many MSS., versions, and fathers. *Griesbach* has left it out of the text: however, it is but of small importance whether we read *all our days*, or, *all the days of our life*.

**Verse 76.** And thou, child, &c.] Zacharias proclaims the dignity, employment, doctrine, and success of his son; and the ruin and recovery of the Jews and the Gentiles.

1. His *dignity*. *Thou shalt be called* (constituted) *a prophet of the Most High*. *Prophet* has two acceptations:-1st. A person who *foretells future events*; and; 2dly. A *teacher* of men in the things of God, **<414B>1 Corinthians 14:3**. John was a prophet in *both* senses: he proclaimed the mercy which *should* be communicated; announced the baptism of the Holy Spirit; and *taught* men how to leave their sins, and how to find the salvation of God. See **<41RS> Luke 3:5-14**. His very name, *Jehochanan*, the *grace* or *mercy of Jehovah*, (see **<416A> Luke 1:60**,) was a constant *prediction* of the salvation of God. Our Lord terms him the *greatest prophet* which had ever appeared in the world. He had the honour of being the *last* and *clearest* prophet of the *old* covenant, and the *first* of the *new*.

2. His *employment*. *Thou shalt go before the face of the Lord to prepare his ways*. He should be the *immediate* forerunner of Jesus Christ, none being capable of *succeeding* him in his ministry but Christ himself. He was to *prepare his ways*, to be the honoured instrument, in the hands of God, of disposing the hearts of multitudes of the Israelites to believe in and follow the Lord Jesus.

3. Zacharias points out the *doctrine* or *teaching* of John. It should be **γνωσις σωτηριας**, *the science of salvation*. Men are *ignorant*, and they must be *instructed*. Human *sciences* may be profitable in *earthly* matters, but cannot profit the *soul*. The *science* that teaches God must come from God. No science is of any avail to the *soul* that does not bring *salvation* with it: this is the excellence of heavenly science, and an excellence that is

*peculiar* to itself. No science but that which comes from God can ever save a soul from the *power*, the *guilt*, and the *pollution* of sin.

4. Zacharias predicts the *success* of his son's ministry. Under his preaching, the people should be directed to that *tender mercy* of God, through which they might obtain the *remission of their sins*, <sup><0177></sup>**Luke 1:77, 78**. Those who are sent by God, and preach *his truth*, and *his only*, shall always be successful in their work; for it is for this very purpose that God has sent them; and it would be a marvellous thing, indeed, should *they* labour in vain. But there never was such a case, since God made man, in which a preacher was Divinely commissioned to preach Jesus and his salvation, and yet had *no fruit* of his labour.

5. Zacharias points out the *wretched state* in which the inhabitants of *Judea* and the *Gentile* world were then found. 1. Their *feet* had wandered out of the way of peace, (<sup><0179></sup>**Luke 1:79**), of temporal and spiritual prosperity. 2. They had got into a state of *darkness*-they were blind concerning the things of God, and the things which belonged to their salvation. 3. They had become *contented* inhabitants of this land of intellectual *darkness*-they had sat down in it, and were not concerned to get out of it. 4. They were about to perish in it-*death* had his *dominion* there; and his swift approaches to them were now manifested to the prophet by seeing his *shadow* cast upon them. Ignorance of God and salvation is the *shadow of death*; and the *substance*, eternal ruin, is essentially connected with the projected shadow. See these phrases explained at large on <sup><0116></sup>**Matthew 4:16**.

6. Zacharias proclaims the *recovery* of a lost world. As the removal of this darkness, and redemption from this death, were now at hand, John is represented as being a *day-spring* from on high, a *morning star*, that foretold the speedy approach of the *day*, and the *rising* of the *Sun of righteousness*. That these words should be applied to *John*, and not to *Christ*, I am fully satisfied; and cannot give my reasons better for the arrangement I have made in the preceding notes, than in the words of an eminent critic, who, I find, has adopted nearly the same plan with myself. The passage, as I read it, is as follows: *Through the tender mercy of our God, by which he hath visited us: a day-spring from on high, to give light to them that sit in the darkness and in the shadow of death, &c.* "Let the reader judge, whether my arrangement of this passage, which much better suits the original, be not far more elegant, and in all respects superior to the old translation. *Thou, child! wilt be a teacher- THOU WILT BE a day-spring*

*from the sky.* And with what beauty and propriety is *John*, the *forerunner* of our Lord, styled *the dawn of day*, that ushers in the *rising* of the *Sun of righteousness*! And the concluding words-*to guide our feet into the way of peace*-is a comprehensive clause, after the manner of Hebrew poetry, belonging equally to the former sentence, beginning at-*And thou, child!*-and the latter, beginning at-*A day-spring from the sky*: for the people spoken of in the former are the *Jews*; and in the latter, the *Gentiles*.”-WAKEFIELD.

**Verse 80. The child grew]** Increased in stature and bodily vigour. *And waxed strong in spirit*-had his *understanding* Divinely illuminated and confirmed in the truths of God. *And was in the deserts*-the city of Hebron, the circumjacent hill country, and in or near Nazareth. *Till the time of his showing, or manifestation*-till he was thirty years of age, before which time the law did not permit a man to enter into the public ministry,  
~~<401B>~~ **Numbers 4:3.** See also ~~<412>~~ **Luke 3:23.**

So much has already been said, by way of practical improvement of the different subjects in this important chapter, as to preclude the necessity of any addition here.

## ST. LUKE

## CHAPTER 2.

*The decree of Augustus to enrol all the Roman empire, 1, 2. Joseph and Mary go to their own city to be enrolled, 3-5. Christ is born, 6, 7. His birth is announced to the shepherds, 8-14. They go to Bethlehem, and find Joseph, Mary, and Christ, 15-20. Christ is circumcised, 21. His parents go to present him in the temple, 22-24. Simeon receives him: his song, 25-35. Anna the prophetess, 36-38. The holy family return to Nazareth, 39, 40. They go to Jerusalem at the feast of the passover, and leave Jesus behind in Jerusalem, 41-44. They return seeking him, and find him in the midst of the doctors, 45-47. His mother chides him, 48. His defence of his conduct, 49, 50. They all return to Nazareth, 51, 52.*

## NOTES ON CHAP. 2.

**Verse 1. Cæsar Augustus]** This was *Caius Cæsar Octavianus Augustus*, who was proclaimed emperor of Rome in the 29th year before our Lord, and died A.D. 14.

**That all the world should be taxed.]** *πασαν την οικουμενην*, *the whole of that empire*. It is agreed, on all hands, that this cannot mean the *whole world*, as in the common translation; for this very sufficient reason, that the Romans had not the dominion of the whole earth, and therefore could have no right to raise *levies* or *taxes* in those places to which their dominion did not extend. *οικουμενη* signifies properly the *inhabited* part of the earth, from *οικεω*, to  *dwell*, or  *inhabit*. Polybius makes use of the *very words* in this text to point out the *extent* of the *Roman government*, lib. vi. c. 48; and *Plutarch* uses the word in exactly the same sense, *Pomp.* p. 635. See the passages in *Wetstein*. Therefore the whole that could be meant here, can be no more than that a *general CENSUS* of the inhabitants and their effects had been made in the reign of Augustus, through all the Roman dominions.

But as there is no *general census* mentioned in any historian as having taken place at this time, the meaning of *οικουμενη* must be farther *restrained*, and applied solely to the *land of Judea*. This signification it certainly has in this same evangelist, <sup><21:26></sup>**Luke 21:26.** *Men's hearts failing them for fear, and for looking after those things which are coming on the earth, τη οικουμενη* this land. The whole discourse relates to the

calamities that were coming, not upon the *whole world*, nor the *whole of the Roman empire*, but on the *land of Judea*, see <sup><4212></sup>**Luke 21:21**. Then let them that are in *Judea* flee to the mountains. Out of *Judea*, therefore, there would be safety; and only those who *should be with child*, or *giving suck*, in those days, are considered as peculiarly unhappy, *because* they could not *flee away* from *that land* on which the scourge was to fall: for the *wrath*, or punishment, *shall be*, says our Lord, **εν τω λαω τουτω**, ON THIS VERY PEOPLE, viz. the *Jews*, <sup><4213></sup>**Luke 21:23**. It appears that St. Luke used this word in this sense in conformity to the *Septuagint*, who have applied it in precisely the same way, <sup><23131></sup>**Isaiah 13:11; 14:26; 24:1**. And from this we may learn, that the word **οικουμενη** had been long used as a term by which the *land of Judea* was commonly expressed. **η γη**, which signifies *the earth*, or *world* in general, is frequently restrained to this sense, being often used by the evangelists and others for *all the country of Judea*. See <sup><4025></sup>**Luke 4:25**; <sup><4818></sup>**Joshua 2:3**.

It is probable that the reason why this *enrolment*, or *census*, is said to have been *throughout the whole Jewish nation*, was to distinguish it from that *partial* one, made ten years after, mentioned <sup><4457></sup>**Acts 5:37**, which does not appear to have extended beyond the estates of *Archelaus*, and which gave birth to the insurrection excited by *Judas of Galilee*. See *Josephus*, Ant. book xx. c. 3.

**Verse 2.** This taxing was first made when *Cyrenius*, &c.] The next difficulty in this text is found in this verse, which may be translated, *Now this first enrolment was made when Quirinus was governor of Syria*.

It is easily proved, and has been proved often, that *Caius Sulpicius Quirinus*, the person mentioned in the text, was not governor of Syria, till *ten* or *twelve* years *after* the birth of our Lord.

St. Matthew says that our Lord was born in the reign of Herod, <sup><4001></sup>**Luke 2:1**, at which time *Quintilius Varus* was president of Syria, (*Joseph. Ant.* book xvii. c. 5, sect. 2,) who was preceded in that office by *Sentius Saturninus*. *Cyrenius*, or *Quirinus*, was not sent into Syria till *Archelaus* was removed from the government of Judea; and *Archelaus* had reigned there between *nine* and *ten* years *after* the death of Herod; so that it is impossible that the census mentioned by the evangelist could have been made in the presidency of *Quirinus*.

Several learned men have produced solutions of this difficulty; and, indeed, there are various ways of solving it, which may be seen at length in Lardner, vol. i. p. 248-329. One or other of the two following appears to me to be the true meaning of the text.

1. When *Augustus* published this decree, it is supposed that *Quirinus*, who was a very active man, and a person in whom the emperor confided, was sent into Syria and Judea with *extraordinary* powers, to make the census here mentioned; though, at that time, he was not governor of Syria, for *Quintilius Varus* was then president; and that when he came, *ten* or *twelve* years after, into the presidency of Syria, there was another census made, to both of which St. Luke alludes, when he says, *This was the first assessment of Cyrenius, governor of Syria*; for so Dr. Lardner translates the words. The passage, thus translated, does not say that this assessment was made *when* Cyrenius was governor of Syria, which would not have been the truth, but that this was the *first* assessment which Cyrenius, who was (i.e. afterwards) governor of Syria, made; for after he became governor, he made a *second*. Lardner defends this opinion in a very satisfactory and masterly manner. See vol. i. p. 317. &c.

2. The second way of solving this difficulty is by translating the words thus: *This enrolment was made BEFORE Cyrenius was governor of Syria*; or, *before that of Cyrenius*. This sense the word **πρωτος** appears to have, <sup><B013></sup>**John 1:30**: **οτι πρωτος μου ην**, *for he was BEFORE me*. <sup><B1518></sup>**John 15:18**: *The world hated me BEFORE (πρωτον) it hated you*. See also <sup><I0943></sup>**2 Samuel 19:43**. Instead of **πρωτη**, some critics read **προ της**, *This enrolment was made BEFORE THAT of Cyrenius. Michaelis*; and some other eminent and learned men, have been of this opinion: but their conjecture is not supported by any MS. yet discovered; nor, indeed, is there any occasion for it. As the words in the evangelist are very ambiguous, the second solution appears to me to be the best.

**Verse 3. And all went to be taxed, every one into his own city.**] The Roman census was an institution of *Servius Tullius*, sixth king of Rome. From the account which *Dionysius of Halicarnassus* gives of it; we may at once see its nature.

“He ordered all the citizens of Rome to register their estates according to their value in money, taking an oath, in a form he prescribed, to deliver a faithful account according to the best of their knowledge, specifying the names of their parents, their own

age, the names of their wives and children, adding also what quarter of the city, or what town in the country, they lived in.” *Ant. Rom.* l. iv. c. 15. p. 212. Edit. Huds.

A Roman census appears to have consisted of these two parts: 1. The *account* which the people were obliged to give in of their *names, quality, employments, wives, children, servants, and estates*; and 2. The *value* set upon the *estates* by the censors, and the *proportion* in which they adjudged them to contribute to the defence and support of the state, either in *men* or *money*, or *both*: and this seems to have been the design of the census or enrolment in the text. This census was probably similar to that made in England in the reign of William the Conqueror, which is contained in what is termed *Domesday Book*, now in the Chapter House, Westminster, and dated 1086.

**Verse 5. With Mary his espoused wife]** There was no necessity for Mary to have gone to Bethlehem, as Joseph’s presence could have answered the end proposed in the census as well without Mary as with her; but God so ordered it, that the prophecy of Micah should be thus fulfilled, and that Jesus should be born in the city of David; ~~<3>~~ **Micah 5:2.**

**Verse 7. Laid him in a manger]** Wetstein has shown, from a multitude of instances, that  $\phi\alpha\tau\eta\eta$  means not merely the *manger*, but the whole *stable*, and this I think is its proper meaning in this place. The Latins use *præsepe*, a manger, in the same sense. So Virgil, *Æn.* vii. p. 275.

*Stabant ter centum nitidi in præsepibus altis.*

*“Three hundred sleek horses stood in lofty stables.”*

Many have thought that this was a full proof of the *meanness* and *poverty* of the holy family, that they were *obliged* to take up their lodging in a *stable*; but such people overlook the *reason* given by the inspired penman, *because there was no room for them in the inn*. As multitudes were going now to be enrolled, all the lodgings in the inn had been occupied *before* Joseph and Mary arrived. An honest man who had worked diligently at his business, under the peculiar blessing of God, as Joseph undoubtedly had, could not have been so destitute of money as not to be able to procure himself and wife a comfortable lodging for a night; and, had he been so ill fitted for the journey as some unwarrantably imagine, we may take it for granted he would not have brought his wife with him, who was in such a

state as not to be exposed to any inconveniences of this kind without imminent danger.

**There was no room for them in the inn.]** In ancient times, inns were as respectable as they were useful, being fitted up for the reception of *travellers* alone:-now, they are frequently haunts for the idle and the profligate, the drunkard and the infidel;-in short, for any kind of guests except Jesus and his genuine followers. To this day there is little room for such in most inns; nor indeed have they, in general, any business in such places. As the Hindoos travel in large companies to holy places and to festivals, it often happens that the inns (*suraies*) are so crowded that there is not room for one half of them: some lie at the door, others in the porch. These inns, or lodging-houses, are kept by Mohammedans, and *Mussulmans* obtain prepared food at them; but the Hindoos purchase rice, &c., and cook it, paying about a halfpenny a night for their lodging.  
WARD'S *Customs*.

**Verse 8. There were-shepherds abiding in the field]** There is no intimation here that these shepherds were exposed to the *open air*. They dwelt in the fields where they had their sheep penned up; but they undoubtedly had *tents* or *booths* under which they dwelt.

**Keeping watch-by night.]** Or, as in the margin, *keeping the watches of the night*, i.e. each one keeping a watch (which ordinarily consisted of three hours) in his turn. The reason why they watched them in the field appears to have been, either to preserve the sheep from *beasts of prey*, such as wolves, foxes, &c., or from freebooting banditti, with which all the land of Judea was at that time much infested. It was a custom among the Jews to send out their sheep to the deserts, about the passover, and bring them home at the commencement of the *first rain*: during the time they were out, the shepherds watched them night and day. As the passover occurred in the *spring*, and the *first rain* began early in the month of *Marchesvan*, which answers to part of our *October* and *November*, we find that the sheep were kept out in the open country during the whole of the *summer*. And as these shepherds had not yet brought home their flocks, it is a presumptive argument that *October* had not yet commenced, and that, consequently, our Lord was not born on the 25th of *December*, when no flocks were out in the fields; nor could he have been born later than *September*, as the flocks were still in the fields *by night*. On this very ground the nativity in *December* should be given up. The feeding of the



flocks by night in the fields is a *chronological fact*, which casts considerable light upon this disputed point. See the quotations from the *Talmudists in Lightfoot*.

The *time* in which Christ was born has been considered a subject of great importance among Christians. However, the matter has been considered of no moment by Him who inspired the evangelists; as not one hint is dropped on the subject, by which it might be possible even to guess nearly to the time, except the *chronological fact* mentioned above. A late writer makes the following remark: “The first Christians placed the baptism of Christ about the beginning of the fifteenth year of *Tiberius*; and thence reckoning back *thirty* years, they placed his birth in the forty-third year of the *Julian* period, the forty-second of *Augustus*, and the twenty-eighth after the victory at *Actium*. This opinion obtained till A. D. 527, when *Dionysius Exiguus* invented the vulgar account. Learned and pious men have trifled egregiously on this subject, making that of importance which the Holy Spirit, by his silence, has plainly informed them is of none. *Fabricius* gives a catalogue of no less than 136 different opinions concerning the YEAR of Christ’s *birth*: and as to his *birth* DAY, that has been placed by Christian sects and learned men in every month in the year. The Egyptians placed it in *January*-Wagenseil, in *February*-Bochart, in *March*-some, mentioned by Clemens Alexandrinus, in *April*-others, in *May*-Epiphanius speaks of some who placed it in *June*-and of others who supposed it to have been in *July*-Wagenseil, who was not sure of *February*, fixed it probably in *August*-Lightfoot, on the 15th of *September*-Scaliger, Casaubon, and Calvisius, in *October*-others, in *November*-but the Latin Church, *supreme in power*, and *infallible in judgment*, placed it on the 25th of *December*, the very day on which the ancient Romans celebrated the feast of their goddess *Bruma*.” See more in Robinson’s Notes on Claude’s Essay, vol. i. p. 275, &c. Pope Julius I. was the person who made this alteration, and it appears to have been done for this reason: the sun now began his return towards the northern tropic, ending the winter, lengthening the short days, and introducing the spring. All this was probably deemed emblematical of the rising of the Sun of righteousness on the darkness of this world, and causing the day-spring from on high to visit mankind.

**Verse 9. The angel of the Lord came upon them]** Or, *stood over them*, **ἐπεστη**. It is likely that the angel appeared in the *air* at some little distance above them, and that from him the rays of the *glory of the Lord shone round about them*, as the rays of light are protected from the sun.

**They were sore afraid.]** Terrified with the appearance of so glorious a being, and probably fearing that he was a messenger of *justice*, coming to denounce Divine judgments, or punish them immediately, for sins with which their consciences would not fail, on such an occasion, to reproach them.

**Verse 10. Behold, I bring you good tidings]** I am not come to declare the *judgments* of the Lord, but his *merciful loving-kindness*, the subject being a matter of *great joy*. He then declares his message. *Unto you*-to the Jews first, and then to the human race. Some modern MSS. with the utmost impropriety read **ημιν**, *us*, as if angels were included in this glorious work of redemption; but St. Paul says, *he took not upon him the nature of angels, but the seed of Abraham*, i.e. the nature of Abraham and his posterity, the human nature; therefore the good news is to *you*,-and not to yourselves *exclusively*, for it is *to all people*, to all the inhabitants of *this land*, and to the inhabitants of the whole earth.

**Verse 11. A Saviour, which is Christ the Lord.]** A *Saviour*, **σωτηρ**, the same as *Jesus* from **σωζειν**, *to make safe, to deliver, preserve, to make alive*, thus used by the Septuagint for **hyj h** *hecheiah, to cause to escape*; used by the same for **cl p** *to confide in, to hope*. See the extensive acceptations of the verb in *Mintert*, who adds under **σωτηρ**: “The word properly denotes such a Saviour as perfectly frees us from all evil and danger, and is the author of perpetual salvation.” On the word *Jesus*, see <sup><3012></sup>**John 1:29**.

Which is *Christ*. **χριστος**, *the anointed*, from **χριω** *to anoint*, the same as **hyvm** *Messiah*, from **j vm** *mashach*. This name points out the Saviour of the world in his *prophetic, regal, and sacerdotal* offices: as in ancient times, *prophets, kings, and priests* were anointed with oil, when installed into their respective offices. *Anointing* was the same with them as *consecration* is with us. Oil is still used in the *consecration* of kings.

It appears from <sup><26101></sup>**Isaiah 61:1**, that *anointing with oil*, in consecrating a person to any important office, whether *civil* or *religious*, was considered as an emblem of the communication of the gifts and graces of the *Holy Spirit*. This ceremony was used on *three* occasions, viz. the installation of *prophets, priests, and kings*, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them that all good, whether spiritual or secular, must come

from God, its origin and cause. Hence it was taken for granted, 1. That no man could *foretell events*, unless inspired by the Spirit of God. And therefore the *prophet* was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable *sacrifice* to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed by the Spirit of grace and holiness. Hence the priest was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence *kings* were inaugurated by anointing with oil. Two of these offices only exist in all civilized nations, the *sacerdotal* and *regal*; and in some countries the *priest* and *king* are still consecrated by *anointing*. In the Hebrew language, **j vm mashach** signifies *to anoint*; and **j yvmh ha-mashiach**, the *anointed person*. But as no man was ever dignified by holding the *three offices*, so no person ever had the title *ha-mashiach*, the anointed one, but Jesus the Christ. He alone is *King* of kings, and Lord of lords: the king who *governs* the universe, and *rules* in the hearts of his followers; the *prophet* to instruct men in the way wherein they should go; and the great *high priest*, to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word **j yvmh ha-mashiach**, THE *anointed ONE*, in Hebrew; which gave birth to **o χριστος**, *ho Christos*, which has precisely the same signification in Greek. Of him, Melchizedek, Abraham, Aaron, David, and others, were illustrious types; but none of these had the title of THE MESSIAH, or the ANOINTED of GOD: This does, and ever will, belong exclusively to JESUS *the CHRIST*.

*The Lord.* **κυριος**, the supreme, *eternal* Being, the ruler of the heavens and the earth. The Septuagint generally translate **hwby Yehovah** by **κυριος**. This Hebrew word, from **hyh hayah**, *he was*, properly points out the *eternity* and *self-existence* of the Supreme Being; and if we may rely on the authority of *Hesychius*, which no scholar will call in question, **κυριος** is a proper translation of **ηωηθ Yehovah**, as it comes from **κυρω, τυγχανω**, *I am, I exist*. Others derive it from **κυρος**, *authority, legislative power*. It is certain that the *lordship* of Christ must be considered in a mere *spiritual* sense, as he never set up any *secular*

government upon earth, nor commanded any to be established in his name; and there is certainly no spiritual government but that of God: and indeed the word *Lord*, in the text, appears to be properly understood, when applied to the *deity* of Christ. Jesus is a *prophet*, to reveal the will of God, and instruct men in it. He is a *priest*, to offer up sacrifice, and make atonement for the sin of the world. He is *Lord*, to rule over and rule in the souls of the children of men: in a word, he is *Jesus the Saviour*, to *deliver* from the *power*, *guilt*, and *pollution* of sin; to *enlarge* and *vivify*, by the influence of his Spirit; to *preserve* in the possession of the salvation which he has communicated; to *seal* those who believe, heirs of glory; and at last to receive them into the *fulness of beatitude* in his eternal joy.

**Verse 12. This shall be a sign (or token) unto you]** *You shall find* this glorious person, however strange it may appear, *wrapped in swaddling clothes, lying in a stable!* It is by *humility* that Christ comes to reign; and this is the only way into his kingdom! *Pride* is the character of all the children of Adam: *humility* the mark of the Son of God, and of all his followers. Christ came in the way of *humility* to destroy that *pride* which is the root of evil in the souls of men. And thus, according to the old medical aphorism, “*Opposites are destroyed by their opposites.*”

**Verse 13. Suddenly there was with the angel, &c.]** this multitude of the heavenly host had just now descended from on high, to honour the new-born Prince of peace, to give his parents the fullest conviction of his glory and excellence, and to teach the shepherds, who were about to be the first proclaimers of the Gospel, what to think and what to speak of him, who, while he appeared as a helpless infant, was the object of worship to the angels of God.

**Verse 14. Glory to God in the highest]** The design of God, in the incarnation, was to manifest the hidden glories of his nature, and to reconcile men to each other and to himself. The angels therefore declare that this incarnation shall manifest and promote the *glory of God*, **εὐ ψηιστοῖς** not only in the *highest heavens*, among the *highest orders* of beings, but in the *highest* and most exalted degrees. For in this astonishing display of God’s mercy, attributes of the Divine nature which had not been and could not be known in any other way should be now exhibited in the fulness of their glory, that even the angels should have fresh objects to contemplate, and new glories to exult in. These things the angels desire to look into, **1 Peter 1:12**, and they desire it because they feel they are

*thus* interested in it. The incarnation of Jesus Christ is an infinite and eternal benefit. Heaven and earth both partake of the *fruits* of it, and through it angels and men become one family, ~~“*UBI*”~~ **Ephesians 3:15**.

**Peace, good will toward men.]** Men are in a state of hostility with Heaven and with each other. The carnal mind is enmity against God. He who sins wars against his Maker; and

*“Foe to God was ne'er true friend to man.”*

When men become *reconciled* to God, through the death of his Son, they love one another. They have *peace* with God; *peace* in their own *consciences*; and *peace* with their *neighbours*: *good will* dwells among them, speaks in them, and works by them. Well might this state of salvation be represented under the notion of the kingdom of God, a counterpart of eternal felicity. See Clarke on ~~“*ARD*”~~ **Matthew 3:2**.

**Verse 15. Let us now go even unto Bethlehem]** **διελθωμεν**, let us go across the country at the nearest, that we may lose no time, that we may speedily see this glorious reconciler of God and man. All delays are dangerous: but he who delays to seek Jesus, when the angels, the messengers of God, bring him glad tidings of salvation, risks his present safety and his eternal happiness. O, what would the damned in hell give for those moments in which the living hear of salvation, had they the same possibility of receiving it! Reader, be wise. Acquaint thyself *now* with God, and be *at peace*; and thereby good will come unto thee. Amen.

**Verse 17. They made known abroad the saying]** These shepherds were the *first* preachers of the Gospel of Christ: and what was their text? Why, *Glory to God in the highest heavens, and on earth peace and good will among men*. This is the elegant and energetic *saying* which comprises the sum and substance of the Gospel of God. This, and this only, is the message which all Christ's true *pastors* or *shepherds* bring to men. He who, while he professes the religion of Christ, disturbs society by his *preachings* or *writings*, who excludes from the salvation of God all who hold not his *religious* or *political* creed, never knew the nature of the Gospel, and never felt its power or influence. How can *religious contentions*, *civil broils*, or *open wars*, look that Gospel in the face which publishes nothing but *glory to God*, and *peace and good will among men*? *Crusades* for the *recovery* of a *holy land* so called, (by the way, latterly,

the most unholy in the map of the world,) and *wars* for the *support of religion*, are an insult to the Gospel, and blasphemy against God!

**Verse 19. And pondered them in her heart.]** *συμβαλλουσα*, *Weighing them in her heart*. *Weighing* is an English translation of our word *pondering*, from the Latin *ponderare*. Every circumstance relative to her son's birth, Mary *treasured up* in her memory; and every new circumstance she *weighed*, or compared with those which had already taken place, in order to acquire the fullest information concerning the nature and mission of her son.

**Verse 20. The shepherds returned, glorifying and praising]** These simple men, having satisfactory evidence of the truth of the *good tidings*, and feeling a Divine influence upon their own minds, returned to the care of their flocks, glorifying God for what he had shown them, and for the blessedness which they felt. "Jesus Christ, born of a woman, laid in a stable, proclaimed and ministered to by the heavenly host, should be a subject of frequent contemplation to the *pastors* of his Church. After having compared the predictions of the prophets with the facts stated in the evangelic history, their own souls being hereby confirmed in these sacred truths, they will *return to their flocks, glorifying and praising God* for what they had seen and heard in the Gospel history, just *as it had been told them* in the writings of the prophets; and, preaching these mysteries with the fullest conviction of their truth, they become instruments in the hands of God of begetting the same faith in their hearers; and thus the glory of God and the happiness of his people are both promoted." What subjects for contemplation!-what matter for praise!

**Verse 21. When eight days were accomplished]** The law had appointed that every male should be circumcised at eight days old, or on the eighth day after its birth, <sup><01172></sup>**Genesis 17:12**; and our blessed Lord received circumcision in token of his subjection to the law, <sup><8004></sup>**Galatians 4:4; 5:3**.

**His name was called JESUS]** See Clarke on "<sup><4002></sup>**Matthew 1:21**" and see Clarke on "<sup><8029></sup>**John 1:29**".

**Verse 22. Days of her purification]** That is, *thirty-three* days after what was termed the seven days of her uncleanness-*forty* days in all: for that was the time appointed by the law, after the birth of a male child. See <sup><8122></sup>**Leviticus 12:2, 6**.

The MSS. and versions differ much in the *pronoun* in this place: some reading **αυτης**, HER purification; others **αυτου**, HIS purification; others **αυτων**, THEIR purification; and others **αυτοις**, the purification of THEM BOTH. Two versions and two of the fathers omit the pronoun, **αυτων**, *their*, and **αυτου**, *his*, have the greatest authorities in their support, and the former is received into most of the modern editions. A needless scrupulosity was, in my opinion, the origin of these various readings. Some would not allow that *both* needed purification, and referred the matter to *Mary* alone. Others thought *neither* could be supposed to be legally impure, and therefore omitted the pronoun entirely, leaving the meaning indeterminate. As there could be no *moral* defilement in the case, and what was done being for the performance of a legal ceremony, it is of little consequence which of the readings is received into the text.

The purification of every mother and child, which the law enjoined, is a powerful argument in proof of that original corruption and depravity which every human being brings into the world. The woman to be purified was placed in the east gate of the court, called *Nicanor's gate*, and was there sprinkled with blood: thus she received the *atonement*. See *Lightfoot*.

**Verse 24. And to offer a sacrifice]** Neither mother nor child was considered as in the Lord's covenant, or under the Divine protection, till these ceremonies, prescribed by the law, had been performed.

**A pair of turtle doves, &c.]** *One* was for a burnt-offering, and the *other* for a sin-offering: see <sup>(GEN)</sup> **Leviticus 12:8**. The rich were required to bring a *lamb*, but the *poor* and middling classes were required to bring either *two turtle doves*, or *two pigeons*. This is a proof that the holy family were not in affluence. Jesus sanctified the state of *poverty*, which is the *general state* of man, by passing through it. Therefore the *poor* have the Gospel preached unto them; and the *poor* are they who principally receive it.

Though neither *Mary* nor her son needed any of these purifications, for *she* was *immaculate*, and *He* was the *Holy One*, yet, had *she* not gone through the days of purification according to the law, she could not have appeared in the public worship of the Most High, and would have been considered as an apostate from the faith of the Israel of God; and had not *He* been circumcised and publicly presented in the temple, he could not have been permitted to enter either synagogue or temple, and no Jew would have heard him preach, or had any intercourse or connection with him. These

reasons are sufficient to account for the *purification* of the *holy* virgin, and for the *circumcision* of the *most holy* Jesus.

**Verse 25. And, behold, there was a man in Jerusalem]** This man is distinguished because of his singular piety. There can be no doubt that there were many persons in Jerusalem named *Simeon*, besides this man; but there was none of the name who merited the attention of God so much as he in the text. Such persevering exemplary piety was very rare, and therefore the inspired penman ushers in the account with *behold!* Several learned men are of the opinion that he was son to the famous *Hillel*, one of the most celebrated doctors and philosophers which had ever appeared in the Jewish nation since the time of Moses. Simeon is supposed also to have been the AB or president of the grand Sanhedrin.

**The same man was just]** He steadily regulated all his conduct by the law of his God: *and devout*-he had fully consecrated *himself* to God, so that he added a *pious* heart to a *righteous* conduct. The original word **εὐλαβης**, signifies also a person of *good report*-one *well received* among the people, or one cautious and circumspect in matters of religion; from **εὐ**, *well*, and **λαμβανω**, *I take*: it properly denotes, one who takes any thing that is held out to him, *well* and *carefully*. He so professed and practised the religion of his fathers that he gave no cause for a friend to mourn on his account, or an enemy to triumph.

Several excellent MSS. read **εὐσεβης**, *pious* or *godly*, from **εὐ**, *well*, and **σεβομαι**, *I worship*; one who worships God *well*, i.e. in *spirit* and in *truth*.

**Waiting for the consolation of Israel]** That is, the Messiah, who was known among the pious Jews by this character: he was to be the *consolation* of Israel, because he was to be its *redemption*. This consolation of Israel was so universally expected that the Jews swore by it: *So let me see the Consolation, if such a thing be not so, or so*. See the *forms* in Lightfoot.

**The Holy Ghost was upon him]** He was a man divinely *inspired*, *overshadowed*, and *protected* by the power and influence of the Most High.

**Verse 26. It was revealed unto him]** He was *divinely informed*, **κεχηρηματιστισμενον**-he had an *express communication* from God concerning the subject. The secret of the Lord is with them that fear him.



The soul of a righteous and devout man is a proper habitation for the Holy Spirit.

**He should not see death]** They that *seek* shall *find*: it is impossible that a man who is earnestly seeking the salvation of God, should be permitted to die without finding it.

**The Lord's Christ.]** Rather, *the Lord's anointed*. That *prophet, priest, and king*, who was typified by so many *anointed* persons under the old covenant; and who was *appointed* to come in the fulness of time, to accomplish all that was written in the law, in the prophets, and in the Psalms, concerning him. See Clarke's note on "<sup><4021></sup>Luke 2:11".

**Verse 27. He came by the Spirit into the temple]** Probably he had in view the prophecy of Malachi, <sup><3030></sup>Malachi 3:1, *The Lord, whom ye seek, shall suddenly come to his temple*. In this *messenger of the covenant*, the soul of Simeon *delighted*. Now the prophecy was just going to be fulfilled; and the Holy Spirit, who dwelt in the soul of this righteous man, directed him to go and see its accomplishment. Those who come, under the influence of God's Spirit, to places of public worship, will undoubtedly meet with him who is the *comfort and salvation* of Israel.

**After the custom of the law]** To present him to the Lord, and then redeem him by paying *five shekels*, <sup><41815></sup>Numbers 18:15, 16, and to offer those sacrifices appointed by the law. See <sup><41224></sup>Luke 2:24.

**Verse 28. Then took he him up in his arms]** What must the holy soul of this man have felt in this moment! O inestimable privilege! And yet ours need not be inferior: If a man love me, says Christ, he will keep my word; *and I and the Father will come in unto him, and make our abode with him*. And indeed even Christ *in the arms* could not avail a man, if he were not *formed* in his heart.

**Verse 29. Lord, now lettest thou thy servant depart in peace]** *Now thou dismisses*, ἀπολυεις, *looses* him from life; having lived long enough to have the grand end of life accomplished.

**According to thy word]** It was promised to him, that he should not die till he had seen the Lord's *anointed*, <sup><41226></sup>Luke 2:26; and now, having seen him, he expects to be immediately *dismissed* in peace into the eternal world; having a full assurance and enjoyment of the salvation of God. Though Simeon means his *death*, yet the thing itself is not mentioned; for

*death* has not only lost its *sting*, but its *name* also, to those who have, even by *faith*, seen the Lord's anointed.

**Verse 30. Thy salvation]** That *Saviour* which it became the goodness of God to bestow upon man, and which the necessities of the human race required. Christ is called our *salvation*, as he is called our *life*, our *peace*, our *hope*; i.e. he is the *author* of all these, to them who believe.

**Verse 31. Which thou hast prepared]** ο ητοιμασας, which thou hast MADE READY *before the face*, in the presence, of *all people*. Here salvation is represented under the notion of a *feast*, which God himself has provided for the whole world; and to partake of which he has invited all the nations of the earth. There seems a direct allusion here to <sup><2376></sup>Isaiah 25:6, &c. "In this mountain shall the Lord of hosts make unto all people a *feast* of fat things," &c. *Salvation* is properly the *food* of the soul, by which it is *nourished* unto eternal life; he that receiveth not this, must perish for ever.

**Verse 32. A light to lighten the Gentiles]** φως εις αποκαλοψιν εθνων—A *light of the Gentiles, for revelation*. By Moses and the prophets, a *light of revelation* was given to the Jews, in the blessedness of which the *Gentiles* did not partake. By Christ and his apostles, a luminous *revelation* is about to be given unto the *Gentiles*, from the blessedness of which the *Jews* in general, by their obstinacy and unbelief, shall be long excluded. But to all true Israelites it shall be a *glory*, an evident fulfilment of all the predictions of the prophets, relative to the salvation of a lost world; and the first offers of it shall be made to the Jewish people, who may see in it the truth of their own Scriptures indisputably evinced.

**Verse 33. Joseph and his mother marvelled]** For they did not as yet fully know the counsels of God, relative to the salvation which Christ was to procure; nor the *way* in which the purchase was to be made: but to this Simeon refers in the following verses.

**Verse 34. This child is set for the fall]** This seems an allusion to <sup><2384></sup>Isaiah 8:14, 15: *Jehovah, God of hosts, shall be-for a stone of stumbling and rock of offence to both houses of Israel; and many among them shall stumble and fall, &c.* As Christ did not come as a *temporal deliverer*, in which character alone the Jews expected him, the consequence should be, they would reject him, and so fall by the Romans. See <sup><5111></sup>Romans 11:11, 12, and <sup><4241></sup>Matthew 24:1ff. But in the fulness of

time there shall be a *rising again of many in Israel*. See <sup><45125></sup>**Romans 11:26**.

**And for a sign]** A *mark* or *butt* to shoot at—a metaphor taken from archers. Or perhaps Simeon refers to <sup><23110></sup>**Isaiah 11:10-12**. *There shall be a root of Jesse, which shall stand for an ENSIGN of the people; to it shall the Gentiles seek*—intimating that the Jews would reject it, while the Gentiles should flock to it as their *ensign of honour*, under which they were to enjoy a glorious rest.

**That the thoughts** (or *reasonings*) **of many hearts may be revealed.]** I have transposed this clause to the place to which I believe it belongs. The meaning appears to me to be this: The rejection of the Messiah by the Jewish rulers will sufficiently prove that they sought the honour which comes from the world, and not that honour which comes from God: because they rejected Jesus, merely for the reason that he did not bring them a *temporal deliverance*. So the very Pharisees, who were loud in their professions of *sanctity* and *devotedness* to God, rejected Jesus, and got him crucified, because his kingdom *was not of this world*. Thus the reasonings of many hearts were revealed.

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

Probably meaning, Thou *also*, as well as thy son, shall die a martyr for the truth. But as this is a metaphor used by the most respectable Greek writers to express the most *pungent sorrow*, it may here refer to the anguish Mary must have felt when standing beside the cross of her tortured son: <sup><43125></sup>**John 19:25**.

**Verse 36. Anna, a prophetess]** It does not appear that this person was a *prophetess* in the strict sense of the word, i.e. one who could foretell future events; but rather a holy woman; who, from her extensive knowledge and deep experience in Divine things, was capable of *instructing* others; according to the use of the word **προφητεω**, <sup><4644B></sup>**1 Corinthians 14:3**: *He that prophesieth, speaketh unto men to edification, and to exhortation, and to comfort*. So we find this holy widow proclaiming Jesus to all who looked for redemption in Jerusalem, <sup><4123></sup>**Luke 2:38**.

**The tribe of Asher]** This was one of the ten tribes of the kingdom of Israel, several families of which had returned from their idolatry unto God, in the time that Hezekiah proclaimed the passover in Jerusalem, which is mentioned <sup><4801></sup>**2 Chronicles 30:1-11**. Though her family might have been a

distinguished one in Jerusalem, yet we find that it was her very exemplary piety that entitled her to be thus honourably mentioned in the sacred history. It is an honourable thing indeed to have one's name written in the *sacred records*; but to be written in the *book of life* is of infinitely greater moment.

**Seven years]** She was a *pure* virgin when married, was favoured with her husband but *seven* years, and was now in all, taking in the time of her *virginity, marriage, and widowhood, eighty-four* years of age. At such an age, it might be supposed she was reasonably exempted from performing the *severer* duties of religion; but her *spirit of piety* continued still to burn with a steady and undiminished fame.

**Verse 37. Departed not from the temple]** Attended constantly at the hours of prayer, which were *nine* in the morning and *three* in the afternoon. See <sup><40215></sup>Acts 2:15; 3:1. It does not appear that women had any other functions to perform in that holy place.

**With fastings]** She accompanied her devotion with frequent fastings, probably not *oftener* than *twice* in the week; for this was the custom of the most rigid Pharisees: see <sup><21812></sup>Luke 18:12.

**Verse 38. Coming in that instant]** αὐτῇ τῇ ὥρᾳ, *at that very time*-while Simeon held the blessed Redeemer in his arms, and was singing his *departing and triumphal* song.

**Gave thanks likewise]** She, as well as *Simeon*, returned God public thanks, for having sent this Saviour to Israel.

**Spake of him]** Of the nature and design of his mission; and the glory that should take place in the land.

**To all them that looked for redemption]** As Daniel's seventy weeks were known to be now completed, the more pious Jews were in constant expectation of the promised Messiah. They were expecting redemption, λυτρωσις; such a redemption as was to be brought about by an *atonement, or expiatory victim, or ransom price*. See Clarke on <sup><<30168></sup>Luke 1:68".

**In Jerusalem.]** It is probable she went about from *house to house*, testifying the grace of God. In the margin of our common version, *Israel* is put instead of *Jerusalem*, which the translators thought was nearly as

eligible as the word they received into the text. This marginal reading is supported by several MSS., all the *Arabic* and *Persic* versions, the *Vulgate*, and most copies of the *Itala*. Were this reading to be received, it would make a very essential alteration in the *meaning* of the text, as it would intimate that this excellent woman travelled *over the land of Israel*, proclaiming the advent of Christ. At all events, it appears that this widow was one of the *first* publishers of the Gospel of Christ, and it is likely that she *travelled* with it from house to house through the city of Jerusalem, where she knew they dwelt who were expecting the salvation of God.

**Verse 39. They returned into Galilee]** But not immediately: for the coming of the *wise men*, and the retreat of Joseph with his family *into Egypt*, happened between this period of time, and his going to Nazareth in Galilee.-Bp. PEARCE. But it is very likely, that as soon as the presentation in the temple, and the ceremonies relative to it, had been accomplished, that the holy family *did* return to *Galilee*, as St. Luke here states, and that they continued there till Herod's bloody purpose was discovered to them by the Lord; which probably took some time to bring it to its murderous crisis, after the departure of the magi. *After* which, they fled into Egypt, where they continued till the death of Herod; and it is probable that it is of a *second* return to Nazareth that St. Matthew speaks, <sup><1123></sup>**Luke 2:23**.

**Verse 40. The child grew]** As to his *body*-being in perfect health.

**Waxed strong in spirit]** His rational *soul* became strong and vigorous.

**Filled with wisdom]** The divinity continuing to communicate itself more and more, in proportion to the increase of the *rational* principle. The reader should never forget that Jesus was *perfect man*, as well as *God*.

**And the grace of God was upon him.]** The word χαρις, not only means grace in the common acceptation of the word, (some blessing granted by God's mercy to those who are sinners, or have no *merit*,) but it means also *favour* or *approbation*: and this sense I think most proper for it here, when applied to the human nature of our blessed Lord; and thus our translators render the same word, <sup><1125></sup>**Luke 2:52**. Even Christ himself, who knew no sin, *grew* in the *favour* of God; and, as to his human nature, *increased* in the *graces* of the Holy Spirit. From this we learn that, if a man were as pure and as perfect as the man Jesus Christ himself was, yet he might nevertheless *increase* in the *image*, and consequently in the *favour*, of God.

God loves every thing and person, in proportion to the nearness of the approaches made to his own perfections.

**Verse 41. His parents went-every year]** This was their constant custom, because positively enjoined by the law, <sup><12317></sup>**Exodus 23:17**. But it does not appear that *infants* were obliged to be present; and yet *all the men-children* are positively ordered to make their appearance at Jerusalem *thrice* in the year, <sup><12323></sup>**Exodus 34:23**. And our Lord, being now *twelve* years old, <sup><12342></sup>**Luke 2:42**, accompanies his parents to the feast. Probably this was the *very age* at which the male children were obliged to appear before the Lord at the three public festivals-the feast of unleavened bread, of weeks, and of tabernacles. According to the Jewish canons, it was the age at which they were obliged to begin to learn a trade.

**Verse 43. Had fulfilled the days]** *Eight* days in the whole: *one* was the passover, and the other *seven*, the days of unleavened bread. See Clarke on "<sup><12312></sup>**Matthew 26:2**".

**Verse 44. Supposing him to have been in the company]** Some have supposed that the men and women marched in separate companies on these occasions, which is very likely; and that sometimes the *children* kept company with the *men*, sometimes with the *women*. This might have led to what otherwise seems to have been inexcusable carelessness in Joseph and Mary. Joseph, not seeing Jesus in the men's company, might suppose he was with his mother in the women's company; and Mary, not seeing him with her, might imagine he was with Joseph.

**Went a day's journey]** Knowing what a treasure they possessed, how could they be so long without looking on it? Where were the bowels and tender solicitude of the mother? Let them answer this question who can.

**And they sought him]** *ανεζητουον*, *They earnestly sought him*. They are now both duly affected with a sense of their great loss and great negligence.

**Kinsfolk and acquaintance.]** Those of the same family and neighbourhood went up to Jerusalem together on such occasions.

I have frequently been reminded, says Mr. Ward, when reading this history, of the crowds going to some place in Bengal, to an *idol feast*. Men, women, and children, in large companies, may be seen travelling together, with their bedding, &c., on their heads. They cook and prepare their

victuals in some shady place near a town, where they can purchase the necessaries they want, and, after remaining two or three days at the festival, *return in companies* as they went.

**Verse 45. Seeking him.]** ζητουντες αυτον-or rather, *seeking him diligently*, ανζητουντες. This is the reading of BCDL, six others, Vulgate, and nine copies of the *Itala*. If they sought *earnestly* when they first found him missing, there is little doubt that their *solicitude* and *diligence* must be greatly *increased* during his three days' absence, therefore the word which I have adopted, on the above authority, is more likely to be the true reading than the ζητουντες of the common text, which simply signifies *seeking*; whereas the other strongly marks their *solicitude* and *diligence*.

**Verse 46. Sitting in the midst of the doctors]** The rabbins, who were explaining the law and the ceremonies of the Jewish religion to their disciples.

**Asking them questions.]** Not as a *scholar* asks his teacher, to be *informed*; but as a *teacher*, who *proposes* questions to his scholars in order to take an occasion to *instruct* them.

In the time of Josephus, the Jewish teachers were either very *ignorant* or very *humble*: for he tells us that, “when he was about fourteen years of age, the chief priests, and the principal men of the city, were constantly coming to *him* to be more accurately instructed in matters relative to the law.” See his *Life*, sect. ii. If this were true, it is no wonder to find them now listening, with the deepest attention, to such teaching as they never before heard.

**Verse 47. Answers:]** The word αποκρισις here seems not to mean *answers* only, but what Jesus said by way of question to the doctors, <104> **Luke 2:46**. So in <1713> **Revelation 7:13**, one of the elders is said to have *answered*, *saying*-when he only asked a question. Bp. PEARCE.

**Verse 48. Why hast thou thus dealt with us?]** It certainly was not *his* fault, but *theirs*. Men are very apt to lay on *others* the blame of their *own* misconduct.

**Verse 49. How is it that ye sought me?]** Is not this intended as a gentle *reproof*? Why had ye me to *seek*? Ye should not have left my company, when ye knew I am constantly employed in performing the will of the Most High.

**My Father's business?]** εν τοις του πατρος μου, *My Father's concerns*. Some think that these words should be translated, *In my Father's house*; which was a reason that they should have sought him in the *temple* only. As if he had said, Where should a *child* be found, but in his *father's house*? This translation is defended by *Grotius*, *Pearce*, and others; and is the reading of the *Syriac*, later *Persic*, and *Armenian* versions. Our Lord took this opportunity to instruct Joseph and Mary concerning his *Divine* nature and *mission*. *My Father's concerns*. This saying, one would think, could not have been easily misunderstood. It shows at once that he *came down* from *heaven*. Joseph had *no concerns* in the temple; and yet we find they did not fully comprehend it. How slow of heart is man to credit any thing that comes from God!

**Verse 51. Was subject unto them]** Behaved towards them with all dutiful submission. Probably his *working* with his hands at his reputed father's business, is here also implied: see **Clarke** on “~~Q184~~ **Luke 2:41**”. No child among the Jews was ever brought up in idleness. *Is not this the carpenter?* was a saying of those Jews who appear to have had a proper knowledge of his employment while in Joseph's house. See **Clarke's note** on “~~Q135~~ **Matthew 13:55**”.

**Verse 52. Jesus increased in wisdom]** See **Clarke** on “~~Q180~~ **Luke 2:40**”.

THE following remarks, taken chiefly from Mr. *Claude*, on the foregoing subject, are well worth the reader's attention.

I. The birth of Christ is announced to the shepherds.

1. God causes his grace to descend not only on the great and powerful of the world, but also upon the most simple and inconsiderable; just as the heavens diffuse their influence not only on great trees, but also on the smallest herbs.

2. God seems to take more delight in bestowing his favours on the *most abject* than in distributing them among persons of elevated rank. Here is an example: for while he sent the *wise men* of the east to Herod, he sent an *angel* of heaven to the shepherds, and conducted them to the cradle of the Saviour of the world.

3. In this meeting of the angels and shepherds, you see a *perpetual characteristic* of the economy of Jesus Christ; wherein the highest and most sublime things are joined with the meanest and lowest. In his person,



the *eternal* WORD is united to a creature, the Divine nature to the human, infinity to infirmity, in a word, the Lord of glory to mean flesh and blood. On his cross, though he appears naked, crowned with thorns, and exposed to sorrows, yet at the same time he shakes the earth, and eclipses the sun. Here, in like manner, are angels familiar with shepherds; *angels*, to mark his *majesty-shepherds*, his *humility*.

4. This mission of angels relates to the *end* for which the Son of God came into the world; for he came to establish a communion between God and men, and to make peace between men and angels: to this must be referred what St. Paul says, <sup><51012></sup>**Colossians 1:20**, *It pleased the Father, by him, to reconcile all things to himself.*

5. However simple and plain the employments of men may be, it is always very pleasing to God when they discharge them with a good conscience. While these shepherds were busy in their *calling*, God sent his angels to them.

6. God does, in regard to men, what these shepherds did in regard to their sheep. He is the great Shepherd of mankind, continually watching over them by his *providence*.

II. The *glory* of the Lord *shone* round the shepherds.

1. When angels borrow human forms, in order to appear to men, they have always some ensigns of grandeur and majesty, to show that they are not *men*, but *angels*.

2. The appearance of this *light* to the shepherds in the *night*, may very well be taken for a mystical symbol. *Night* represents the corrupt state of mankind when Jesus came into the world; a state of *ignorance* and *error*. *Light* fitly represents the salutary grace of Christ, which dissipates obscurity, and gives us the true *knowledge* of God.

III. The shepherds were filled with great fear.

1. This was the effect of their great *surprise*. When grand objects suddenly present themselves to us, they must needs fill us with astonishment and fear, for the mind, on these occasions, is not at liberty to exert its force; on the contrary, its strength is dissipated, and during this dissipation it is impossible not to fear.

2. This fear may also arise from emotions of *conscience*. Man is by nature a *sinner*, and consequently an object of the *justice* of God. While God does not manifest himself to him, he remains insensible of his sin; but, when God discovers himself to him, he awakes to feeling, and draws nigh to God as a trembling criminal approaches his judge. See this exemplified in the case of Adam, and in that of the Israelites when God appeared on the mountain: hence that proverbial saying, *We shall die, for we have seen God*.

3. The shepherds had just reason to fear when they saw before them an angel of heaven, surrounded with the ensigns of majesty, for angels had been formerly the *ministers of God's vengeance*. On this occasion, the sad examples of Divine vengeance, recorded in Scripture, and performed by the ministry of angels, might, in a moment, rise to view, and incline them to think that this angel had received a like order to destroy *them*.

IV. Observe the angel's discourse to the shepherds.

1. The angels say to them, *Fear not*. This preface was necessary to gain their attention, which fear, no doubt, had dissipated. The disposition which the angel wishes to awaken in them comports with the news which he intended to announce; for what has *fear* to do with the birth of the Saviour of the world?

2. The angel describes, 1st, The *person* of whom he speaks, a *Saviour, Christ, the Lord*; see before on <sup><B21></sup>**Luke 2:11**. See, 2dly, *What* he speaks of him; *he is born unto you*. 3dly, He marks the time; *this day*. 4thly, He describes the *place*; *in the city of David*. 5thly, He specifies the *nature* of this important news; *a great joy which shall be unto all people*. See Claude's Essay, by Robinson, vol. i. p. 266, &c.

Concerning Simeon, *three* things deserve to be especially noted: 1. His *faith*. 2. His *song*. And 3. His *prophecy*.

I. His faith.

1. He expected the promised Redeemer, in virtue of the promises which God had made; and, to show that his faith was of the operation of God's Spirit, he lived a life of *righteousness* and *devotedness* to God. Many profess to expect the salvation which God has promised only to those who believe, while living in conformity to the world, under the influence of its spirit, and in the general breach of the righteous law of God.

2. The faith of Simeon led him only to wish for life that he might see him who was promised, and, be properly prepared for an inheritance among the sanctified. They who make not this use of life are much to be lamented. It would have been better for them had they never been born.

3. The faith of Simeon was crowned with success. Jesus came; he *saw*, he *felt*, he *adored* him! and, with a heart filled with the love of God, he breathed out his holy soul, and probably the last dregs of his life, in praise to the fountain of all good.

II. Simeon's song. By it he shows forth:-

1. The *joy* of his own *heart*. Lord, now thou dismissest thy servant; as if he had said: "Yes, O my God, I am going to quit this earth! I feel that thou callest me; and I quit it without regret. Thou hast fulfilled all my desires, and completed my wishes, and I desire to be detained no longer from the full enjoyment of thyself." O, how sweet is death, after such an enjoyment and discovery of eternal life!

2. Simeon shows forth the *glory of Christ*. He is the Sun of righteousness, rising on a dark and ruined world with light and salvation. He is the *light* that shall *manifest* the infinite kindness of God to the *Gentile people*; proving that God is good to *all*, and that his tender mercies are over *all his works*.

He is the *glory of Israel*. It is by him that the Gentiles have been led to acknowledge the Jews as the *peculiar people of God*; their books as the *word of God*, and their *teaching* as the *revelation of God*. What an honour for this people, had they known how to profit by it!

3. He astonished *Joseph* and *Mary* with his sublime account of the Redeemer of the world. They hear him glorified, and their hearts exult in it. From this Divine song they learn that this miraculous son of theirs is the *sum* and *substance* of all the promises made unto the *fathers*, and of all the predictions of the *prophets*.

III. Simeon's prophecy.

1. He addresses *Christ*, and foretells that he should be for the ruin and recovery of many in Israel. How astonishing is the folly and perverseness of man, to turn that into poison which God has made the choicest medicine; and thus to *kill* themselves with the *cure* which he has appointed

for them in the infinity of his love! Those who *speak against* Jesus, his *ways*, his *doctrine*, his *cross*, his *sacrifice*, are likely to stumble, and fall, and rise no more for ever! May the God of mercy save the reader from this condemnation!

2. He addresses *Mary*, and foretells the *agonies* she must go through. What must this holy woman have endured when she saw her son *crowned* with *thorns*, *scourged*, *buffeted*, *spit upon*-when she saw his *hands* and his *feet nailed* to the *cross*, and his *side pierced* with a *spear*! What a sword through her own soul must each of these have been! But this is not all. These sufferings of Jesus are predicted thirty years before they were to take place! What a martyrdom was this! While he is nourished in her bosom, she cannot help considering him as a *lamb* who is *growing up* to be *sacrificed*. The *older* he grows, the *nearer* the *bloody scene* approaches! Thus her sufferings must *increase* with his *years*, and only *end* with his *life*!

3. He foretells the effects which should be produced by the persecutions raised against Christ and his followers. This sword of persecution shall lay open the hearts of many, and discover their *secret motives* and *designs*. When the doctrine of the cross is preached, and persecution raised because of it, then the precious are easily distinguished from the vile. Those whose hearts are not established by grace, now right with God, will turn aside from the way of righteousness, and deny the Lord that bought them. On the other hand, those whose faith stands not in the wisdom of man, but in the power of God, will continue faithful unto death, glorify God in the fire, and thus show forth the excellency of his salvation, and the sincerity of the profession which they had before made. Thus the thoughts of many hearts are *still* revealed.

The design of our blessed Lord in staying behind in the temple seems to have been twofold. 1st. To prepare the Jews to acknowledge in him a *Divine* and *supernatural wisdom*: and 2dly. To impress the minds of Joseph and Mary with a proper idea of his *independence* and *Divinity*. Their conduct in this business may be a lasting lesson and profitable warning to all the disciples of Christ.

1st. It is possible (by not carefully watching the heart, and by not keeping sacredly and constantly in view the *spirituality* of every *duty*) to lose the presence and power of Christ, even in *religious ordinances*. Joseph and Mary were at the *feast of the passover* when they *lost* Jesus!

2dly. Many who have sustained loss in their souls are kept from making speedy application to God for help and salvation, through the foolish supposition that their state is not so bad as it really is; and, in the things of salvation, many content themselves with the persuasion that the religious people with whom they associate are the *peculiar favourites* of Heaven, and that they are in a state of complete safety while *connected* with them.

*They, supposing him to be in the company, went a day's journey.*

3dly. Deep sorrow and self-reproach must be the consequence of the discovery of so great a loss as that of the *presence* and *power* of Christ. *Joseph and Mary sought him sorrowing.*

4thly. When people are convinced, by the light of the Lord, that their souls are not in a safe state, and that unless they find the Redeemer of the world they must perish, they are naturally led to inquire among their *kinsfolk* and *acquaintance* for him who saves sinners. But this often proves *fruitless*; they know not Jesus themselves, and they cannot tell others where to find him.

*They sought him among their kinsfolk and acquaintance, and found him not.*

5thly. When people perceive that they have proceeded in a certain course of life for a considerable time, without that salvation which God promises in his word, they should first *stop* and *inquire* into their state, and when they find that they have been posting into eternity, not only without a preparation for glory, but with an immense load of guilt upon their souls, they should *turn back*, and, as their time may be but short, they should *seek diligently*.

*They turned back to Jerusalem, earnestly seeking him.*

6thly. The likeliest place to find Jesus and his salvation is the *temple*. The place where his pure unadulterated Gospel is preached, the sanctuary where the power and glory of God are seen in the conviction, conversion, and salvation of sinners. *They found him in the temple, among the doctors.*

7thly. Trials, persecutions, and afflictions are all nothing, when the *presence* and *power* of Christ are felt; but when a testimony of his approbation lives no longer in the heart, every thing is grievous and insupportable. The *fatigue* of the journey to *Bethlehem*, the *flight* from the

cruelty of *Herod*, and the unavoidable *trials* in *Egypt*, were cheerfully supported by Joseph and Mary, because in all they had Jesus *with* them; but now they are in distress and misery because he is *behind* in Jerusalem. Reader, if thou have *lost* Jesus, take no rest to body or soul till thou have found him! *Without* him, all is confusion and ruin: *with* him, all is joy and peace.

## ST. LUKE

## CHAPTER 3.

*The time in which John the Baptist began to preach, 1-3. The prophecies which were fulfilled in him, 4-6. The matter and success of his preaching, 7-9; among the people, 10, 11; among the publicans, 12, 13; among the soldiers, 14. His testimony concerning Christ, 15-18. The reason why Herod put him afterwards in prison, 19, 20. He baptizes Christ, on whom the Spirit of God descends, 21, 22. Our Lord's genealogy, 23-38.*

## NOTES ON CHAP. 3.

**Verse 1. Fifteenth year]** This was the *fifteenth* of his *principality* and *thirteenth* of his monarchy: for he was *two* years joint emperor, previously to the death of Augustus.

**Tiberius Cæsar]** This emperor succeeded Augustus, in whose reign Christ was born. He began his reign August 19, A.D. 14, reigned twenty-three years, and died March 16, A.D. 37, aged seventy eight years. He was a most infamous character. During the latter part of his reign especially, he did all the mischief he possibly could; and that his tyranny might not end with his life, he chose *Caius Caligula* for his successor, merely on account of his bad qualities; and of whom he was accustomed to say, *This young prince will be a SERPENT to the Roman people, and a PHÆTHON to the rest of mankind.*

**Herod]** This was *Herod Antipas*, the son of *Herod the Great* who murdered the innocents. It was the same Herod who beheaded John Baptist, and to whom our Lord was sent by Pilate. See the account of the Herod family in the notes on ~~Matthew~~ **Matthew 2:1.**

**Iturea and Trachonitis]** Two provinces of Syria, on the confines of Judea.

**Abilene]** Another province of Syria, which had its name from *Abila*, its chief city.

These estates were left to *Herod Antipas* and his brother *Philip* by the *will* of their father, *Herod the Great*; and were confirmed to them by the decree of *Augustus*.

That *Philip* was tetrarch of *Trachonitis*, in the fifteenth year of *Tiberius*, we are assured by *Josephus*, who says that *Philip* the brother of *Herod* died in the twentieth year of *Tiberius*, after he had governed *Trachonitis*, *Batanea*, and *Gaulonitis* thirty-seven years. *Antiq.* b. xviii. c. 5, s. 6. And *Herod* continued tetrarch of *Galilee* till he was removed by *Caligula*, the successor of *Tiberius*. *Antiq.* b. xviii. c. 8, s. 2.

That *Lysanius* was tetrarch of *Abilene* is also evident from *Josephus*. He continued in this government till the Emperor *Claudius* took it from him, A.D. 42, and made a present of it to *Agrippa*. See *Antiq.* b. xix. c. 5, s. 1.

*Tetrarch* signifies the ruler of the fourth part of a country. See **Clarke's note on "[Matthew 14:1](#)"**.

**Verse 2. Annas and Caiaphas being the high priests]** Caiaphas was the son-in-law of *Annas* or *Ananias*, and it is supposed that they exercised the high priest's office by turns. It is likely that *Annas* only was considered as high priest; and that *Caiaphas* was what the Hebrews termed *ḥk hnm* *cohen mishneh*, or *ḥg sagan cohanim*, the high priest's deputy, or ruler of the temple. See **Clarke's note on "[Matthew 2:4](#)"**, and see **Clarke on "[John 18:13](#)"**.

The facts which *St. Luke* mentions here tend much to confirm the truth of the evangelical history. Christianity differs widely from *philosophic system*; it is *founded* in the goodness and authority of *God*; and *attested* by historic facts. It differs also from *popular tradition*, which either has had no pure *origin*, or which is lost in *unknown* or *fabulous antiquity*. It differs also from *pagan* and *Mohammedan* revelations, which were fabricated in a corner, and had no witnesses. In the above verses we find the *persons*, the *places*, and the *times* marked with the utmost exactness. It was under the first *Cæsars* that the preaching of the Gospel took place; and in their time, the facts on which the whole of Christianity is founded made their appearance: an age the most *enlightened*, and best *known* from the multitude of its historic records. It was in *Judea*, where every thing that professed to come from *God* was scrutinized with the most *exact* and *unmerciful criticism*. In writing the history of Christianity, the evangelists appeal to certain facts which were publicly transacted in such places, under the government and inspection of such and such persons, and in such particular times. A thousand persons could have confronted the falsehood, had it been one! These appeals are made—a challenge is offered to the



Roman government, and to the Jewish rulers and people—a new religion has been introduced in such a place, at such a time—this has been accompanied with such and such facts and miracles! Who can disprove this? All are silent. None appears to offer even an objection. The cause of infidelity and irreligion is at stake! If these facts cannot be disproved, the religion of Christ must triumph. None appears because none could appear. Now let it be observed, that the persons of *that time*, only, could confute these things had they been false; they never attempted it; therefore these facts are absolute and incontrovertible truths: this conclusion is necessary. Shall a man then give up his faith in such attested facts as these, because, more than a *thousand* years after, an infidel creeps out, and *ventures* publicly to sneer at what his iniquitous soul hopes is not true!

**The word of God came unto John]** That is, the Holy Spirit that revealed to him this doctrine of salvation. This *came upon* him in the *desert*, where he was living in such a state of austerity as gave him full right to preach all the rigours of penitence to others. Thus we find that the first preachers, historians, and followers of the doctrines of the Gospel were men eminent for the *austerity* of their *lives*, the *simplicity* of their *manners*, and the *sanctity* of their *conduct*; they were authorized by God, and filled with the most precious gifts of his Spirit. And what are the *apostles* which the *new philosophy* sends us? Philosophers full of themselves, not guided by the *love* of truth or *wisdom*, but ever seeking their own glory; in constant hostility among themselves, because of their separate pretensions to particular discoveries, of the honour of which they would almost as soon lose life as be deprived. Who are they? Men of a mortified life and unblamable conversation? No—they are *poets* and *poetasters*; composers of *romances*, *novels*, *intrigues*, *farcies*, *comedies*, &c., full of extravagance and impurity. They are pretended *moralists* that preach up *pleasure* and *sensual gratification*, and dissolve, as far as they can, the *sacred* and *civil* ties that unite and support society. They are men whose guilt is heightened by their assuming the sacred name of *philosophers*, and dignifying their impure system with a name at which *Philosophy* herself *blushes* and *bleeds*.

**Verse 3. The baptism of repentance]** See Clarke on ~~<100>~~ **Matthew 3:4-6**, and see Clarke on “~~<1010>~~ **Mark 1:1**”, &c., and Mark 16 at the end. {See **Ancillary Writings on Baptism**}

**Verse 4. Prepare ye the way]** It was customary for the Hindoo kings, when on journeys, to send a certain class of the people two or three days before them, to command the inhabitants to clear the ways. A very necessary precaution where there are no public roads.-WARD.

**Verse 5. Every valley shall be filled]** All hinderances shall be taken out of the way: a quotation from the Greek version of <sup><2404></sup>**Isaiah 40:4**, containing an allusion to the preparations made in rough countries to facilitate the march of mighty kings and conquerors. See the instance produced on <sup><40B></sup>**Matthew 3:3**.

**Verses 7. - 9.** On this account of the Baptist's *mode of preaching*, see Clarke's notes on <sup><40B></sup>**Matthew 3:7-11**.

**Verse 10. What shall we do then?]** The preaching of the Baptist had been accompanied with an uncommon effusion of that Spirit which convinces of sin, righteousness, and judgment. The people who heard him now earnestly begin to inquire *what they must do to be saved?* They are conscious that they are exposed to the judgments of the Lord, and they wish to escape from the coming wrath.

**Verse 11. He that hath two coats, &c.]** He *first* teaches the great mass of the *people* their duty to each other. They were *uncharitable* and *oppressive*, and he taught them not to expect any *mercy* from the hand of God, while they acted towards others in opposition to its dictates. If men be unkind and uncharitable towards each other, how can they expect the mercy of the Lord to be extended towards themselves?

**Verse 12. Then came also publicans]** He next instructs the *tax-gatherers* in the proper discharge of their duty: though it was an office detested by the Jews at large, yet the Baptist does not condemn it. It is only the *abuse* of it that he speaks against. If *taxes* be necessary for the support of a state, there must be *collectors* of them; and the collector, if he properly discharge his duty, is not only a useful, but also a respectable officer. But it seems the Jewish tax-gatherers exacted much more from the people than government authorized them to do, <sup><40B></sup>**Luke 3:13**, and the surplus they pocketed. See the conduct of many of our *surveyors* and *assessors*. They are oppressors of the people, and enrich *themselves* by unjust *surcharges*. This, I am inclined to think, is too common an evil; and the executive government is often the *people's scape-goat*, to bear the crimes of its officers, crimes in

which it has no concern. For an account of the *publicans*, see **Clarke's note on** “<sup><4156></sup>**Matthew 5:46**”.

**Verse 14. The soldiers likewise demanded of him]** He, *thirdly*, instructs those among the *military*. They were either Roman soldiers, or the soldiers of Herod or Philip. Use no violence to any, **μηδενα διασεισητε**, do not *extort money or goods by force or violence* from any. This is the import of the words *neminein concutite*, used here by the Vulgate, and points out a crime of which the Roman soldiers were notoriously guilty, their own writers being witnesses. *Concussio* has the above meaning in the Roman law. See *RAPHELIUS in loco*.

**Neither accuse any falsely]** Or, *on a frivolous pretence*-**μηδε συκοφαντησητε**, *be not sycophants*, like those who are base flatterers of their masters, who to ingratiate themselves into their esteem, malign, accuse, and impeach the innocent. Bishop PEARCE observes that, when the *concussio* above referred to did not produce the effect they wished, they often *falsely accused* the persons, which is the reason why this advice is added. See **Clarke's note on** “<sup><4197></sup>**Luke 19:7**”.

**Be content with your wages.]** **οψωνιοις**. The word signifies not only the *money* which was allotted to a Roman soldier, which was *tico oboli*, about three halfpence per day, but also the necessary supply of *wheat, barley, &c.* See *Raphelius*.

**Verse 15. Whether he were the Christ]** So general was the reformation which was produced by the Baptist's preaching that the people were ready to consider *him* as the promised Messiah. Thus John came in the spirit and power of Elijah, and *reformed all things*; showed the *people*, the *tax-gatherers*, and the *soldiers*, their respective duties, and persuaded them to put away the evil of their doings. See **Clarke's note on** “<sup><4071></sup>**Matthew 17:11**”.

**Verses 16. - 17.** On these verses see <sup><4081></sup>**Matthew 3:11, 12**, and <sup><4107></sup>**Mark 1:7, 8**, and particularly **Clarke's note on** “<sup><4315></sup>**John 3:5**”.

**Verse 19. Herod the tetrarch]** See this subject explained at large, <sup><4140></sup>**Matthew 14:1**, &c., and <sup><4162></sup>**Mark 6:21, 23**.

**Verse 21. Jesus-being baptized]** See on <sup><4161></sup>**Matthew 3:16, 17**.

**Verse 23. Thirty years of age]** This was the age required by the law, to which the priests must arrive before they could be installed in their office: see Clarke on “~~400B~~Numbers 4:3”.

**Being (as was supposed) the son of Joseph]** This same phrase is used by *Herodotus* to signify one who was only *reputed* to be the son of a particular person: **τουτον παις νομιζεται** *he was SUPPOSED to be this man's son.*

Much learned labour has been used to reconcile this genealogy with that in St. Matthew, ~~400C~~**Matthew 1:1-17**, and there are several ways of doing it; the following, which appears to me to be the *best*, is also the most *simple* and *easy*. For a more elaborate discussion of the subject, the reader is referred to the *additional observations* at the end of the chapter.

MATTHEW, in *descending* from Abraham to Joseph, the spouse of the blessed virgin, speaks of SONS *properly such*, by way of natural generation: *Abraham begat Isaac, and Isaac begat Jacob, &c.* But Luke, in *ascending* from the Saviour of the world to GOD himself, speaks of *sons* either *properly* or *improperly such*: on this account he uses an *indeterminate* mode of expression, which may be applied to sons either *putatively* or *really* such. *And Jesus himself began to be about thirty years of age, being, as was SUPPOSED the son of Joseph-of Heli-of Matthat, &c.* This receives considerable support from *Raphelius's* method of reading the original **ων (ως ενομιζετο υιος ιωσηφ) του, ηλι**, *being (when reputed the son of Joseph) the son of Heli, &c.* That St. Luke does not always speak of sons *properly* such, is evident from the first and last person which he names: *Jesus Christ* was only the *supposed* son of Joseph, because Joseph was the husband of his mother Mary: and *Adam*, who is said to be the *son of God*, was such only by *creation*. After this observation it is next necessary to consider, that, in the genealogy described by St. Luke, there are two sons *improperly* such: i.e. *two sons-in-law*, instead of two sons.

As the Hebrews never permitted *women* to enter into their genealogical tables, whenever a family happened to end with a *daughter*, instead of naming *her* in the genealogy, they inserted her *husband*, as the *son* of him who was, in reality, but his *father-in-law*. This import, bishop Pearce has fully shown, **νομιζεσθαι** bears, in a variety of places-Jesus was *considered according to law, or allowed custom, to be the son of Joseph, as he was of Heli.*

The two *sons-in-law* who are to be noticed in this genealogy are *Joseph* the son-in-law of *Heli*, whose *own* father was Jacob, <sup><4016></sup>**Matthew 1:16**; and *Salathiel*, the son-in-law of *Neri*, whose own father was *Jechonias*: <sup><13317></sup>**1 Chronicles 3:17**, and <sup><4012></sup>**Matthew 1:12**. This remark alone is sufficient to remove every difficulty. Thus it appears that Joseph, *son* of *Jacob*, according to St. Matthew, was *son-in-law* of *Heli*, according to St. Luke. And *Salathiel*, *son* of *Jechonias*, according to the former, was *son-in-law* of *Neri*, according to the latter.

Mary therefore appears to have been the daughter of *Heli*; so called by abbreviation for *Heliachim*, which is the same in Hebrew with *Joachim*.

Joseph, son of Jacob, and Mary; daughter of *Heli*, were of the *same* family: both came from *Zerubbabel*; Joseph from *Abiud*, his eldest son, <sup><4013></sup>**Matthew 1:13**, and Mary by *Rhesa*, the youngest. See <sup><4127></sup>**Luke 3:27**.

*Salathiel* and *Zorobabel*, from whom St. Matthew and St. Luke cause Christ to proceed, were themselves descended from *Solomon* in a direct line: and though St. Luke says that *Salathiel* was *son* of *Neri*, who was descended from *Nathan*, *Solomon*'s eldest brother, <sup><1335></sup>**1 Chronicles 3:5**, this is only to be understood of his having espoused *Nathan*'s daughter, and that *Neri* dying, probably, without male issues the two branches of the family of David, that of *Nathan* and that of *Solomon*, were both united in the person of *Zerubbabel*, by the marriage of *Salathiel*, chief of the regal family of *Solomon*, with the daughter of *Neri*, chief and heretrix of the family of *Nathan*. Thus it appears that Jesus, son of Mary, reunited in himself all the blood, privileges, and rights of the whole family of David; in consequence of which he is emphatically called, *The son of David*. It is worthy of being remarked that St. Matthew, who wrote principally for the *Jews*, extends his genealogy to *Abraham* through whom the promise of the Messiah was given to the *Jews*; but St. Luke, who wrote his history for the instruction of the *Gentiles*, extends his genealogy to *Adam*, to whom the promise of the Redeemer was given in behalf of himself and of all his posterity. See **Clarke's notes on** "<sup><4001></sup>**Matthew 1:1**", &c.

**Verse 36. Of Cainan]** This *Cainan*, the son of *Arphaxad*, and father of *Sala*, is not found in any other Scripture genealogy. See <sup><01024></sup>**Genesis 10:24; 11:12**; <sup><13018></sup>**1 Chronicles 1:18, 24**, where *Arphaxad* is made the father of *Sala*, and no mention at all made of *Cainan*. Some suppose that *Cainan* was a surname of *Sala*, and that the names should be read *together* thus, *The son of Heber, the son of Salacainan, the son of Arphaxad*, &c. If

this does not *untie* the knot, it certainly *cuts* it; and the reader may pass on without any great scruple or embarrassment. There are many sensible observations on this genealogy in the notes at the end of Bishop Newcome's Harmony.

See Ancillary Writings for:

**FARTHER CONSIDERATIONS ON THE BEST MODE OF  
RECONCILING AND EXPLAINING THE GENEALOGY OF OUR  
LORD.**

## ST. LUKE

## CHAPTER 4.

*Christ's temptation, 1-13. Teaches in the synagogues of Galilee, 14, 15. He preaches in a synagogue at Nazareth, 16-28. They attempt to kill him, 29, 30. He preaches in Capernaum, 31, 32, and casts out a demon, 33-37. Heals Peter's mother-in-law, and various others, 38-41. He goes to the desert, and preaches afterwards in the synagogues of Galilee, 42-44.*

## NOTES ON CHAP. 4.

**Verse 1. Was led by the Spirit]** Or, *And was carried about*, ηγετο. Matthew says, αζηθη, *he was brought up*. Mark says, *the Spirit driveth him εκβαλλει*-*putteth him forth*. But each of the evangelists attributes this to the *Holy Ghost*, not to *Satan*.

It may be useful to remark here, that, during the forty days and forty nights in which he is said to have been tempted by the devil, he is *carried about*, continually sustained and supported, by the Holy Ghost. Let those who are tempted by Satan *look for*, and, in virtue of the power and intercession of Christ, *claim*, the same support; and it matters little how many days they may be *assaulted* by the *devil*, while they are *carried about* by the *Spirit of God*.

**Verse 7. If thou-wilt worship me]** This temptation is the *last* in order, as related by Matthew; and it is not reasonable to suppose that any other succeeded to it. Luke has here told the particulars, but not in the order in which they took place. See every circumstance of this temptation considered and explained in the notes on ~~4000~~ **Matthew 4:1-11**.

**Verse 14. Returned in the power of the Spirit]** εν τη δυναμει του πνευματος, *In the mighty power of the Spirit*. Having now conquered the grand adversary, he comes in the miracle-working energy of the Spirit to show forth his power, godhead, and love to the people, that they might believe and be saved. He who, through the grace of God, resists and overcomes temptation, is always *bettered* by it. This is one of the wonders of God's grace, that those very things which are designed for our utter ruin he makes the instruments of our greatest good. Thus Satan is ever duped by his own proceedings, and caught in his own craft.

**Verse 15. And he taught in their synagogues]** We do not find that even the persecuting Jews ever hindered Christ or his disciples from preaching in their synagogues. Is it the same in every place where even the Christian religion is established by law? Would Jesus, or his apostles, or their most Scriptural representatives, be permitted to preach in one out of a thousand churches, in certain countries, unless they were strictly conformed to their external ecclesiastical customs? Nor even *then*, unless their doctrine were according to the taste of the managers and of the times.

**Glorified of all.]** All felt the power of his preaching, and acknowledged the divinity of his mission. The scandal of the cross had not yet taken place.

**Verse 16. To Nazareth, where he had been brought up]** It is likely that our Lord lived principally in this city till the 30th year of his age; but, after he entered on his public ministry, his usual place of residence was at the house of Peter, in Capernaum.

**As his custom was]** Our Lord regularly attended the public worship of God in the synagogues; for there the *Scriptures* were read: other parts of the worship were very corrupt; but it was the best at that time to be found in the land. To worship God *publicly* is the *duty* of every man, and no man can be guiltless who neglects it. If a person cannot get such public worship as he *likes*, let him frequent such as he can *get*. Better to attend the most indifferent than to stay at *home*, especially on the *Lord's day*. The *place* and the *time* are set apart for the worship of the true God: if others do not conduct themselves well in it, that is not your fault, and need not be any hinderance to *you*. You come to worship GOD-do not forget your errand-and God will supply the lack in the service by the teachings of his Spirit. Hear the saying of old Mr. Herbert:-

*“The worst speak something good: should all want sense,  
God takes the text, and preacheth p-a-t-i-e-n-c-e.”*

A man may always profit where the *word of God is read*.

**Stood up for to read.]** The Jews, in general, sat while they taught or commented on the Sacred Writings, or the traditions of the elders; but when they *read* either the law or the prophets they invariably *stood up*: it was not lawful for them even to *lean* against any thing while employed in reading.



**Verse 17. And when he had opened the book]** ἀναπτύξας, *When he had unrolled it.* The Sacred Writings used to this day, in all the Jewish synagogues, are written on *skins of basil, parchment, or vellum*, sewed end to end, and *rolled* on two *rollers*, beginning at each end; so that, in reading from right to left, they roll *off* with the left, while they roll *on* with the right. Probably the place in the Prophet Isaiah, here referred to, was the lesson for that day; and Jesus *unrolled* the manuscript till he came to the place: then, after having read, he rolled it up again, and returned it to the officer, <sup><121></sup>**Luke 4:20**, the ruler of the synagogue, or his servant, whose business it was to take care of it. The place that he opened was probably the section for the day. See the table at the end of *Deuteronomy*, and the *note* at the end of that *table*.

**Verse 18. The Spirit of the Lord]** This is found in <sup><2610></sup>**Isaiah 61:1**; but our Lord immediately adds to it <sup><2307></sup>**Isaiah 42:7**. The proclaiming of liberty to the captives, and the acceptable year (or year of acceptance) of the Lord, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet: see <sup><1259></sup>**Leviticus 25:9**, &c., and the notes there. This was a year of general release of *debts* and *obligations*; of *bond-men* and *women*; of *lands* and *possessions*, which had been *sold* from the families and tribes to which they belonged. Our Saviour, by applying this text to himself, a text so manifestly relating to the institution above mentioned, plainly declares the typical design of that institution.-LOWTH.

**He hath anointed me]** I have been designed and set apart for this very purpose; my sole business among men is *to proclaim glad tidings to the poor*, &c. All the functions of this new prophet are exercised on the *hearts* of men; and the grace by which he works in the heart is a grace of *healing*, *deliverance*, and *illumination*; which, by an admirable virtue, causes them to pass from *sickness* to *health*, from *slavery* to *liberty*, from *darkness* to *light*, and from the lowest degrees of *misery* to supreme eternal *happiness*. See *Quesnel*. To those who feel their spiritual *poverty*, whose *hearts* are *broken* through a sense of their sins, who see themselves *tied* and *bound* with the chains of many evil *habits*, who sit in the *darkness* of guilt and misery, without a friendly hand to *lead* them in the way in which they should go-to these, the Gospel of the grace of Christ is a pleasing sound, because a present and full salvation is proclaimed by it; and the *present* is shown to be the *acceptable year* of the Lord; the *year*, the *time*, in which he saves to the uttermost all who come unto him in the name of his Son Jesus. Reader! what dost thou feel? *Sin-wretchedness-misery* of every

description? Then come to Jesus-He *will* save THEE-he came into the world for this *very purpose*. Cast thy soul upon him, and thou shalt *not* perish, but have everlasting life.

**Verse 20. Were fastened on him.]** Were *attentively fixed on him*. The proper import of *ατενιζοντες αυτω*.

**Verse 22. At the gracious words]** *To the words of grace, επι τοις λογοις της χαριτος*, or the *doctrines of grace*, which he then preached. It is very strange that none of the evangelists give us any account of this sermon! There was certainly *more* of it than is related in <sup><404E></sup>**Luke 4:21**. *To-day is this scripture fulfilled in your ears*; which seems to have been no more than the first sentence he spoke on the occasion. Had it been necessary for our salvation, it would have been recorded. It was a demonstration to those Jews, that Jesus, who preached to them, was the person of whom the prophet there spoke: it was not designed for *general* edification. Let us make a good use of what we have got, and we shalt not regret that this sermon is lost. The ear is never satisfied with hearing: we wish for another and another revelation, while sadly unacquainted with the nature and design of that which God's mercy has already given us.

**Verse 23. Physician, heal thyself]** That is, heal the broken-hearted in *thy own country*, as the latter clause of the verse explains it; but they were far from being in a proper spirit to receive the salvation which he was ready to communicate; and therefore they were not healed.

**Verse 24. No prophet is accepted]** See on <sup><4135></sup>**Matthew 13:55-57**.

**Verse 25. In the days of Elias]** See this history, <sup><4170></sup>**1 Kings 17:1-9**, compared with <sup><4180></sup>**1 Kings 18:1-45**. This was evidently a miraculous interference, as no rain fell for three years and six months, even in the rainy seasons. There were two of these in Judea, called the *first* and the *latter* rains; the *first* fell in *October*, the *latter* in *April*: the first prepared the ground for the seed, the latter ripened the harvest. As both these rains were withheld, consequently *there was a great famine throughout all the land*.

**Verse 26. Unto none of them was Elias sent, save unto Sarepta]** The sentence is elliptical, and means this: To none of *them* was Elias sent; he was not sent except to Sarepta; for the widow at Sarepta was a *Sidonian*, not a *widow of Israel*. PEARCE.-*Sarepta* was a pagan city in the country of *Sidon*, in the vicinity of *Galilee*.

**Verse 27. None of them was cleansed]** This verse is to be understood as the 26th; for Naaman, being a *Syrian*, was *no leper in Israel*.

The meaning of these verses is, God dispenses his benefits *when, where,* and to *whom* he pleases. No person can complain of his conduct in these respects, because no person *deserves* any good from his hand. God never *punishes* any but those who *deserve* it; but he blesses incessantly those who deserve it not. The reason is evident: *justice depends* on certain *rules*; but *beneficence is free*. *Beneficence* can bless both the *good* and the *evil*; *justice* can *punish* the *latter* only. Those who do not make this distinction must have a very confused notion of the conduct of Divine Providence among men.

**Verse 28. Were filled with wrath]** They seem to have drawn the following conclusion from what our Lord spoke: “The *Gentiles* are more precious in the sight of God than the *Jews*; and to them his miracles of mercy and kindness shall be principally confined.” This was pretty near the truth, as the event proved. Those who profit not by the light of God, while it is among them, shall have their candle extinguished. The kingdom of God was taken from the *Jews*, and given to the *Gentiles*; not because the *Gentiles* were *better* than they were, but because, 1st. The *Jews* had *forfeited* their privileges; and 2dly. Because Christ saw that the *Gentiles* would bring forth the *fruits* of the kingdom.

**Verse 29. The brow of the hill]** Mr. Maundrel tells us that this is still called “the *Mountain of the Precipitation*, and is half a league southward of Nazareth. In going to it, you cross first over the vale in which Nazareth stands; and then going down two or three furlongs, in a narrow cleft between the rocks, you there clamber up a short but difficult way on the right hand; at the top of which you find a great stone standing on the *brink* of a *precipice*, which is said to be the very place where our Lord was destined to be thrown down by his enraged neighbours.” *Maundrel’s Journey*, p. 116. Edit. 5th. 1732.

**Verse 30. Passing through the midst of them]** Either he shut their eyes so that they could not see him; or he so overawed them by his power as to leave them no strength to perform their murderous purpose. The man Christ Jesus was immortal till his *time* came; and all his messengers are immortal till their work is done.

The following relation of a fact presents a scene something similar to what I suppose passed on this occasion: A missionary, who had been sent to a *strange land* to proclaim the Gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life, through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people, who had received good impressions from the word of God, assembled: he began his discourse; and, after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within shut the door; and the missionary and his flock betook themselves to prayer. The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time almost every *tile* was destroyed, and the roof nearly uncovered, and before they quitted the premises *scarcely* left one square inch of glass in the five windows by which the house was enlightened. While this was going forward, a person came with a pistol to the window opposite to the place where the preacher stood, (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him,) presented it at him, and snapped it; but it only flashed in the pan! As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect: "These outrageous people seek not *you*, but me; if *I* continue in the house, they will soon pull it down, and we shall be all buried in its ruins; I will therefore, in the name of God, go out to them, and you will be safe." He then went towards the door; the poor people got round him, and entreated him not to venture out, as he might expect to be instantly massacred; he went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged; but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night: he walked forward; and they divided to the right and to the left, leaving a passage of about four feet wide for himself and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand, or spoke one word, till he and his companion had gained the uttermost skirts of the mob! The narrator, who was present on the occasion, goes on to say: "This was one of the most affecting spectacles I ever witnessed; an infuriated mob,

without any visible cause, (for the preacher spoke not one word,) became in a moment as calm as lambs! They seemed struck with amazement bordering on stupefaction; they stared and stood speechless; and, after they had fallen back to right and left to leave him a free passage, they were as motionless as statues! They assembled with the full purpose to destroy the man who came to show them the way of salvation; *but he, passing through the midst of them, went his way.* Was not the God of missionaries in this work? The next Lord's day, the missionary went to the same place, and again proclaimed the Lamb of God, who taketh away the sin of the world!"

**Verse 31. Came down to Capernaum]** Which it is likely he made his ordinary place of residence from this time. See Clarke on "<sup><40413></sup>Matthew 4:13".

**Verse 32. His word was with power.]** εν εξουσια, *With authority.* He assumed the tone and manner of a new Lawgiver; and uttered all his *doctrines*, not in the way of exhortation or advice, but in the form of precepts and commands, the unction of the Holy Spirit accompanying all he said. See Clarke on "<sup><40122></sup>Mark 1:22".

**Verse 33. A spirit of an unclean devil]** As *demon* was used both in a *good* and *bad* sense before and after the time of the evangelists the word *unclean* may have been added here by St. Luke, merely to express the quality of *this* spirit. But it is worthy of remark, that the inspired writers never use the word δαιμων, *demon*, in a *good* sense. See the whole of this case explained, <sup><40123></sup>Mark 1:23, &c.

**Verse 35. And hurt him not.]** Though he *convulsed* him, <sup><40226></sup>Mark 2:26, and *threw him down in the midst of them*, probably with the design to take away his life, yet our Lord permitted it not; and this appears to be the meaning of the place. The spirit was not permitted essentially to injure him at that time.

**Verse 37. The fame]** ηχος, the *sound*. This is a very elegant metaphor. The people are represented as *struck* with *astonishment*, and the *sound* goes out through all the coasts; in allusion to the propagation of sound, by a smart stroke upon any substance, by which the air is suddenly agitated, and conveys the *report* made by the stroke to distant places. So this miracle was told to others by those who saw it, and they to others still, till it was heard through all the coasts of Galilee, <sup><40128></sup>Mark 1:28.

**Verse 38. Simon's wife's mother]** See Clarke on ~~4084~~ **Matthew 8:14-17.** As soon as Peter began to follow Christ, his family began to benefit by it. It is always profitable to contract an acquaintance with good men. One person full of faith and prayer may be the means of drawing down innumerable blessings on his family and acquaintance. Every person who knows the virtue and authority of Christ should earnestly seek his grace in behalf of all the spiritually diseased in his household; nor can he seek the aid of Christ in vain.

**Verse 40. When the sun was setting]** And consequently the Sabbath ended, for before this it would have been unlawful to have brought their sick to be healed.

**Verse 42. And the people sought him]** Rather, *Sought him earnestly.* Instead of εζητουσιν, *sought*, I read, επεζητουσιν, *earnestly sought*. This reading is supported by ABCDFLMS-V, and more than seventy others. *Wetstein* and *Griesbach* have both received it into the text. The people had tasted the good word of God, and now they cleave to Christ with their whole heart. *Hearing* the words of Christ, and *feeling* the influence of his Spirit upon the soul, will attract and influence the heart; and indeed nothing else can do it.

**And stayed him]** *Strove to detain him;* κατειχον αυτον *they caught hold of him.* Thus showing their great earnestness to be farther instructed.

**Verse 43. I must preach the kingdom of God to other cities]** To proclaim the kingdom of God was the Messiah's great work; healing the diseases of the people was only an *emblematical* and *secondary* work, a work that was to be the proof of his goodness, and the demonstration of his authority to preach the Gospel, and open the kingdom of heaven to all believers.

SOME have found both a *difficulty* and a *mystery* in the shutting up of heaven in the time of the Prophet Elijah. It was, no doubt, emblematical of the hardened and impenitent state of the Israelites, and of the judgments of God in withholding those Divine influences which they had so often abused. As to the difficulty of the *six months*, which both our Lord here, and St. James, ~~90617~~ **James 5:17**, mention, and which are not mentioned in the book of Kings whence the account is taken, it may be easily understood thus. The rains, we have already seen, fell in Judea twice in the year, about April, and about October. At this latter period, when the rain was

expected, the prophet prayed that it might not rain; the rain therefore of Marchesvan, or October, &c., was then restrained: this restraint continued for three full years; but six months had elapsed from Nisan, April, &c., when they had their last rain, add these six months to the three full years that the rain was restrained at the prayer of Elijah, and then we have the period of three years and six months, according to our Lord and Saint James. By this the *justice* of God was shown: but behold his *mercy* in that rain of grace which fell so abundantly by the preaching of Christ during the *three years and six months* of his public ministry! Thus the difficulty is solved, and the mystery explained. Reader, the most awful famine is a famine of the word of God: thou art not yet tried in this way: behold the *goodness* and *severity* of God! While thou hast the light, walk as a child of the light; and let it not be thy curse and condemnation, that while others, by reading and hearing the word of God, are plenteously watered, thy fleece alone should be found dry. How unutterable must the wo of those be, who live and die infidels under the preaching of the Gospel of Christ! Let him that readeth, understand.

## ST. LUKE

## CHAPTER 5.

*The miraculous draught of fishes at the lake of Gennesaret, 1-11. Christ heals a leper, 12-14. His fame being published abroad, he withdraws to the desert, 15, 16. He heals a paralytic person, at which the scribes and Pharisees murmur, but the people glorify God, 17-26. He calls the publican Levi, who makes a feast for Christ, to which he invites a great number of publicans and others, at which the scribes and Pharisees murmur, and our Lord vindicates his conduct, 27-32. The question about fasting answered, 33-35. The parable of the new piece of cloth put on the old garment, and the new wine in old bottles, 36-39.*

## NOTES ON CHAP. 5.

**Verse 1. The people pressed upon him]** There was a glorious prospect of a plentiful harvest, but how few of these *blades* came to *full corn in the ear!* To hear with *diligence* and *affection* is well; but a preacher of the Gospel may expect that, out of crowds of hearers, only a few, comparatively, will fully receive the truth, and hold out to the end.

**To hear the word of God]** του λογον του θεου, *The doctrine of God, or, the heavenly doctrine.*

**The lake of Gennesaret]** Called also the *sea of Galilee*, <40418> **Matthew 4:18**, and <40116> **Mark 1:16**; and the *sea of Tiberias*, <40301> **John 6:1**. It was, according to *Josephus*, forty furlongs in breadth, and one hundred and forty in length. No synagogue could have contained the multitudes who attended our Lord's ministry; and therefore he was obliged to preach in the open air. But this also some of the most eminent rabbins were in the habit of doing; though among some of their brethren it was not deemed reputable.

**Verse 2. Two ships]** δυο πλοια, *Two vessels*, It is highly improper to term these *ships*. They appear to have been only such *small boats* as are used to manage nets on flat smooth beaches: one end of the net is attached to the shore; the fishermen row out, and drop the net as they go, making a kind of semicircle from the shore; they return, and bring the rope attached to the other end with them, and then the net is hauled on shore; and, as it



was sunk with weights to the bottom, and floated with corks at the top, all the fish in that compass were included, and drawn to shore.

**Verse 3. And taught-out of the ship.]** They pressed so much upon him on the land, through their eagerness to hear the doctrine of life, that he could not conveniently speak to them, and so was obliged to get into one of the boats; and, having pushed a little out from the land, he taught them. The *smooth still* water of the lake must have served excellently to *convey the sounds* to those who stood on the shore;

**Verse 5. Simon-said-Master]** **ΕΠΙΣΤΑΤΑ.** This is the first place where this word occurs; it is used by none of the inspired penmen but Luke, and he applies it only to our blessed Lord. It properly signifies a *prefect*, or one who is *set over* certain affairs or persons: it is used also for an instructor, or teacher. Peter considered Christ, from what he had heard, as *teacher* of a Divine doctrine, and as having *authority* to command, &c. He seems to comprise *both ideas* in this appellation; he listened attentively to his *teaching*, and readily *obeyed* his *orders*. To hear attentively, and obey cheerfully, are duties we owe, not only to the sovereign *Master* of the world, but also to ourselves. No man ever took Jesus profitably for his *teacher*, who did not at the same time receive him as *his Lord*.

**We have toiled all the night]** They had cast the net several times in the course of the night, and drew it to shore without success, and were now greatly disheartened. I have seen several laborious draughts of this kind made without fruit. All labour must be fruitless where the blessing of God is not; but especially that of the ministry. It is the presence and influence of Christ, in a congregation, that cause souls to be gathered unto himself: without these, whatever the preacher's eloquence or abilities may be, all will be *night*, and *fruitless labour*.

**At thy word I will let down the net.]** He who assumes the character of a *fisher of men*, under any authority that does not proceed from Christ, is sure to catch *nothing*; but he who labours by the *order* and under the *direction* of the great Shepherd and Bishop of souls, cannot labour in vain.

**Verse 6. Their net brake.]** Or, *began to break*, **διερρηγυστο**, or, was *likely to be broken*. Had it *broke*, as our version states, they could have caught no fish. Grammarians give the following rule concerning words of this kind. *Verba completiva inchoative intelligenda*. Verbs which signify the accomplishment of a thing, are often to be understood as only

signifying the *beginning* of that accomplishment. *Raphelius* gives some very pertinent examples of this out of *Herodotus*.

**Verse 7. They beckoned unto their partners]** Had not these been called in to assist, the net must have been *broken*, and all the fish lost. What a pity there should be such envious separation among the different sects that profess to believe in Christ Jesus! Did they *help each other* in the spirit of Christian fellowship, more souls would be brought to the knowledge of the truth. Some will rather leave souls to perish than admit of *partners* in the sacred work. It is an intolerable pride to think nothing well done but what we do ourselves; and a diabolic envy to be afraid lest others should be more successful than we are.

**They-filled both the ships]** Both the boats had as many as they could carry, and were so heavily laden that they were ready to sink. As one justly observes, “There are fish plenty to be taken, were there skilful *hands* to take, and *vessels* to contain them. Many are disputing about the *size*, *capacity*, and *goodness* of their *nets* and their *vessels*, while the fish are permitted to make their escape.” Did the faithful fishers in both the vessels in these lands (the *established Church*, and the various branches of the *dissenting interest*) join heartily together, the nations might be converted to God; but, while the ridiculous disputes *for* and *against* particular *forms* last, there can be no unity. Were men as zealous to *catch souls*, as they are to support their particular *creeds*, and *forms* of worship, the state of Christianity would be more flourishing than it is at present. But the wall of separation is continually strengthened, each party fortifying it on *his own* side.

**Verse 8. Depart from me; for I am a sinful man]** ἐξέλθε ἀπὸ ἐμοῦ, *Go out from me*, i.e. from my boat. Peter was fully convinced that this draught of fish was a miraculous one; and that God himself had particularly interfered in this matter, whose presence and power he revered in the person of Jesus. But as he felt himself a *sinner*, he was afraid the Divine purity of Christ could not possibly endure him; therefore he wished for a separation from that power, which he was afraid might break forth and consume him. It seems to have been a received *maxim* among the Jews, that whoever had seen a particular manifestation of God should speedily die. Hence *Jacob* seemed astonished that *his life* should have been *preserved*, when he had seen God face to face, <sup>-01320</sup>**Genesis 32:30**. So the nobles of Israel saw God, and yet did eat and drink; for on them he had

*laid not his hand*, i.e. to destroy them, though it appears to have been expected by them, in consequence of this discovery which he made of himself. See <sup><D2410></sup>**Exodus 24:10, 11**, and the notes there. This supposition of the Jews seems to have been founded on the authority of God himself, <sup><D2330></sup>**Exodus 33:20**: *There shall no man see my FACE and LIVE*. So Moses, <sup><D1826></sup>**Deuteronomy 5:26**: *Who is there of all flesh that hath heard the voice of the living God, speaking out of the midst of the fire as we have, and LIVED?* So *Gideon* expected to be immediately slain, because he had *seen an angel of the Lord*, and a *miracle* performed by him. See <sup><D1002></sup>**Judges 6:21-23**. So likewise *Manoah* and his wife, <sup><D11322></sup>**Judges 13:22**: *We shall surely DIE, for we have SEEN GOD*. These different passages sufficiently show in what sense these words of Peter are to be understood.

**Verse 10. Thou shalt catch men.]** ἀνθρώπους εση ζῶντων, *Thou shalt catch men alive*; this is the proper signification of the word. *Fear not*: these discoveries of God tend to *life*, not to *death*; and ye shall become the instruments of *life* and *salvation* to a lost world. *These fish* are taken to be *killed* and fed on; but those who are converted under your ministry shall be preserved unto *eternal life*. See Clarke on <sup><4018></sup>**Matthew 4:18**, &c., where this subject is considered more at large.

**Verse 11. They forsook all, and followed him.]** God expects this from every person, and especially from those in whose *hearts*, or in whose *behalf*, he has wrought a miracle of *grace* or of *providence*. Jesus intended to call Peter, James, and John, to become his disciples; and that they might see the propriety and importance of the call, he:-

1st. TEACHES in their presence, that they may *know* his *doctrine*.

2dly. He WORKS a MIRACLE before their eyes, that they might see and be convinced of his *power*.

3dly. He CALLS them to go forth with *this doctrine*, and through *this power*, that they might *teach* the ignorant, and be *successful* in their work.

**Verse 12. A certain city]** This was some city of Galilee; probably *Chorazin* or *Bethsaida*.

**A man full of leprosy]** See this *disease*, and the *cure*, largely explained on <sup><4082></sup>**Matthew 8:2-4**; and see it particularly applied to the use of public

preaching, <sup><4014></sup>Mark 1:40, &c. See also the notes on Lev. 13, and 14.  
 { <sup><6130></sup>Leviticus 13:1ff, <sup><6140></sup>Leviticus 14:1ff }

**Verse 14. And offer for thy cleansing]** A Hindoo, after recovering from sickness, presents the *offerings* he had *vowed* when in *distress*, as a goat, sweetmeats, milk, or any thing directed by the Shaster. All nations agreed in these gratitude-offerings for benefits received from the object of their worship.

**Verse 16. And he withdrew himself into the wilderness]** Or rather, *He frequently withdrew into the desert*. This I believe to be the import of the original words, *ην υποχωρων*. He made it a frequent custom to withdraw from the multitudes for a time, and pray, teaching hereby the ministers of the Gospel that they are to receive fresh supplies of *light* and *power* from God by prayer, that they may be the more successful in their work; and that they ought to seek frequent opportunities of being in private with *God* and their *books*. A man can give nothing unless he first *receive* it; and no man can be successful in the ministry who does not constantly depend upon God, for the excellence of the power is all from him. Why is there so *much* preaching, and so *little* good done? Is it not because the preachers *mix* too much with the *world*, *keep* too long in the *crowd*, and are so *seldom* in private with *God*? Reader! Art thou a *herald* for the Lord of hosts? Make full proof of thy ministry! Let it never be said of thee, “He forsook all to follow Christ, and to preach his Gospel, but there was little or no fruit of his labour; for he ceased to be a *man of prayer*, and got into the *spirit of the world*.” Alas! alas! is this luminous *star*, that was once *held* in the *right hand of Jesus*, fallen from the firmament of *heaven*, *down* to the EARTH!

**Verse 17. On a certain day]** This was when he was at Capernaum. See <sup><4001></sup>Mark 2:1.

**The power of the Lord]** *δυναμις κυριου* The *mighty* or *miraculous* power of the Lord, i.e. of Jesus, was there to heal them-as many as were diseased either in body or soul. Where the *teaching* of *Christ* is, there also is the *power* of Christ to *redeem* and *save*.

**Verse 18. A man-taken with a palsy]** See this case described on <sup><4001></sup>Matthew 9:1, &c., and <sup><4001></sup>Mark 2:1, &c.

**Verse 19. Went upon the housetop]** See Clarke on “<sup><4047></sup>Matthew 24:17”.

**Verse 21. Who can forgive sins, but God alone?**] If Jesus were not God, he could not forgive sins; and his arrogating this authority would have been blasphemy against God, in the most proper sense of the word. That these scribes and Pharisees might have the fullest proof of his Godhead, he works in their presence three miracles, which from their nature could only be effected by an *omniscient* and *omnipotent* Being. The miracles are: 1. The remission of the poor man's sins. 2. The discernment of the secret thoughts of the scribes. 3. The restoration of the paralytic in an instant to perfect soundness. See on <sup><4015></sup>**Matthew 9:5, 6.**

**Verse 26. Strange things]** *παραδοξα*, *paradoxes*. A paradox is something that appears *false* and *absurd*, but is not *really* so: or, something *contrary* to the *commonly received opinion*. We have seen *wonders* wrought which seem *impossible*; and we should conclude them to be *tricks* and *illusions*, were it not for the indisputable evidence we have of their *reality*.

**Verse 27. Levi]** See on <sup><4000></sup>**Matthew 9:9;** <sup><4024></sup>**Mark 2:14.**

**Verse 28. And he left all]** *καταλιπων*-*completely abandoning* his office, and every thing connected with it. He who wishes to preach the Gospel, like the disciples of Christ, must have no earthly entanglement. If he have, his whole labour will be marred by it. The concerns of his own soul, and those of the multitudes to whom he preaches, are sufficient to engross all his attention, and to employ all his powers.

**Verse 29. A great feast]** *δοχην μεγαλην*, *A splendid entertainment*. The word refers more properly to the *number* of the *guests*, and the manner in which they were *received*, than to the *quality* or *quantity* of the *fare*. A great number of his friends and acquaintance was collected on the occasion, that they might be convinced of the propriety of the change he had made, when they had the opportunity of seeing and hearing his heavenly teacher.

**Verse 30. Why do ye eat and drink, &c.]** See what passed at this entertainment considered at large on <sup><4010></sup>**Matthew 9:10-17;** <sup><4025></sup>**Mark 2:15-22.**

**Verse 37. The new wine will burst the bottles]** These old bottles would not be able to stand the fermentation of the new wine, as the old sewing

would be apt to give way. It is scarcely necessary to remark, that the eastern bottles are made of *skins*; generally those of *goats*.

**Verse 39. The old is better.**] *χρηστοτερος*-Is more agreeable to the *taste* or *palate*. *Herodotus*, the scholiast on *Aristophanes*, and *Homer*, use the word in this sense. See *Raphelius*. The *old wine*, among the rabbins, was *the wine of three leaves*; that is, wine three years old; because, from the time that the vine had produced that wine, it had put forth its leaves three times. See *Lightfoot*.

1. THE miraculous draught of fishes-the cleansing of the leper-the healing of the paralytic person-the calling of Levi-and the parable of the old and new bottles, and the old and new wine-all related in this chapter, make it not only very entertaining, but highly instructive. There are few chapters in the New Testament from which a preacher of the Gospel can derive more lessons of instruction; and the reader would naturally expect a more particular explanation of its several parts, had not this been anticipated in the notes and observations on Matt. 9, {~~1001~~ **Matthew 9:1ff**} to which chapter it will be well to refer.

2. The conduct as well as the preaching of our Lord is highly edifying. His *manner* of teaching made every thing he spoke interesting and impressive. He had many prejudices to remove, and he used admirable address in order to meet and take them out of the way. There is as much to be observed in the *manner* of speaking the truth, as in the *truth* itself, in order to make it effectual to the salvation of them who hear it. A harsh, unfeeling method of preaching the *promises* of the Gospel, and a smiling manner of producing the *terrors of the Lord*, are equally reprehensible. Some preachers are always severe and magisterial: others are always mild and insinuating: neither of these can do God's work; and it would take *two* such to make *one* PREACHER.

## ST. LUKE

## CHAPTER 6.

*The disciples pluck and eat the ears of corn on the Sabbath day, and the Pharisees find fault, 1, 2. Our Lord shows the true use of the Sabbath, 3-5. He heals the man with the withered hand, 6-11. He goes into a mountain to pray, and calls twelve disciples, 12-16. Multitudes are instructed and healed, 17-19. Pronounces four blessings, 20-23, and four woes, 24-26. Gives various instructions about loving our enemies, being patient, gentle, kind, grateful, and merciful, 27-36. Harsh judgments censured, and charity recommended, 37, 38. The parable of the blind leading the blind, 39. Of the mote in a brother's eye, 40-42. Of the good and corrupt tree, 43, 44. The good and evil treasure of the heart, 45. The parable of the two houses, one builded on the rock, and the other on the sand, 46-49.*

## NOTES ON CHAP. 6.

**Verse 1.** On the second Sabbath after the first] *εν σαββατω δευτεροπρωτω*, *In the first Sabbath after the second.* What does this mean? In answering this question, commentators are greatly divided. Dr. Whitby speaks thus: “After the first day of the passover, (which was a Sabbath, <sup><121216></sup> **Exodus 12:16**.) ye shall count unto you seven Sabbaths complete, <sup><12315></sup> **Leviticus 23:15**, reckoning that day for the *first* of the *first* week, which was therefore called *δευτεροπρωτον*, *the first Sabbath from the second day of unleavened bread*; (the 16th of the month;) *the second* was called *δευτεροδευτερον*, *the second Sabbath from that day*; and the *third*, *δευτεροτριτον*, *the third Sabbath from the second day*; and so on, till they came to the *seventh* Sabbath from that day, i.e. to the 49th day, which was the day of *pentecost*. The mention of the seven Sabbaths, to be numbered with relation to this second day, answers all that *Grotius* objects against this exposition.” *WHITBY'S Notes.*

By this Sabbath seems meant that which immediately followed the two great feasts, the first and last day of the passover, and was therefore the *second* after the proper passover day. The words in the Greek seem to signify, the *second first Sabbath*; and, in the opinion of some, the Jews had *three* first Sabbaths: viz. the first Sabbath after the *passover*; that after the feast of *pentecost*; and that after the feast of *tabernacles*. According to which opinion, this *second first Sabbath* must have been the first Sabbath

after the pentecost. So we have the first Sunday after Epiphany; the first after Easter; the first after Trinity; and the first in Lent. Bp. PEARCE.

This was the next day after the passover, the day in which they were forbidden to labour, <sup><R2316></sup>**Leviticus 23:6**, and for this reason was termed *Sabbath*, <sup><R2315></sup>**Leviticus 23:15**; but here it is marked by the name, *second first Sabbath*, because, being the day after the passover, it was in this respect the *second*; and it was also the *first*, because it was the first day of unleavened bread, <sup><P1215></sup>**Exodus 12:15, 16**. MARTIN.

I think, with many commentators, that this transaction happened on the first Sabbath of the month Nisan; that is, after the second day of the feast of unleavened bread. We may well suppose that our Lord and his disciples were on their way from Jerusalem to Galilee, after having kept the passover. Bp. NEWCOME.

The *Vulgar Latin* renders **δευτεροπρωτον**, *secundoprimum*, which is literal and right. We translate it, the *second Sabbath after the first*, which is directly wrong; for it should have been the *first Sabbath after the second* day of the passover. On the 14th of *Nisan*, the passover was killed; the next day (the 15th) was the first day of the feast of unleavened bread; the day following (the 16th) the *wave sheaf* was offered, pursuant to the law, *on the morrow after the Sabbath*: <sup><B1811></sup>**Leviticus 18:11**. The *Sabbath*, here, is not the seventh day of the week, but the *first day* of the *feast of unleavened bread*, let it fall on what day of the week it would. That and the *seventh day* of that feast were *holy convocations*, and therefore are here called *Sabbaths*. The morrow, therefore, after the *Sabbath*, i.e. after the 16th day of *Nisan*, was the day in which the *wave sheaf* was offered; and after that *seven Sabbaths* were counted, and *fifty* days completed, and the *fiftieth* day inclusively was the day of *pentecost*. Now these Sabbaths, between the *passover* and *pentecost*, were called the first, second, &c., *Sabbaths after the second day* of the feast of unleavened bread. This *Sabbath*, then, on which the disciples plucked the ears of corn, was the *first Sabbath after that second day*. Dr. *Lightfoot*, has demonstrably proved this to be the meaning of this **σαββατον δευτεροπρωτον**, (Hor. Hebraic. in locum,) and from him F. *Lamy* and Dr. *Whitby* have so explained it. This *Sabbath* could not fall *before* the passover, because, till the second day of that feast, no *Jew* might *eat either bread or parched corn, or green ears*, (<sup><R2314></sup>**Leviticus 23:14**.) Had the disciples then gathered these ears of corn on any Sabbath *before the passover*, they would have



broken *two* laws instead of *one*: and for the breach of these *two* laws they would infallibly have been accused; whereas now they broke only *one*, (*plucking the ears of standing corn with one's hand*, being expressly allowed in the law, <sup><1623></sup>**Deuteronomy 23:25**;) which was that of the Sabbath. They took a liberty which the law gave them upon any other day; and our Lord vindicated them in what they did now, in the manner we see. Nor can this fact be laid *after pentecost*; because then the harvest was fully in. Within that interval, therefore, this *Sabbath* happened; and this is a plain determination of the time, according to the *Jewish* ways of reckoning, founded upon the text of Moses's law itself. Dr. WOTTON'S *Miscellaneous Discourses*, &c., vol. i. p. 269.

The word **δευτεροπρωτω**, *the second first*, is omitted by BL, *four* others, *Syriac*, later *Arabic*, all the *Persic*, *Coptic*, *Æthiopic*, and *three* of the *Itala*. A note in the margin of the later *Syriac* says, *This is not in all copies*. The above MSS. read the verse thus: *It came to pass, that he walked through the corn fields on a Sabbath day*. I suppose they omitted the above word, because they found it difficult to fix the meaning, which has been too much the case in other instances.

**Verse 2. Which is not lawful**] See on <sup><1120></sup>**Matthew 12:2-8**.

**Verse 3. What David did**] See on <sup><1123></sup>**Mark 2:26, 27**.

**Verse 4.** After this verse, the *Codex Bezae* and *two* ancient MSS. quoted by *Wechel*, have the following extraordinary addition: **τη αυτη θεασαμενος τινα εργαζομενον τω σαββατω, ειπεν αυτω, ανθρωπε, ει μεν οιδας τι ποιεις μακαριος ει` ει δε μη οιδας επικαταρατος, και παραβατης ειτου νομον**. *On the same day, seeing one working on the Sabbath, he said unto him, Man, if indeed thou knowest what thou dost, blessed art thou; but if thou knowest not, thou art cursed, and art a transgressor of the law*. Whence this strange addition proceeded, it is hard to tell. The meaning seems to be this: If thou now workest on the Jewish Sabbath, from a conviction that that Sabbath is abolished, and a new one instituted in its place, then *happy art thou*, for thou hast got Divine instruction in the nature of the Messiah's kingdom; but if thou doest this through a contempt for the law of God, then *thou art accursed*, forasmuch as thou art a transgressor of the law. The *Itala* version of the *Codex Bezae*, for **παραβατης**, *transgressor*, has this semi-barbaric word, *trabaricator*.

**Verse 6. Whose right hand was withered.] See Clarke on**

“<sup><40120></sup>Matthew 12:10”, &c. The critic who says that *ξηραν χειρα* signifies a luxated arm, and that the stretching it out restored the bone to its proper place, without the intervention of a miracle, deserves no serious refutation. See Clarke on “<sup><40160></sup>Luke 6:10”.

**Verse 7. Watched him] παρετηρουν, They maliciously watched him.**

This is the import of the word, <sup><4140></sup>Luke 14:1; 20:20, and in the parallel place, <sup><4102></sup>Mark 3:2. See *Raphelius* on the last-quoted text, who has proved, by several quotations, that this is the proper meaning of the term.

**An accusation against him.]** Instead of *κατηγοριαν αυτον*, *his accusation*, several eminent MSS. and versions add *κατα*, *against*, which I find our translators have adopted.

**Verse 9. I will ask you one thing] I will put a question to you. See on**  
<sup><4104></sup>Mark 3:4, 5.

**Verse 10. Whole as the other.]** Many MSS., both here and in the parallel place, <sup><4105></sup>Mark 3:5, omit the word *υγιης*, *whole*. *Griesbach* leaves it out of the text. The hand was restored as the other. But had it only been a luxated joint, even allowing, with a German critic, that the bone regained its place by the effort made to stretch out the arm, without the intervention of a miracle, it would have required several weeks to restore the muscles and ligaments to their wonted tone and strength. Why all this learned labour to leave God out of the question?

**Verse 11. They were filled with madness]** Pride, obstinacy, and interest, combined together, are capable of any thing. When men have once framed their *conscience* according to their *passions*, *madness* passes for *zeal*, the blackest conspiracies for pious designs, and the most horrid attempts for heroic actions. QUESNEL.

**Verse 12. In prayer to God.]** Or, *in the prayer of God*: or, *in the oratory of God*, *εν τη προσευχη του θεου*. So this passage is translated by many critics; for which Dr. Whitby gives the following reasons: As the *mountain of God*, <sup><4003></sup>Exodus 3:1; 4:27; the *bread of God*, <sup><40217></sup>Leviticus 21:17; the *lamp of God*, <sup><4003></sup>1 Samuel 3:3; the *vessels of God*, <sup><43219></sup>1 Chronicles 22:19; the *altar of God*, <sup><4940></sup>Psalms 43:4; the *sacrifices of God*, <sup><49517></sup>Psalms 51:17; the *gifts of God*, <sup><42104></sup>Luke 21:4; the *ministers of God*, <sup><47004></sup>2 Corinthians 6:4; the *tabernacle of God*, <sup><4003></sup>2 Chronicles 1:3; the *temple*

of God, <sup><41212></sup> **Matthew 21:12**; the *synagogues of God*, <sup><19748></sup> **Psalm 74:8**; are all things consecrated or appropriated to God's service; so **προσευχη του θεου** must, in all reason, be a *house of prayer to God*; whence it is called **τοπος προσευχης**, a *place of prayer*, 1 Mac. iii. 46; and so the word is certainly used <sup><41613></sup> **Acts 16:13**; and by *Philo*, in his oration against *Flaccus*, where he complains that **αι προσευχαι**, *their houses for prayer were pulled down*, and there was no place left in which they might worship God, or pray for Cæsar; and by *Josephus*, who says the multitude was gathered **εις της προσευχην**, *into the house of prayer*: and so *Juvenal*, Sat. iii. v. 296, speaks to the mendicant Jew:-

*Ede ubi consistas; in qua te quæro proseucha?  
In what house of prayer may I find thee begging?*

See on <sup><41613></sup> **Acts 16:13**. But on this it may be observed, that as the *mountains of God*, the *wind of God*, the *hail of God*, the *trees of God*, &c., mean *very high mountains*, a *very strong wind*, *great and terrible hail*, *very tall trees*, &c., so **προσευχη του θεου**, here, may be very properly translated *the prayer of God*; i.e. *very fervent and earnest prayer*; and though **διανυκτερευων** may signify, *to lodge in a place for a night*, yet there are various places in the best Greek writers in which it is used, not to signify a *place*, but to *pass the night* in a particular state. So *Appian*, Bell. Pun. **εν τοις οπλοις διενυκτερευσε μεθ απαντων**-*He passed the night under arms with them all*. Idem, Bell. Civ. lib. v. **διενυκτερευον**-*They passed the night without food, without any regard to the body, and in the want of all things*. See more examples in *Kypke*, who concludes by translating the passage thus: *He passed the night without sleep in prayers to God*. Some of the Jews imagine that God himself prays; and this is one of his petitions: *Let it be my good pleasure, that my mercy overcome my wrath*. See more in *Lightfoot*.

**Verse 13. He chose twelve]** **εκλεξαμενος απ αυτων**, *He chose twelve OUT of them*. Our Lord at this time had several disciples, persons who were converted to God under his ministry; and, out of these converts, he chose twelve, whom he appointed to the work of the ministry; and called them *apostles*, i.e. persons sent or commissioned by himself, to preach that Gospel to others by which they had themselves been saved. These were favoured with extraordinary success: 1. Because they were brought to the knowledge of God themselves. 2. Because they received their commission from the great Head of the Church. And 3. Because, as *he* had sent them,

he continued to accompany their preaching with the power of his Spirit. These *three* things always unite in the character of a *genuine apostle*. See on ~~<0101>~~ **Matthew 10:1-4**.

**Verse 15. Called Zelotes]** Some Jews gave this name to themselves, according to *Josephus*, (War, b. iv. c. iii. s. 9, and vii. c. viii. s. 1,) “because they pretended to be more than ordinarily *zealous* for religion, and yet practised the very worst of actions.” “But this (says the judicious Bp. Pearce) *Josephus* says of the *zealots*, at the time when *Vespasian* was marching towards Jerusalem. They probably were men of a different character above *forty* years before; which was the time when Jesus chose his twelve apostles, one of whom had the surname of the *Zealot*.” It is very probable that this name was first given to certain persons who were more *zealous* for the cause of pure and undefiled religion than the rest of their neighbours; but like many other sects and parties who have *begun well*, they transferred their zeal for the *essentials* of religion to *nonessential* things, and from these to *inquisitorial* cruelty and murder. See on ~~<0101>~~ **Matthew 10:4**.

**Verse 17. And stood in the plain]** In ~~<0101>~~ **Matthew 5:1**, which is supposed to be the parallel place, our Lord is represented as delivering this sermon *on the mountain*; and this has induced some to think that the sermon mentioned here by Luke, though the same in substance with that in Matthew, was delivered in a different place, and at another time; but, as Dr. Priestly justly observes, Matthew’s saying that Jesus was *sat down* after he had gone up to the mountain, and Luke’s saying that he *stood on the plain* when he healed the sick, before the discourse, are no inconsistencies. The whole picture is striking. Jesus ascends a mountain, employs the night in prayer; and, having thus solemnly invoked the Divine blessing, authoritatively separates the twelve apostles from the mass of his disciples. He then descends, and heals in the plain all the diseased among a great multitude, collected from various parts by the fame of his miraculous power. Having thus created attention, he likewise satisfies the desire of the people to hear his doctrine; and retiring first to the mountain whence he came, that his attentive hearers might follow him and might better arrange themselves before him—*Sacro digna silentio mirantur omnes dicere*. HORACE. *All admire his excellent sayings with sacred silence*. See Bishop Newcome’s notes on his Harmony of the Gospels, p. 19.

**Verse 20. Blessed be ye poor]** See the sermon on the mount paraphrased and explained, Matt. 5, 11, 7. { <4180> **Matthew 5:1**, ff <4010> **Matthew 11:1** ff, <4070> **Matthew 7:1** ff. }

**Verse 22. They shall separate you]** Meaning, They will excommunicate you, **αφορισωσιν υμας**, or *separate you* from their *communion*. Luke having spoken of their separating or excommunicating them, continues the same idea, in saying that they would cast out their *name* likewise, as a thing evil in itself. By *your name* is meant their name as his disciples. As such, they were sometimes called *Nazarenes*, and sometimes *Christians*; and both these names were matter of reproach in the mouths of their enemies. So James (<3017> **James 2:7**) says to the converts, *Do they not blaspheme that worthy name by which ye are called?* So when St. Paul (in <4215> **Acts 24:5**) is called a *ringleader of the sect of the Nazarenes*, the character of a *pestilent fellow*, and, that of a *mover of sedition*, is joined to it; and, in <4122> **Acts 28:22**, the Jews say to Paul, *As concerning this sect, we know that every where it is spoken against*; and this is implied in <4044> **1 Peter 4:14**, when he says, *If ye be reproached for the NAME of Christ*, i.e. as *Christians*; agreeably to what follows there in <4046> **1 Peter 4:16**, *If any man suffer as a Christian*, &c. In after times we find *Pliny*, Epist. x. 97, consulting the Emperor *Trajan*, whether or no he should PUNISH the NAME ITSELF, (of *Christian*,) *though no evil should be found in it*. NOMEN IPSUM, *etiam si flagitiis careat*, PUNIATUR. See PEARCE.

**Verse 23. Did-unto the prophets.]** See <1180> **1 Kings 18:4; 19:20**; <4221> **2 Chronicles 24:21; 36:16**; <4025> **Nehemiah 9:26**.

**Verse 24. - 26. But wo unto you that are rich!]** The Pharisees, who were laden with the spoils of the people which they received in gifts, &c. These three verses are not found in the sermon, as recorded by Matthew. They seem to be spoken chiefly to the *scribes* and *Pharisees*, who, in order to be pleasing to all, spoke to every one what he liked best; and by finesse, flattery, and lies, found out the method of gaining and keeping the good opinion of the multitude.

**Verse 29. Thy cloak-thy coat]** In <4050> **Matthew 5:40**, I have said that COAT, **χιτωνα**, signifies *under garment*, or *strait coat*; and CLOAK, **ματιον**, means *upper garment*, or *great coat*. This interpretation is confirmed by the following observations of Bishop Pearce. The **χιτων** was a *tunica*, or *vestcoat*, over which the Jews and other nations threw an *outer*

coat, or gown, called a *cloak*, <sup><150></sup>Matthew 5:40, (which is meant by **ἵματιον**,) when they went abroad, or were not at work. Hence the common people at Rome, who did not usually wear, or had no right to wear, the *toga*, are called by Horace *tunicatus popellus*, Epist. i. 7, 65. This account of the difference between the **χιτων** and the **ἵματιον** appears plainly from what *Maximus Tyrius* says, *The inner garment which is over the body they call χιτωνισκον, and the outer one the ἵματιον*. And so *Plutarch*, (in NUPT. p. 139, ed. Fran. 1620,) speaking of a man who felt the heat of the sun too much for him, says that *he put off, τον χιτωνα, το ἱματιω, his vestcoat also with his cloak*.

**Verse 30. Ask them not again.]** Or, *Do not beg them off*. This probably refers to the way in which the tax-gatherers and Roman soldiers used to spoil the people. “When such harpies as these come upon your goods, suffer the injury quietly, leaving yourselves in the hand of God, rather than attempt even to beg off what belongs to you, lest on their part they be provoked to seize or spoil more, and lest you be irritated to sue them at law, which is totally opposite to the spirit and letter of the Gospel; or to speak bad words, or indulge wrong tempers, which would wound the spirit of love and mercy.” Of such as these, and of all *merciless creditors*, who even sell the *tools* and *bed* of a poor man, it may be very truly said:-

*Tristius haud illis monstrum, nec scævior ulla  
Pestis et ira deum Stygiis sese extulit undis:-  
Diripiunt dapes, contactaque omnia fædant  
Immundo:-  
VIRG. Æn. iii. ver. 214*

*“Monsters more fierce offended heaven ne’er sent  
From hell’s abyss, for human punishment:-  
They snatch the meat, defiling all they find.”  
DRYDEN.*

However, it is probable that what is here spoken relates to *requiring* a thing *speedily* that had been *lent*, while the *reason* for *borrowing* it still continues. In Ecclus. 20:15, it is a part of the character of a very bad man, *that to-day he lendeth, and tomorrow will he ask it again*. From <sup><157></sup>Luke 6:27 to <sup><150></sup>Luke 6:30 our blessed Lord gives us directions how to treat our enemies. 1. Wish them well. 2. Do them good. 3. Speak as well of them as possible. 4. Be an instrument of procuring them good from others; use your influence in their behalf. 5. Suffer patiently from them contempt

and ill treatment. 6. Give up your goods rather than lose your meekness and charity towards them. The retaliation of those who hearken not to their own passion, but to Christ, consists in doing *more* good than they receive evil. Ever since our blessed Saviour suffered the Jews to take away his life, it is by his *patience* that we must regulate our own. *Quesnel*.

**Verse 32. For sinners also love those that love them.]** I believe the word **αμαρτωλοι** is used by St. Luke in the same sense in which **τελωναι**, *tax-gatherers*, is used by St. Matthew, <sup><10546></sup>**Matthew 5:46, 47**, and signifies *heathens*; not only men who *have* no religion, but men who *acknowledge* none. The religion of Christ not only corrects the errors and reforms the disorders of the fallen nature of man, but raises it even above itself: it brings it near to God; and, by universal love, leads it to frame its conduct according to that of the Sovereign Being. “A man should tremble who finds nothing in his life besides the external part of religion, but what may be found in the life of a *Turk* or a *heathen*.” The Gospel of the grace of God purifies and renews the heart, causing it to resemble that Christ through whom the grace came. **See Clarke’s note on “<sup><103737></sup>Luke 7:37”**.

**Verse 34. Of whom ye hope to receive]** Or, *whom ye expect to return it*. “To make our neighbour purchase, *in any way*, the assistance which we give him, is to profit by his misery; and, by laying him under *obligations* which we expect him in *some way* or *other* to discharge, we increase his wretchedness under the pretence of relieving it.”

**Verse 35. Love ye your enemies]** This is the most sublime precept ever delivered to man: a false religion durst not give a precept of this nature, because, without *supernatural* influence, it must be for ever impracticable. In these words of our blessed Lord we see the tenderness, sincerity, extent, disinterestedness, pattern, and issue of the love of God dwelling in man: a religion which has for its foundation the union of God and man in the same person, and the death of this august being for his enemies; which consists on earth in a reconciliation of the Creator with his creatures, and which is to subsist in heaven only in the union of the members with the head: could such a religion as this ever tolerate hatred in the soul of man, even to his most inveterate foe?

**Lend, hoping for nothing again]** **μηδεν απελπιζοντες**. The rabbins say, he who lends without *usury*, God shall consider him as having observed every precept. Bishop Pearce thinks that, instead of **μηδεν** we should read **μηδενα** with the *Syriac*, later *Arabic*, and later *Persic*; and as **απελπιζειν**

signifies *to despair*, or *cause to despair*, the meaning is, *not cutting off the hope* (of longer life) *of any man, neminis spem amputantes*, by denying him those things which he requests now to preserve him from perishing.

**Verse 36. Be ye therefore merciful]** Or, *compassionate*; οἰκτιρμίνες, from οἰκτος, *commiseration*, which etymologists derive from εἰκω to *give place, yield*, because we readily *concede* those things which are necessary to them whom we commiserate. As God is ever *disposed* to give all necessary help and support to those who are miserable, so his followers, being influenced by the same spirit, are *easy* to be entreated, and are at all times *ready* to contribute to the uttermost of their power to relieve or remove the miseries of the distressed. A merciful or compassionate man *easily* forgets injuries; *pardons* them without being *solicited*; and does not permit repeated returns of ingratitude to deter him from *doing good*, even to the unthankful and the unholy. See Clarke on “~~4087~~ Matthew 5:7”.

**Verse 37. Judge not]** See Clarke on “~~4008~~ Matthew 7:1”. “How great is the goodness of God, in being so willing to put our judgment into our own hands as to engage himself not to enter into judgment with us, provided we do not usurp the right which belongs solely to him in reference to others!”

**Condemn not]** “Mercy will ever incline us not to condemn those unmercifully whose faults are certain and visible; to lessen, conceal, and excuse them as much as we can without prejudice to truth and justice; and to be far from aggravating, divulging, or even desiring them to be punished.”

**Forgive]** The mercy and compassion which God recommends extend to the *forgiving* of all the injuries we have received, or can receive. To imitate in this the mercy of God is not a mere counsel; since it is proposed as a necessary mean, in order to receive mercy. What man has to forgive in man is almost *nothing*: man’s debt to God is *infinite*. And who acts in this matter as if he wished to receive mercy at the hand of God! The spirit of revenge is equally destitute of *faith* and *reason*.

**Verse 38. Give, and it shall be given]** “Christian charity will make no difficulty in *giving* that which eternal truth promises to *restore*. Let us *give*, neither out of mere human generosity, nor out of vanity, nor from interest, but for the sake of God, if we would have him place it to account. There is no such thing as true unmixed generosity but in God only; because there is none but him who receives no advantage from his gifts, and because he



engages himself to pay these debts of his creatures with an excessive interest. So great is the goodness of God, that, when he might have absolutely commanded us to give to our neighbour, he vouchsafes to invite us to this duty by the prospect of a reward, and to impute that to us as a desert which he has a right to exact of us by the title of his sovereignty over our persons and estates.”

Men live in such a state of social union as renders mutual help necessary; and, as self-interest, pride, and other corrupt passions mingle themselves ordinarily in their commerce, they cannot fail of offending one another. In civil society men must, in order to taste a little tranquillity, resolve to *bear* something from their neighbours; they must *suffer, pardon, and give* up many things; without doing which they must live in such a state of continual agitation as will render life itself insupportable. Without this *giving and forgiving* spirit there will be nothing in civil society, and even in Christian congregations, but divisions, evil surmisings, injurious discourses, outrages, anger, vengeance, and, in a word, a total dissolution of the mystical body of Christ. Thus our interest in both worlds calls loudly upon us to GIVE and to FORGIVE.

**Bosom.**] *κολπον*, or *lap*. Almost all ancient nations wore long, wide, and loose garments; and when about to carry any thing which their hands could not contain, they used a fold of their robe in nearly the same way as women here use their aprons. The phrase is continually occurring in the best and purest Greek writers. The following example from Herodotus, b. vi., may suffice to show the propriety of the interpretation given above, and to expose the ridiculous nature of covetousness. “When Croesus had promised to *Alcmaeon* as much gold as he could carry about his body at once, in order to improve the king’s liberality to the best advantage, he put on a very *wide tunic*, (*κιθωνα μεγαυ*,) leaving a great space in the BOSOM, *κολπον βαθυ*, and drew on the *largest* buskins he could find. Being conducted to the treasury, he sat down on a great heap of gold, and first filled the buskins about his legs with as much gold as they could contain, and, having *filled* his whole BOSOM, *κολπον*, loaded his hair with ingots, and put several pieces in his mouth, he walked out of the treasury, &c.” What a ridiculous figure must this poor sinner have cut, thus *heavy laden* with *gold*, and the *love of money*! See many other examples in *Kypke* and *Raphelius*. See also <sup><49307></sup>**Psalm 129:7**; <sup><41627></sup>**Proverbs 6:27; 17:23**.

**The same measure that ye mete withal, it shall be measured to you again.]** The same words we find in the Jerusalem Targum on <sup><01836></sup>**Genesis 38:26**. Our Lord therefore lays down a maxim which themselves allowed.

**Verse 39. Can the blind lead the blind?]** This appears to have been a general proverb, and to signify that a man cannot teach what he does not understand. This is strictly true in spiritual matters. A man who is not illuminated from above is utterly incapable of judging concerning spiritual things, and wholly unfit to be a *guide* to others. Is it possible that a person who is enveloped with the thickest darkness should dare either to *judge* of the state of others, or attempt to *lead* them in that path of which he is totally ignorant! If he do, must not his judgment be rashness, and his teaching folly?-and does he not endanger his own soul, and run the risk of falling into the ditch of perdition himself, together with the unhappy objects of his religious instruction?

**Verse 40. Every one that is perfect]** Or, *thoroughly instructed*, **κατηρτισμενος**: -from **καταρτιζω**, to *adjust, adapt, knit together, restore, or put in joint*. The noun is used by the Greek medical writers to signify the reducing a luxated or disjointed limb. It sometimes signifies to *repair or mend*, and in this sense it is applied to *broken nets*, <sup><0026></sup>**Matthew 4:21**; <sup><0019></sup>**Mark 1:19**; but in this place, and in <sup><0132></sup>**Hebrews 13:21**; <sup><0017></sup>**2 Timothy 3:17**, it means *complete instruction and information*. Every one who is *thoroughly instructed* in Divine things, who has his heart *united* to God, whose *disordered* tempers and passions are purified and *restored* to *harmony and order*; every one who has in him the mind that was in Christ, though he cannot be *above*, yet will be *as*, his teacher-holy, harmless, undefiled, and separate from sinners.

“The disciple who perfectly understands the rules and sees the example of his master, will think it his business to tread exactly in his steps, to do and suffer upon like occasions, as his master did: and so he will be like his master.” WHITBY.

**Verse 41. And why beholdest thou the mote]** See this explained on <sup><0078></sup>**Matthew 7:3-5**.

**Verse 43. Corrupt fruit]** **καρπον σαπρον**, literally, *rotten fruit*: but here it means, such fruit as is unfit for use. See on <sup><0077></sup>**Matthew 7:17-20**.

**Verse 45. A good man]** See Clarke on <sup><0025></sup>**Matthew 12:35**”.

**Verse 46. Lord, Lord]** God judges of the heart, not by *words*, but by *works*. A good servant never disputes, speaks little, and always follows his work. Such a servant a real Christian is: such is a faithful minister, always intent either on the work of his own salvation, or that of his neighbour; speaking more to God than to men; and to these as in the presence of God. The tongue is fitly compared by one to a *pump*, which empties the heart, but neither *fills* nor *cleanses* it. The love of God is a hidden spring, which supplies the heart continually, and never permits it to be dry or unfruitful. *Quesnel*.

**Verse 47. I will show you]** ὑποδειξω, *I will show you plainly*. I will enable you *fully* to comprehend my meaning on this subject by the following parable. See this word explained <sup><1037></sup>**Matthew 3:7**.

**Verse 48. He is like a man, &c.]** See on <sup><1072></sup>**Matthew 7:24-27**.

**Verse 49. The ruin of that house was great.]** On this passage, father *Quesnel*, who was a most rigid predestinarian, makes the following judicious remark. “It is neither by the speculations of astrologers, nor by the Calvinian assurance of predestination, that we can discover what will be our portion for ever: but it is by the examination of our heart, and the consideration of our life, that we may in some measure prognosticate our eternal state. Without a holy heart and a holy life, all is ruinous in the hour of temptation, and in the day of wrath.” To this may be added, He that believeth on the Son of God, hath the WITNESS *in HIMSELF*: <sup><1510></sup>**1 John 5:10**.

The subjects of this chapter have been so amply explained and enforced in the parallel places in Matthew, to which the reader has been already referred, that there appears to be no necessity to make any additional observations.

## ST. LUKE

## CHAPTER 7.

*Christ heals the servant of a centurion, who is commended for his faith, 1-10. Raises a widow's son to life at Nain, 11-17. John Baptist hears of his fame, and sends two of his disciples to inquire whether he was the Christ, 18-23. Christ's character of John, 24-30. The obstinate blindness and capriciousness of the Jews, 31-35. A Pharisee invites him to his house, where a woman anoints his head with oil, and washes his feet with her tears, 36-38. The Pharisee is offended 39. Our Lord reproves him by a parable, and vindicates the woman, 40-46; and pronounces her sins forgiven, 47-50.*

## NOTES ON CHAP. 7.

**Verse 2. A certain centurion's servant]** See this miracle explained on ~~<085>~~ **Matthew 8:5-13.**

**Verse 3. Elders of the Jews]** These were either *magistrates* in the place, or the *elders* of the *synagogue* which the centurion had built, ~~<075>~~ **Luke 7:5.** He sent these, probably, because he was afraid to come to Christ himself, not being a Jew, either by nation or religion. In the parallel place in Matthew, he is represented as coming to Christ himself; but it is a usual form of speech in all nations, to attribute the act to a person which is done not by himself, but by his *authority*.

**Verse 5. He loveth our nation]** He is a warm friend to the Jews; and has given a full proof of his affection to them in building them a synagogue. This he had done at his own proper charges; having no doubt employed his own men in the work.

**Verse 10. Found the servant whole]** This cure was the effect of the *faith*, *prayer*, and *humility* of the centurion, through which the almighty energy of Jesus Christ was conveyed to the sick man. But these very graces in the centurion were the products of grace. It is God himself who, by the gifts of his mercy, disposes the soul to receive its cure; and nothing can contribute to the reception of his grace but what is the fruit of grace itself. The apostle says, *The grace of God that bringeth salvation hath appeared unto all men,* ~~<021>~~ **Titus 2:11.** It should therefore be our concern, not to resist the operations of this grace: for though we cannot endue ourselves with by gracious disposition, yet we can quench the Spirit, by whose agency these

are produced in the soul. The centurion had not received the grace of God in vain.

**Verse 11. Nain]** A small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward; and near to Endor.

**Verse 12. Carried out]** The Jews always buried their dead *without* the city, except those of the family of David. No burying places should be tolerated *within* cities or towns; much less in or about *churches* and *chapels*. This custom is excessively injurious to the inhabitants; and especially to those who frequent public worship in such chapels and churches. God, decency, and health forbid this shocking abomination.

On the impropriety of burying in towns, churches, and chapels, take the following testimonies: *Extra urbem soliti sunt alii mortuos sepelire: Nos Christiani, eos non in urbes solum, sed et in TEMPLA recepimus, quo fit ut multi fatore nimis, fere exanimentur.* SCHOETTGEN. "Others were accustomed to bury their dead *without* the city. We Christians not only bury them *within* our cities, but receive them even into our *churches*! Hence many nearly lose their lives through the noxious effluvia." "Both the Jews and other people had their burying places without the city:-*Et certe ita postulat ratio publicæ sanitatis, quæ multum lædi solet aura sepulchrorum*:-and this the health of the public requires, which is greatly injured by the effluvia from graves."-*Rosenmuller*. From long observation I can attest that churches and chapels situated in grave-yards, and those especially within whose walls the dead are interred, are perfectly unwholesome; and many, by attending such places, are shortening their passage to the house appointed for the living. What increases the iniquity of this abominable and deadly work is, that the burying grounds attached to many churches and chapels are made a source of *private gain*. The whole of this preposterous conduct is as *indecorous* and *unhealthy* as it is *profane*. Every man should know that the *gas* which is disengaged from putrid flesh, and particularly from a human body, is not only unfriendly to, but destructive of, animal life. Superstition first introduced a practice which self-interest and covetousness continue to maintain.

For a general improvement of all the circumstances of this miracle, see the end of the chapter.

**Verse 16. God hath visited his people.]** Several MSS. and versions add, *εις αγαθον*, *for good*. Sometimes God visited his people in the way of judgment, to consume them in their transgressions; but it was now plain that he had visited them in the most tender compassion and mercy. This seems to have been added by some ancient copyist, by way of explanation.

**Verse 18. The disciples of John showed him, &c.]** It is very likely that John's disciples attended the ministry of our Lord at particular times; and this, we may suppose, was a common case among the disciples of different Jewish teachers. Though bigotry existed in its most formidable shape between the *Jews* and *Samaritans*, yet we do not find that it had any place between Jews and Jews, though they were of different sects, and attached to different teachers.

**Verse 19. Art thou he that should come?]** That is, *to save*. Art thou the promised Messiah? See Clarke on "~~<4118>~~ Matthew 11:3".

Some have thought that this character of our Lord, *ο ερχομενος*, *he who cometh*, refers to the prophecy of Jacob, ~~<014910>~~ **Genesis 49:10**, where he is called *hl yv Shiloh*, which *Grotius* and others derive from *hl v shalach*, *he sent*: hence, as the time of the fulfilment of the prophecy drew nigh, he was termed, *He who cometh*, i.e. he who is just now ready to make his appearance in Judea. In ~~<3000>~~ **Zechariah 9:9**, a similar phrase is used, *Behold, thy king COMETH unto thee-having SALVATION*. This is meant of the Messiah only; therefore I think the words *to save*, are necessarily implied.

**Verse 21. Infirmities and plagues]** The following judicious note from Bp. PEARCE is worthy of deep attention: "Luke mentions here *ζοσοι*, *μαστιγες*, *leprosius*, and *πνευματα πονηρα*, i.e. diseases or ill habits of body, sores or lamenesses, and evil spirits: from whence we may conclude that *evil spirits* are reckoned by him (who speaks of distempers with more accuracy than the other evangelists) as things *different* from any disorders of the *body*, included in the two former words."

**Unto many that were blind he gave light.]** Rather, *he kindly gave sight-εχαρισατο το βλεπειν*; or, *he graciously gave sight*. This is the proper meaning of the original words. In all his miracles, Jesus showed the tenderest mercy and kindness: not only the *cure*, but the *manner* in which he performed it, endeared him to those who were objects of his compassionate regards.

**Verses 22. - 28.** See these verses explained at large on <sup><40110></sup>Matthew 11:4-15.

**Verse 29. Justified God]** Or, *declared God to be just*-εδικαιωσαν τον θεον. The sense is this: John preached that the Divine wrath was coming upon the Jews, from which they might flee by repentance, <sup><40107></sup>Luke 3:7. The Jews, therefore, who were baptized by him, with the baptism of repentance, did thereby acknowledge that it is but *justice* in God to punish them for their wickedness unless they repented, and were baptized in token of it. Bp. PEARCE proves that this is the sense in which the word δικαιοω is used here and in <sup><495104></sup>Psalms 51:4, compared with <sup><18331></sup>Job 32:2, and by this evangelist again in <sup><42109></sup>Luke 10:29, and <sup><421615></sup>Luke 16:15.

**Verse 30. Rejected the counsel of God]** Or, *frustrated the will of God*-την βουλην του θεου ηθετησαν. Kypke says the verb αθετειν has two meanings:-1, to *disbelieve*; 2, *despise*, or *disobey*: and that both senses may be properly conjoined here. The will of God was that all the inhabitants of Judea should *repent* at the preaching of John, be *baptized*, and *believe* in Christ Jesus. Now as they did *not repent*, &c., at John's preaching, so they did *not believe* his testimony concerning Christ: thus the *will*, gracious *counsel*, or *design* of God, relative to their salvation, was *annulled* or *frustrated*. They *disbelieved* his promises, *despised* the Messiah, and *disobeyed* his precepts.

**Verse 31. And the Lord said]** Almost every MS. of authority and importance, with most of the *versions*, omit these words. As the *Evangelistaria* (the books which contained those portions of the Gospels which were read in the Churches) began at this verse, the words were probably at first used by them, to *introduce* the following parable. There is the fullest proof that they never made a part of Luke's text. Every critic rejects them. *Bengel* and *Griesbach* leave them out of the text.

**Verse 32. They are like unto children]** See on <sup><40116></sup>Matthew 11:16-19. It is probable that our Lord alludes here to some *play* or *game* among the Jewish children, no account of which is now on record.

**Verse 35. Wisdom is justified, &c.]** Probably the *children of wisdom* is a mere Hebraism here for the *products* or *fruits of wisdom*; hence the *Vatican MS.*, one other, and some *versions*, have εργων, *works*, instead of τεκνων, *sons*, in the parallel place, <sup><40119></sup>Matthew 11:19. True wisdom shows itself by its works; *folly* is never found in the *wise man's* way, any

more than *wisdom* is in the path of a *fool*. *Theophylact's* note on this place should not be overlooked.  $\epsilon\delta\iota\kappa\alpha\iota\omega\theta\eta, \tau\omicron\upsilon\tau\acute{\epsilon} \epsilon\sigma\tau\iota\nu \epsilon\tau\iota\mu\eta\theta\eta$ , *Wisdom* IS JUSTIFIED, that is, IS HONoured, by all her children.

**Verse 36. One of the Pharisees]** Called *Simon*,  $\langle 0740 \rangle$  **Luke 7:40**. This account is considered by many critics and commentators to be the same with that in  $\langle 0816 \rangle$  **Matthew 26:6**, &c.,  $\langle 4148 \rangle$  **Mark 14:3**; and  $\langle 8128 \rangle$  **John 12:3**. This subject is considered pretty much at large in the notes on  $\langle 0816 \rangle$  **Matthew 26:6**, &c., to which the reader is requested to refer.

**Verse 37. A woman-which was a sinner]** Many suppose that this woman had been a *notorious public prostitute*; but this is taking the subject by the very *worst* handle. My own opinion is, that she had been a *mere heathen* who dwelt in this city, (probably Capernaum,) who, through the ministry of Christ, had been before this converted to God, and came now to give this public testimony of her gratitude to her gracious deliverer from the darkness and guilt of sin. I am inclined to think that the original word,  $\alpha\mu\alpha\rho\tau\omega\lambda\omicron\varsigma$ , is used for *heathen* or *Gentile* in several places of the sacred writings. I am fully persuaded that this is its meaning in  $\langle 0910 \rangle$  **Matthew 9:10, 11, 13; 11:19**; and  $\langle 4265 \rangle$  **Matthew 26:45**. *The Son of man is betrayed into the hands of sinners*, i.e. is delivered into the hands of the *heathens*, viz. the *Romans*, who alone could put him to death. See  $\langle 4025 \rangle$  **Mark 2:15-17; 14:41**. I think also it has this meaning in  $\langle 0762 \rangle$  **Luke 6:32-34; 15:1, 2, 7, 10; 19:7**;  $\langle 0816 \rangle$  **John 9:31**. I think no other sense can be justly assigned to it in  $\langle 8025 \rangle$  **Galatians 2:15**: *We who are Jews by nature, and not sinners of the Gentiles*. We Jews, who have had the benefit of a *Divine revelation*, know that a man is not justified by the works of the law, but by the faith of Christ, ( $\langle 8026 \rangle$  **Galatians 2:16**,) which other *nations*, who were *heathens*, not having a *Divine revelation*, could not know. It is, I think, likely that the grand subject of the self-righteous Pharisee's *complaint* was her being a *heathen*. As those who were *touched* by such contracted a legal defilement, he could not believe that Christ was a conscientious observer of the law, seeing he permitted her to touch him, *knowing* who she was; or, if he did not *know* that she was a *heathen*, it was a proof that he was no prophet,  $\langle 0739 \rangle$  **Luke 7:39**, and consequently had not the discernment of spirits which prophets were supposed to possess. As the Jews had a law which forbade all iniquity, and they who embraced it being according to its requisitions and their profession *saints*; and as the Gentiles had no law to restrain *evil*, nor made any profession of *holiness*, the term  $\alpha\mu\alpha\rho\tau\omega\lambda\omicron\iota$ , or *sinners*, was



first with peculiar propriety applied to *them*, and afterwards to all others, who, though they professed to be under the law, yet lived as Gentiles *without* the law. Many suppose this person to be the same as Mary Magdalene, but of this there is no solid proof.

**Brought an alabaster box]** See Clarke on “<sup><414B></sup>Mark 14:3”.

**Verse 38. Stood at his feet behind him]** In taking their meals, the eastern people reclined on one side; the loins and knees being bent to make the more room, the feet of each person were turned outwards behind him. This is the meaning of *standing* BEHIND *at his* FEET.

**Began to wash his feet with tears]** ηρξατο βρεχειν”τοις δακρυσι, She began to water his feet-to let a *shower* of *tears* fall on them. As the Jews wore nothing like our *shoes*, (theirs being a mere *sole*, bound about the foot and ankle with thongs,) their feet being so much exposed had frequent need of washing, and this they ordinarily did before taking their meals.

**Kissed his feet]** With *affectionate tenderness*, καταφιλει, or kissed them *again* and *again*. See Clarke on “<sup><4054></sup>Matthew 26:49”.

The *kiss* was used in ancient times as the emblem of *love*, *religious reverence*, *subjection*, and *supplication*. It has the meaning of *supplication*, in the way of *adoration*, accompanied with *subjection*, in <sup><11918></sup>1 Kings 19:18, *Whose mouths have not kissed Baal*; and in <sup><83127></sup>Job 31:27, *My mouth hath not kissed my hand*; I have paid no sort of *adoration* to *false gods*; and in <sup><91212></sup>Psalms 2:12, *Kiss the Son lest he be angry*, -close in with him, embrace affectionately, the offers of mercy made unto you through Christ Jesus, *lest he* (the Lord) *be angry with you, and ye perish*: which commandment this woman seems to have obeyed, both in the *literal* and *spiritual* sense. *Kissing the feet* was practised also among the *heathens*, to express *subjection* of *spirit*, and *earnest supplication*. See a long example in *Raphelius*, produced from *Polybius*, concerning the *Carthaginian* ambassadors when supplicating the *Romans* for peace. With an *humble* and *abject* mind, πεσοντες επι την γην, *they fell down on the earth*, τους ποδας καταφιλοιεν τω συνεδριω, *and kissed the feet of the council*. See also several examples in *Kypke*. *Kissing the feet* is a farther proof that this person had been educated a *heathen*. This was no part of a Jew’s practice.

**Verse 41. A certain creditor, &c.]** It is plain that in this parable our Lord means, by the *creditor*, GOD, and, by the *two debtors*, *Simon* and the *woman* who was present. *Simon*, who had the light of the *law*, and who, in consequence of his profession as a *Pharisee*, was obliged to abstain from *outward* iniquity, might be considered as the *debtor* who owed only *fifty pence*, or *denarii*. The woman, whom I have supposed to be a *heathen*, not having these advantages, having no *rule* to regulate her actions, and no *curb* on her evil propensities, may be considered as the debtor who owed *five hundred pence*, or *denarii*. And when both were compared, *Simon's* debt to God might be considered, in reference to *hers*, as *fifty to five hundred*. However, we find, notwithstanding this great disparity, *both* were *insolvent*. *Simon*, the religious *Pharisee*, could no more pay his *fifty* to God than this poor *heathen* her *five hundred*; and, if both be not *freely forgiven* by the Divine mercy, both must finally perish. *Having NOTHING to PAY, he kindly FORGAVE them both*. Some think that this very *Simon* was no inconsiderable debtor to our Lord, as having been mercifully cleansed from a *leprosy*; for he is supposed to be the same as *Simon the leper*. See **Clarke's note on "<sup><4016></sup>Matthew 26:6"**.

**Verse 42. Which of them will love him most?]** Which is under the greater *obligation* and *should* love him most?

**Verse 43. He to whom he forgave most.]** By this acknowledgment he was, unknowingly to himself, prepared to receive our Lord's reproof.

**Verse 44. Thou gavest me no water]** In this respect *Simon* was sadly deficient in *civil* respect, whether this proceeded from *forgetfulness* or *contempt*. The custom of giving water to wash the guest's feet was very ancient. See instances in <sup><01804></sup>**Genesis 18:4; 24:32;** <sup><071921></sup>**Judges 19:21;** <sup><02541></sup>**1 Samuel 25:41**. In Hindoostan it is the custom, that when a superior enters the house of an inferior, the latter *washes his feet*, and gives him water to rinse his mouth before he eats. See **AYEEN AKBERY**, vol. iii. p. 226.

**Verse 45. Since the time I came in]** Rather, *Since the time SHE came in*, **αφ ης εισηλθεν**, not **εισηλθον**, *I came in*, for it is clear from <sup><40757></sup>**Luke 7:37** that the woman came in *after* Christ, having heard that he was sitting at meat in the *Pharisee's* house. The reading which I have adopted is supported by several MSS. and *Versions*.

**Verse 46. My head with oil thou didst not anoint]** *Anointing* the head with oil was as common among the Jews as *washing* the face with *water* is

among us. See <888> **Ruth 3:3**; <1021> **2 Samuel 12:20; 14:2**; <1200> **2 Kings 4:2**; and <1923> **Psalm 23:5**, where the author alludes to the Jewish manner of receiving and entertaining a guest. *Thou preparest a table for me; anointest my head with oil; givest me an overflowing cup.* See <4057> **Matthew 5:17**.

**Verse 47. For she loved much]** Or, THEREFORE *she loved much*. It appears to have been a consciousness of God's forgiving love that brought her at this time to the Pharisee's house. In the common translation her forgiveness is represented to be the *consequence* of her loving much, which is causing the *tree* to produce the *root*, and not the *root* the *tree*. I have considered **οτι** here as having the sense of **διοτι**, *therefore*; because, to make this sentence suit with the foregoing parable, <4074> **Luke 7:42, 43**, and with what immediately follows here, *but he to whom little is forgiven loveth little*, we must suppose her love was the *effect* of her being pardoned, not the *cause* of it. **οτι** seems to have the sense of *therefore* in <4013> **Matthew 13:13**; <4084> **John 8:44**; <4601> **1 Corinthians 10:17**; and in the Septuagint, in <1633> **Deuteronomy 33:52**; <2491> **Isaiah 49:19**; <2891> **Hosea 9:15**; and <2166> **Ecclesiastes 5:6**. Both these particles are often interchanged in the New Testament.

**Loved much-loveth little]** That is, A man's love to God will be in proportion to the *obligations* he *feels* himself under to the bounty of his Maker.

**Verse 48. Thy sins are forgiven.]** He gave her the fullest assurance of what he had said before to Simon, (<4074> **Luke 7:47**.) *Thy sins are forgiven.* While the *Pharisee* murmured, the poor *penitent* rejoiced.

**Verse 50. Thy faith hath saved thee]** Thy *faith* hath been the *instrument* of receiving the *salvation* which is promised to those who *repent*. *Go in peace*. Though peace of conscience be the inseparable consequence of the pardon of sin, yet here it seems to be used as a *valediction* or *farewell*: as if he had said, May goodness and mercy continue to follow thee! In this sense it is certainly used <0786> **Judges 18:6**; <0901> **1 Samuel 1:17; 20:42; 29:7**; <4015> **2 Samuel 15:9**; <3026> **James 2:16**.

THE affecting account of raising the widow's son to life, <4071> **Luke 7:11-17**, is capable of farther improvement. The following may be considered to be sober, pious uses of this transaction.

In this resurrection of the widow's son, four things are highly worthy of notice:-1. The meeting. 2. What Christ did to raise the dead man. 3. What the man did when raised to life: and 4. The effect produced on the minds of the people.

### I. *The MEETING.*

1. It was *uncommon*: it was a meeting of *life* and *death*, of *consolation* and *distress*. On the one part JESUS, accompanied by his disciples, and an innumerable crowd of people, advance towards the gate of the city of Nain: on the other part, a *funeral* solemnity proceeds out of the gate,-a person of distinction, as we may imagine from the number of the people who accompanied the corpse, is carried out to be buried. Wherever Jesus goes, he meets *death* or *misery*; and wherever he comes, he dispenses *life* and *salvation*.

2. It was *instructive*. A *young* man was carried to the grave-an *only son*-cut off in the *flower* of his age from the pleasures, honours, profits, and expectations of life; a multitude of relatives, friends, and neighbours, in tears, affliction, and distress, accompanied the corpse. Behold the present life in its true point of light! How deceitful is the world! To hide its *vanity* and *wretchedness*, funeral *pomp* takes the place of the decorations of *life* and *health*; and pride, which carries the person through life, cleaves to the putrid carcass in the ridiculous adornments of *palls*, *scarfs*, *cloaks*, and *feathers*! Sin has a complete triumph, when *pride* is one of the principal *bearers* to the tomb.

And shall not the living lay these things to heart? Remember, ye that are young, the *young* die oftener than the old; and it is because so many of the *former* die, that there are so few of the *latter* to die.

3. It was an *affecting* meeting. The mother of this young man followed the corpse of her son; her distress was extreme. She had already lost her *husband*, and in losing her only son she loses all that could be reckoned dear to her in the world. She lost her support, her glory, and the *name* of her *family* from among the tribes of her people. Jesus sees her in this state of affliction, and was moved with compassion towards her. This God of goodness cannot see the wretched without commiserating their state, and providing for their salvation.

4. *It was a happy meeting*. Jesus approaches this distressed widow, and says, *Weep not*. But who, with propriety, can give such advice in a case

like this? Only that God who can dry up the fountain of grief, and remove the cause of distress. Weep for thy *sin*, weep for thy *relatives*, weep after *Christ*, and God will infallibly comfort thee.

## II. *What Christ did to raise this dead man.*

1. *He came up*, <sup><1714></sup>**Luke 7:14**. When the blessed God is about to save a soul from spiritual death, he *comes up* to the heart by the light of his Spirit, by the preaching of his word, and by a thousand other methods, which all prove that his name is mercy, and his nature love.

2. *He touched the bier*. God often stretches out his hand against the matter or occasion of sin, renders that *public* that was before *hidden*, lays afflictions upon the body; by some evil disease effaces that beauty, or impairs that strength, which were the occasions of sin; disconcerts the schemes and blasts the property of the worldly man. These were carrying him down to the chambers of death, and the merciful God is thus delivering him out of the hands of his murderers.

3. *He commanded-Young man! I say unto thee, Arise*. Sinners! You have been dead in trespasses and sins too long; now hear the voice of the Son of God. *Young people!* to you in particular is this commandment addressed. Delay not a moment: it will be more easy for you to return to God *now* than at any future time. And perhaps the present call may never be repeated. The sooner you hear the voice of God, the sooner you shall be happy.

## III. *What the man did when raised to life.*

1. *He sat up*, <sup><1715></sup>**Luke 7:15**. When the quickening voice of God reaches the heart of a sinner, his first business is to lift up his head to contemplate the awful state in which he is found, and the horrible pit over which he hangs, and look about for a deliverer from the hell that is moved from beneath to meet him at his coming.

2. *He began to speak*. Prayer to God, for the salvation he needs, is indispensably requisite to every awakened sinner. Let him speak in prayer and praise; *prayer* for present salvation, and *praise*, because he is still out of hell. Let him also declare the power and goodness of God which have thus rescued him from the bitter pains of an eternal death.

3. *He walked. He (Christ) presented him to his mother.* Those who were carrying the corpse having heard the voice of the young man, immediately laid down the bier, and the young man stepping directly on the ground, Jesus took him by the hand and conducted him to his mother. What a change from the deepest affliction to the highest ecstasy of joy must have now taken place in this widow's heart! Happy moment!-when the quickening power of Christ restores a prodigal son to a disconsolate parent, and a member to Christ's mystical body, the Church militant!

IV. *The effect produced on the minds of the people.*

1. *Fear seized them,* <sup><4716></sup>**Luke 7:16.** A religious reverence penetrated their hearts, while witnessing the effects of the sovereign power of Christ. Thus should *we* contemplate the wonders of God's grace in the conviction and conversion of sinners.

2. *They glorified God.* They plainly saw that he had now visited his people: the miracle proclaimed his *presence*, and that a great *prophet* was risen among them, and they expect to be speedily *instructed* in all righteousness. The conversion of a sinner to God should be matter of public joy to all that fear his name; and should be considered as a full proof that the God of our fathers is still among their children. See <sup><4716></sup>**Luke 7:16.**

3. *They published abroad the account.* The work of the grace of God should be made known to all: the Gospel should be preached in every place; and the miracle-working power of Christ every where recommended to notice. If those who are raised from the death of sin were more zealous in discoursing of, walking in, and recommending the Gospel of the grace of God, the kingdom of Christ would soon have a more extensive spread; and the souls thus employed would be incessantly watered from on high.

## ST. LUKE

## CHAPTER 8.

*Jesus preaches through every city and village, 1. Women minister to him, 2, 3. Instructs the multitudes by the parable of the sower, 4-8. Explains it at large to his disciples, 9-15. Directions how to improve by hearing the Gospel, 16-18. His mother and brethren seek him, 19-21. He and his disciples go upon the lake, and are taken in a storm, 22-25. They arrive among the Gadarenes, 26, where he cures a demoniac, 27-39. He returns from the Gadarenes, and is requested by Jairus to heal his daughter, 40-42. On the way he cures a diseased woman, 43-48. Receives information that the daughter of Jairus is dead, 49. Exhorts the father to believe; arrives at the house, and raises the dead child to life, 60-66.*

## NOTES ON CHAP 8.

**Verse 1. Throughout every city and village]** That is, of Galilee.

**Verse 2. Out of whom went seven devils].** Who had been possessed in a most extraordinary manner; probably a case of inveterate lunacy, brought on by the influence of evil spirits. The number *seven* may here express the superlative degree.

*Mary Magdalene* is commonly thought to have been a *prostitute* before she came to the knowledge of Christ, and then to have been a remarkable penitent. So *historians* and *painters* represent her: but neither from this passage, nor from any other of the New Testament, can such a supposition be legitimately drawn. She is here represented as one who had been possessed with *seven demons*; and as one among other women who had been healed by Christ of *evil* (or *wicked*) *spirits and infirmities*. As well might *Joanna* and *Susanna*, mentioned <sup><A></sup> **Luke 8:3**, come in for a share of the censure as this *Mary Magdalene*; for they seem to have been dispossessed likewise by Jesus, according to St. Luke's account of them. They had all had infirmities, of what sort it is not said, and those infirmities were occasioned by evil spirits within them; and Jesus had healed them all: but *Mary Magdalene*, by her behaviour, and constant attendance on Jesus in his life-time, at his crucifixion, and at his grave, seems to have exceeded all the other women in duty and respect to his person. Bishop PEARCE.

There is a marvellous propensity in commentators to make some of the women mentioned in the Sacred Writings appear as *women of ill fame*;

therefore *Rahab* must be a *harlot*; and *Mary Magdalene*, a *prostitute*: and yet nothing of the kind can be *proved* either in the *former* or in the *latter* case; nor in that mentioned <sup><40736></sup>**Luke 7:36**, &c., where see the notes. Poor *Mary Magdalene* is made the patroness of *penitent prostitutes*, both by *Papists* and *Protestants*; and to the scandal of her name, and the reproach of the Gospel, houses fitted up for the reception of such are termed *Magdalene hospitals!* and the persons themselves *Magdalenes!* There is not only no proof that this person was such as commentators represent her, but there is the strongest presumptive proof against it: for, if she ever had been such, it would have been contrary to every rule of *prudence*, and every dictate of *wisdom*, for Christ and his apostles to have permitted such a person to *associate* with them, however fully she might have been converted to God, and however exemplary her life, at that time, might have been. As the world, who had seen her conduct, and knew her character, (had she been such as is insinuated,) could not see the *inward change*, and as they sought to overwhelm Christ and his disciples with obloquy and reproach on every occasion, they would certainly have availed themselves of so favourable an opportunity to subject the character and ministry of Christ to the blackest censure, had he permitted even a converted prostitute to minister to him and his disciples. They were ready enough to say that he was the *friend of publicans and sinners*, because he conversed with them in order to instruct and save their souls; but they could never say he was a *friend of prostitutes*, because it does not appear that such persons ever came to Christ; or that he, in the way of his ministry, ever went to them. I conclude therefore that the common opinion is a vile slander on the character of one of the best women mentioned in the Gospel of God; and a reproach cast on the character and conduct of Christ and his disciples. From the whole account of *Mary Magdalene*, it is highly probable that she was a person of great respectability in that place; such a person as the wife of *Chuza*, Herod's steward, could associate with, and a person on whose conduct or character the calumniating Jews could cast no aspersions.

**Verse 3. Herod's steward]** Though the original word, **ἐπιτροπος**, signifies sometimes the *inspector* or *overseer* of a *province*, and sometimes a *tutor of children*, yet here it seems to signify the *overseer of Herod's domestic affairs*: the *steward of his household*. *Steward of the household* was an office in the king's palace by s. 24, of Hen. VIII. The person is now entitled *lord steward of the king's household*, and the office is, I believe, more honourable and of more importance than when it was first created.



*Junius* derives the word from the Islandic *stivardur*, which is compounded of *stia*, *work*, and *vardur*, a *keeper*, or *overseer*: hence our words, *warder*, *warden*, *ward*, *guard*, *guardian*, &c. The Greek word in Hebrew letters is frequent in the rabbinical writings,  $\mu\omega\rho\omega\delta\epsilon\gamma\alpha$ , and signifies among them the deputy ruler of a province. See Clarke on “ $\langle\epsilon\lambda\iota\theta\rangle$  Luke 16:1”. In the Islandic version, it is *forsionarmanns*.

**Unto him]** Instead of  $\alpha\upsilon\tau\omega$ , *to him*, meaning *Christ*, many of the best MSS. and versions have  $\alpha\upsilon\tau\omega\iota\varsigma$ , *to them*, meaning both our Lord and the *twelve apostles*, see  $\langle\epsilon\lambda\iota\theta\rangle$  Luke 8:1. This is unquestionably the true meaning. Christ receives these assistances and ministrations, says pious *Quesnel*,-

1. To honour poverty by subjecting himself to it.
2. To humble himself in receiving from his creatures.
3. That he may teach the ministers of the Gospel to depend on the providence of their heavenly Father.
4. To make way for the gratitude of those he had healed. And,
5. That he might not be burthensome to the *poor* to whom he went to preach.

**Verse 5. A sower went out to sow]** See all this parable largely explained on  $\langle\epsilon\lambda\iota\theta\rangle$  Matthew 13:1-23.

**Verse 12. Those by the way side]** Bishop PEARCE thinks that Luke by *ov* here means  $\sigma\pi\omicron\rho\omicron\iota$ , the *seeds*, though he acknowledges that he has never found such a word as  $\sigma\pi\omicron\rho\omicron\iota$  in the plural number signifying *seeds*.

**Verse 15. With patience.]** Rather, *with perseverance*. The Greek word  $\upsilon\pi\omicron\mu\omicron\nu\eta$ , which our translators render *patience*, properly signifies here, and in  $\langle\epsilon\lambda\iota\theta\rangle$  Romans 2:7, *perseverance*. The *good ground*, because it is *good*, strong and vigorous, *continues* to bear: *bad* or *poor* ground cannot produce a good crop, and besides it is very soon exhausted. The persons called the *good ground* in the text are filled with the power and influence of God, and therefore *continue* to bring forth fruit; i.e. they persevere in righteousness. From this we may learn that the *perseverance of the saints*, as it is termed, necessarily implies that they continue to bring forth fruit to the glory of God. Those who are not fruitful are not in a state of perseverance.

**Verse 16. Lighted a candle]** This is a repetition of a part of our Lord's sermon on the mount. See the notes on <sup><40515></sup>Matthew 5:15; 10:26; and on <sup><4021></sup>Mark 4:21, 22.

**Verse 17. For nothing is secret, &c.]** Whatever I teach you in private, ye shall teach publicly; and ye shall illustrate and explain every parable now delivered to the people.

**Verse 18. Even that which he seemeth to have.]** Or rather, *even what he hath*.  $\delta\omicron\kappa\epsilon\iota\ \epsilon\chi\epsilon\iota\nu$ , rendered by our common version, *what he seemeth to have*, seems to me to contradict itself. Let us examine this subject a little.

1. To *seem* to have a thing, is only to have it in *appearance*, and not in *reality*; but what is possessed in *appearance* only can only be taken away in *appearance*; therefore on the one side there is no *gain*, and on the other side no *loss*. On this ground, the text speaks just nothing.

2. It is evident that  $\omicron\ \delta\omicron\kappa\epsilon\iota\ \epsilon\chi\epsilon\iota\nu$ , *what he seemeth to have*, here, is equivalent to  $\omicron\ \epsilon\chi\epsilon\iota$ , *what he hath*, in the parallel places, <sup><4025></sup>Mark 4:25; <sup><40312></sup>Matthew 13:12; 25:29; and in <sup><21926></sup>Luke 19:26.

3. It is evident, also, that these persons had *something* which might be *taken away* from them. For 1. The *word of God*, the *Divine seed*, was planted in their hearts. 2. It had already produced some good effects; but they permitted the devil, the cares of the world, the desire of riches, and the love of pleasure, to destroy its produce.

4. The word  $\delta\omicron\kappa\epsilon\iota\nu$  is often an *expletive*: so *Xenophon* in *Hellen*, vi.  $\omicron\tau\iota\ \epsilon\delta\omicron\kappa\epsilon\iota\ \pi\alpha\tau\iota\kappa\omicron\varsigma\ \phi\iota\lambda\omicron\varsigma\ \alpha\nu\tau\omicron\iota\varsigma$ , *Because he seemed to be* (i.e. WAS) *their father's friend*. So in his  $\omicron\epsilon\omicron\nu$ . *Among the cities that seemed to be* ( $\delta\omicron\kappa\omicron\upsilon\sigma\alpha\iota\varsigma$ , actually were) *at war*. So *Athenæus*, lib. vi. chap. 4. *They who seemed to be* ( $\delta\omicron\kappa\omicron\upsilon\nu\tau\epsilon\varsigma$ , who really were) *the most opulent, drank out of brazen cups*.

5. It often *strengthens* the sense, and is thus used by the very best Greek writers. ULPIAN, in one of his notes on Demosthenes' *Orat. Olinth.* 1, quoted by Bishop PEARCE, says expressly,  $\tau\omicron\ \delta\omicron\kappa\epsilon\iota\nu\ \omicron\upsilon\ \pi\alpha\nu\tau\omicron\varsigma\ \epsilon\pi\iota\ \alpha\mu\phi\iota\beta\omicron\lambda\omicron\upsilon\ \tau\alpha\pi\tau\omicron\upsilon\sigma\iota\nu\ \omicron\iota\ \pi\alpha\lambda\alpha\iota\omicron\iota,\ \alpha\lambda\lambda\alpha\ \pi\omicron\lambda\lambda\alpha\kappa\iota\varsigma\ \kappa\alpha\iota\ \epsilon\pi\iota\ \tau\omicron\upsilon\ \alpha\lambda\eta\theta\epsilon\upsilon\epsilon\iota\nu$ . The word  $\delta\omicron\kappa\epsilon\iota\nu$  is used by the *ancients* to express, *not always what is doubtful, but oftentimes what is true and certain*. And this is manifestly its meaning in <sup><4189></sup>Matthew 3:9; <sup><2224></sup>Luke 22:24; <sup><3639></sup>John 5:39; <sup><4174></sup>1 Corinthians 7:40; 10:12; 11:16; <sup><4189></sup>Galatians 2:9;

<0004>**Philippians 3:4**; and in the text. See these meanings of the word established beyond the possibility of successful contradiction, in Bishop PEARCE'S notes on <4102>**Mark 10:42**, and in KYPKE *in loc.* See also the notes on <40312>**Matthew 13:12**.

**Verse 19. His mother and brethren]** See the notes on <40246>**Matthew 12:46**, &c., and on <4031>**Mark 3:31**, &c.

**Verse 22. Let us go over, &c.]** See Clarke on “<40834>**Matthew 8:24**”, &c., and see on <40436>**Mark 4:36-41**.

**Verse 23. There came down a storm of wind-and they-were in jeopardy.]** This is a parallel passage to that in <3004>**Jonah 1:4**. *There was a mighty tempest in the sea, so that the ship was like to be broken:* the latter clause of which is thus translated by the *Septuagint*: **και το πλοιον εκινδυνευε του συντριβηναι**, *And the ship was in the utmost danger of being dashed to pieces*. This is exactly the state of the disciples here; and it is remarkable that the very same word, **εκινδυνευον**, which we translate, *were in jeopardy*, is used by the evangelist, which is found in the Greek version above quoted. The word *jeopardy*, an inexpressive *French* term, and utterly unfit for the place which it now occupies, is properly the exclamation of a disappointed *gamester*, *Jeu perdu! The game is lost!* or, *j'ai perdu! I have lost!* i.e. *the game*.

**Verse 25. Where is your faith?]** Ye have a power to believe, and yet do not exercise it! Depend on God. Ye have *little faith*, (<40835>**Matthew 8:26**), because you do not use the grace which I have already given you. Many are looking for more faith without using that which they have. It is as possible to hide this talent as any other.

**Verse 26. The country of the Gedarenes]** Or, according to several MSS., *Gerasenes* or *Gergasenes*. See Clarke on “<40838>**Matthew 8:28**”, and see Clarke on “<40401>**Mark 5:1**”.

**Verse 27. A certain man]** See the case of this demoniac considered at large, on the parallel places, <40828>**Matthew 8:28-34**; <40401>**Mark 5:1-20**. In *India* deranged persons walk at liberty through the streets and country in all manner of dresses; sometimes entirely *naked*; and often perish while strolling from place to place. It is the same in *Ireland*, as there are no public asylums either there or in *India* for insane people.

**Verse 28. Jesus, thou Son of God most high]** The words *Jesus* and *God* are both omitted here by several MSS. I think it is very likely that the demons mentioned *neither*. They were constrained in a summary way to acknowledge his power; but it is probable they did not pronounce *names* which were of such dreadful import to themselves. The words which they spoke on the occasion seem to have been these, *What is it to thee and me, O Son of the most high?* See Clarke's note on "~~4182~~ Matthew 8:29".

**Verse 31. And they besought him that he would not command them to go out into the deep.]** In the Chaldaic philosophy, mention is made of certain *material demons*, who are permitted to wander about on the earth, and are horribly afraid of being sent into abysses and subterranean places. *Psellus* says, *Deuteronomy Dæmonibus*: "These *material* demons fearing to be sent into abysses, and standing in awe of the angels who send them thither, if even a man threaten to send them thither and pronounce the names of those angels whose office that is, it is inexpressible how much they will be affrighted and troubled. So great will their astonishment be, that they cannot discern the person that threatens them. And though it be some old woman or little old man that menaces them, yet so great is their fear that they depart as if the person who menaces had a power to kill them." See *Stanley's Chaldaic Philosophy*.

**Verse 33. Then went the devils out of the man, and entered into the swine]** Some critics and commentators would have us to understand all this of the *man himself*, who, they say, was a *most outrageous maniac*; and that, being permitted by our Lord, he ran after the swine, and drove them all down a precipice into the sea! This is solemn trifling indeed; or, at least, trifling with solemn things. It is impossible to read over the account, as given here by Luke, and admit this mode of explanation. *The devils went out of the man, and entered into the swine*; i.e. the madman ran after the swine! On this plan of interpretation there is nothing certain in the word of God; and every man may give it what meaning he pleases. Such comments are intolerable.

**Verse 34. They fled, and went and told it]** *απελθοντες*, *They went*, is omitted by almost every MS. of repute, and by the best of the ancient versions. *Griesbach* leaves it out, and with propriety too, as it is not likely that so correct a writer as Luke would say, *They fled, and WENT and told it*.

**Verse 40.** Gladly **received him**] This is the proper import of the word *απεδεξατο*; therefore our translators needed not to have put *gladly* in italics, as though it were not expressed in the text. *Raphelius* gives several proofs of this *in loc.*

**Verse 41. A man named Jairus**] See these two miracles-the raising of Jairus's daughter, and the cure of the afflicted woman-considered and explained at large, on <sup><40918></sup>**Matthew 9:18-26**, and <sup><41022></sup>**Mark 5:22-43**.

**Verse 42. The people thronged him.**] *συνεπιλυον αυτον*-almost *suffocated him*-so great was the throng about him.

**Verse 43. Spent all her living upon physicians**] See Clarke's note on <sup><41026></sup>**Mark 5:26**".

**Verse 46. I perceive that virtue**] *δυναμιν*, Divine or *miraculous power*. This Divine emanation did not proceed always from Christ, as necessarily as *odours* do from *plants*, for then all who touched him must have been equally partakers of it. Of the many that touched him, this woman and *none else* received this Divine virtue; and why? Because she came in *faith*. Faith alone attracts and receives the energetic influence of God at all times. There would be more miracles, at least of *spiritual* healing, were there more *faith* among those who are called *believers*.

**Verse 54. He put them all out**] That is, the *pipers* and those who made a *noise*, weeping and lamenting. See <sup><41023></sup>**Matthew 9:23**; <sup><41038></sup>**Mark 5:38**. Pompous funeral ceremonies are ridiculous in themselves, and entirely opposed to the spirit and simplicity of the religion of Christ. Every where they meet with his disapprobation.

**Verse 55. And he commanded to give her meat.**] Though she was raised to life by a miracle, she was not to be preserved by a miracle. Nature is God's great instrument, and he delights to work by it; nor will he do any thing by his sovereign power, in the way of miracle, that can be effected by his ordinary providence. Again, God will have us be workers together with him: he provides food for us, but he does not eat for us; we eat for ourselves, and are thus nourished on the bounty that God has provided. Without the *food*, man cannot be nourished; and unless he *eat* the food, it can be of no use to him. So, God provides salvation for a lost world, and bestows it on every penitent believing soul; but he neither repents nor

believes for any man. A man repents and believes for himself, under the succours of God's grace.

## ST. LUKE

## CHAPTER 9.

*Christ sends his apostles to preach and work miracles, 1-6. Herod, hearing of the fame of Jesus, is perplexed; some suppose that John Baptist is risen from the dead; others, that Elijah or one of the old prophets was come to life, 7-9. The apostles return and relate the success of their mission. He goes to a retired place, and the people follow him, 10, 11. He feeds five thousand men with five loaves and two fishes, 12-17. He asks his disciples what the public think of him, 18-21. Foretells his passion, 22. Shows the necessity of self-denial, and the importance of salvation, 23-25. Threatens those who deny him before men, 26. The transfiguration, 27-36. Cures a demoniac, 37-43. Again foretells his passion, 44, 45. The disciples contend who shall be greatest, 46-48. Of the person who cast out devils in Christ's name, but did not associate with the disciples, 49, 50. Of the Samaritans who would not receive him, 51-56. Of the man who wished to follow Jesus, 57, 58. He calls another disciple who asks permission first to bury his father, 59. Our Lord's answer 60-62.*

## NOTES ON CHAP. 9.

**Verse 1. Power and authority]** **δυναμιν και εξουσιαν.** The words properly mean here, the power to work miracles; and that authority by which the whole demoniac system was to be subjected to them. The reader will please to observe: 1. That Luke mentions both *demons* and *diseases*; therefore he was either mistaken, or *demons* and *diseases* are *not* the same. 2. The *treatment* of these two was not the same:-the demons were to be *cast out*, the diseases to be *healed*. See ~~<40100>~~ **Matthew 10:1.**

**Verse 2. To preach the kingdom of God]** For an explication of this phrase, see Clarke on "~~<40101>~~ **Matthew 3:1**".

**Verse 3. Take nothing]** See on ~~<40107>~~ **Mark 6:7, 8.**

**Neither money]** See Clarke on "~~<40109>~~ **Matthew 10:9**".

**Neither have two coats]** Show that in all things ye are ambassadors for God; and go on his charges.

**Verse 4. There abide, and thence depart.]** That is, remain in that lodging till ye depart from that city. Some MSS. and versions add **μη**, which makes

the following sense: *There remain, and depart NOT thence.* See Clarke's note on "<sup><4011></sup>Matthew 10:11".

**Verse 7. Herod the tetrarch]** See on <sup><4001></sup>Matthew 2:1; 14:1.

**By him]** This is omitted by BCDL, *two* others, the *Coptic, Sahidic, Armenian,* and *four* of the *Itala.* It is probable that Luke might have written, *Herod, hearing of all the things that were done, &c.;* but Matthew says particularly, that it was the *fame of Jesus* of which he heard: <sup><4040></sup>Matthew 14:1.

**He was perplexed;]** *He was greatly perplexed* διηπορει from δια *emphat.* and απορευω, *I am in perplexity.* It is a metaphor taken from a traveller, who in his journey meets with several paths, one only of which leads to the place whither he would go; and, not knowing which to take, he is distressed with perplexity and doubt. The verb comes from α, *negative,* and πορος, a *way* or *passage.* A guilty conscience is a continual pest:-Herod had murdered John, and he is terribly afraid, lest he should arise from the dead, and bring his deeds to light, and expose him to that punishment which he deserved. See <sup><4056></sup>Mark 6:16.

**Verse 10. Told him all]** *Related distinctly-*διηγησαντο, from δια, *through,* and ηγεομαι, *I declare:* hence the whole of this Gospel, because of its relating every thing so *particularly,* is termed διηγησις, <sup><4010></sup>Luke 1:1, *a particular and circumstantially detailed narration.* See Clarke on "<sup><4053></sup>Mark 6:30".

**Verse 11. The people-followed him]** Observe here *five* grand effects of Divine grace. 1. The people are drawn to *follow* him. 2. He kindly *receives* them. 3. He *instructs* them in the things of God. 4. He *heals* all their diseases. 5. He *feeds* their bodies and their souls. See *Quesnel.* Reader! Jesus is the *same* to the present moment. Follow him, and he will *receive, instruct, heal, feed,* and *save* thy soul unto eternal life.

**Verse 12. Send the multitude away]** See this miracle explained at large, on the parallel places, <sup><4045></sup>Matthew 14:15-21; <sup><4056></sup>Mark 6:36-44.

**Verse 16. Then he took the five loaves]** A minister of the Gospel, who is employed to feed souls, should imitate this conduct of Christ:

1. He ought to exhort the people to hear with *sedate* and *humble* reverence.



2. He should first take the *bread* of life *himself*, that he may be *strengthened* to feed others.
3. He ought frequently to *lift* his soul to *God*, in order to draw down the Divine blessing on himself and his hearers.
4. He should *break* the *loaves*-divide rightly the word of truth, and give to all such portions as are suited to their capacities and states.
5. What he cannot perform himself, he should endeavour to effect by the ministry of others; employing every promising talent, for the edification of the whole, which he finds among the members of the Church of God. Under such a pastor, the flock of Christ will increase and multiply. See *Quesnel*.

**Verse 18. Whom say the people]** οἱ ὄχλοι, the *common people*, i.e. the *mass* of the people. See this question considered on <sup><401613></sup>**Matthew 16:13**, &c.

**Verse 20. But whom say ye that I am?]** Whom do ye tell the people that I am? What do ye preach concerning me? See also on <sup><401614></sup>**Matthew 16:14**; and see the observations at the end of this chapter.

**The Christ of God.]** The *Coptic* and later *Persic* read, *Thou art Christ God*. After this comes in Peter's confession of our Lord, as related <sup><401616></sup>**Matthew 16:16**, &c., where see the notes; and see also the observations of *Granville Sharp*, Esq., at the end of this chapter. See **Clarke on** "<sup><401612></sup>**Luke 9:62**"

**Verse 23. If any man will come after me]** See **Clarke on** "<sup><401624></sup>**Matthew 16:24**", and see **Clarke on** "<sup><401034></sup>**Mark 8:34**", where the nature of *proselytism* among the Jews is explained.

**Daily]** καθ ἡμεραν is omitted by many reputable MSS., versions, and fathers. It is not found in the parallel places, <sup><401624></sup>**Matthew 16:24**; <sup><401034></sup>**Mark 8:34**.

**Verse 24. Will save his life]** See **Clarke on** "<sup><401624></sup>**Matthew 16:24**", &c.

**Verse 25. Lose himself]** That is, his *life* or *soul*. See the parallel places, <sup><401625></sup>**Matthew 16:25**; <sup><401035></sup>**Mark 8:35**, and especially the note on the former.

**Or be cast away?]** Or *receive spiritual damage* η ζημιωθεις. I have added the word *spiritual* here, which I conceive to be necessarily implied. Because, if a man received only *temporal* damage in some respect or other, yet *gaining the whole world* must amply compensate him. But if he should receive *spiritual* damage-hurt to his soul in the smallest degree, the possession of the universe could not indemnify him. Earthly goods may repair earthly losses, but they cannot repair any breach that may be made in the *peace* or *holiness* of the soul. See Clarke on “<sup><40162></sup>Matthew 16:26”.

**Verse 26. Ashamed of me]** See Clarke on “<sup><40638></sup>Mark 8:38”.

**Verse 28. About an eight days after]** See the whole of this important transaction explained at large on <sup><40170></sup>Matthew 17:1-13.

**Verse 31. His decease]** την εξοδον αυτον, *That going out* (or death) of his. That *peculiar* kind of death-its *nature, circumstances, and necessity* being considered. Instead of εξοδον, thirteen MSS. have δοξαν, *glory*. They spoke of that *glory of his, which he was about to fill up* (πληρουον) at Jerusalem. The *Æthiopic* unites both readings. The *death* of Jesus was his *glory*, because, by it, he gained the victory over sin, death, and hell, and purchased salvation and eternal glory for a lost world.

**Verse 33. It is good for us to be here]** Some MSS. add παντοτε, *It is good for us to be ALWAYS here*.

**Verse 35. This is my beloved Son]** Instead of ο αγαπητος, *the beloved one*, some MSS. and versions have εκλεκτος, *the chosen one*: and the *Æthiopic* translator, as in several other cases, to be sure of the true reading, retains *both*.

*In whom I am well pleased, or have delighted*-is added by some very ancient MSS. Perhaps this addition is taken from <sup><40175></sup>Matthew 17:5.

**Verse 37. Much people]** See Clarke on “<sup><40174></sup>Matthew 17:14”.

**Verse 39. A spirit taketh him, and he suddenly crieth out]** πνευμα λαμβανει αυτον. This very phrase is used by heathen writers, when they speak of *supernatural* influence. The following, from *Herodotus*, will make the matter, I hope, quite plain. Speaking of Scyles, king of the *Scythians*, who was more fond of Grecian manners and customs than of those of his countrymen, and who desired to be privately *initiated into the Bacchic mysteries*, he adds:

“Now because the Scythians reproach the Greeks with these *Bacchanals*, and say that to imagine a god driving men into paroxysms of madness is not agreeable to sound reason, a certain *Borysthenian*, while the king was performing the ceremonies of initiation, went out, and discovered the matter to the Scythian army in these words: ‘Ye Scythians ridicule us because we celebrate the *Bacchanals*, **και ημεας ο θεος ΛΑΜΒΑΝΕΙ**, and the GOD POSSESSES US: but now the *same demon*, **ουτος ο δαιμων**, has TAKEN POSSESSION, **ΛΕΛΑΒΗΚΕ**, of your king, for he celebrates the *Bacchanals*, and **υπο του θεου μαινεται**, is filled with fury by this god.” *Herodot.* l. iv. p. 250, edit. *Gale*.

This passage is exceedingly remarkable. The very expressions which Luke uses here are made use of by Herodotus. A *demon*, **δαιμων**, is the *agent* in the Greek historian, and a *demon* is the *agent* in the case mentioned in the text, <sup><4092></sup>**Luke 9:42**. In *both* cases it is said the *demon possesses* the persons, and the very same *word*, **λαμβανει** is used to express this in both historians. Both historians show that the possessions were real, by the effects produced in the persons: the heathen king *rages* with *fury* through the influence of the *demon* called the god *Bacchus*; the person in the text *screams* out, (**κραζει**.) is greatly *convulsed*, and *foams* at the mouth. Here was a real possession, and such as often took place among those who were worshippers of demons.

**Verse 42. The devil threw him down, and tare him.]** See this case considered at large, on <sup><4075></sup>**Matthew 17:15-18**, and on <sup><4094></sup>**Mark 9:14-27**.

**Verse 43. The mighty power]** This majesty of God, **μεγαλειοτητι του θεου**. They plainly saw that it was a case in which any power inferior to that of God could be of no avail; and they were deeply struck with the majesty of God manifested in the conduct of the blessed Jesus.

**Verse 44. Let these sayings sink down into your ears]** Or, *put these words into your ears*. To *other* words, you may lend *occasional* attention-but to what concerns my *sufferings* and *death* you must *ever* listen. Let them *constantly* occupy a place in your most serious meditations and reflections.

**Verse 45. But they understood not]** See Clarke’s note on <sup><4092></sup>**Mark 9:32**”.

**Verse 46. There arose a reasoning]** εισηλθε δε διαλογισμος, A *dialogue took place*-one *inquired*, and another *answered*, and so on. See this subject explained on <sup><4181></sup>**Matthew 18:1**, &c.

**Verse 49. We forbade him]** See this subject considered on <sup><4193></sup>**Mark 9:38**, &c.

**Verse 51. That he should be received up]** Bishop PEARCE says: "I think the word *αναληψεως* must signify, of Jesus's *retiring* or *withdrawing* himself, and not of his being *received up*: because the word *συμπληρουσθαι*, here used before it, denotes a time *completed*, which that of his *ascension* was not then. The sense is, that the time was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as he had hitherto done; for he had lived altogether in *Galilee*, lest the Jews should have laid hold on him, before the work of his ministry was ended, and full proofs of his Divine mission given, and some of the prophecies concerning him accomplished. John says, <sup><4201></sup>**John 7:1**: *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him*. Let it be observed, that all which follows here in Luke, to <sup><4219></sup>**Luke 19:45**, is represented by him as done *by Jesus in his last journey from Galilee to Jerusalem*."

**He steadfastly set his face]** That is, after proper and mature *deliberation*, he *chose* now to go up to Jerusalem, and *firmly determined* to accomplish his design.

**Verse 52. Sent messengers]** *αγγελους*, *angels*, literally; but this proves that the word *angel* signifies a messenger of any kind, whether Divine or human. The messengers in this case were probably *James* and *John*.

**Verse 53. His face was]** They saw he was going up to Jerusalem to keep the feast; (it was the feast of tabernacles, <sup><4202></sup>**John 7:2**;) and knowing him thereby to be a *Jew*, they would afford nothing for his *entertainment*; for, in religious matters, the *Samaritans* and *Jews* had no dealings: see <sup><4340></sup>**John 4:9**. The Samaritans were a kind of mongrel heathens; they feared Jehovah, and served other gods, <sup><12173></sup>**2 Kings 17:34**. They apostatized from the true religion, and persecuted those who were attached to it. See an account of them, <sup><4161></sup>**Matthew 16:1**. Those only who have deserted the truth of God, or who are uninfluenced by it, hate them who embrace and act by it. When a man has once decidedly taken the road to

heaven, he can have but little credit any longer in the world, <sup><4181></sup>**1 John 3:1.**

**Verse 54. That we command fire]** Vengeance belongs to the Lord. What we suffer for *his sake*, should be left to himself to reprove or punish. The insult is offered to him, not to us. See Clarke's note on "<sup><41817></sup>**Mark 3:17**".

**Verse 55. Ye know not what manner of spirit ye are of.]** Ye do not consider that the present is a dispensation of infinite *mercy* and *love*; and that the design of God is not to *destroy* sinners, but to give them space to repent, that he may *save* them unto *eternal life*. And ye do not consider that the zeal which you feel springs from an evil principle, being more concerned for your own honour than for the honour of God. The disciples of that Christ who died for his enemies should never think of *avenging* themselves on their persecutors.

**Verse 56. And they went to another village.]** Which probably did entertain them; being, perhaps, without the Samaritan borders.

The words, *Ye know not of what spirit ye are; for the Son of man is not come to destroy men's lives, but to save them*, are wanting in ABCEGHLS-V, and in many others. *Griesbach* leaves the latter clause out of the text. It is probable that the most ancient MSS. read the passage thus: *But he turned, and rebuked them, and said, Ye know not of what spirit ye are. And they went to another village.* See the authorities in GRIESBACH.

**Verse 57. A certain man]** He was a scribe. See on <sup><41819></sup>**Matthew 8:19-22.** It is probable that this took place when Christ was at *Capernaum*, as *Matthew* represents it, and not on the way to *Jerusalem* through *Samaria*.

**Verse 61. Another also said]** This circumstance is not mentioned by any of the other evangelists; and *Matthew* alone mentions the former case, <sup><41957></sup>**Luke 9:57, 58.**

**Let me first go bid them farewell, which are at home]** επιτρεψον μοι αποταξασθαι τοις εις τον οικον μου-*Permit me to set in order my affairs at home.* Those who understand the Greek text will see at once that it will bear this translation well; and that this is the most natural. This person seems to have had in view the case of *Elisha*, who made a similar request to the Prophet *Elijah*, <sup><11919></sup>**1 Kings 19:19, 20**, which request was granted by the prophet; but our Lord, seeing that this person had too much attachment to the earth, and that his return to worldly employments,

though for a short time, was likely to become the means of stifling the good desires which he now felt, refused to grant him that permission. That which we object to the execution of God's designs is sometimes the very thing from which we should immediately disengage ourselves.

**Verse 62. Put his hand to the plough]** Can any person properly discharge the work of the *ministry* who is engaged in *secular* employments? A *farmer* and a *minister* of the Gospel are incompatible characters. As a person who *holds the plough* cannot keep on a straight furrow if he look behind him; so he who is employed in the work of the ministry cannot do the work of an evangelist, if he turn his desires to worldly profits. A good man has said: "He who thinks it necessary to cultivate the favour of the world is not far from betraying the interests of God and his Church." Such a person *is not fit*, *εὐθετος*, *properly disposed*, has not his mind properly *directed* towards the heavenly inheritance, and is not *fit* to show the way to others. In both these verses there is a plain reference to the call of Elisha. See <sup><1199></sup>**1 Kings 19:19**, &c.

1. CONSIDERING the life of mortification and self-denial which Christ and his disciples led, it is surprising to find that any one should voluntarily offer to be his disciple. But there is such an attractive influence in *truth*, and such a persuasive eloquence in the consistent steady conduct of a righteous man, that the *first* must have *admirers*, and the *latter*, *imitators*. Christianity, as it is generally exhibited, has little attractive in it; and it is no wonder that the cross of Christ is not prized, as the blessings of it are not known; and they can be known and exhibited by him only who follows Christ *fully*.

2. It is natural for man to wish to do the work of God in his own spirit; hence he is ready to call down fire and brimstone from heaven against those who do not conform to his own views of things. A spirit of persecution is abominable. Had *man* the government of the world, in a short time, not only *sects* and *parties*, but even true religion itself, would be banished from the face of the earth. Meekness, long-suffering, and benevolence, become the followers of Christ; and his followers should ever consider that his work can never be done but in his own spirit.

Since the notes on Matthew were published, I have received from *Granville Sharp*, Esq., a short Treatise, entitled, *Remarks on an important Text*, (viz. <sup><0168></sup>**Matthew 16:18**,) *which has long been perverted by the Church of Rome*, IN SUPPORT OF HER VAIN AND BANEFUL PRETENSIONS TO

A SUPERIORITY OR SUPREME DOMINION OVER ALL OTHER EPISCOPAL CHURCHES.

As I should feel it an honour to introduce the name of such a veteran in the cause of *religion, liberty, and learning*, into my work, so it gives me pleasure to insert the substance of his tract here, as forming a strong argument against a most Anti-Christian doctrine.

“*And I also say unto thee, That thou art PETER; and upon this ROCK I will build my Church, and the gates of hell shall not prevail against it.*” <sup><01618></sup> **Matthew 16:18.**

“The Greek word **πετρος** (*Petros* or *Peter*) does not mean a rock, though it has, indeed, a relative meaning to the word **πετρα**, a rock; for it signifies only a little piece of a rock, or a stone, that has been dug out of a rock; whereby the dignity of the real foundation intended by our Lord, which he expressed by the prophetic figure of *Petra*, (a rock,) must necessarily be understood to bear a proportionable superiority of dignity and importance above the other preceding word, *Petros*; as *petra*, a real rock, is, comparatively, superior to a mere *stone*, or particle from the rock; because a rock is the regular figurative expression in Holy Scripture for a *Divine Protector*: **y[ I s hwby Jehovah** (is) *my rock*, ( <sup><10212></sup> **2 Samuel 22:2**, and <sup><19182></sup> **Psalm 18:2**.) Again, **y rwx yhl a**, *my God* (is) *my rock*; ( <sup><10212></sup> **2 Samuel 22:2**, and <sup><19182></sup> **Psalm 18:2**;) and again, **wnyhl a yd[ I bm rwx ymw**, *and who* (is) *a rock except our God?* <sup><10212></sup> **2 Samuel 22:32.**

“Many other examples may be found throughout the Holy Scriptures; but these six alone are surely sufficient to establish the true meaning of the figurative expression used by our Lord on this occasion; as they demonstrate that nothing of less importance was to be understood than that of our Lord’s own *Divine divinity*, as declared by St. Peter in the preceding context- ‘*Thou art the Christ, the Son of the living God!*’

“That our Lord really referred to *this declaration of Peter*, relating to his own *Divine dignity*, as being the true rock, on which he would build his Church, is established beyond contradiction by our Lord himself, in the clear distinction which he maintained between

the *stone* (**πετρος**, *petros*) and the *rock*, (**πετρα**, *petra*,) by the accurate grammatical terms in which both these words are expressly *recorded*. (For whatsoever may have been the language in which they were really *spoken*, perhaps in *Chaldee* or *Syriac*, yet in this point the *Greek record* is our only authoritative instructor.) The first word, **πετρος**, being a *masculine* noun, signifies merely a *stone*; and the second word, **πετρα**, though it is a *feminine* noun, cannot signify any thing of less magnitude and importance than a *rock*, or strong mountain of defence. The true *meaning* of the name was at first declared by our Lord to be *Cephas*, a *stone*; and a learned commentator, Edward Leigh, Esq., asserts that **πετρος**, doth *always signify a STONE, never a rock*. *Critica Sacra*, p. 325.

“With respect to the first.-The word **πετρος**, *petros*, in its highest figurative sense of a *stone*, when applied to *Peter*, can represent only *one* true believer, or faithful member of Christ’s Church, that is, *one* out of the great multitude of true believers in Christ, who, as *figurative stones*, form altogether the glorious spiritual building of Christ’s Church, and *not* the *foundation* on which that Church is built; because that figurative character cannot, consistently with truth, be applied to any other person than to *God*, or to *Christ alone*, as I have already demonstrated by several undeniable texts of Holy Scripture. And though even Christ himself is sometimes, in Holy Scripture, called a *stone*, (**λοθος**, but not **πετρος**,) yet, whenever this figurative expression is applied to him, it is always with such a clear distinction of *superiority* over all other *figurative stones* as will not admit the least idea of any *vicarial stone* to be substituted in his place; as, for instance: He is called ‘*the head stone of the corner*,’ (<sup>19802</sup> **Psalm 118:22**,) ‘*in Zion a precious corner stone*,’ (<sup>23216</sup> **Isaiah 28:16**,) by whom alone the other *living stones of the spiritual house* are rendered ‘*acceptable to God*,’ as St. Peter himself (previous to his citation of that text of Isaiah) has clearly declared in his address to the Churches dispersed *throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia*; wherein he manifestly explains that very text of Isaiah, as follows:-‘*Ye also*,’ (says the apostle,) ‘*as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices* ACCEPTABLE TO GOD, BY’ (or through) ‘*JESUS CHRIST*.’ (<sup>4036</sup> **1 Peter 2:5**.) Thus plainly acknowledging the *true foundation*, on



which the other *living stones* of the primitive *catholic Church* were built, in order to render them ‘*acceptable to God,*’ as ‘*a holy priesthood.*’

And the apostle then proceeds (in the very next verse) to his citation of the above-mentioned text from Isaiah:—‘*Wherefore also,*’ (says he, ~~¶~~ **1 Peter 2:6,**) ‘it is contained in the Scripture, *Behold, I lay in Sion a CHIEF CORNER STONE, elect, precious; and he that believeth on him*’ (ἐπὶ αὐτῷ, *on him*, that is, on *Jesus Christ*, the *only CHIEF CORNER STONE*) ‘*shall not be confounded. Unto you, therefore, which believe*’ (he) ‘*IS PRECIOUS,*’ (or, *an honour*; as rendered in the margin,) ‘*but unto them which be disobedient*’ (he is, δε, also) ‘*the stone which the builders disallowed, the same*’ (οὗτος, for there is no other person that can be entitled to this supreme distinction in the Church) ‘*is made the HEAD OF THE CORNER.*’

“From this whole argument of St. Peter, it is manifest that there cannot be any other true *head of the Church* than Christ himself; so that the pretence for setting up a *vicarial head on earth*, is not only contrary to St. Peter’s instruction to the eastern Churches, long after Christ’s ascent into heaven; but also (with respect to the inexpediency and impropriety of acknowledging such a *vicar on earth* as the Roman pretender) is equally contrary to our Lord’s own instruction to his disciples (and, of course, also contrary to the faith of the true *primitive catholic Church* throughout the whole world) when he promised them, that, ‘*Where two or three are gathered together in my name*’ (said our Lord JESUS, the true *rock of the Church*) ‘*there am I in the midst of them,*’ ~~¶~~ **Matthew 18:20.**

“So that the appointment of any ‘*vicar on earth,*’ to represent that *rock or eternal head of the Church* whose *continual presence*, even with the smallest congregations on earth, is so expressly *promised*, would be not only *superfluous* and *vain*, but must also be deemed a most *ungrateful affront* to the benevolent *Promiser* of his *continual presence*; such as must have been suggested by our *spiritual enemies* to promote an apostasy from the *only sure foundation*, on which the *faith, hope, and confidence* of the *true catholic Church* can be built and supported!

“Thus, I trust that the true sense of the first noun, **πετρος**, *a stone*, is here fairly stated; and also, its *relative meaning* to the second noun, **πετρα**, *a rock*, as far as it can reasonably be deemed applicable to the Apostle *Peter*.

“And a due consideration also of the second noun, **πετρα**, *a rock*, will produce exactly the same effect; that is, it will demonstrate that the supreme title of the *rock*, which, in other texts of Holy Scripture, is applied to *Jehovah*, or *God*, alone, (as I have already shown,) most certainly was not intended by our Lord to be understood as applicable to his disciple *Peter*; but only to that true testimony which St. *Peter* had just before declared, concerning the Divine dignity of the Messiah—‘*Thou art the Christ, the Son of the living God.*’

“I have already remarked that **πετρα** (a rock) is a *feminine* noun; and a clear distinction is maintained between **πετρος**, the *masculine* noun, in this text, and the said *feminine* noun **πετρα**, the *rock*, by the grammatical terms in which the latter, in its *relatives* and *articles*, is expressed, which are all regularly *feminine* throughout the whole sentence; and thereby they demonstrate that our Lord did *not* intend that the new *appellation*, or nominal distinction, which he had just before given to Simon, (viz. **πετρος**, the *masculine* noun in the beginning of the sentence,) should be construed as the character of which he spoke in the next part of the sentence; for, if he had really intended that construction, the same *masculine* noun, **πετρος**, must necessarily have been repeated in the next part of the sentence with a *masculine* pronoun, viz. **επι τούτω τω πετρω**, instead of **επι ταυτη τη πετρα**, the present text; wherein, on the contrary; not only the gender is changed from the *masculine* to the *feminine*, but also the figurative character itself, which is as much superior, in dignity, to the Apostle *Simon*, and also to his new appellative **πετρος**, as a *rock* is superior to a mere *stone*. For the word **πετρος** cannot signify any thing more than a *stone*; so that the popish application to *Peter*, (or **πετρος**,) as the *foundation of Christ’s Church*, is not only inconsistent with the real meaning of the appellative which Christ, at that very time, conferred upon him, and with the necessary grammatical construction of it, but also with the figurative importance of the other word, **πετρα**, the *rock*; **επι ταυτη τη πετρα**, ‘*upon this rock*,’ the declared foundation of the

Church, a title of dignity, which (as I have already shown by several texts of Scripture) is applicable only to *God* or to *Christ*.

“And be pleased to observe farther, that the application of this supreme title (the *rock*) to Peter, is inconsistent (above all) with the plain *reference to the preceding* CONTEXT; made by our Lord in the beginning of this very verse-‘AND I ALSO say unto thee’-which manifestly points out (both by the copulative ‘and,’ and the connective adverb ‘also’) the inseparable connection of this verse with the previous declaration of Peter, concerning our Lord’s Divine dignity in the preceding sentence-‘*Thou art the Christ, the Son of the living God;*’ and thereby demonstrates that our Lord’s immediate reply (‘AND I ALSO SAY unto thee, &c.) did necessarily include this declaration of *Peter*, as being the principal object of the sentence-the true *foundation*, or *rock*, on which alone the *catholic Church* can be properly built; because our *faith in Christ* (that he is truly ‘*the Son of the living God*’) is unquestionably the only security or *rock* of our salvation.

“And *Christ* was also the rock even of the primitive Church of Israel; for St. Paul testifies, that ‘*they*’ (i.e. the hosts of Israel) ‘*did all drink of that spiritual drink: for they drank of that spiritual ROCK that followed them, and that ROCK was CHRIST,*’ <sup><6100></sup>**1 Corinthians 10:4**. And the apostle, in a preceding chapter, (<sup><6111></sup>**1 Corinthians 3:11**), says, ‘*Other foundation can no man lay than that is laid, which is JESUS CHRIST.*’

“In the margin of our English version of <sup><6104></sup>**1 Corinthians 10:4**, instead of ‘*followed them,*’ we find, ‘*went with them;*’ which is not only the literal meaning of the *Greek*, ‘*followed them,*’ but it is also unquestionably true that *Christ* was, in a more particular manner, *the ROCK of their defence*, when he ‘*followed them,*’ than when he ‘*went before them,*’ as related in <sup><2132></sup>**Exodus 13:21**, ‘*And the Lord*’ (in the Hebrew, expressly, *Jehovah*) ‘*WENT BEFORE THEM by day in a pillar of a cloud to LEAD THEM the way, and by night in a pillar of fire,*’ &c. Yet, afterwards, a necessary change was made by the Protector of the hosts of Israel, in his military manoeuvres with the two marching armies, as we are informed in the next chapter, <sup><2149></sup>**Exodus 14:19**. For though, at first, ‘*he went BEFORE the camp of Israel,*’ yet he afterwards ‘*removed, and went BEHIND them; and*

*the pillar of the cloud removed from before them, and stood* (or rather, was *stationed* in the order of marching) *'behind them.'* Which is properly expressed by St. Paul (in the above-cited text, <sup><610></sup>**1 Corinthians 10:4**) as *'the rock that followed them.'* For Christ was more particularly *'a rock of defence to Israel,'* by this changed manoeuvre in *following them;* because he thereby prevented the pursuit of their cruel enemies, the *standing armies* of the Egyptian tyrant.

"I must remark, however, that in the text, which is parallel to St. Paul's testimony that *Christ* was *the ROCK which followed,* viz. <sup><149></sup>**Exodus 14:19, 20,** Christ is not mentioned under the supreme title of *Jehovah,* (as in the preceding chapter, <sup><132></sup>**Exodus 13:21,**) but only as *'an angel of God.'* But the angel appointed to this most gracious and merciful purpose of the Almighty was really of a *supreme Divine dignity,* infinitely superior to *all other angels,* For (in another parallel text on the same subject, wherein the title of *angel* is also given, viz. <sup><231></sup>**Exodus 23:20-23,**) God declared, saying, *'My name is in him,'* (viz. the name *Jehovah,* signifying *all time, past, present, and future,* or the *eternal Being.*) *'Behold,'* (said God to the hosts of Israel,) *'I send AN ANGEL'* (or a messenger) *'before thee, to keep thee in the way,'* (the object of intention before described,) *'and to bring thee into the place which I have prepared. Beware of him,'* [or rather, *watch,* (thyself,) or *be respectful before him,* **Ēynpl** or *in his presence,*] *'and obey his VOICE,'* (i.e. the *WORD of God,* the true character of Christ, even before the creation;) *'provoke him not,'* (or rather, *murmur not,* against him,) *'for he will not pardon your transgressions, for MY NAME IS IN HIM,'* (not placed *upon him,* as the outward tokens of mere temporary authority are given, to be exhibited like the insignia of nobility, or robes of magistrates, but really *'in him,'* **wbrqb** *'within him,'* i.e. thoroughly included in his personal existence.) *'But if thou shalt indeed obey HIS VOICE,'* (i.e. *'the word of God,'* the true figurative character of the Son of God,) *'and shalt do all that I SPEAK,'* (for it is *Jehovah,* the Lord God, that speaketh in Christ,) *'then I will be an enemy to thine enemies,'* &c. It is therefore unquestionably evident, from the examination of all these texts, that *Christ,* whom St. Paul has declared to be *'the rock that followed'* the Israelites, was also *the Lord,* or *Jehovah,* (as he is

expressly called in the first text here cited, <sup><0121></sup>**Exodus 13:21**,) that ‘*went before*’ the Israelites ‘*by day*,’ in a pillar of a cloud, to lead them in ‘*the way, and by night in a pillar of fire*,’ &c., as expressly declared in the first text cited in this note; and, therefore, an attempt to set up any *mere mortal man*, as the *rock* or *foundation* of the *true catholic Church*, must be attributed either to extreme ignorance of the Holy Scriptures, or to extreme wickedness; but certainly, also, to the delusions of *spiritual enemies*.”

That the power of the keys, or of binding and loosing, belonged equally to all the apostles, the author goes on to prove.

“But there is a testimony of high authority, which renders it unquestionable that this declaration of our Lord respecting the *power of ‘binding and loosing,’* related ‘*to them,*’ (the other disciples,) ‘*as well as to him:*’-even another declaration, made by our Lord himself, ‘*to his disciples,*’ respecting the same identical power, which our Lord attributed equally to *all the disciples* then present.

“The particular discourse of our Lord to which I now refer seems to have been made at Capernaum, after the miracle of the fish (bearing the tribute money in his mouth) which Peter was sent to catch; as related in the 17th chapter of St. Matthew. {<sup><0170></sup>**Matthew 17:1** &c.} And in the beginning of the very next chapter {<sup><0180></sup>**Matthew 18:1**} we are informed as follows:- ‘*At the SAME TIME came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?*’ Our Lord’s answer to this question (wherein he urges the necessity of a humiliation like that of *little children*, as the proper disposition to qualify mankind *for the kingdom of heaven*) is continued from the 2d verse to the 14th verse of this chapter; {<sup><0182></sup>**Matthew 18:2-14**} which shows that the *disciples*, in general, were *still present*, as they would certainly wait for the desired answer to their own question; and then our Lord immediately afterwards proceeded to instruct them (from the 15th to the 17th verse) {<sup><0185></sup>**Matthew 18:15-17**} in the general duty of behaviour towards a brother that has trespassed against us. After which our Lord added, (in the 18th verse,) {<sup><0188></sup>**Matthew 18:18**} ‘*Verily I say unto YOU, (ὁμῶν, a plural pronoun, which must refer unto all the disciples that were then assembled,) ‘Whatsoever YE*

SHALL BIND *on earth*,' (**δησητε**, a verb in the second person *plural*, plainly including *all the disciples* that were then present,) '*shall be bound in heaven; and whatsoever YE SHALL LOOSE on earth*,' (**λωσητε**, another *plural* verb,) '*shall be loosed in heaven*.'

"This is exactly the *power of the keys*, which the Church of *Rome* has, most absurdly, attributed to St. *Peter* alone, in order to invest the *bishops of Rome* (on the vain pretence of their being St. *Peter*'s successors) with an exclusive claim to all these ecclesiastical privileges of *binding* and *loosing*, which our Lord manifestly, in this parallel text, attributed to *all his faithful apostles*, without any partial distinction.

"But the importance of examining, not only *parallel* texts, but also more particularly the *context*, of any difficult sentence in Holy Scripture, for a more easy comprehension of the true meaning, is clearly exemplified in the examination of the first text in question, viz. <sup><401618></sup>**Matthew 16:18, 19**; for we are informed in the very next verse, the 20th, {<sup><401620></sup>**Matthew 16:20**} that our Lord '*THEN charged his disciples*,' (**τοτε**, *then*, that is, immediately after his discourse about the *rock* and *keys*,) '*that they should tell no man that he was Jesus the Christ*;' manifestly referring to the first circumstance of the *context* concerning himself, viz. the declaration of Peter, '*Thou art the Christ*,' &c. (<sup><401616></sup>**Matthew 16:16**.) in answer to his own question to all the disciples- '*Whom say ye that I am*?'

"That this question *was not* addressed to *Peter alone* is manifest by the *plural pronoun* and *verb*, (**υμεις λεγετε**.) '*Whom say YE that I am*?' And therefore St. *Peter*'s answer must be considered as intended not merely for himself, but also for his brethren, the other faithful witnesses of Christ's miracles and doctrines; so that the substance of this answer- '*Thou art the Christ, the Son of the living God*'- must necessarily be understood as the true *foundation* or *rock* of the Catholic Church, revealed to Peter by our heavenly Father, as stated in the 17th and 18th verses. {<sup><401617></sup>**Matthew 16:17, 18**}

"This declaration, therefore, that *he was the Christ*, was manifestly the subject of our Lord's charge to the disciples, that '*they should tell no man*;' that is, not until after the time of his sufferings and death, which were the next topics in the continuation of his

discourse. The declaration of Peter, therefore, demonstrated the *true* foundation, or *rock*, of the Church, which (as Christ himself testified) our heavenly Father had revealed to Peter. And it is also remarkable, that the very next discourse of our Lord to his disciples, recorded in the *context*, (**Matthew 16:21**), should produce that severe censure against *Peter*, which still farther demonstrated that *Peter* could not be the rock on which Christ's Church was to be built. (**Matthew 16:21**.) 'From that time forth' (απο τότε) 'began Jesus to show unto his disciples how that he must go unto Jerusalem, and SUFFER many things of the elders, and chief priests, and scribes, and BE KILLED,' (all the predicted consequences of his being the CHRIST, the character which Peter himself had declared,) 'and' (that he should) 'be raised again the third day. Then Peter took him,' (**Matthew 16:22**), 'and began to rebuke him, saying, Be it far from thee, Lord,' (or, rather, according to the Greek original, as rendered in the margin- 'Pity thyself, Lord')- 'this shall not be unto thee. But he' (Christ, **Matthew 16:23**), 'turned and said unto Peter,' (τω πετρω, the same appellative (signifying a stone, or a small part of a rock) which was given to Peter by our Lord, in the 18th verse:- 'Get thee behind me, Satan, (said our Lord,) thou art an offence unto me; for thou savourest not the things that be of God; but those that be of men.' {**Matthew 16:18**}

"Thus a fair examination and comparison of the whole *context*, completely sets aside the vain supposition of the *Romish Church*, that *Peter* was the *rock* of Christ's Church. And I sincerely hope that a similar attention to this whole *context* may prevent any future attempts, that might otherwise be prompted by the prejudices of *Roman Catholics*, to bring forward again this long-disputed question, on which they have vainly set up the pretended *supremacy* of the *Romish Church* above all other episcopal Churches; and that it may be silenced, and set at rest, for ever hereafter."

## ST. LUKE

## CHAPTER 10.

*Christ appoints seventy disciples to go before him, two by two, to preach, heal, &c., 1-12. Pronounces woes on Chorazin and Capernaum, 13-16. The seventy return, and give account of their mission, 17-20. Christ rejoices that the things which were hidden from the wise and prudent had been revealed unto babes, and shows the great privileges of the Gospel, 21-24. A lawyer inquires how he shall inherit eternal life, and is answered, 25-29. The story of the good Samaritan, 30-37. The account of Martha and Mary, 38-42.*

## NOTES ON CHAP. 10.

**Verse 1. The Lord appointed other seventy]** Rather, *seventy others*, not *other seventy*, as our translation has it, which seems to intimate that he had appointed seventy *before* this time, though, probably, the word *other* has a reference to the *twelve* chosen first: he not only chose twelve disciples to be constantly with him; but he chose seventy others to go *before* him. Our blessed Lord formed every thing in his Church on the model of the Jewish Church; and why? Because it was the pattern shown by God himself, the *Divine form*, which pointed out the *heavenly substance* which now began to be established in its place. As he before had chosen *twelve* apostles, in reference to the *twelve patriarchs*, who were the chiefs of the *twelve tribes*, and the heads of the Jewish Church, he now *publicly appointed* (for so the word **ἀνεδειξεν** means) *seventy others*, as Moses did the *seventy elders* whom he associated with himself to assist him in the government of the people. <sup><121819></sup>**Exodus 18:19; 24:1-9.** These Christ sent by *two* and *two*: 1. To teach them the necessity of *concord* among the ministers of righteousness. 2. That in the mouths of two witnesses every thing might be established. And, 3. That they might comfort and support each other in their difficult labour. See on <sup><41067></sup>**Mark 6:7.** Several MSS. and versions have *seventy-two*. Sometimes the Jews chose six out of each tribe: this was the number of the great Sanhedrin. The names of these seventy disciples are found in the margin of some ancient MSS., but this authority is questionable.

**Verse 2. That he would send forth]** **ἐκβαλεῖ.** There seems to be an allusion here to the case of reapers, who, though the harvest was perfectly ripe, yet were in *no hurry* to cut it down. News of this is brought to the



*Lord of the harvest the farmer*, and he is entreated to exert his authority, and hurry them out; and this he does because the harvest is spoiling for want of being reaped and gathered in. See the notes on <sup><4037></sup>Matthew 9:37, 38.

**Verse 3. Lambs among wolves.]** See Clarke on “<sup><4016></sup>Matthew 10:16”.

**Verse 4. Carry neither purse nor scrip]** See Clarke on “<sup><4019></sup>Matthew 10:9”, &c., and see Clarke on “<sup><4008></sup>Mark 6:8”, &c.

**Salute no man by the way.]** According to a canon of the Jews, a man who was about any sacred work was exempted from all *civil* obligations for the time; forasmuch as obedience to God was of infinitely greater consequence than the cultivation of private friendships, or the returning of civil compliments.

**Verse 5. Peace be to this house]** See Clarke on “<sup><4012></sup>Matthew 10:12”.

**Verse 6. The son of peace]** In the Jewish style, a man who has any *good* or *bad* quality is called *the son* of it. Thus, wise men are called *the children of wisdom*, <sup><4019></sup>Matthew 11:19; <sup><4075></sup>Luke 7:35. So, likewise, what a man is *doomed* to, he is called *the son* of, as in <sup><4013></sup>Ephesians 2:3, wicked men are styled *the children of wrath*: so Judas is called *the son of perdition*, <sup><4072></sup>John 17:12; and a man who *deserves to die* is called, <sup><4035></sup>2 Samuel 12:5, *a son of death*. *Son of peace* in the text not only means a *peaceable*, *quiet* man, but one also of *good report* for his *uprightness* and *benevolence*. It would have been a dishonour to this mission, had the missionaries taken up their lodgings with those who had not a good report among them who were without.

**Verse 7. The labourer is worthy]** See on <sup><4008></sup>Matthew 10:8, 12.

**Go not from house to house.]** See Clarke on “<sup><4011></sup>Matthew 10:11”. It would be a great offence among the *Hindoos* if a guest, after being made welcome at a house, were to leave it and go to another.

**Verse 9. The kingdom of God is come nigh unto you.]** εφ υμας, *is just upon you*. This was the general text on which they were to preach all their sermons. See it explained, <sup><4002></sup>Matthew 3:2.

**Verse 11. Even the very dust of your city]** See on <sup><4014></sup>Matthew 10:14, 15.

**Verse 13. Wo unto thee, Chorazin!]** See on <sup><40121></sup>Matthew 11:21-24.

**Verse 15. To hell.]** *To hades*. See this explained, <sup><40123></sup>Matthew 11:23.

**Verse 16. He that despiseth you, despiseth me]** “The holy, blessed God said: ‘Honour my statutes, for they are my ambassadors: and a man’s ambassador is like to himself. If thou honour my precepts, it is the same as if thou didst honour me; and if thou despise them, thou despisest me.’” *R. Tancum*. “He that murmurs against his teacher is the same as if he had murmured against the Divine Shekinah.” *Sanhedrin*, fol. 110.

**Verse 17. The seventy returned again with joy]** Bishop PEARCE thinks they returned while our Lord was on his slow journey to Jerusalem, and that they had been absent only a few days.

**Verse 18. I beheld Satan]** Or, *Satan himself*, *τον σαταναν*, *the very Satan*, the *supreme adversary*, falling as lightning, with the utmost *suddenness*, as a flash of lightning falls from the clouds, and at the same time in the most *observable* manner. The fall was both very *sudden* and very *apparent*. Thus should the fall of the corrupt Jewish state be, and thus was the fall of idolatry in the Gentile world.

**Verse 19. To tread on serpents, &c.]** It is possible that by *serpents* and *scorpions* our Lord means the *scribes* and *Pharisees*, whom he calls *serpents* and a *brood of vipers*, <sup><40233></sup>Matthew 23:33, (see the note there,) because, through the subtilty and venom of the old *serpent*, the devil, they *opposed* him and his doctrine; and, by *trampling* on these, it is likely that he means, they should get a *complete victory* over such: as it was an ancient custom to trample on the kings and generals who had been taken in battle, to signify the complete conquest which had been gained over them. See <sup><06103></sup>Joshua 10:24. See also <sup><45160></sup>Romans 16:20. See the notes on <sup><41167></sup>Mark 16:17, 18.

**Verse 20. Because your names are written in heaven.]** This form of speech is taken from the ancient custom of writing the names of all the citizens in a public register, that the several families might be known, and the inheritances properly preserved. This custom is still observed even in these kingdoms, though not particularly noticed. Every child that is born in the land is ordered to be *registered*, with the names of its parents, and the time when born, baptized, or registered; and this register is generally kept in the parish church, or in some public place of safety. Such a register as

this is called in <sup><100B></sup>**Philippians 4:3**; <sup><101B></sup>**Revelation 3:5**, &c., *the book of life*, i.e. the book or register where the persons were enrolled as they *came into life*. It appears also probable, that when any person died, or behaved improperly, his name was sought out and erased from the book, to prevent any confusion that might happen in consequence of improper persons laying claim to an estate, and to cut off the *unworthy* from the rights and privileges of the peaceable, upright citizens. To this custom of blotting the names of deceased and disorderly persons out of the public registers, there appear to be allusions, <sup><102C></sup>**Exodus 32:32**, where see the note; and <sup><101B></sup>**Revelation 3:5**; <sup><103D4></sup>**Deuteronomy 9:14; 25:19; 29:20**; <sup><124Z7></sup>**2 Kings 14:27**; <sup><106B></sup>**Psalms 69:28; 109:13**, and in other places.

**Verse 21. Rejoiced in spirit]** Was truly and heartily joyous: felt an inward triumph. But **τω πνευματι, τω αγιω**, *the HOLY Spirit*, is the reading here of BCDKL, six others; the three Syriac, later *Persic, Coptic, Æthiopic, Armenian, Vulgate*, all the *Itala* except one, and *Augustin and Bede*. These might be considered sufficient authority to admit the word into the text.

**I thank thee]** Bishop PEARCE justly observes, the thanks are meant to be given to God for revealing them to babes, not for hiding them from the others. See Clarke on “<sup><4012S></sup>**Matthew 11:25**”.

**Thou hast hid]** That is, thou hast *not revealed* them to the scribes and Pharisees, who idolized their own wisdom; but thou *hast revealed* them to the simple and humble of heart.

**Verse 22.** The Codex Alexandrinus, several other very ancient MSS., and some ancient versions, as well as the *margin* of our *own*, begin this verse with, *And turning to his disciples, he said*. But as this clause begins <sup><12102></sup>**Luke 10:23**, it is not likely that it was originally in both. *Griesbach* has left these words out of the text, and Professor WHITE says, *Certissime delenda*, “These words should most assuredly be erased.”

Ver. 22. **All things are delivered to me]** See Clarke on “<sup><40127></sup>**Matthew 11:27**”.

**Verse 23. Blessed are the eyes which see the things that ye see]** There is a similar saying to this among the rabbins, in *Sohar. Genes.*, where it is said, “Blessed is that generation which the earth shall bear, when the King Messiah cometh.”

**Verse 24. Many prophets]** See on <sup><40131></sup>**Matthew 13:11, 17**.

**Verse 25. A certain lawyer]** See Clarke on “<sup><41265></sup>Matthew 24:35”.

**Verse 27. Thou shalt love the Lord]** See this important subject explained at large, on <sup><41237></sup>Matthew 22:37-40.

**Thy neighbour as thyself.]** See the nature of *self-love* explained, on <sup><41919></sup>Matthew 19:19.

**Verse 29. Willing to justify himself]** Wishing to make it appear that he was a *righteous* man, and that consequently he was in the straight road to the kingdom of God, said, *Who is my neighbour?* supposing our Lord would have at once answered, “Every Jew is to be considered as such, and the Jews only.” Now as he imagined he had never been deficient in his conduct to any person of his *own nation*, he thought he had amply fulfilled the law. This is the sense in which the Jews understood the word *neighbour*, as may be seen from <sup><41915></sup>Leviticus 19:15-18. But our Lord shows here, that the acts of kindness which a man is bound to perform to his neighbour when in distress, he should perform to *any* person, of whatever *nation, religion, or kindred*, whom he finds in necessity. As the word *πλησιον* signifies one who is *near*, Anglo Saxon [A.S.], he that is *next*, this very circumstance makes any person our neighbour whom we *know*; and, if in *distress*, an object of our most compassionate regards. If a man came from the most *distant* part of the earth, the moment he is *near* you he has a claim upon your *mercy* and *kindness*, as you would have on his, were *your* dwelling-place transferred to *his* native country. It is evident that our Lord uses the word *πλησιον* (very properly translated neighbour, from *nae* or *naer*, near, and *buer*, to dwell) in its plain, literal sense. Any person whom you *know*, who *dwells hard* by, or who *passes* near you, is your *neighbour* while *within* your *reach*.

**Verse 30. And Jesus answering]** Rather, *Then Jesus took him up*. This I believe to be the meaning of the word *υπολαβων*; he threw out a challenge, and our Lord *took him up* on his own ground. See WAKEFIELD’S *Testament*.

**A certain man went down from Jerusalem]** Or, *A certain man of Jerusalem going down to Jericho*. This was the most public road in all Judea, as it was the grand thoroughfare between these two cities for the courses of priests, twelve thousand of whom are said to have resided at Jericho. See *Lightfoot*.

**Fell among thieves]** At this time the whole land of Judea was much infested with hordes of banditti; and it is not unlikely that many robberies might have been committed on that very road to which our Lord refers.

**Verse 31. And by chance]** *κατα συγκυριαν* properly means the *coincidence of time and circumstance*. At the time in which the poor Jew was half dead, through the wounds which he had received, a priest came where he was. So the *priest's* coming *while* the *man* was in that *state* is the *coincidence* marked out by the original words.

**Verses 31. - 32.** *Priest* and *Levite* are mentioned here, partly because they were the most frequent travellers on this road, and partly to show that these were the persons who, from the nature of their office, were most obliged to perform works of mercy; and from whom a person in distress had a right to expect immediate succour and comfort; and their inhuman conduct here was a flat breach of the law, <sup><620></sup>**Deuteronomy 22:1-4.**

**Verse 33.** *Samaritan* is mentioned merely to show that he was a person from whom a *Jew* had no right to expect any help or relief, because of the enmity which subsisted between the two nations.

**Verse 34. Pouring in oil and wine]** These, beaten together, appear to have been used formerly as a common medicine for fresh wounds. Bind up a fresh cut immediately in a soft rag or lint, moistened with pure olive oil, and the parts will heal by what is called the *first intention*, and more speedily than by any other means.

**An inn]** *πανδοχειον*, from *παν*, *all*, and *δεχομαι*, *I receive*; because it *receives all comers*.

**Verse 35. Two pence]** *Two denarii*, about *fifteen pence*, English; and which, probably, were at that time of ten times more value there than so much is with us now.

**Verse 36. Which-was neighbour]** Which fulfilled the *duty* which *one* neighbour owes to *another*?

**Verse 37. He that showed mercy]** Or, *so much mercy*. His *prejudice* would not permit him to name the *Samaritan*, yet his *conscience* obliged him to acknowledge that he was the only righteous person of the three.

**Go, and do thou likewise]** Be even to thy enemy in distress as kind, humane, and merciful, as this Samaritan was. As the *distress* was on the

part of a *Jew*, and the *relief* was afforded by a *Samaritan*, the lawyer, to be consistent with the decision he had already given, must feel the force of our Lord's inference, that it was *his* duty to act to any person, of whatever nation or religion he might be, as this *Samaritan* had acted toward his countryman. It is very likely that what our Lord relates here was a real matter of fact, and not a *parable*; otherwise the captious lawyer might have objected that no such case had ever existed, and that any inference drawn from it was only begging the question; but as he was, in all probability, in possession of the fact himself, he was forced to acknowledge the propriety of our Lord's inference and advice.

Those who are determined to find something allegorical, even in the plainest portions of Scripture, affirm that the whole of this relation is to be allegorically considered; and, according to them, the following is the true exposition of the text.

The *certain man* means *Adam-went down*, his *fall-from Jerusalem*,  $\mu\omega\iota \vee$  *hary yorih shalom*, he shall see peace, perfection, &c., meaning his state of primitive innocence and excellence-*to Jericho*, ( $yj \text{ ry}$  *yareacho*, his moon,) the *transitory* and *changeable* state of existence in this world-*thieves*, sin and Satan-*stripped*, took away his righteousness, which was the clothing of the soul-*wounded*, infected his heart with all evil and hurtful desires, which are the wounds of the spirit-*half dead*, possessing a *living body*, carrying about a *soul dead* in sin.

The *priest*, the moral law-the *Levite*, the ceremonial law-*passed by*, either *could* not or *would* not afford any relief, because by the law is the *knowledge* of sin, not the *cure* of it. A *certain Samaritan*, Christ; for so he was called by the Jews, ~~CHRIS~~ **John 8:48** -*as he journeyed*, meaning his coming from heaven to earth; his being *incarnated-came where he was*, put himself in man's place, and bore the punishment due to his sins-*had compassion*, it is through the love and compassion of Christ that the work of redemption was accomplished-*went to him*, Christ first *seeks* the sinner, who, through his miserable estate, is incapable of *seeking* or *going to* Christ-*bound up his wounds*, gives him comfortable promises, and draws him by his love-*pouring in oil*, pardoning *mercy-wine*, the consolations of the *Holy Ghost-set him on his own beast*, supported him *entirely* by his grace and goodness, so that *he* no longer lives, but Christ lives in him-*took him to an inn*, his *Church*, uniting him with his people-*took care of him*, placed him under the continual notice of his providence and love-*when he*

*departed*, when he left the world and ascended to the Father—took out two pence, or denarii, the law and the Gospel; the one to convince of sin, the other to show how it is to be removed—gave them to the host, the ministers of the Gospel for the edification of the Church of Christ—take care of him, as they are Gods watchmen and God’s stewards, they are to watch over the flock of Christ, and give to each his portion of meat in due season. What thou spendest more, if thou shouldst lose thy health and life in this work—when I come again, to judge the world, I will repay thee, I will reward thee with an eternity of glory.

Several primitive and modern fathers treat the text in this way. What I have given before is, I believe, the meaning of our blessed Lord. What I have given here is generally true in itself, but certainly does not follow from the text. Mr. Baxter’s note here is good: “They who make the wounded man Adam, and the good Samaritan Christ, abuse the passage.” A practice of this kind cannot be too strongly reprehended. Men may take that advantage of the circumstances of the case to illustrate the above facts and doctrines; but let no man say this is the meaning of the relation; no: but he may say, we may make this use of it. Though I cannot recommend this kind of preaching, yet I know that some simple upright souls have been edified by it. I dare not forbid a man to work by whom God may choose to work a miracle, because he follows not with us. But such a mode of interpretation I can never recommend.

**Verse 38. A certain village]** If this village was Bethany, where Martha and Mary lived, at less than two miles’ distance from Jerusalem, see <sup><B110></sup>John 11:1, 18; 12:2, then this must have happened later than Luke places it; because, in <sup><D192></sup>Luke 19:29, he represents Jesus as having arrived after this at Bethany; and what is said in <sup><D132></sup>Luke 13:22, and <sup><D171></sup>Luke 17:11, seems to confirm that this visit of Jesus to Martha and Mary ought to be placed later. Bishop PEARCE.

**Received him]** Kindly received, *υπεδεξατο*, she received him in a friendly manner, under her roof; and entertained him hospitably. So the word is used in the best Greek writers. Martha is supposed by some to have been a widow, with whom her brother Lazarus and sister Mary lodged.

**Verse 39. Sat at Jesus’ feet]** This was the posture of the Jewish scholars, while listening to the instructions of the rabbins. It is in this sense that St. Paul says he was brought up at the FEET of Gamaliel, <sup><D218></sup>Acts 22:3.

**Verse 40. Martha was cumbered]** περιεσπατο, *perplexed*, from περι, *about*, and σπαω, *I draw*. She was harassed with different cares and employments at the same time; one drawing one way, and another, another: a proper description of a worldly mind. But in Martha's favour it may be justly said, that all her anxiety was to provide *suitable* and *timely* entertainment for our Lord and his disciples; for this is the sense in which the word διακοζιας, *servicing*, should be taken. And we should not, on the merest supposition, attribute earthly-mindedness to a woman whose character stands unimpeachable in the Gospel; and who, by entertaining Christ and his disciples, and providing liberally for them, gave the highest proof that she was influenced by liberality and benevolence, and not by parsimony or covetousness.

**Dost thou not care]** Dost thou not think it wrong, that my sister thus leaves me to provide and prepare this supper, *alone*?

**Help me.]** συναντιλαβηται, from συν, *together*, and αντιλαμβανομαι, *to support*. The idea is taken from two pillars meeting together at the top, exactly over the *centre* of the distance between their bases, and thus mutually supporting each other. Order her to *unite* her skill and strength with mine, that the present business may be done with that *speed* and in that order which the necessity and importance of the case demand.

**Verse 41. Thou art careful and troubled]** *Thou art distracted*, μεριμνας, *thy mind is divided*, (see Clarke on "<sup>40:132</sup>Matthew 13:22"), in consequence of which, τυρβαζη, *thou art disturbed*, thy spirit is thrown into a *tumult*.

**About many things.]** Getting a *variety* of things ready for this entertainment, much more than are necessary on such an occasion.

**Verse 42. One thing is needful]** This is the end of the sentence, according to *Bengel*. "Now Mary hath chosen, &c.," begins a new one. One single dish, the simplest and plainest possible, is such as best suits me and my disciples, whose meat and drink it is to do the will of our heavenly Father.

**Mary hath chosen that good part]** That is, of hearing my word, of which she shall not be deprived; it being at present of infinitely greater importance to attend to my teaching than to attend to any domestic concerns. While thou art busily employed in providing that portion of perishing food for perishing bodies, Mary has chosen that spiritual *portion* which endures for



ever, and which shall not be taken away from her; therefore I cannot command her to leave her present employment, and go and help thee to bring forward a variety of matters, which are by no means necessary at this time. Our Lord both preached and practised the doctrine of self-denial; he and his disciples were contented with a *little*, and sumptuous entertainments are condemned by the spirit and design of his Gospel.

*Multos morbos, multa fercula fecerunt. SENECA.*

*“Many dishes, many diseases.”*

Bishop PEARCE remarks that the word *χρεία*, *needful*, is used after the same manner for *want of food* in <sup><41025></sup> **Mark 2:25**, where of David it is said, *χρειαν εσχε*, *he had need*, when it means he was *hungry*. I believe the above to be the true meaning of these verses; but others have taken a somewhat different sense from them: especially when they suppose that by *one thing needful* our Lord means the *salvation of the soul*. To attend to *this* is undoubtedly the most necessary of all things, and should be the *first*, the *grand* concern of every human spirit; but in my opinion it is not the meaning of the words in the text. It is only prejudice from the common use of the words in this way that could make such an interpretation tolerable. KYPKE *in loc.* has several methods of interpreting this passage. Many eminent commentators, both ancient and modern, consider the text in the same way I have done. But this is termed by some, “a *frigid* method of explaining the passage;” well, so let it be; but he that fears God will sacrifice every thing at the shrine of TRUTH. I believe this alone to be the true meaning of the place, and I dare not give it any other. *Bengelius* points the whole passage thus: *Martha, Martha, thou art careful and troubled about many things: but one thing is needful. Now, Mary hath chosen that good portion, which shall not be taken away from her.*

THAT the salvation of the soul is the first and greatest of all human concerns, every man must acknowledge who feels that he has a soul; and in humility of mind to hear Jesus, is the only way of getting that acquaintance with the doctrine of salvation without which how can he be saved? While we fancy we are in no spiritual *necessity*, the things which concern salvation will not appear *needful* to us! A conviction that we are spiritually poor must precede our application for the true riches. The *whole*, says Christ, need not the *physician*, but those who are *sick*. Martha has been blamed, by incautious people, as possessing a carnal, worldly spirit; and as Mary Magdalene has been made the chief of all prostitutes, so has Martha

of all the worldly-minded. Through her affectionate respect for our Lord and his disciples, and through that alone, she erred. There is not the slightest intimation that she was either worldly-minded or careless about her soul; nor was she at this time improperly employed, only so far as the abundance of her affection led her to make a greater provision than was necessary on the occasion. Nor are our Lord's words to be understood as a reproof; they are a kind and tender expostulation, tending to vindicate the conduct of Mary. The utmost that can be said on the subject is, Martha was *well* employed, but Mary, on this occasion, *better*.

If we attend to the punctuation of the original text, the subject will appear more plain. I shall transcribe the text from Bengel's own edition, Stutgardiaë, 1734, 12mo. ⲘⲚⲐⲞⲂ **Luke 10:41, 42**, v. 41. ἀποκριθεις δε ειπεν αυτη ο ιησους, μαρθα, μαρθα, μεριμνας και τυρβαζη περι πολλα' ενος δε εστι χρεια. μαρια δε την αγαθην μεριδα εξελεξατο, ητις ουκ αφαιρεθησεται απ αυτης. "Then Jesus answered her, Martha, Martha, thou art anxiously careful and disturbed about many things; but one thing is necessary. But Mary hath chosen that good portion which shall not be taken away from her." I have shown, in my notes, *that Martha was making a greater provision for her guests than was needful*; that it was in consequence of this that she required her sister's help; that Jesus tenderly reproofed her for her unnecessary anxiety and superabundant provision, and asserted that but *one thing*, call it *course* or *dish*, was *necessary* on the occasion, yet she had provided *many*; and that this needless provision was the cause of the anxiety and extra labour. Then, taking occasion, from the circumstances of the case, to vindicate Mary's conduct, and to direct his loving reproof more pointedly at Martha's heart, he adds, *Mary hath chosen a good portion*; that is, she avails herself of the present opportunity to hear my teaching, and inform herself in those things which are essential to the salvation of the soul. I cannot, therefore, order her to leave my teaching, to serve in what I know to be an *unnecessary service*, however kindly designed: for it would be as unjust to deprive *her* of this *bread of life*, after which she so earnestly hungers, as to deprive thee, or thy *guests*, of that measure of *common food* necessary to sustain life. All earthly portions are perishing: "*Meats for the belly, and the belly for meats, but God will destroy both it and then; but the work of the Lord abideth for ever*;" her portion, therefore, *shall not be taken away from her*. This is my view of the whole subject; and all the terms in the original, not only countenance this meaning, but necessarily require it. The words, *one*

*thing is needful*, on which we lay so much stress, are wanting in some of the most ancient MSS., and are *omitted* by some of the *fathers*, who quote all the rest of the passage: a plain proof that the meaning which we take out of them was not thought of in very ancient times; and in other MSS., versions, and fathers, there is an unusual *variety of readings* where even the *thing*, or *something like it*, is retained. Some have it thus; *Martha, Martha, thou labourest much, and yet a little is sufficient, yea, one thing only*. Others: *And only one thing is required*. Others: *Thou art curious and embarrassed about many things, when that which is needful is very small*. Others: *But here there need only a few things*. Others: *But a few things, or one only, is necessary*. Now these are the readings of *almost all* the ancient *versions*; and we plainly perceive, by them, that what we term the *one thing needful*, is not understood by one of them as referring to the *salvation of the soul*, but to the *provision* THEN to be made. It would be easy to multiply authorities, but I spare both my own time and that of my reader. In short, I wonder how the present most exceptionable mode of interpretation ever obtained; as having no countenance in the *text*, ancient MSS. or *versions*, and as being false in itself; for even Christ himself could not say, that *sitting at his feet*, and *hearing his word*, was the *ONE thing NEEDFUL*. Repentance, faith, *prayer*, obedience, and a thousand other things are necessary to our salvation, besides merely *hearing the doctrines of Christ*, even with the *humblest heart*.

## ST. LUKE

## CHAPTER 11.

*Christ teaches his disciples to pray, 1-4. Shows the necessity of importunity in prayer, 5-13. Casts out a dumb demon, 14. The Jews ascribe this to the power of Beelzebub; our Lord vindicates his conduct, 15-23. Miserable state of the Jews, 24-26. Who they are that are truly blessed, 27, 28. He preaches to the people, 29-36. A Pharisee invites him to dine with him, who takes offence because he washed not his hands, 37, 38. Our Lord exposes their hypocrisy, 39-44. He denounces woes against the lawyers, 45-52. The scribes and Pharisees are greatly offended, and strive to entangle him in his words, 53, 54.*

## NOTES ON CHAP. 11.

**Verses 1. - 5. Teach us to pray]** See the nature of prayer, with an ample explanation of the different parts of the Lord's Prayer, treated of in ~~<015>~~ **Matthew 6:5-16.** The prayer related here by Luke is not precisely the same as that mentioned by Matthew; and indeed it is not likely that it was given at the same time. That in Matthew seems to have been given after the second passover; and this in Luke was given probably after the third passover, between the feasts of tabernacles, and the dedication. It is thus that Bishop Newcome places them in his Greek Harmony of the Gospels.

There are many variations in the MSS. in this prayer; but they seem to have proceeded principally from the desire of rendering this similar to that in Matthew. Attempts of this nature have given birth to multitudes of the various readings in the MSS. of the New Testament. It should be remarked, also, that there is no vestige of the doxology found in Matthew, in any copy of St. Luke's Gospel.

**Verse 4. Lead us not into temptation, &c.]** Dr. Lightfoot believes that this petition is intended against the visible apparitions of the devil, and his actual obsessions; he thinks that the meaning is too much softened by our translation. *Deliver us from evil*, is certainly a very inadequate rendering of **ῥυσαι ημας απο του πονηρου**; literally, *Deliver us from the wicked one.*

**Verse 6. In his journey is come]** Or, perhaps more literally, *A friend of mine is come to me out of his way*, **εξ οδου**, which renders the case more urgent—a friend of mine, benighted, belated, and who has lost his way, is come unto me. This was a strong reason why he should have prompt relief.

**Verse 7. My children are with me in bed]** Or, *I and my children are in bed*; this is Bishop PEARCE'S translation, and seems to some preferable to the common one. See a like form of speech in <sup><4161></sup>**1 Corinthians 16:11**, and in <sup><40818></sup>**Ephesians 3:18**. However, we may conceive that he had his little children, **τα παῖδια**, in bed with him; and this heightened the difficulty of yielding to his neighbour's request.

*But if he persevere knocking.* (*At si ille perseveraverit pulsans.*) This sentence is added to the beginning of <sup><2108></sup>**Luke 11:8**, by the *Armenian, Vulgate, four copies of the Itala, Ambrose, Augustin, and Bede*. On these authorities (as I find it in no Greek MS.) I cannot insert it as a *part* of the original text; but it is necessarily *implied*; for, as Bishop Pearce justly observes, unless the man in the parable be represented as *continuing* to solicit his friend, he could not possibly be said to use *importunity*: once only to ask is not to be importunate.

**Verse 9. And (or, therefore) I say unto you, Ask]** Be importunate with God, not so much to prevail on *him* to save you, as to get yourselves brought into a proper disposition to receive that mercy which he is ever disposed to give. He who is not importunate for the salvation of his soul does not feel the need of being saved; and were God to communicate his mercy to such they could not be expected to be grateful for it, as favours are only prized and esteemed in proportion to the sense men have of their necessity and importance. See this subject explained <sup><4107></sup>**Matthew 7:7, 8**.

**Verse 12. Offer him a scorpion?]** **σκορπιον**. The Greek etymologists derive the name from **σκορπιζειν τον ιον**, *scattering the poison*. But is there any *similitude* between a *scorpion* and an *egg*, that the one might be given and taken in *place* of the other? We know there is the utmost similitude between some *fish*, especially those of the *eel* kind, and *serpents*: and that there are *stones* exactly similar to *bread* in their appearance; from which we may conjecture that our Lord intended to convey the same idea of similitude between an *egg* and a *scorpion*. Perhaps the word *scorpion* here may be used for any kind of serpent that proceeds from an egg, or the word *egg* may be understood: the common snake is *oviparous*; it brings forth a number of *eggs*, out of which the young ones are hatched. If he asks an egg, will he, for one that might *nourish* him, give him *that* of a *serpent*. But Bochart states, *that the body of a scorpion is like to an egg, especially if it be a white scorpion; which sort Nicander, Ælian, Avicenna, and others, maintain to be the first species. Nor do scorpions differ much*

*in size from an egg in Judea, if we may credit what the monks of Messua say, that there are about Jerusalem, and through all Syria, great scorpions, &c. Hieroz. l. iv. cap. xxix. col. 641, edit. 1692. To this it may be said, there may be such a similitude, between a white scorpion and an egg, if the legs and tail of the former be taken away; but how there can be a resemblance any other way, I know not. It is, however, a fact, that the alligator and crocodile come from eggs; two of those lie now before me, scarcely so large as the egg of the goose, longer, but not so thick. Now, suppose reference be made to one such egg, in which the young crocodile is hatched, and is ready to burst from its enclosure, would any father give such an egg to a hungry child? No. If the child asked an egg, he would not, instead of a proper one, give him that of the crocodile or the alligator, in which the young serpent was hatched, and from which it was just ready to be separated.*

**Verse 13. The Holy Spirit]** Or, as several MSS. have it, *πνευμα αγαθον, the good spirit.* See Clarke on “<sup><4071></sup>Matthew 7:11”.

**Verse 14. Casting out a devil]** See Clarke on “<sup><4022></sup>Matthew 12:22”.

**Verse 19. Beelzebub]** See Clarke on “<sup><4025></sup>Matthew 10:25”.

**Verse 20. Finger of God]** See Clarke on “<sup><1089></sup>Exodus 8:19”.

**Verse 24. When the unclean spirit]** See Clarke on “<sup><4024></sup>Matthew 12:43”.

**Verse 27. A certain woman-lifted up her voice, and said]** It was very natural for a *woman*, who was probably a *mother*, to exclaim thus. She thought that the happiness of the woman who was mother to such a son was great indeed; but our blessed Lord shows her that even the holy virgin could not be benefited by her merely being the mother of his human nature, and that they only were happy who carried Christ in their hearts. True happiness is found in *hearing* the glad tidings of salvation by Christ Jesus, and *keeping* them in a holy heart, and practising them in an unblamable life.

**Verse 29. This is an evil generation]** Or, *This is a wicked race of men.* See on <sup><4028></sup>Matthew 12:38-42.

**Verse 31. The queen of the south, &c.]** Perhaps it would be better to translate, *A queen of the south, and the men of this race, shall rise up in*

judgment, &c. See Clarke's note on "<sup><2107></sup>Luke 11:7". The 32d verse {<sup><2132></sup>Luke 11:32} may be read in the same way.

**Verse 33.** No man, when he hath lighted, &c.] See Clarke on "<sup><2055></sup>Matthew 5:15". Our Lord intimates, that if he worked a miracle among such an obstinate people, who were determined to disbelieve every evidence of his Messiahship, he should act as a man who lighted a candle and then covered it with a bushel, which must prevent the accomplishment of the end for which it was lighted. See also Clarke on "<sup><4102></sup>Mark 4:21", &c.

**Verse 34.** The light of the body is the eye] Or, *the eye is the lamp of the body.* See Clarke on "<sup><4052></sup>Matthew 6:22", &c.

The 35th and 36th verses are wanting in some MSS., and are variously read in others.

**Verse 36.** The whole shall be full of light] Or, *altogether enlightened;* i.e. when the eye is perfect, it enlightens the whole body. Every object within the reach of the eye is as completely seen as if there was an eye in every part. So the eye is to every part of the body what the lamp is to every part of the house.

When the light of Christ dwells fully in the heart, it extends its influence to every *thought, word, and action;* and directs its possessor how he is to act in all *places and circumstances.* It is of the utmost importance to have the soul properly influenced by the wisdom that comes from above. The doctrine that is *contrary* to the Gospel may say, *Ignorance is the mother of devotion;* but Christ shows that there can be no devotion without heavenly light. Ignorance is the mother of superstition; but with this the heavenly *light* has nothing to do.

**Verse 37.** To dine] *ὡπως ἀριστησῇ.* The word *ἀριστεῖν* dignifies the *first* eating of the day. The Jews made but *two* meals in the day; their *ἀριστον* may be called their *breakfast* or their *dinner*, because it was *both*, and was but a slight meal. Their chief meal was their *δειπνον* or supper, after the heat of the day was over; and the same was the principal meal among the *Greeks and Romans.* *Josephus*, in his *Life*, says, sect. 54, *that the legal hour of the ἀριστον, on the Sabbath, was the sixth hour, or at twelve o'clock at noon, as we call it. What the hour was on the other days*

of the week, he does not say; but probably it was much the same. Bishop PEARCE.

**Verse 38. First washed]** See Clarke on <sup><4070></sup>Mark 7:2-4.

**Verse 39. Ye-make clean the outside]** See Clarke on “<sup><4025></sup>Matthew 23:25”.

**Verse 40. Did not he that made that which is without]** Did not the maker of the dish form it so, both outwardly and inwardly, as to answer the purpose for which it was made? And can it answer this purpose without being clean in the inside as well as on the outside? God has made you such, both as to your bodies and souls, as he intended should show forth his praise; but can you think that the purpose of God can be accomplished by you while you only attend to *external* legal purifications, your hearts being full of rapine and wickedness? How unthinking are you to imagine that God can be pleased with this *outward* purification, when all *within* is unholy!

**Verse 41. Give alms of such things as ye have]** Meaning either what was within the *dishes* spoken of before; or what was within their *houses* or *power*: or what they had *at hand*, for so **τα εϋοντα** is used by the purest Greek writers. Cease from *rapine*: far from spoiling the poor by wicked exactions, rather *give* them alms of every thing you *possess*; and when a *part* of every thing you *have* is sincerely consecrated to God for the use of the poor, then all that remains will be *clean* unto you; you will have the blessing of God in your basket and store, and every thing will be sanctified to you. These verses are very difficult, and are variously translated and interpreted by critics and divines. I have given what I believe to be our Lord’s meaning, in the preceding paraphrase. For a description of the rapine, &c., of the Pharisees, see Clarke on “<sup><4025></sup>Matthew 23:25”.

**Verse 42. Ye tithe mint and rue]** See Clarke on “<sup><4023></sup>Matthew 23:23”.

**Verse 43. Ye love the uppermost seats]** Every one of them affected to be a *ruler* in the synagogues. See Clarke on “<sup><4035></sup>Matthew 23:5”.

**Verse 44. Ye are as graves which appear not]** In <sup><4027></sup>Matthew 23:27, our Lord tells them that they *exactly resembled white-washed tombs*: they had no fairness but on the *outside*: (see the note there:) but here he says they are like *hidden tombs*, graves which were not distinguished by any outward decorations, and were not elevated above the ground, so that



those who walked over them did not consider what corruption was within; so they, under the *veil* of hypocrisy, covered their iniquities, so that those who had any intercourse or connection with them did not perceive what accomplished knaves they had to do with.

**Verse 45. Thou reproachest as]** He alone who searches the heart could unmask these hypocrites; and he did it so effectually that their own consciences acknowledged the guilt, and *re-echoed* their own reproach.

**Verse 46. Ye lade men with burdens]** By insisting on the observance of the traditions of the elders, to which it appears, by the way, they paid no great attention themselves. See Clarke on “<sup><41239></sup>Matthew 23:4”.

**Verse 47. Ye build the sepulchres]** That is, ye rebuild and beautify them. See Clarke on “<sup><41239></sup>Matthew 23:29”.

**Verse 48. Truly ye bear witness]** Ye acknowledge that those of old who killed the prophets were your *fathers*, and ye are about to show, by your conduct towards me and my apostles, that ye are not *degenerated*, that ye are as capable of murdering a prophet *now*, as *they were of old*.

**Verse 49. The wisdom of God]** These seem to be Luke’s words, and to mean that Jesus, *the wisdom of God*, (as he is called, <sup><40124></sup>1 Corinthians 1:24,) added the words which follow here, on that occasion: and this interpretation of the words is agreeable to that of Matthew, who makes Jesus speak in his own person: *Wherefore behold, I send you prophets, &c.*, <sup><41234></sup>Matthew 23:34. See the note there, and see Bishop PEARCE.

**Verse 50. That the blood]** That the particle *ὅτι* may be translated *so that*, pointing out the *event* only, not the *design* or *intention*, Bishop Pearce has well shown in his note on this place, where he refers to a like use of the word in <sup><40945></sup>Luke 9:45; 14:10; <sup><41017></sup>John 10:17; <sup><45631></sup>Romans 5:20; 11:11; <sup><40115></sup>1 Corinthians 1:15, 31, &c.

**Verse 51. From the blood of Abel]** See this subject explained at large on <sup><41234></sup>Matthew 23:34.

**Required]** *εκζητηθησεται* may be translated either by the word *visited* or *revenged*, and the latter word evidently conveys the meaning of our Lord. They are here represented as having this blood among them; and it is intimated that God will come by and by to *require* it, and to *inquire* how it was shed, and to *punish* those who shed it.

**Verse 52. Ye have taken away the key of knowledge]** By your traditions ye have taken away the true method of interpreting the prophecies: ye have given a wrong meaning to those scriptures which speak of the kingdom of the Messiah, and the people are thereby hindered from entering into it. See Clarke on “<sup><1213></sup>Matthew 23:13”.

**Verse 53. Began to urge him vehemently]** δεινως ενεχειν, They began to be furious. They found themselves completely unmasked in the presence of a vast concourse of people. See <sup><1210></sup>Luke 12:1, (for we can not suppose that all this conversation passed while Christ was at meat in the Pharisee’s house, as Matthew, <sup><1225></sup>Matthew 23:25, shows that these words were spoken on another occasion.) They therefore questioned him on a variety of points, and hoped, by the multitude and impertinence of their questions, to puzzle or irritate him, so as to induce him to *speak rashly*, (for this is the import of the word αποστοματιζειν,) that they might find some subject of accusation against him. See *Wetstein* and *Kypke*.

A MINISTER of the Gospel of God should, above all men, be continent of his tongue; his enemies, in certain cases, will crowd question upon question, in order so to puzzle and confound him that he may speak unadvisedly with his lips, and thus prejudice the truth he was labouring to promote and defend. The following is a good prayer, which all who are called to defend or proclaim the truths of the Gospel may confidently offer to their God. “Let thy wisdom and light, O Lord, disperse their artifice and my darkness! Cast the bright beams of thy light upon those who have to defend themselves against subtle and deceitful men! Raise and animate their hearts, that they may not be wanting to the cause of truth. Guide their tongue, that they may not be deficient in prudence, nor expose thy truth by any indiscretions or unseasonable transports of zeal. Let meekness, gentleness, and longsuffering influence and direct their hearts; and may they ever feel the full weight of that truth: *The wrath of man worketh not the righteousness of God!*” The following advice of one of the ancients is good: στηθι εδαιος ως ακμων τυπτομενος, καλου γαρ αθλητου δερεσθαι και νικαν. “Stand thou firm as a beaten anvil: for it is the part of a good soldier to be flayed alive, and yet conquer.”

## ST. LUKE

## CHAPTER 12.

*Christ preaches to his disciples against hypocrisy; and against timidity in publishing the Gospel, 1-5. Excites them to have confidence in Divine providence, 6, 7. Warns them against denying him, or betraying his cause, 8, 9. Of the blasphemy against the Holy Ghost, 10. Promises direction and support in persecution, 11, 12. Warns the people against covetousness, 13-15. Parable of the rich man who pulled down his granaries to build greater, 16-21. Cautions against caring cares and anxieties, 22-32. The necessity of living to God, and in reference to eternity, 33-40. At the request of Peter, he farther explains the preceding discourse, 41-48. The effects that should be produced by the preaching of the Gospel, 49-53. The signs of the times, 54-57. The necessity of being prepared to appear before the judgment seat of God, 58, 59.*

## NOTES ON CHAP. 12.

**Verse 1. An innumerable multitude of people]** τῶν μυριαδῶν τοῦ ὄχλου, *myriads of people*. A myriad is ten thousand, and myriads must, at the very lowest, mean twenty thousand. But the word is often used to signify a crowd or multitude which cannot be readily numbered. There was doubtless a vast crowd assembled on this occasion, and many of them were deeply instructed by the very important discourse which our Lord delivered.

**Leaven of the Pharisees]** See ~~<4061>~~ **Matthew 16:1-12.**

**Which is hypocrisy.]** These words are supposed by some to be an addition to the text, because it does not appear that it is their *hypocrisy* which Christ alludes to, but their *false doctrines*. They had, however, a large proportion of *both*.

**Verse 2. There is nothing covered]** See the notes on ~~<40515>~~ **Matthew 5:15; 10:26, 27;** ~~<40422>~~ **Mark 4:22.**

**Verse 4. Kill the body]** See Clarke on “~~<40108>~~ **Matthew 10:28**”.

**Verse 5. Fear him]** Even the *friends* of God are commanded to fear God, as a being who has authority to *send both body and soul into hell*. Therefore it is proper even for the most holy persons to maintain a fear of God, as the punisher of all unrighteousness. A man has but one life to lose,

and one soul to save; and it is madness to sacrifice the salvation of the soul to the preservation of the life.

**Verse 6. Are not five sparrows sold for two farthings?]** See this explained on <sup><40102></sup>**Matthew 10:29**, from which place we learn that two sparrows were sold for one farthing, and here; that *five* were sold for two farthings: thus we find a certain proportion-for *one farthing* you could get but *two*, while for *two farthings* you could get *five*.

**Verse 7. Fear not therefore]** Want of faith in the providence and goodness of God is the source of all human inquietudes and fears. He has undertaken to save and defend those to the uttermost who trust in him. His *wisdom* cannot be surprised, his *power* cannot be *forced*, his *love* cannot *forget* itself. Man distrusts God, and fears that he is forgotten by him, because he judges of God by himself; and he knows that he is apt to forget his Maker, and be unfaithful to him. See on <sup><40102></sup>**Matthew 10:29-31**.

**Verse 8. Shall confess]** See on <sup><40102></sup>**Matthew 10:32, 33**.

**Verse 10. Him that blasphemeth]** See the *sin against the Holy Ghost* explained, <sup><40122></sup>**Matthew 12:32**.

**Verse 11. Unto magistrates and powers]** See <sup><40107></sup>**Matthew 10:17-20**.

**Take ye no thought]** See <sup><40125></sup>**Matthew 6:25; 10:19**.

**Verse 13. Speak to my brother, that he divide]** Among the Jews, the children had the inheritance of their fathers divided among them; the eldest had a double portion, but all the rest had equal parts. It is likely the person complained of in the text was the elder brother; and he wished to keep the whole to himself—a case which is far from being uncommon. The spirit of *covetousness* cancels all bonds and obligations, makes wrong right, and cares nothing for father or brother.

**Verse 14. A judge]** Without some judgment given in the case, no division could be made; therefore Jesus added the word *judge*. PEARCE. A minister of Christ ought not to concern himself with *secular* affairs, any farther than charity and the order of discipline require it. Our Lord could have decided this difference in a moment; but the example of a perfect disengagement from worldly things was more necessary for the ministers of his Church than that of a charity applying itself to temporal concerns. He who preaches salvation to *all* should never make himself a *party man*; otherwise

he loses the confidence, and consequently the opportunity of doing good to the party against whom he decides. Better to leave all these things to the civil magistrate, unless where a lawsuit may be prevented, and the matter decided to the satisfaction or acquiescence of both parties.

**Verse 15. Beware of covetousness]** Or rather, *Beware of all inordinate desires*. I add **πασης**, *all*, on the authority of ABDKLM-Q, *twenty-three* others, both the *Syriac*, all the *Persic*, all the *Arabic*, *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, all the *Itala*, and several of the *primitive fathers*.

*Inordinate desires.* **πλεονεξιας**, from **πλειον**, *more*, and **εχειν**, *to have*; the desire to have *more* and *more*, let a person possess whatever he may. Such a disposition of mind is never satisfied; for, as soon as one object is gained, the heart goes out after another.

**Consisteth not in the abundance]** That is, *dependeth not on the abundance*. It is not *superfluities* that support man's life, but *necessaries*. What is *necessary*, God gives liberally; what is *superfluous*, he has not promised. Nor can a man's life be *preserved* by the abundance of his possessions: to prove this he spoke the following parable.

**Verse 16. The ground of a certain rich man, &c.]** He had generally what is called good luck in his farm, and this was a remarkably plentiful year.

**Verse 17. He thought within himself]** Began to be puzzled in consequence of the increase of his goods. *Riches*, though ever so well acquired, produce nothing but vexation and embarrassment.

**Verse 18. I will pull down, &c.]** The rich are full of *designs* concerning this life, but in general take no thought about eternity till the time that their *goods* and their *lives* are both taken away.

**Verse 19. Soul, thou hast much goods]** Great possessions are generally accompanied with *pride*, *idleness*, and *luxury*; and these are the greatest enemies to salvation. Moderate poverty, as one justly observes, is a great talent in order to salvation; but it is one which nobody desires.

**Take thine ease, eat, drink, and be merry.]** This was exactly the creed of the ancient Atheists and Epicureans. *Ede, bibe, lude; post mortem nulla voluptas*. What a wretched portion for an immortal spirit! and yet those who know not God have no other, and many of them not even this.

**Verse 20.** Thou **fool!**] To imagine that a man's comfort and peace can depend upon *temporal* things; or to suppose that these can satisfy the wishes of an immortal spirit!

**This night]** How awful was this saying! He had just made the necessary arrangements for the gratification of his sensual appetites; and, in the very night in which he had finally settled all his plans, his soul was called into the eternal world! What a dreadful awakening of a soul, long asleep in sin! He is now hurried into the presence of his Maker; none of his worldly goods can accompany him, and he has not a particle of heavenly treasure! There is a passage much like this in the book of Ecclesiasticus, 11:18, 19. *There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him; and that he must leave those things to others, and die.* We may easily see whence the above is borrowed.

**Verse 21. So is he]** That is, *thus will it be.* This is not an individual case; all who make this life their portion, and who are destitute of the peace and salvation of God, shall, sooner or later, be *surprised* in the same way.

**Layeth up treasure for himself]** This is the essential characteristic of a covetous man: he desires riches; he gets them; he lays them up, not for the necessary uses to which they might be devoted, but for *himself*; to please himself, and to gratify his avaricious soul. Such a person is commonly called a *miser*, i.e. literally, a *wretched, miserable man.*

**Verse 22. Take no thought]** *Be not anxiously careful.* See Clarke on “<sup><4025></sup>Matthew 6:25”.

**Verse 25. To his stature one cubit?]** See Clarke on “<sup><4027></sup>Matthew 6:27”.

**Verse 28. Into the oven]** See Clarke's note on “<sup><4030></sup>Matthew 6:30”.

**Verse 29. Neither be ye of doubtful mind.]** Or, *in anxious suspense*, μη μετεωριζεσθε. Raphelius gives several examples to prove that the meaning of the word is, *to have the mind agitated with useless thoughts, and vain imaginations concerning food, raiment, and riches, accompanied with perpetual uncertainty.*

**Verse 30. The nations of the world seek after]** Or, *earnestly seek*, επιζητει from επι *above, over*, and ζητεω, *I seek*; to seek one thing after another, to be continually and eagerly coveting. This is the employment of the nations of this world, utterly regardless of God and eternity! It is the essence of *heathenism* to live only for *this life*; and it is the property of *Christianity* to lead men to live here in reference to another and better world. Reader! how art thou living?

Dr. Lightfoot observes on this place, that κοσμος, the world, and αιων, world or age, have a meaning in the sacred writings which they have not in profane authors. αιων has relation to the *Jewish ages*, and κοσμος to the *ages that are not Jewish*: hence, by συντελεια του αιωνος, ~~1210B~~ Matthew 24:3, is meant the end of the Jewish age or world: and προ χρονων αιωνιων, ~~5010B~~ Titus 1:2, means before the *Jewish world* began; and hence it is that the term *world* is very often, in the New Testament, to be understood only of the Gentiles.

**Verse 32. Fear not, little flock]** Or, *very little flock*, το μικρον ποιμνιον. This is what some term a double diminutive, and, literally translated, is, *little little flock*. Though this refers solely to the apostles and first believers, of whom it was *literally* true, yet we may say that the number of genuine believers *has* been, and *is* still, small, in comparison of *heathens* and *false Christians*.

**It is your Father's good pleasure]** ευδοκησεν, *It hath pleased*, &c., though this tense joined with an *infinitive* has often the force of the present. Our Lord intimated, God has *already* given you that kingdom which consists in righteousness, peace, and joy in the Holy Ghost, and has undertaken to protect and save you to the uttermost; therefore, fear not; the *smallness* of your number cannot hurt you, for omnipotence itself has undertaken your cause.

**Verse 33. Sell that ye have]** Dispose of *your goods*. Be not like the foolish man already mentioned, who *laid up* the produce of his fields, without permitting the poor to partake of God's bounty: turn the fruits of your fields (which are beyond what you need for your own support) into money, and give it in alms; and the treasure thus *laid out*, shall be as *laid up* for yourselves and families in heaven. This *purse* shall not *grow old*, and this *treasure* shall not *decay*. Ye shall by and by find both the *place* where you laid up the treasure, and the *treasure* itself in the *place*; for he who

hath pity on the poor *lendeth* unto the Lord; and he may rest assured, that whatever, for Christ's sake, he thus lays out, it will be paid him again.

**Verse 34. Where your treasure is]** Men fix their hearts on their treasures, and often resort to the *place* where they have deposited them, to see that all is safe and secure. Let God be the treasure of your soul, and let your heart go frequently to the place where his honour dwelleth. There is a curious parallel passage to this in *Plautus*, quoted by Bishop *Pearce* on <sup><0121></sup>**Matthew 6:21**. *Nam ego sum hic; animus domi est, sc. cum argento meo*. "I am here; but my heart is at home, i.e. with my money."

**Verse 35. Let your loins]** Be active, diligent, determined ready; let all hinderances be removed out of the way; and let the candle of the Lord be always found burning brightly in your hand. See Clarke on "<sup><0123></sup>**Luke 12:37**".

**Verse 36. That wait for their lord]** See Clarke's notes on "<sup><0120></sup>**Matthew 25:1**", &c.

**The wedding]** How the Jewish weddings were celebrated, see in the notes on <sup><0181></sup>**Matthew 8:12; 22:13**.

**Verse 37. He shall gird himself]** Alluding to the long garments which were worn in the eastern countries; and which, in *travelling* and *servicing*, were *tucked up* in their *belts*. That those among the Romans who waited on the company at table were *girded*, and had their clothes *tucked up*, appears from what Horace says, Sat. b. vi. l. 107: *Veluti SUCCINCTUS cursitat HOSPES*, He runs about like a girded waiter. The *host* himself often performed this office. And *ibid.* viii. 10: *Puer alle cinctus*: and that the game custom prevailed among the *Jews* appears from <sup><0130></sup>**John 13:4, 5**, and <sup><0170></sup>**Luke 17:8**. From this verse we may gather likewise, that it was the custom of those days, as it was, not long since, *among us*, for the *bridegroom*, at the wedding supper, to wait as a *servant* upon the company. See Bishop PEARCE.

**Verse 38. If he shall come in the second watch]** See Clarke's note on "<sup><0142></sup>**Matthew 14:25**".

**Verse 40. Be ye therefore ready also]** It is pretty evident that what is related here, from verse 35 to 49, {<sup><0125></sup>**Luke 12:35-49**} was spoken by our Lord at another time. See <sup><0142></sup>**Matthew 24:42**, &c., and the notes there.



**Verse 42. Faithful and wise steward]** See Clarke on “<sup>4045</sup>Matthew 24:45”; where the several parts of the steward’s office are mentioned and explained. Those appear to have been stewards among the Jews, whose business it was to provide all the members of a family, not only with food, but with raiment.

**Verse 45. Begin to beat, &c.]** See the different parts of this bad minister’s conduct pointed out on <sup>4048</sup>Matthew 24:48, 49.

**Verse 46. With the unbelievers.]** Or, rather, *the unfaithful*; **των σπιστων**. Persons who had the light and knowledge of God’s word, but made an improper use of the privileges they received. The persons mentioned here differ widely from *unbelievers* or *infidels*, viz. those who were in a state of *heathenism*, because they had not the revelation of the Most High: the latter knew not the will of God, <sup>21248</sup>Luke 12:48, and, though they acted against it, did not do it in obstinacy; the former knew that will, and daringly opposed it. They were *unfaithful*, and therefore heavily punished.

**Verse 47. Shall be beaten with many stripes.]** Criminals among the Jews could not be beaten with more than forty stripes; and as this was the sum of the severity to which a whipping could extend, it may be all that our Lord here means. But, in some cases, a man was adjudged to receive fourscore stripes! How could this be, when the law had decreed only forty? Answer: By doubling the crime. He received forty for each crime; if he were guilty of *two* offences, he might receive fourscore. See *Lightfoot*.

**Verse 48. Shall be beaten with few]** For petty offences the Jews in many cases inflicted so few as *four, five, and six* stripes. See examples in *Lightfoot*.

From this and the preceding verse we find that it is a crime to be ignorant of God’s will; because to every one God has given less or more of the means of instruction. Those who have had much light, or the opportunity of receiving much, and have not improved it to their own salvation, and the good of others, shall have punishment proportioned to the light they have abused. On the other hand, those who have had little light, and few means of improvement, shall have few stripes, shall be punished only for the abuse of the knowledge they possessed. See at the end of the chapter. { <sup>40129</sup>Luke 12:59 }

**Verse 49. I am come to send fire]** See this subject largely explained on <sup><0103></sup>Matthew 10:34, &c. From the connection in which these words stand, both in this place and in Matthew, it appears as if our Lord intended by the word *fire*, not only the consuming influence of the Roman *sword*, but also the influence of his own *Spirit* in the destruction of sin. In both these senses this fire was already kindled: as yet, however, it appeared but as a *spark*, but was soon to break out into an all-consuming flame.

**Verse 50. But I have a baptism]** The fire, though already kindled, cannot *burn up* till after the Jews have put me to death: then the Roman *sword* shall come, and the *Spirit* of judgment, burning, and purification shall be poured out.

**Verse 51. To give peace]** See <sup><0103></sup>Matthew 10:34.

**Verse 52. Five in one house divided]** See on <sup><0103></sup>Matthew 10:35, 36.

**Verse 54. A cloud rise]** See on <sup><0102></sup>Matthew 16:2, 3.

**Verse 56. This time?]** Can ye not discover from the writings of the prophets, and from the events which now take place, that this is the time of the Messiah, and that I am the very person foretold by them?

**Verse 57. And why-judge ye]** Even without the express declarations of the prophets, ye might, from what ye *see* and *hear* yourselves, *discern* that God has now visited his people in such a manner as he never did before.

**Verse 58. When thou goest with thine adversary]** This and the next verse are a part of our Lord's sermon upon the mount. See them explained <sup><0102></sup>Matthew 5:25, 26. St. Luke is very particular in collecting and relating every word and action of our blessed Lord, but seldom gives them in the order of time in which they were spoken or done. See the *Preface* to this Gospel.

**Give diligence]** *δοξ εργασιαν*, *Give labour*, do every thing in thy power to get free before a suit commences.

**The officer]** *πρακτωρ* properly signifies such an officer as was appointed to levy the *finer* imposed by the law for a violation of any of its precepts. See *Kypke*.

**Verse 59. Till thou hast paid the very last mite.]** And when can this be, if we understand the text spiritually? Can weeping, wailing, and gnashing

of teeth, pay to Divine justice the debt a sinner has contracted? This is impossible: let him who readeth understand.

THE subject of the 47th and 48th verses { ~~<P1247>~~ **Luke 12:47, 48** } has been greatly misunderstood, and has been used in a very dangerous manner. Many have thought that their ignorance of Divine things would be a sufficient excuse for their crimes; and, that they might have but *few stripes*, they voluntarily continued in ignorance. But such persons should know that God will judge them for the knowledge they might have received, but refused to acquire. No criminal is excused because he has been ignorant of the laws of his country, and so transgressed them, when it can be proved that those very laws have been published throughout the land. Much knowledge is a dangerous thing if it be not improved; as this will greatly aggravate the condemnation of its possessor. Nor will it avail a person, in the land of light and information, to be ignorant, as he shall be judged for what he might have known; and, perhaps, in this case, the punishment of this voluntarily ignorant man will be even greater than that of the more enlightened; because his crimes are aggravated by this consideration, that he refused to have the light, that he might neither be obliged to walk in the light, nor account for the possession of it. So we find that the plea of ignorance is a mere refuge of lies, and none can plead it who has the book of God within his reach, and lives in a country blessed with the preaching of the Gospel of Jesus Christ.

## ST. LUKE

## CHAPTER 13.

*Christ preaches the necessity of repentance, from the punishment of the Galileans massacred by Pilate, 1-3. And by the death of those on whom the tower in Siloam fell, 4, 5. The parable of the barren fig tree, 6-29. Christ cures a woman who had been afflicted eighteen years, 10-13. The ruler of the synagogue is incensed and is reproved by our Lord, 14-17. The parable of the mustard seed, 18, 19; of the leaven, 20-21. He journeys towards Jerusalem, and preaches, 22. The question, Are there few saved? and our Lords answer, with the discourse thereon, 23-30. He is informed that Herod purposes to kill him, 31, 32. Predicts his own death at Jerusalem, and denounces judgments on that impenitent city, 33-35.*

## NOTES ON CHAP. 13.

**Verse 1. At that season]** At what time this happened is not easy to determine; but it appears that it was now a piece of news which was told to Christ and his disciples for the *first* time.

**Whose blood Pilate had mingled]** This piece of history is not recorded (as far as I can find) by Josephus: however, he states that the Galileans were the most seditious people in the land: they belonged properly to Herod's jurisdiction; but, as they kept the great feasts at Jerusalem, they probably, by their tumultuous behaviour at some one of them, gave Pilate, who was a mortal enemy to Herod, a pretext to fall upon and slay many of them; and thus, perhaps, sacrifice the people to the resentment he had against the prince. Archelaus is represented by Josephus as sending his soldiers into the temple, and slaying 3000 men while they were employed in offering sacrifices. Josephus, War, b. ii. c. 1, s. 3, and ii. c. 5. Some suppose that this refers to the followers of Judas Gaulonites, (see ~~<4187>~~ **Acts 5:37**.) who would not acknowledge the Roman government, a number of whom Pilate surrounded and slew, while they were sacrificing in the temple. See Josephus, Antiq. lib. 18: but this is not very certain.

**Verse 4. The tower in Siloam]** This tower was probably built over one of the porticoes near the pool, which is mentioned ~~<8307>~~ **John 9:7**. See also ~~<6815>~~ **Nehemiah 3:15**.

*Debtors*, οφειλεται, a Jewish phrase for *sinners*. Persons professing to be *under* the law are *bound* by the law to be obedient to all its precepts; those who obey not are reckoned *debtors* to the law, or rather to that Divine *justice* from which the law came. A different word is used when speaking of the *Galileans*: they are termed αμαρτωλοι, as this word is often used to signify *heathens*; see **Clarke's notes on** “<sup><4075></sup> **Luke 7:37**”; it is probably used here in nearly a similar sense. “Do ye who live in Jerusalem, and who consider your selves peculiarly attached to the law, and under the strongest obligations to obey it-do ye think that those Galileans were more *heathenish* than the rest of the Galileans, because they suffered such things? No. It was not on this account that they perished: both these cases exhibit a specimen of the manner in which ye shall all perish, if ye do not speedily repent, and turn to God.”

**Verse 5. Ye shall all likewise perish.**] ωσαυτως, ομοιως, *In a like way, in the same manner.* This prediction of our Lord was literally fulfilled. When the city was taken by the Romans, multitudes of the priests, &c., who were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls, houses, and temple. See Josephus, War, b. vi. ch. iv., v., vi.; and see the notes on Matt. 24.

It is very wrong to suppose that those who suffer by the *sword*, or by natural *accidents*, are the most culpable before God. An *adequate* punishment for sin cannot be inflicted in *this world*: what God does *here*, in this way, is in general: 1st, through mercy, to alarm others; 2, to show his hatred to sin; 3, to preserve in men's minds a proper sense of his providence and justice; and 4, to give sinners, in one or two particular instances, a *general specimen* of the punishment that awaits all the perseveringly impenitent.

**Verse 6. A certain man**] Many meanings are given to this parable, and divines may abound in them; the sense which our Lord designed to convey by it appears to be the following:-

1. A person, τις, God Almighty.
2. Had a fig tree, the Jewish Church.
3. Planted in his vineyard-established in the land of Judea.
4. He came seeking fruit-he required that the Jewish people should walk in righteousness, in proportion to the spiritual culture he bestowed on them.
5. The vine-dresser-the Lord Jesus, for God hath committed all judgment

to the Son, <sup><1172></sup>**John 5:22.** 6. *Cut it down*-let the Roman sword be unsheathed against it. 7. *Let it alone*-Christ is represented as *intercessor* for sinners, for whose sake the day of their probation is often lengthened; during which time he is constantly employed in doing every thing that has a tendency to promote their salvation. 8. *Thou shalt cut it down*-a time will come, that those who have not turned at God's invitations and reproofs shall be cut off, and numbered with the transgressors.

**Verse 7. Behold these three years]** From this circumstance in the parable, it may be reasonably concluded that Jesus had been, at the time of saying this, exercising his ministry for three years past; and, from what is said in <sup><2138></sup>**Luke 13:8**, of letting it alone this year also, it may be concluded likewise that this parable was spoken about a *year* before Christ's crucifixion; and, if both these conclusions are reasonable, we may thence infer that this parable was not spoken at the time which appears to be assigned to it, and that the whole time of Christ's public ministry was about *four* years. See Bishop Pearce. But it has already been remarked that St. Luke never studies chronological arrangement. See the *Preface* to this Gospel.

**Why cumbereth it the ground?] Or, in other words, Why should the ground be also useless?** The tree itself brings forth no fruit; let it be cut down that a more profitable one may be planted in its *place*. *Cut it down.* The Codex Bezae has added here, **φερε την αξινην**, Bring the axe and cut it down. If this reading be genuine, it is doubtless an allusion to <sup><1110></sup>**Matthew 3:10:** *Now the axe lieth at the root of the trees.* If the writer has added it on his own authority, he probably referred to the place above mentioned. See the note on the above text.

There is something very like this in the **γεωπονικα**, or Deuteronomy Revelation Rustica of the ancient Greek writers on agriculture. I refer to cap. 83 of lib. x., p. 773; edit. Niclas, entitled, **δενδρον ακαρπον καρποφορειν**, *How to make a barren tree fruitful.* Having girded yourself, and tied up your garments, take a bipen or axe, and with an angry mind approach the tree as if about to cut it down. Then let some person come forward and deprecate the cutting down of the tree, making himself responsible for its future fertility. Then, seem to be appeased, and so spare the tree, and afterwards it will yield fruit in abundance. "Bean straw (manure of that material,) scattered about the roots of the tree, will make it fruitful." That a similar superstition prevailed among the Asiatics,

*Michaelis* proves from the Cosmographer *Ibn Alvardi*, who prescribes the following as the mode to render a sterile palm tree fruitful: “The owner, armed with an axe, having an attendant with him, approaches the tree, and says, *I must cut this tree down, because it is unfruitful*. Let it alone, I beseech thee, says the other, and this year it will bring forth fruit. The owner immediately strikes it thrice with the back of his axe; but the other preventing him says, I beseech thee to spare it, and I will be answerable for its fertility. Then the tree becomes abundantly fruitful.” Does not our Lord refer to such a custom?

**Verse 11. A woman which had a spirit of infirmity]** Relative to this subject *three* things may be considered:-

- I. The woman’s infirmity.
- II. Her cure. And
- III. The conduct of the ruler of the synagogue on the occasion.

I. The woman’s infirmity.

1. What was its *origin*? SIN. Had this never entered into the world, there had not been either pain, distortion, or death.

2. Who was the *agent* in it? *Satan*; <sup><21316></sup>**Luke 13:16**. God has often permitted demons to act on and in the bodies of men and women; and it is not improbable that the principal part of unaccountable and inexplicable disorders still come from the same source.

3. What was the *nature* of this infirmity? She was *bowed together*, bent down to the earth, a situation equally painful and humiliating; the *violence* of which she could not support, and the *shame* of which she could not conceal.

4. What was the *duration* of this infirmity? *Eighteen years*. A long time to be under the constant and peculiar influence of the *devil*.

What was the *effect* of this infirmity? The woman was so bowed together that she *could in no case stand straight*, or look toward heaven.

II. The woman’s cure.

1. *Jesus saw her*, <sup><21312></sup>**Luke 13:12**. Notwithstanding her infirmity was *great, painful, and shameful*, she took care to attend the synagogue. While she hoped for help from God, she saw it was her duty to wait in the

appointed way, in order to receive it. Jesus saw her *distress*, and the *desire* she had both to worship her Maker and to get her health restored, and his eye affected his heart.

2. He *called* her to him. Her heart and her distress spoke loudly, though her lips were silent; and, as she was thus calling for help, Jesus calls her to himself that she may receive help.

3. *Jesus laid his hands on her*. The hand of his *holiness terrifies*, and the hand of his *power expels*, the demon. Ordinances, however excellent, will be of no avail to a sinner, unless he apprehend Christ in them.

4. *Immediately she was made straight*, <sup><21313></sup> **Luke 13:13**. This cure was-1. A *speedy* one-it was done in an *instant*. 2. It was a *perfect* one-she was made *completely* whole. 3. It was a *public* one-there were *many* to attest and render it credible. 4. It was a *stable* and *permanent* one-she was *loosed*, for ever loosed from her infirmity. 5. Her soul partook of the good done to her body-*she glorified God*. As she knew before that it was *Satan* who had *bound* her, she knew also that it was *God* only that could *loose* her; and now, feeling that she is loosed, she gives God that honour which is due to his name.

III. The conduct of the ruler of the synagogue on the occasion.

1. He answered with *indignation*, <sup><21314></sup> **Luke 13:14**. It would seem as if the demon who had left the *woman's body* had got into *his heart*. It is not an infrequent case to find a person filled with rage and madness, while beholding the effects of Christ's power upon others. Perhaps, like this ruler, he pretends *zeal* and *concern* for the honour of religion: "These preachings, prayer meetings, convictions, conversions, &c., are not carried on in *his way*, and therefore they cannot be of God." Let such take care, lest, while denying the operation of God's hand, they be given up to demonic influence.

2. He endeavours to prevent others from receiving the kind help of the blessed Jesus-*He said unto the people, &c.*, <sup><21314></sup> **Luke 13:14**. Men of this character who have extensive influence over the poor, &c., do immense harm: they often hinder them from hearing that word which is able to save their souls. But for this also they must stand before the judgment seat of Christ. Reader, hast thou ever acted in this way?



3. Jesus retorts his condemnation with peculiar force; <sup><421315></sup>**Luke 13:15, 16.** Thou *hypocrite* to pretend zeal for God's glory, when it is only the workings of thy malicious, unfeeling, and uncharitable heart. Wouldst thou not even take thy *ass* to water upon the Sabbath day? And wouldst thou deprive a *daughter of Abraham* (one of thy own *nation* and *religion*) of the mercy and goodness of God upon the Sabbath? Was not the Sabbath instituted for the benefit of man?

4. *His adversaries were ashamed*, <sup><421317></sup>**Luke 13:17.** The *mask* of their hypocrisy, the only *covering* they had, is taken away; and now they are exposed to the just censure of that multitude whom they deceived, and from whom they expected continual applause.

5. His indignation and uncharitable censure, not only turn to his own confusion, but are made the instruments of the edification of the multitude-*they rejoiced at all the glorious things which he did*. Thus, O Lord! the wrath of man shall praise thee, and the remainder thereof thou shalt restrain.

A preacher will know how to apply this subject to general edification.

**Verses 18. - 19. The kingdom-is like a grain of mustard seed]** See Clarke on "<sup><401331></sup>Matthew 13:31".

**Verse 21. Like leaven]** See this explained, <sup><401333></sup>Matthew 13:33.

**Verse 22. Journeying toward Jerusalem.]** Luke represents all that is said, from <sup><401351></sup>Luke 9:51, as having been done and spoken while Christ was on his last journey to Jerusalem. See Clarke's notes on "<sup><401351></sup>Luke 9:51", and see Clarke on "<sup><421258></sup>Luke 12:58", and see the *Preface*.

**Verse 23. Are there few that be saved?]** A question either of *impertinence* or *curiosity*, the answer to which can profit no man. The grand question is, *Can I be saved?* Yes. *How?* *Strive earnestly to enter in through the strait gate-αγωνιζεσθε*, agonize-exert every power of body and soul-let your salvation be the grand business of your whole life.

**Verse 24. Many-will seek]** They *seek*-wish and desire; but they do not *strive*; therefore, because they will not *agonize*-will not be in earnest, they shall not get in. See this subject more particularly explained on <sup><400713></sup>Matthew 7:13, 14.

**Verse 25. And hath shut to the door]** See the notes on <sup><4072></sup>Matthew 7:22, 23, and <sup><42510></sup>Matthew 25:10-41.

**Verse 28. Abraham, and Isaac, &c.]** See Clarke on “<sup><40812></sup>Matthew 8:12”, where the figures and allusions made use of here are particularly explained.

**Verse 29. They shall come]** That is, the *Gentiles*, in every part of the world, shall receive the Gospel of the grace of God, when the *Jews* shall have rejected it.

**Verse 30. There are last which shall be first]** See Clarke on “<sup><401930></sup>Matthew 19:30”.

**Verse 31. Depart hence, &c.]** It is probable that the place from which Christ was desired to depart was Galilee or Perea; for beyond this Herod had no jurisdiction. It can scarcely mean Jerusalem, though it appears from <sup><4237></sup>Luke 23:7, that *Herod Antipas* was *there* at the time of our Lord’s crucifixion.

**Herod will kill thee.]** *Lactantius* says that this Herod was the person who chiefly instigated the Jewish rulers to put our Lord to death: *Tum Pontius, et illorum clamoribus, et Herodis tetrarchæ instigatione, metuentis ne regno pelleretur, victus est*:—fearing lest himself should be expelled from the kingdom, if Christ should be permitted to set up his. See LACT. *Inst. Div. lib. iv. c. xviii.*, and Bishop Pearce on <sup><4237></sup>Luke 23:7.

**Verse 32. Tell that fox]** Herod was a very vicious prince, and lived in public incest with his sister-in-law, <sup><410617></sup>Mark 6:17: if our Lord meant him here, it is hard to say why the character of *fox*, which implies *cunning*, *design*, and *artifice*, to hide evil intentions, should be attributed to him, who never seemed studious to conceal his vices. But we may suppose that Christ, who knew his heart, saw that he covered his desire for the destruction of our Lord, under the *pretence* of *zeal* for the law and welfare of the Jewish people. A fox among the Jews appears to have been the emblem of a wicked ruler, who united cunning with cruelty, and was always plotting how he might aggrandize himself by spoiling the people. See a quotation in *Schoettgen*.

The following observation from the judicious Bishop Pearce deserves attention. “It is not certain,” says he, “that Jesus meant Herod here; he might only have intended to call that man so, from whom the advice of

departing came, (whether from the speaker himself, or the person who sent him,) for it is probable, that the advice was given *craftily*, and with design to frighten Jesus, and, make him go from that place.”

**To-day and to-morrow]** I am to work miracles for two days more, and on the third day I shall be put to death. But it is probable that this phrase only means, that he had but a *short* time to live, without specifying its duration.

**Perfected.]** Or *finished*, **τελειουμαι**. I shall then have *accomplished* the purpose for which I came into the world, leaving nothing *undone* which the counsel of God designed me to *complete*. Hence, in reference to our Lord, the word implies his *dying*; as the plan of human redemption was not *finished*, till he bowed his head and gave up the ghost on the cross: see **<3190>John 19:30**, where the same word is used. It is used also in reference to Christ's *death*, **<81210>Hebrews 2:10; 5:9**; see also **<4118>Acts 20:24**, and **<81223>Hebrews 12:23**. The word *finish*, &c., is used in the same sense both by the Greeks and Latins. See KYPKE.

**Verse 33. I must walk, &c.]** I must continue to work miracles and teach for a short time yet, and then I shall die in Jerusalem: therefore I cannot *depart*, according to the advice given me, (**<2131>Luke 13:31**), nor can a hair of my head fall to the ground till my work be all done.

**To-day and to-morrow, &c.]** Kypke contends that the proper translation of the original is, *I must walk to-day and to-morrow* IN THE NEIGHBOURING COASTS: and that **εχομενη** is often understood in this way: see **<10138>Mark 1:38**, and his notes there. That Christ was now in the jurisdiction of Herod, as he supposes, is evident from **<2131>Luke 13:31**; that he was on his last journey to Jerusalem, **<4195>Luke 9:51**; that he had just passed through Samaria, **<4195>Luke 9:52, 56**; that as Samaria and Judea were under the Roman procurator, and *Perea* was subject to *Herod Antipas*, therefore he concludes that Christ was at this time in *Perea*; which agrees with **<01901>Matthew 19:1**, and **<41001>Mark 10:1**, and **<21711>Luke 17:11**. He thinks, if the words be not understood in this way, they are contrary to **<2132>Luke 13:32**, which says that on it Christ is to die, while this says he is to live and act.

**Perish out of Jerusalem.]** A man who professes to be a *prophet* can be tried on that ground only by the grand Sanhedrin, which always resides at Jerusalem; and as the Jews are about to put me to death, under the

pretence of my being a false prophet, therefore my sentence must come from *this city*, and my death take place in it.

**Verse 34. O Jerusalem, Jerusalem]** See notes on <sup><12357></sup>**Matthew 23:37-39**, where the metaphor of the hen is illustrated from the Greek *Anthology*.

**Verse 35. Your house]** ὁ οἶκος, *the temple*-called here *your house*, not *my house*-I acknowledge it no longer; I have abandoned it, and will dwell in it no more for ever. So he said, <sup><49617></sup>**2 Chronicles 36:17**, when he delivered the temple into the hands of the Chaldeans-*the house of YOUR sanctuary*. A similar form of speech is found, <sup><12317></sup>**Exodus 32:7**, where the Lord said to Moses, *THY people*, &c., to intimate that he acknowledged them no longer for his followers. See the notes on <sup><12321></sup>**Matthew 23:21, 38**. But some think that our Lord means, not the *temple*, but the whole commonwealth of the Jews.

The principal subjects of this chapter may be found considered at large, on the parallel places in Matthew and Mark, to which the reader is referred. As to the account of the woman with the spirit of infirmity, which is not mentioned by any other of the evangelists, see it largely illustrated in the notes on <sup><12311></sup>**Luke 13:11**, &c.

## ST. LUKE

## CHAPTER 14.

*Christ heals a man ill of the dropsy, on a Sabbath day, 1-6. He inculcates humility by a parable, 7-11. The poor to be fed, and not the rich, 12-14. The parable of the great supper, 15-24. How men must become disciples of Christ, 25-27. The parable of the prudent builder, who estimates the cost before he commences his work, 28-30. And of the provident king, 31, 32. The use of these parables, 33. The utility of salt while in its strength and perfection; and its total uselessness when it has lost its savour; 34, 35.*

## NOTES ON CHAP. 14.

**Verse 1. Chief Pharisees]** Or, *one of the rulers of the Pharisees.* A man who was of the sect of the Pharisees, and one of the rulers of the people.

**To eat bread on the Sabbath day]** But why is it that there should be an invitation or dinner given on the Sabbath day? Answer: The Jews purchased and prepared the best viands they could procure for the Sabbath day, in order to do it honour. See several proofs in Lightfoot. As the Sabbath is intended for the benefit both of the body and soul of man, it should not be a day of austerity or fasting, especially among the labouring poor. The most wholesome and nutritive food should be then procured if possible; that both body and soul may feel the influence of this Divine appointment, and give God the glory of his grace. On this blessed day, let every man eat his bread with gladness and singleness of heart, praising God. In doing this, surely there is no reason that a man should *feed himself without fear.* If the Sabbath be a festival, let it be observed unto the Lord; and let no unnecessary acts be done; and avoid that bane of religious solemnity, giving and receiving visits on the Lord's day.

**They watched him.]** Or, *were maliciously watching,* παρατηρουμενοι—from παρα, *intens.* or denoting *ill,* and τηρω, *to observe, watch.* Raphelius, on <sup><HOLD></sup>Mark 3:2, has proved from a variety of authorities that this is a frequent meaning of the word:—*clam et insidiosè observare, quid alter agat*—to observe privately and insidiously what another does. The context plainly proves that this is the sense in which it is to be taken here. The conduct of this Pharisee was most execrable. Professing *friendship* and *affection,* he invited our blessed Lord to his

table, merely that he might have a more favourable opportunity of watching his conduct, that he might accuse him, and take away his life. In eating and drinking, people feel generally less restraint than at other times, and are apt to converse more freely. The man who can take such an advantage over one of his *own guests* must have a baseness of soul, and a fellness of malice, of which, we would have thought, for the honour of human nature, that devils alone were capable. Among the *Turks*, if a man only taste *salt* with another, he holds himself bound, in the most solemn manner, never to do that person any injury. I shall make no apology for inserting the following anecdote.

A public robber in Persia, known by the name of *Yacoub, ibn Leits Saffer*, broke open the treasury of *Dirhem*, the governor of *Sistan*.

Notwithstanding the obscurity of the place, he observed, in walking forward, something that *sparkled* a little: supposing it to be some precious stones, he put his hand on the place, and taking up something, touched it with his tongue, and found it to be *salt*. He immediately left the treasury, without taking the smallest article with him! The governor finding in the morning that the treasury had been broken open, and that nothing was carried off, ordered it to be published, that “Whoever the robber was who had broke open the treasury, if he declared himself, he should be freely pardoned, and that he should not only receive no injury, but should be received into the good graces of the governor.” Confiding in the promise of *Dirhem*, *Yacoub* appeared. The governor asked; How it came to pass that, after having broken open the treasury, he took nothing away? *Yacoub* related the affair as it happened, and added, “*I believed that I was become your FRIEND in eating of your SALT, and that the LAWS of that friendship would not permit me to touch any thing that appertained to you.*”

*D’Herbelot. Bib. Orient. p. 415.* How base must that man be, who professes Christianity, and yet makes his own table a snare for his friend!

**Verse 2. The dropsy.** ] *υδροπικος*, *dropsical*; from *υδωπ*, water, and *ωψ*, the countenance, because in this disorder the *face* of the patient is often very much bloated. Probably the insidious Pharisee had brought this dropsical man to the place, not doubting that our Lord’s eye would affect his heart, and that he would instantly cure him; and then he could most plausibly accuse him for a breach of the Sabbath. If this were the case, and it is likely, how deep must have been the perfidy and malice of the Pharisee!

**Verse 4. They held their peace.]** They could not answer the question but in the *affirmative*; and as they were determined to accuse him if he did heal the man, they could not give an answer but such as would condemn themselves, and therefore they were silent.

**Verse 5. An ass or an ox]** See Clarke on “~~21315~~ Luke 13:15”.

**Verse 7. They chose out the chief rooms]** When custom and law have regulated and settled places in public assemblies, a man who is obliged to attend may take the place which belongs to him, without injury to himself or to others: when nothing of this nature is *settled*, the law of *humility*, and the love of *order*, are the only judges of what is proper. To take the highest place when it is not our due is public vanity: obstinately to refuse it when offered is another instance of the same vice; though private and concealed. Humility takes as much care to avoid the ostentation of an affected refusal, as the open seeking of a superior place. See *Quesnel*. In this parable our Lord only repeats advices which the rabbins had given to their pupils, but were too proud to conform to themselves. Rabbi Akiba said, Go two or three seats lower than the place that belongs to thee, and sit there till they say unto thee, *Go up higher*; but do not take the uppermost seat, lest they say unto thee, *Come down*: for it is better that they should say unto thee, *Go up, go up*; than that they should say, *Come down, come down*. See *Schoettgen*.

**Verse 11. For whosoever exalteth himself, &c.]** This is the unchangeable conduct of God: he is ever abasing the proud, and giving grace, honour, and glory to the humble.

**Verse 12. Call not thy friends, &c.]** Our Lord certainly does not mean that a man should not entertain at particular times, his friends, &c.; but what he inculcates here is *charity to the poor*; and what he condemns is those entertainments which are given to the *rich*, either to *flatter* them, or to procure a similar *return*; because the money that is thus criminally laid out properly belongs to the poor.

**Verse 14. For they cannot recompense thee]** Because you have done it for God’s sake only, and they cannot make you a recompense, therefore God will consider himself your debtor, and will recompense you in the resurrection of the righteous. There are many very excellent sayings among the rabbins on the excellence of charity. They produce both Job and Abraham as examples of a very merciful disposition. “Job, *say they*, had an

open door on each of the four quarters of his house, that the poor, from whatever direction they might come, might find the door of hospitality open to receive them. But Abraham was more charitable than Job, for he travelled over the whole land in order to find out the poor, that he might conduct them to his house.”

**Verse 15. That shall eat bread in the kingdom of God.]** This is spoken in conformity to the general expectation of the Jews, who imagined that the kingdom of the Messiah should be wholly of a secular nature. Instead of **αρωτον**, *bread*, EKMS-V, more than *one hundred* others, with some *versions* and *fathers*, read **αριστον**, *a dinner*. This is probably the best reading, as it is likely it was a *dinner* at which they now sat; and it would be natural for the person to say, *Happy is he who shall dine in the kingdom of God*. It does not appear that there was any but this person present, who was capable of relishing the conversation of our Lord, or entering at all into its spiritual reference.

**Verses 16. - 24. A certain man made a great supper, &c.]** See a similar parable to this, though not spoken on the same occasion, explained, <sup><4021></sup>**Matthew 22:1-14.**

**Verse 17. Sent his servant]** *Messengers* are sent to invite the guests to a Hindoo feast; when not only relations, but all persons of the same *division of caste* in the neighbourhood, are invited. A *refusal* to attend is considered as a *great affront*.

**Verse 22. And yet there is room.]** On some occasions, so numerous are the guests that there is not *room* for them to sit in the court of the person who makes the feast, and a larger is therefore borrowed.

**Verse 23. Compel them to come in]** **αναγκασον**, *Prevail* on them by the most earnest entreaties. The word is used by Matthew, <sup><4142></sup>**Matthew 14:22**, and by Mark, <sup><4065></sup>**Mark 6:45**; in both which places, when Christ is said, **αναγκαζειν**, to constrain his disciples to get into the vessel, nothing but his *commanding* or *persuading* them to do it can be reasonably understood. The Latins use *cogo*, and *compello*, in exactly the same sense, i.e. to *prevail* on by *prayers*, *counsels*, *entreaties*, &c. See several examples in Bishop PEARCE, and in KYPKE. No other kind of constraint is ever recommended in the Gospel of Christ; every other kind of compulsion is antichristian, can only be submitted to by cowards and knaves, and can



produce nothing but hypocrites, See at the end of the chapter. { <2143> **Luke 14:34** }

**Verse 26. And hate not]** Matthew, <1037> **Matthew 10:37**, expresses the true meaning of this word, when he says, *He who loveth his father and mother MORE than me*. In <1024> **Matthew 6:24**, he uses the word *hate* in the same sense. When we read, <4913> **Romans 9:13**, *Jacob have I loved, but Esau have I hated*, the meaning is simply, I have loved Jacob-the Israelites, more than Esau-the Edomites; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said on <1230> **Genesis 29:30, 31**, where Leah's being *hated* is explained by Rachel's being *loved more than Leah*. See also <1215> **Deuteronomy 21:15-17**; and Bishop *Pearce* on this place. See also **Clarke's notes on** “<1037> **Matthew 10:37**”.

**Verse 27. Doth not bear his cross]** See on <1038> **Matthew 10:38; 16:24**.

**Verse 28. To build a tower]** Probably this means no more than a *dwelling house*, on the top of which, according to the Asiatic manner, battlements were built, both to take the fresh air on, and to serve for refuge from and defence against an enemy. It was also used for prayer and meditation.

This parable represents the absurdity of those who undertook to be disciples of Christ, without considering what difficulties they were to meet with, and what strength they had to enable them to go through with the undertaking. He that will be a true disciple of Jesus Christ shall require no less than the mighty power of God to support him; as both hell and earth will unite to destroy him.

**Verse 33. Whosoever he be of you]** This seems to be addressed particularly to those who were *then*, and who were *to be*, preachers of his Gospel; and who were to travel over all countries, publishing salvation to a lost world.

**Verse 34. Salt is good]** See **Clarke on** “<1053> **Matthew 5:13**”, and see **Clarke on** “<1020> **Mark 9:50**”.

ON the subject referred to this place from <1243> **Luke 14:23**, *Compel them to come in*, which has been adduced to favour religious persecution, I find the following sensible and just observations in Dr. *Dodd's* notes.

“1st. Persecution for conscience’ sake, that is, inflicting penalty upon men merely for their religious principles or worship, is plainly founded on a supposition that one man has a right to *judge for another* in matters of religion, which is manifestly absurd, and has been fully proved to be so by many excellent writers of our Church.

“2nd. Persecution is most evidently inconsistent with that fundamental principle of morality, that we should do to others as we could reasonably wish they should do to us; a rule which carries its own demonstration with it, and was intended to take off that bias of self-love which would divert us from the straight line of equity, and render us partial judges betwixt our neighbours and ourselves. I would ask the advocate of *wholesome severities*, how he would relish his own arguments if turned upon himself? What if he were to go abroad into the world among Papists, if he be a Protestant; among Mohammedans if he be a Christian? Supposing he were to behave like an honest man, a good neighbour, a peaceable subject, avoiding every injury, and taking all opportunities to serve and oblige those about him; would he think that, merely because he refused to follow his neighbours to their altars or their mosques, he should be seized and imprisoned, his goods confiscated, his person condemned to tortures or death? Undoubtedly he would complain of this as a very great hardship, and soon see the absurdity and injustice of such a treatment when it fell upon him, and when such *measure* as he would *mete* to others was measured to him again.

“3rd. Persecution is absurd, as being by no means calculated to answer the end which its patrons profess to intend by it; namely, the glory of God, and the salvation of men. Now, if it does any good to men at all, it must be by making them truly religious; but religion is not a mere name or a ceremony. True religion imports an entire change of the heart, and it must be founded in the inward conviction of the mind, or it is impossible it should be, what yet it must be, *a reasonable service*. Let it only be considered what violence and persecution can do towards producing such an inward conviction. A man might as reasonably expect to bind an immaterial spirit with a cord, or to beat down a wall with an argument, as to convince the understanding by threats and tortures. Persecution is much more likely to make men hypocrites than sincere converts.

They may perhaps, if they have not a firm and heroic courage, change their profession while they retain their sentiments; and, supposing them before to be unwarily in the wrong, they may learn to add falsehood and villany to error. How glorious a prize! especially when one considers at what an expense it is gained. But,

“4th. Persecution tends to produce much mischief and confusion in the world. It is mischievous to those on whom it falls; and in its consequences so mischievous to others, that one would wonder any wise princes should ever have admitted it into their dominions, or that they should not have immediately banished it thence; for, even where it succeeds so far as to produce a change in men’s *forms* of worship, it generally makes them no more than hypocritical professors of what they do not believe, which must undoubtedly debauch their characters; so that, having been villains in one respect, it is very probable that they will be so in another, and, having brought deceit and falsehood into their religion, that they will easily bring it into their conversation and commerce. This will be the effect of persecution where it is yielded to; and where it is opposed (as it must often be by upright and conscientious men, who have the greater claim upon the protection and favour of government) the mischievous consequences of its fury will be more flagrant and shocking. Nay, perhaps, where there is no true religion, a native sense of honour in a generous mind may stimulate it to endure some hardships for the cause of truth. ‘Obstinacy,’ as one well observes, ‘may rise as the understanding is oppressed, and continue its opposition for a while, merely to avenge the cause of its injured liberty.’

“Nay, 5th. The cause of truth itself must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail. For, even upon the supposition that in some countries it might tend to promote and establish the *purity* of the Gospel, yet it must surely be a great impediment to its *progress*. What wise heathen or Mohammedan prince would ever admit Christian preachers into his dominions, if he knew it was a principle of their religion that as soon as the majority of the people were converted by arguments, the rest, and himself with them, if he continued obstinate, must be proselyted or extirpated by fire and sword? If it be, as the advocates for persecution have generally

supposed, a dictate of the law of nature to propagate the true religion by the sword; then certainly a Mohammedan or an idolater, with the same notions, supposing him to have truth on his side, must think himself obliged in conscience to arm his powers for the extirpation of Christianity; and thus a holy war must cover the face of the whole earth, in which nothing but a miracle could render Christians successful against so vast a disproportion in numbers. Now, it seems hard to believe that to be a *truth* which would naturally lead to the extirpation of truth in the world; or that a Divine religion should carry in its own bowels the principle of its own destruction.

“But, 6th. This point is clearly determined by the lip of truth itself; and persecution is so far from being encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to its whole genius. It is condemned by the example of Christ, *who went about doing good; who came not to destroy men’s lives, but to save them; who waived the exercise of his miraculous power against his enemies, even when they most unjustly and cruelly assaulted him, and never exerted it to the corporal punishment, even of those who had most justly deserved it. And his doctrine also, as well as his example, has taught us to be harmless as doves; to love our enemies; to do good to them that hate us; and pray for them that despitefully use and persecute us.*”

From all this we may learn that the *Church* which tolerates, encourages, and practises persecution, under the pretence of *concern for the purity of the faith, and zeal for God’s glory, is not the Church of Christ; and that no man can be of such a Church without endangering his salvation. Let it ever be the glory of the Protestant Church, and especially of the Church of England, that it discountenances and abhors all persecution on a religious account; and that it has diffused the same benign temper through that STATE with which it is associated.*

## ST. LUKE

## CHAPTER 15.

*Publicans and sinners draw near to hear our Lord, at which the Pharisees are offended, 1, 2. Christ vindicates his conduct in receiving them by the parable of the lost sheep, 3-7. The parable of the lost piece of money, 8-10; and the affecting parable of the prodigal son, 11-32.*

## NOTES ON CHAP. 15.

**Verse 1. Publicans and sinners]** *τελωναι και αμαρτωλοι*, *tax-gatherers and heathens*; persons who neither believed in Christ nor in Moses. See Clarke's note on "<sup><40736></sup>Luke 7:36". Concerning the *tax-gatherers*, see Clarke's note on "<sup><40546></sup>Matthew 5:46".

**Verse 2. Receiveth sinners]** *προσδεχεται*. He receives them *cordially*, *affectionately*-takes them to *his bosom*; for so the word implies. What mercy! Jesus receives sinners in the most *loving*, *affectionate* manner, and saves them unto eternal life! Reader, give glory to God for ever!

**Verse 4. What man of you]** Our Lord spoke this and the following parable to justify his conduct in receiving and conversing with sinners or *heathens*.

**A hundred sheep]** Parables similar to this are frequent among the Jewish writers. The whole flock of mankind, both *Jews* and *Gentiles*, belongs unto this Divine Shepherd; and it is but reasonable to expect, that the gracious proprietor will look after those who have gone astray, and bring them back to the flock. The *lost sheep* is an emblem of a *heedless*, *thoughtless* sinner: one who follows the corrupt dictates of his own heart, without ever reflecting upon his conduct, or considering what will be the issue of his unholy course of life. No creature strays more easily than a sheep; none is more heedless; and none so incapable of finding its way back to the flock, when once gone astray: it will bleat for the flock, and still run on in an opposite direction to the place where the flock is: this I have often noticed. No creature is more *defenceless* than a sheep, and more exposed to be devoured by *dogs* and *wild beasts*. Even the *fowls* of the air seek their destruction. I have known ravens often attempt to destroy lambs by picking out their eyes, in which, when they have succeeded, as the creature does

not *see* whither it is going, it soon falls an easy prey to its destroyer. Satan is ever going about as a roaring lion seeking whom he may devour; in order to succeed, he *blinds* the understanding of sinners, and then finds it an easy matter to tumble them into the pit of perdition. Who but a *Pharisee* or a *devil* would find fault with the shepherd who endeavours to rescue his sheep from so much danger and ruin!

**Verse 7. Just persons, which need no repentance.]** Who do not require *such a change of mind and purpose* as these do—who are not so profligate, and cannot repent of sins they have never committed. Distinctions of this kind frequently occur in the Jewish writings. There are many persons who have been brought up in a sober and regular course of life, attending the ordinances of God, and being true and just in all their dealings; these most materially differ from the heathens mentioned, ~~<2150>~~ **Luke 15:1**, because they believe in God, and attend the means of grace: they differ also essentially from the tax-gatherers mentioned in the same place, because they *wrong no man*, and are upright in their dealings. Therefore they cannot repent of the sins of a *heathen*, which they have not practised; nor of the *rapine* of a *tax-gatherer*, of which they have never been guilty. As, therefore, these *just persons* are put in opposition to the *tax-gatherers* and *heathens*, we may at once see the scope and design of our Lord's words: *these needed no repentance* in comparison of the others, as not being guilty of their crimes. And as these belonged, by outward profession at least, to the flock of God, and were sincere and upright according to their light, they are considered as being in no danger of being *lost*; and as they fear God, and work righteousness according to their light, he will take care to make those farther discoveries to them, of the purity of his nature, the holiness of his law, and the necessity of the atonement, which he sees to be necessary. See the case of *Cornelius*, ~~<4100>~~ **Acts 10:1**, &c. On this ground, the owner is represented as feeling more joy in consequence of finding *one sheep* that was *lost*, there having been almost no hope of its recovery, than he feels at seeing ninety and nine still safe under his care. “Men generally rejoice more over a small *unexpected* advantage, than over a much greater good to which they have been accustomed.” There are some, and their opinion need not be hastily rejected, who imagine that by the *ninety and nine just persons*, our Lord means the *angels*—that they are in *proportion* to men, as *ninety-nine* are to *one*, and that the Lord takes more pleasure in the return and salvation of one sinner, than in the uninterrupted obedience of ninety-nine holy angels; and that it was through his superior love to fallen

man that he took upon him *his* nature, and not the nature of *angels*. I have met with the following weak objection to this: viz. “The text says *just persons*; now, *angels* are not *persons*, therefore *angels* cannot be meant.” This is extremely foolish; there may be the *person* of an *angel*, as well as of a *man*; we allow *persons* even in the Godhead; besides, the original word, **δικαιοις**, means simply just ones, and may be, with as much propriety, applied to *angels* as to *men*. After all, our Lord may refer to the *Essenes*, a sect among the Jews, in the time of our Lord, who were strictly and conscientiously moral; living at the utmost distance from both the hypocrisy and pollutions of their countrymen. These, when compared with the great mass of the Jews, needed no repentance. The reader may take his choice of these interpretations, or make a better for himself. I have seen other methods of explaining these words; but they have appeared to me either too absurd or too improbable to merit particular notice.

**Verse 8. Ten pieces of silver]** **δραχμας δεκα**, *ten drachmas*. I think it always best to retain the names of these ancient coins, and to state their value in English money. Every reader will naturally wish to know by what *names* such and such coins were called in the countries in which they were current. The Grecian *drachma* was worth about *sevenpence three farthings* of our money; being about the same value as the Roman *denarius*.

The *drachma* that was lost is also a very expressive emblem of a sinner who is estranged from God, and enslaved to habits of iniquity. The *longer* a piece of money is lost, the less probability is there of its being again found; as it may not only lose its *colour*, and not be easily *observed*, but will continue to be more and more *covered* with *dust* and *dirt*: or its *value* may be vastly *lessened* by being so trampled on that a part of the *substance*, together with the *image* and *superscription*, may be worn off. So the sinner sinks *deeper* and *deeper* into the impurities of sin, loses even his *character* among men, and gets the image and superscription of his Maker defaced from his heart. He who wishes to find the image of God, which he has lost by sin, must attend to that word which will be a *lantern* to his steps, and receive that *Spirit* which is a *light* to the soul, to convince of sin, righteousness, and judgment. He must *sweep the house*-put away the evil of his doings; and *seek diligently*-use every means of grace, and cry incessantly to God, till he restore to him the light of his countenance. Though parables of this kind must not be obliged to *go on all fours*, as it is termed; yet they afford many useful hints to preachers of the Gospel, by which they may edify their hearers. Only let all such take care not to *force*

meanings on the words of Christ which are contrary to their *gravity* and *majesty*.

**Verse 12. Give me the portion of goods]** It may seem strange that such a demand should be made, and that the parent should have acceded to it, when he knew that it was to minister to his debauches that his profligate son made the demand here specified. But the matter will appear plain, when it is considered, that it has been an immemorial custom in the east for sons to demand and receive their portion of the inheritance during their father's lifetime; and the parent, however aware of the dissipated inclinations of the child, could not *legally* refuse to comply with the application. It appears indeed that the spirit of this law was to provide for the child in case of ill treatment by the father: yet the demand must *first* be acceded to, before the matter could be legally inquired into; and then, "if it was found that the father was irreproachable in his character, and had given no just cause for the son to separate from him, in that case, the civil magistrate fined the son in two hundred puns of cowries." See Code of Gentoo laws, pr. disc. p. 56; see also do. chap. 2: sec. 9, p. 81, 82; xxi. sec. 10, p. 301.

**Verse 13. Not many days after]** He probably hastened his departure for fear of the fine which he must have paid, and the reproach to which he must have been subjected, had the matter come before the civil magistrate. See above.

**Riotous living.] ζῶν ἄσωτος,** in a course of life that led him to *spend all*: from **α** *not*, and **σωω** *I save*. And this we are informed, <sup><2153></sup>**Luke 15:30**, was among *harlots*; the readiest way in the world to exhaust the *body*, debase the *mind*, ruin the *soul*, and destroy the *substance*.

**Verse 14. A mighty famine in that land]** As he was of a profligate turn of mind himself, it is likely he sought out a place where riot and excess were the ruling characteristics of the inhabitants; and, as poverty is the sure consequence of prodigality, it is no wonder that famine preyed on the whole country.

**Verse 15. To feed swine.]** The basest and vilest of all employments; and, to a *Jew*, peculiarly degrading. Shame, contempt, and distress are wedded to sin, and can never be divorced. No character could be meaner in the sight of a *Jew* than that of a *swineherd*: and *Herodotus* informs us, that in *Egypt* they were not permitted to mingle with civil society, nor to appear in



the worship of the gods, nor would the very dregs of the people have any matrimonial connections with them. HEROD. lib. ii. cap. 47.

**Verse 16. With the husks]** **κερατιων.** *Bochart*, I think, has proved that **κερατια** does not mean *husks*: to signify which the Greek botanical writers use the word **λοβοι**; several examples of which he gives from *Theophrastus*. He shows, also, that the original word means the fruit of the *ceratonia* or *charub* tree, which grows plentifully in *Syria*. This kind of pulse, *Columella* observes, was made use of to feed *swine*. See *BOCHART, Hieroz.* lib. ii. cap. lvi. col. 707-10.

**Verse 17. When he came to himself]** A state of *sin* is represented in the sacred writings as a course of *folly* and *madness*; and *repentance* is represented as a restoration to *sound sense*. See this fully explained on ~~401C~~ **Matthew 3:2**.

**I perish with hunger!]** Or, *I perish* HERE. **Ωδε**, *here*, is added by *BDL*, *Syriac*, all the *Arabic* and *Persic*, *Coptic*, *Æthiopic*, *Gothic*, *Saxon*, *Vulgate*, all the *Itala*, and several of the fathers.

**Verse 18. Against heaven]** **εις τον ουρανον**; that is, *against God*. The Jews often make use of this periphrasis in order to avoid mentioning the *name* of God, which they have ever treated with the utmost reverence. But some contend that it should be translated, *even unto heaven*; a Hebraism for, I have sinned exceedingly-beyond all description.

**Verse 20. And kissed him.]** Or, *kissed him again and again*; the proper import of **καταφιλησεν αυτον**. The father thus showed his great tenderness towards him, and his great affection for him.

**Verse 21. Make me as one of thy hired servants,** is *added* here by several *MSS.* and versions; but it is evident this has been added, merely to make his conduct agree with his resolution, ~~415D~~ **Luke 15:19**. But by this a very great beauty is lost: for the design of the inspired penman is to show, not merely the *depth* of the profligate son's *repentance*, and the *sincerity* of his *conversion*, but to show the *great affection of the father*, and his *readiness to forgive* his disobedient son. His tenderness of heart cannot *wait* till the son has made his confession; his bowels yearn over him, and he *cuts short* his tale of contrition and self-reproach, by giving him the most plenary assurances of his pardoning love.

**Verse 22. Bring forth the best robe]** *Bring out that chief garment, την στολην την πρωτην*, the garment which was laid by, to be used only on *birth-days* or *festival* times. Such as that which Rebecca had laid by for Esau, and which she put on Jacob when she made him personate his brother. See Clarke's notes on "<sup><012715></sup>Genesis 27:15".

**Put a ring on his hand]** Giving a ring was in ancient times a mark of *honour* and *dignity*. See <sup><014142></sup>Genesis 41:42; <sup><012108></sup>1 Kings 21:8; <sup><017082></sup>Esther 8:2; <sup><020617></sup>Daniel 6:17; <sup><050002></sup>James 2:2.

**Shoes on his feet]** Formerly those who were captivated had their shoes taken off, <sup><033001></sup>Isaiah 20:1; and when they were restored to liberty their shoes were restored. See <sup><042815></sup>2 Chronicles 28:15. In *Bengal*, shoes of a superior quality make one of the distinguishing parts of a person's dress. Some of them cost as much as a *hundred rupees* a pair; £10 or £12. Reference is perhaps made here to some such costly shoes. It is the same among the *Chinese*: some very costly *shoes* and *boots* of that people are now before me.

**Verse 23. The fatted calf, and kill it]** *θυσιατε*, *Sacrifice it*. In ancient times the animals provided for public feasts were first sacrificed to God. The blood of the beast being poured out before God, by way of atonement for sin, the flesh was considered as *consecrated*, and the guests were considered as feeding on Divine food. This custom is observed among the Asiatics to this day.

**Verse 24. Was dead]** Lost to all good—given up to all evil. In this figurative sense the word is used by the best Greek writers. See many examples in *Kypke*.

**Verse 25. His elder son]** Meaning probably persons of a *regular moral life*, who needed no repentance in comparison of the prodigal already described.

**In the field]** Attending the concerns of the farm.

**He heard music]** *συμφωνιας*, a number of sounds *mingled* together, as in a *concert*.

**Dancing.] χορων.** But Leviticus Clerc denies that the word means *dancing* at all, as it properly means a *choir of singers*. The *symphony*

mentioned before may mean the musical instruments which accompanied the choirs of singers.

**Verse 28. He was angry]** This refers to the indignation of the scribes and Pharisees, mentioned <sup><2151></sup>**Luke 15:1, 2**. In every point of view, the anger of the older son was *improper* and *unreasonable*. He had already received *his* part of the inheritance, see <sup><21512></sup>**Luke 15:12**, and his profligate brother had received no more than what was his just dividend. Besides, what the father had acquired *since* that division he had a right to dispose of as he pleased, even to give it all to one son; nor did the ancient customs of the Asiatic countries permit the *other* children to claim any share in such property thus disposed of. The following is an institute of the GENTOO *law* on this subject: (CODE, chap. ii. sect. 9, p. 79:) “If a father gives, by his own choice, land, houses, orchards, and the earning of his own industry, to one of his sons, the other sons shall not receive any share of it.” Besides, whatever property the father had acquired *after* the above division, the son or sons, as the prodigal in the text, could have no claim at all on, according to another institute in the above Asiatic laws, see chap. ii. sect. ii. p. 85, but the father might divide it among those who remained with him: therefore is it said in the text, “Son, thou art ALWAYS *with me*, and ALL that I have is THINE,” <sup><21531></sup>**Luke 15:31**.

**Verse 29. Never-a kid]** It is evident from <sup><21512></sup>**Luke 15:12**, that the father gave him his portion when his profligate brother claimed his; for *he divided his whole substance between them*. And though he had not *claimed* it, so as to *separate* from, and live independently of, his father, yet he might have done so whenever he chose; and therefore his complaining was both *undutiful* and *unjust*.

**Verse 30. This thy son]** THIS son of THINE-words expressive of supreme contempt: THIS *son*-he would not condescend to call him by his *name*, or to acknowledge him for his *brother*; and at the same time, bitterly reproaches his amiable father for his affectionate tenderness, and readiness to receive his once undutiful, but now penitent, child!

**For HIM]** I have marked those words in small capitals which should be strongly accented in the pronunciation: this last word shows how supremely he despised his poor unfortunate brother.

**Verse 31. All that I have is thine.]** See Clarke on “<sup><21528></sup>**Luke 15:28**”.

**Verse 32. This thy brother]** Or, THIS *brother of* THINE. To awaken this ill-natured, angry, inhumane man to a proper sense of his duty, both to his parent and brother, this amiable father returns him his *own unkind words*, but in a widely different spirit. *This son of mine* to whom I show mercy is THY *brother*, to whom thou shouldst show bowels of tenderness and affection; especially as he is no longer the *person* he was: he *was dead* in sin—he is *quicken*ed by the power of God: he was *lost* to thee, to me, to himself, and to our God; but now he is *found*: and he will be a comfort to me, a help to thee, and a standing proof, to the honour of the Most High, that God receiveth sinners. This, as well as the two preceding parables, was designed to vindicate the conduct of our blessed Lord in receiving tax-gatherers and heathens; and as the Jews, to whom it was addressed, could not but approve of the conduct of this benevolent father, and reprobate that of his *elder son*, so they could not but justify the conduct of Christ towards those outcasts of men, and, at least in the silence of their hearts, pass sentence of condemnation upon-themselves. For the *sublime*, the *beautiful*, the *pathetic*, and the *instructive*, the *history of Joseph* in the Old Testament, and *the parable of the prodigal son* in the New, have no parallels either in sacred or profane history.

THE following reflections, taken chiefly from pious *Quesnel*, cannot fail making this *incomparable parable* still more instructive.

Three points may be considered here: I. The degrees of his fall. II. The degrees of his restoration; and, III. The consequences of his conversion.

I. The prodigal son is the emblem of a sinner who refuses to depend on and be governed by the Lord. How dangerous is it for us to desire to be at our own disposal, to live in a state of independency, and to be our own governors! God cannot give to wretched man a greater proof of his wrath than to abandon him to the corruption of his own heart.

*Not many days, &c.*, <sup><21513></sup> **Luke 15:13.** The misery of a sinner has its *degrees*; and he soon arrives, *step by step*, at the highest *pitch* of his wretchedness.

The *first degree* of his misery is, that he loses sight of God, and removes at a *distance* from him. There is a boundless distance between the love of God, and impure self-love; and yet, strange to tell, we pass in a moment from the one to the other!

The *second degree* of a sinner's misery is, that the *love of God* being no longer retained in the heart, *carnal love* and impure desires necessarily enter in, reign there, and corrupt all his actions.

The *third degree* is, that he squanders away all spiritual riches, and wastes the substance of his gracious Father in riot and debauch.

When he had spent all, &c., <sup><21514></sup> **Luke 15:14.** The *fourth degree* of an apostate sinner's misery is, that having forsaken God, and lost his grace and love, he can now find nothing but poverty, misery, and want. How *empty* is that soul which God does not fill! What a *famine* is there in that heart which is no longer nourished by the bread of life!

In this state, he joined himself-εκολληθη, he cemented, closely united himself, and fervently cleaved to a citizen of that country, <sup><21515></sup> **Luke 15:15.**

The *fifth degree* of a sinner's misery is, that he renders himself a slave to the devil, is made partaker of his nature, and incorporated into the infernal family. The *farther* a sinner goes from God, the *nearer* he comes to eternal ruin.

The *sixth degree* of his misery is, that he soon finds by experience the hardship and rigour of his slavery. There is no *master* so cruel as the *devil*; no *yoke* so heavy as that of *sin*; and no *slavery* so *mean* and *vile* as for a man to be the drudge of his own carnal, shameful, and brutish *passions*.

The *seventh degree* of a sinner's misery is, that he has an insatiable hunger and thirst after happiness; and as this can be had only in God, and he seeks it in the creature, his misery must be extreme. He desired to fill his belly with the husks, <sup><21516></sup> **Luke 15:16.** The pleasures of sense and appetite are the pleasures of *swine*, and to such creatures is he resembled who has frequent recourse to them, <sup><21517></sup> **2 Peter 2:22.**

II. Let us observe, in the next place, the several *degrees* of a sinner's *conversion* and *salvation*.

The *first* is, he begins to know and feel his misery, the guilt of his conscience, and the corruption of his heart. He comes to himself, because the Spirit of God first comes to him, <sup><21517></sup> **Luke 15:17.**

The *second* is, that he resolves to forsake sin and all the occasions of it; and firmly purposes in his soul to return immediately to his God. I will arise, &c., <sup><21518></sup> **Luke 15:18.**

The *third* is, when, under the influence of the spirit of faith, he is enabled to look towards God as a compassionate and tender-hearted *father*. *I will arise and go to my father*.

The *fourth* is, when he makes confession of his sin, and feels himself utterly *unworthy* of all God's favours, <sup><2159></sup>**Luke 15:19**.

The *fifth* is, when he comes in the spirit of obedience, determined through grace to submit to the authority of God; and to take his *word* for the rule of all his actions, and his Spirit for the guide of all his affections and desires.

The *sixth* is, his putting his holy resolutions into *practice* without delay; using the light and power already mercifully restored to him, and seeking God in his appointed ways. *And he arose and came, &c.*, <sup><2153></sup>**Luke 15:20**.

The *seventh* is, God tenderly receives him with the kiss of peace and love, blots out all his sins, and restores him to, and reinstates him in, the heavenly family. *His father-fell on his neck, and kissed him*, <sup><2153></sup>**Luke 15:20**.

The *eighth* is, his being clothed with holiness, united to God, *married* as it were to Christ Jesus, <sup><4710></sup>**2 Corinthians 11:2**, and having his feet shod with the shoes of the preparation of the Gospel of peace, <sup><4065></sup>**Ephesians 6:15**, so that he may run the ways of God's commandments with alacrity and joy. *Bring the best robe-put a ring-and shoes, &c.*, <sup><2152></sup>**Luke 15:22**.

III. The *consequences* of the sinner's restoration to the favour and image of God are, *first*, the sacrifice of thanksgiving is offered to God in his behalf; he enters into a covenant with his Maker, and feasts on the fatness of the house of the Most High.

*Secondly*, The whole heavenly family are called upon to share in the general joy; the Church above and the Church below both triumph; for there is joy (peculiar joy) in the presence of the angels of God over one sinner that repenteth. See <sup><2150></sup>**Luke 15:10**.

*Thirdly*, God publicly acknowledges him for his son, not only by enabling him to abstain from every appearance of evil, but to walk before him in *newness of life*, <sup><2154></sup>**Luke 15:24**. The tender-hearted father repeats these words at <sup><2150></sup>**Luke 15:32**, to show more particularly that the soul is *dead* when *separated* from God; and that it can only be said to be *alive* when

*united* to him through the Son of his love. A Christian's sin is a brother's *death*; and in proportion to our *concern* for this will our *joy* be at his *restoration* to spiritual life. Let us have a brotherly heart towards our brethren, as God has that of a father towards his children, and seems to be afflicted at their *loss*, and to rejoice at their being *found* again, as if they were necessary to his happiness.

In this parable, the *younger* profligate *son* may represent the *Gentile* world; and the *elder son*, who so long *served* his *father*, <sup><2150></sup>**Luke 15:20**, the *Jewish people*. The *anger* of the *elder son* explains itself at once—it means the *indignation* evidenced by the Jews at the *Gentiles* being received into the *favour* of God, and made, with them, fellow heirs of the kingdom of heaven.

It may also be remarked, that those who were since called Jews and Gentiles, were at first one family, and children of the same father: that the descendants of Ham and Japhet, from whom the principal part of the Gentile world was formed, were, in their progenitors, of the primitive great family, but had afterwards fallen off from the true religion: and that the parable of the prodigal son may well represent the conversion of the Gentile world, in order that, in the fulness of time, both Jews and Gentiles may become one fold, under one Shepherd and Bishop of all souls.

## ST. LUKE

## CHAPTER 16.

*The parable of the unjust steward, 1-8. Christ applies this to his hearers, 9-13. The pharisees take offence, 14. Our Lord reproves them, and shows the immutability of the law, 15-17. Counsels against divorce, 18. The story of the rich man and the beggar, commonly called Dives and Lazarus, 10-31.*

## NOTES ON CHAP. 16.

**Verse 1. A steward]** οἰκονομος, from οἶκος, a *house*, or οἰκία, a *family*, and νεμω, *I administer*; one who superintends domestic concerns, and ministers to the support of the family, having the products of the field, business, &c., put into his hands for this very purpose. See Clarke on “~~408~~ Luke 8:3”.

There is a parable very like this in Rab. Dav. Kimchi’s comment on Isaiah, ~~242~~ **Isaiah 40:21**: “The whole world may be considered as a *house* builded up: *heaven* is its *roof*; the *stars* its *lamps*; and the *fruits* of the *earth*, the *table spread*. The *owner* and *builder* of this house is the *holy blessed God*; and *man* is the *steward*, into whose hands all the *business of the house* is committed. If he considers in his heart that the master of the house is always over him, and *keeps his eye* upon *his work*; and if, in consequence, he act *wisely*, he shall find *favour* in the eyes of the master of the house: but if the master find *wickedness* in him, he will remove him, wtdqpy ^m min pakidato, from his STEWARDSHIP. The foolish *steward* doth not think of this: for as his eyes do not see the master of the house, he saith in his heart, ‘I will eat and drink what I find in this house, and will take my pleasure in it; nor shall I be careful whether there be a Lord over this house or not.’ When the Lord of the house marks this, he will come and expel him from the house, speedily and with great anger. Therefore it is written, *He bringeth the princes to nothing.*” As is usual, our Lord has greatly improved this parable, and made it in every circumstance more striking and impressive. Both in the Jewish and Christian edition, it has great beauties.

**Wasted his goods.]** Had been profuse and profligate; and had embezzled his master’s substance.



**Verse 2. Give an account of thy, &c.]** Produce thy books of receipts and disbursements, that I may see whether the accusation against thee be true or false. The original may be translated, *Give up the business, τον λογον, of the stewardship.*

**Verse 3. I cannot dig]** He could not submit to become a common day-labourer, which was both a *severe* and *base* employment: *To beg I am ashamed.* And as these were the only *honest* ways left him to procure a morsel of bread, and he would not submit to either, he found he must continue the system of *knavery*, in order to provide for his idleness and luxury, or else starve. *Wo to the man who gets his bread in this way! The curse of the Lord must be on his head, and on his heart; in his basket, and in his store.*

**Verse 4. They may receive me]** That is, the debtors and tenants, who paid their debts and rents, not in money, but in *kind*; such as wheat, oil, and other produce of their lands.

**Verse 6. A hundred measures of oil.]** εκατον βατους, *A hundred baths.* The *hb bath* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part: see <sup><2651></sup>**Ezekiel 45:11, 14.** It is equal to the *ephah*, i.e. to *seven gallons and a half* of our measure.

**Take thy bill]** *Thy account-το γραμμα.* The *writing* in which the debt was specified, together with the obligation to pay so much, at such and such times. This appears to have been in the *hand-writing* of the debtor, and probably signed by the steward: and this precluded imposition on each part. To prevent all appearance of forgery in this case, *he* is desired to write it over again, and to cancel the old engagement. In carrying on a running account with a tradesman, it is common among the *Hindoos* for the buyer to receive from the hands of the seller a daily account of the things received; and according to this account, written on a *slip of paper*, and which remains in the hands of the buyer, the person is paid.

**Verse 7. A hundred measures of wheat.]** εκατον κορους, *a hundred cors.* κορος, from the Hebrew רכ *cor*, was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the *bath* was equal to the *ephah*, so the *cor* was equal to the *homer*. It contained about *seventy-five gallons and five pints* English. For the same reason for which I preserve the names of the ancient *coins*, I preserve the names of the ancient

*measures*. What idea can a mere English reader have of the word *measure* in this and the preceding verse, when the original *words* are not only totally different, but the quantity is as *seven* to *seventy-five*? The original terms should be immediately inserted in the text, and the contents inserted in the *margin*. The present marginal reading is incorrect. I follow Bishop Cumberland's weights and measures. **See Clarke on "~~4258~~ Luke 15:8"**.

In the preceding relation, I have no doubt our Lord alluded to a custom frequent in the Asiatic countries: a custom which still prevails, as the following account, taken from Capt. Hadley's Hindostan Dialogues, sufficiently proves. A person thus addresses the captain: "Your Sirkar's deputy, whilst his master was gone to Calcutta, established a court of justice.

"Having searched for a good many debtors and their creditors, he learned the accounts of their bonds.

"He then made an agreement with them to get the bonds out of the bondsmen's hands for *half* the debt, if they would give him one *fourth*.

"Thus, any debtor for a *hundred* rupees, having given *fifty* to the creditor, and *twenty-five* to this knave, got his bond for *seventy-five* rupees.

"Having seized and flogged 125 bondholders, he has in this manner determined their loans, and he has done this business in your name." *Hadley's Gram. Dialogues*, p. 79. 5th edit. 1801.

**Verse 8. The lord commended]** Viz. the master of this unjust steward. He spoke highly of the *address* and *cunning* of his iniquitous servant. He had, on his own principles, made a very prudent provision for his support; but his master no more *approved* of his conduct in *this*, than he did in his wasting his substance *before*. From the ambiguous and improper manner in which this is expressed in the common English translation, it has been supposed that our *blessed Lord commended* the conduct of this wicked man: but the word **κύριος**, there translated *lord*, simply means the *master* of the unjust steward.

**The children of this world]** Such as mind worldly things only, without regarding God or their souls. A phrase by which the Jews always designate the *Gentiles*.

**Children of light.]** Such as are illuminated by the Spirit of God, and regard worldly things only as far as they may *subserve* the great purposes of their salvation, and become the instruments of good to others. But ordinarily the *former* evidence more carefulness and prudence, in providing for the support and comfort of this life, than the *latter* do in providing for another world.

**Verse 9. The mammon of unrighteousness]** μαμωνα της αδικιας -literally, *the mammon, or riches, of injustice*. Riches *promise* MUCH, and *perform* NOTHING: they excite *hope* and *confidence*, and *deceive* both: in making a man *depend* on them for *happiness*, they *rob* him of the salvation of God and of eternal glory. For these reasons, they are represented as *unjust* and *deceitful*. See Clarke's note on "<sup><403></sup>Matthew 6:24", where this is more particularly explained. It is evident that this must be the meaning of the words, because the *false* or *deceitful* riches, here, are put in opposition to the *true* riches, <sup><2161></sup>Luke 16:11; i.e. those Divine graces and blessings which promise *all good*, and give what they promise; never *deceiving* the expectation of any man. To insinuate that, if a man have acquired riches by unjust means, he is to sanctify them, and provide himself a passport to the kingdom of God, by giving them to the poor, is a most horrid and blasphemous perversion of our Lord's words. Ill gotten gain must be restored to the proper owners: if they are dead, then to their successors.

**When ye fail]** That is, when ye *die*. The Septuagint use the word εκλειπειν in this very sense, <sup><2417></sup>Jeremiah 42:17, 22. See Clarke's note on "<sup><0258></sup>Genesis 25:8". So does Josephus, War, chap. iv. 1, 9.

**They may receive you]** That is, say some, the *angels*. Others, the *poor* whom ye have relieved will welcome you into glory. It does not appear that the poor are meant: 1. Because those who have relieved them may die a long time before *them*; and therefore they could not be in heaven to receive them on their arrival. 2. Many poor persons may be relieved, who will live and die in their sins, and consequently never enter into heaven themselves. The expression seems to be a mere *Hebraism*: -*they may receive you*, for *ye shall be received*; i.e. God shall admit you, if you make a faithful use of his gifts and graces. He who does not make a faithful use of what he has received from his Maker has no reason to hope for eternal felicity. See <sup><0253></sup>Matthew 25:33; and, for similar *Hebraisms*, consult in the original, <sup><0168></sup>Luke 6:38; 12:20; <sup><6116></sup>Revelation 12:6; 16:15.

**Verse 10. He that is faithful in that which is least, &c.]** He who has the genuine principles of fidelity in him will make a *point of conscience* of carefully attending to even the *smallest* things; and it is by habituating himself to act uprightly in *little things* that he acquires the gracious habit of acting with propriety fidelity, honour, and conscience, in matters of the greatest concern. On the contrary, he who does not act uprightly in small matters will seldom feel himself bound to pay much attention to the dictates of honour and conscience, in cases of *high* importance. Can we reasonably expect that a man who is continually falling by *little things* has power to resist temptations to *great evils*?

**Verse 12. That which is another man's]** Or rather *another's*, τῷ ἀλλοτριῷ. That is, worldly riches, called another's: 1. Because they belong to *God*, and he has not designed that they should be any man's portion. 2. Because they are continually *changing* their *possessors*, being in the way of commerce, and in providence going from one to another. This property of worldly goods is often referred to by both sacred and profane writers. See a fine passage in *Horace*, Sat. l. ii. s. 2. v. 129.

*Nam propriae telluris herum natura neque illum,  
Nec me, nec quemquam statuit.*

*Nature will no perpetual heir assign,  
Nor make the farm his property, or mine.*

FRANCIS.

And the following in one of our own poets:-

*“Who steals my purse steals trash; 'tis something, nothing;  
'Twas mine, 'tis his, and has been slave to thousands.”*

**That which is your own?]** Grace and glory, which God has particularly designed for you; which are the only proper satisfying portion for the soul, and which no man can enjoy in their plenitude, unless he be faithful to the first *small* motions and influences of the Divine Spirit.

**Verse 13. No servant can serve two masters]** The heart will be either wholly taken up with God, or wholly engrossed with the world. See Clarke on “~~Mat~~ Matthew 6:24”.

**Verse 14. They derided him]** Or rather, *They treated him with the utmost contempt*. So we may translate the original words ἐξεμυκτηρίζον αὐτον, which literally signifies, *in illum emunxerunt*-but must not be translated

into English, unless, to come a little near it, we say, *they turned up their noses at him*; and why! Because *they were lovers of money*, and he showed them that all such were in danger of perdition. As they were wedded to *this* life, and not concerned for the *other*, they considered him one of the most absurd and foolish of men, and worthy only of the most sovereign contempt, because he taught that *spiritual* and *eternal* things should be *preferred* before the riches of the universe. And how many thousands are there of the very same sentiment to the present day!

**Verse 15. Ye-justify yourselves]** *Ye declare yourselves to be just.* Ye endeavour to make it appear to men that ye can still feel an insatiable thirst after the present world, and yet secure the blessings of another; that ye can reconcile God and mammon,-and serve two masters with equal zeal and affection; but God knoweth your hearts,-and he knoweth that ye are *alive* to the *world*, and *dead* to *God* and *goodness*. Therefore, howsoever ye may be esteemed among men, ye are an abomination before him. See Clarke's note on "<sup><4072></sup>Luke 7:29".

**Verse 16. The law and the prophets were until John]** The law and the prophets continued to be the sole *teachers* till John came, who *first* began to proclaim the *glad tidings* of the *kingdom of God*: and now, he who wishes to be made a partaker of the blessings of that kingdom must *rush speedily* into it; as there will be but a short time before an utter destruction shall fall upon this ungodly race. They who wish to be saved must imitate those who *take a city by storm-rush into it*, without delay, as the Romans are about to do into Jerusalem. See also Clarke on "<sup><40112></sup>Matthew 11:12".

**Verse 17. For heaven and earth to pass]** See Clarke on "<sup><40517></sup>Matthew 5:17"; "<sup><40518></sup>Matthew 5:18".

**Verse 18. Putteth away (or divorceth) his wife]** See on "<sup><40531></sup>Matthew 5:31, 32; 19:9, 10, <sup><41012></sup>Mark 10:12; where the question concerning *divorce* is considered at large. These verses, from the 13th to the 18th {<sup><21613></sup>Luke 16:13-18} inclusive, appear to be part of our Lord's sermon on the mount; and stand in a much better connection *there* than they do *here*; unless we suppose our Lord delivered the same discourse at different times and places, which is very probable.

**Verse 19. There was a certain rich man]** In the Scholia of some MSS. the name of this person is said to be *Ninive*. This account of the *rich man* and *Lazarus* is either a *parable* or a *real history*. If it be a *parable*, it is

what *may be*: if it be a *history*, it is that which *has been*. Either a man *may live* as is here described, and go to perdition when he dies; or, some *have* lived in this way, and are now suffering the torments of an eternal fire. The account is equally instructive in whichsoever of these lights it is viewed. Let us carefully observe all the circumstances offered hereto our notice, and we shall see-I. The CRIME of this man; and II. His PUNISHMENT.

1. *There was a certain rich man in Jerusalem.* Provided this be a real history, there is no doubt our Lord could have mentioned his *name*; but, as this might have given great offence, he chose to suppress it. His being *rich* is, in Christ's account, the *first* part of his *sin*. To this circumstance our Lord *adds* nothing: he does not say that he was *born* to a large estate; or that he acquired one by *improper* methods; or that he was *haughty* or *insolent* in the possession of it. Yet here is the first degree of his reprobation-he *got* all he *could*, and *kept* all to *himself*.

2. *He was clothed with purple and fine linen.* Purple was a very precious and costly stuff; but our Lord does not say that in the use of it he exceeded the bounds of his income, nor of his rank in life; nor is it said that he used his superb dress to be an agent to his crimes, by corrupting the hearts of others. Yet our Lord lays this down as a *second* cause of his perdition.

3. *He fared sumptuously every day.* Now let it be observed that the law of Moses, under which this man lived, forbade nothing on this point, but *excess* in eating and drinking; indeed, it seems as if a person was authorized to taste the sweets of an abundance, which that law promised as a reward of fidelity. Besides, this rich man is not accused of having eaten food which was prohibited by the law, or of having neglected the abstinences and fasts prescribed by it. It is true, he is said to have *feasted sumptuously every day*; but our Lord does not intimate that this was carried to excess, or that it ministered to debauch. He is not accused of licentious discourse, of gaming, of frequenting any thing like our modern plays, balls, masquerades, or other impure and unholy assemblies; of speaking an irreverent word against Divine revelation, or the ordinances of God. In a word, his *probity* is not attacked, nor is he accused of any of those crimes which pervert the soul or injure civil society. As Christ has described this man, does he appear culpable? What are his crimes? Why, 1. He was *rich*. 2. He was *finely clothed*. And 3. He *feasted well*. No other evil is spoken of him. In comparison of thousands, he was not only blameless, but he was a virtuous man.

4. But it is intimated by many that “he was an *uncharitable, hard-hearted, unfeeling wretch.*” Yet of this there is not a word spoken by Christ. Let us consider all the circumstances, and we shall see that our blessed Lord has *not* represented this man as a monster of inhumanity, but merely as an indolent man, who sought and had his portion in this life, and was not at all concerned about another.

Therefore we do not find that when Abraham addressed him on the *cause* of his reprobation, <sup><2165></sup>**Luke 16:25**, that he reproached him with *hard-heartedness*, saying, “Lazarus was hungry, and thou gavest him no meat; he was thirsty, and thou gavest him no drink, &c.,” but he said simply, *Son, remember that thou didst receive thy good things in thy lifetime*, <sup><2165></sup>**Luke 16:25**. “Thou hast sought thy consolation upon the earth, thou hast borne no cross, mortified no desire of the flesh, received not the salvation God had provided for thee; thou didst not belong to the people of God upon earth, and thou canst not dwell with them in glory.”

There are few who consider that it is a crime for those called *Christians* to live without *Christ*, when their lives are not stained with transgression. If Christianity only required men to live without gross *outward* sin, paganism could furnish us with many bright examples of this sort. But the religion of Christ requires a *conformity*, not only in a man’s conduct, to the principles of the Gospel; but also a conformity in his heart to the spirit and mind of Christ.

**Verse 20. There was a certain beggar named Lazarus]** His name is mentioned, because his character was *good*, and his end *glorious*; and because it is the purpose of God that the righteous shall be had in everlasting remembrance. *Lazarus*, **rz[|** is a contraction of the word **rz[| a** *Eliezar*, which signifies the *help* or *assistance of God*-a name properly given to a man who was both poor and afflicted, and had no help but that which came from heaven.

**Verse 21. And desiring to be fed with the crumbs]** And it is likely this desire was complied with, for it is not intimated that he spurned away the poor man from the gate, or that his suit was rejected. And as we find, <sup><2164></sup>**Luke 16:24**, that the rich man desired that Lazarus should be sent with a little water to him, it is a strong intimation that he considered him under some kind of *obligation* to him; for, had he refused him a few crumbs in his lifetime, it is not reasonable to suppose that he would now have requested

such a favour from him; nor does Abraham glance at any such uncharitable conduct on the part of the rich man.

We may now observe,

II. In what the punishment of this man consisted.

1. Lazarus dies and is carried into Abraham's bosom. By the phrase, *Abraham's bosom*, an allusion is made to the custom at Jewish feasts, when three persons reclining on their left elbows on a couch, the person whose head came near the breast of the other, was said *to lie in his bosom*. So it is said of the beloved disciple, <sup><41325></sup>**John 13:25**. *Abraham's bosom* was a phrase used among the Jews to signify the paradise of God. See Josephus's account of the Maccabees, chap. xiii.

**Verse 22. The rich man also died, and was buried]** There is no mention of this latter circumstance in the case of Lazarus; he was *buried*, no doubt-necessity required this; but he had the burial of a *pauper*, while the pomp and pride of the other followed him to the tomb. But what a difference in these burials, if we take in the reading of my *old MS. BIBLE*, which is supported by several *versions*: ~~forsothe the riche man is deed: and is buried in helle~~. And this is also the reading of the Anglo-saxon, [A.S.], *and was in hell buried*. In some MSS. the point has been wanting after **εταφη**, *he was buried*; and the following **και**, *and*, removed and set before **επαρας** *he lifted up*: so that the passage reads thus: *The rich man died also, and was buried in hell; and lifting up his eyes, being in torment, he saw, &c.* But let us view the circumstances of this man's punishment.

Scarcely had he entered the place of his punishment, when he lifted up his eyes on high; and what must his surprise be, to *see* himself separated from God, and to *feel* himself tormented in that flame! Neither himself, nor friends, ever suspected that the way in which he walked could have led to such a perdition.

1. *And seeth Abraham afar off, and Lazarus in his bosom*, <sup><21623></sup>**Luke 16:23**. He sees Lazarus clothed with glory and immortality-this is the *first* circumstance in his punishment. What a contrast! What a desire does he feel to resemble him, and what rage and despair because he is not like him? We may safely conclude that the view which damned souls have, in the gulf of perdition, of the happiness of the blessed, and the conviction that they themselves might have eternally enjoyed this felicity, from which, through



their own fault, they are eternally excluded, will form no mean part of the punishment of the lost.

2. The presence of a good to which they never had any right, and of which they are now deprived, affects the miserable less than the presence of that to which they had a right, and of which they are now deprived. Even in hell, a damned spirit must *abhor* the *evil* by which he is tormented, and *desire* that *good* that would free him from his torment. If a lost soul could be *reconciled* to its torment, and to its situation, then, of course, its punishment must cease to be such. An eternal desire to escape from evil, and an eternal desire to be united with the supreme good, the gratification of which is for ever impossible, must make a *second* circumstance in the misery of the lost.

3. *Son, remember that thou in thy lifetime receivedst thy good things,* ◀2165▶ **Luke 16:25.** The *remembrance* of the *good things* possessed in life, and now to be enjoyed no more for ever, together with the remembrance of *grace* offered or abused, will form a *third* circumstance in the perdition of the ungodly. *Son, remember that thou in thy lifetime, &c.*

4. The torments which a soul endures in the hell of fire will form, through all eternity, a continual present source of indescribable wo. *Actual* torment in the flames of the bottomless pit forms a *fourth* circumstance in the punishment of the lost. *I am tormented in this flame,* ◀2164▶ **Luke 16:24.**

5. The known impossibility of ever escaping from this place of torment, or to have any alleviation of one's misery in it, forms a *fifth* circumstance in the punishment of ungodly men. *Besides all this, between us and you there is a great gulf,* ◀2163▶ **Luke 16:26.** The eternal purpose of God, formed on the principles of eternal reason, separates the *persons*, and the *places* of abode, of the righteous and the wicked, so that there can be no intercourse: *They who wish to pass over hence to you, cannot; neither can they pass over, who would come from you hither.* A happy spirit cannot go from heaven to alleviate their miseries; nor can any of them escape from the place of their confinement, to enter among the blessed. There may be a *discovery* from hell of the paradise of the blessed; but there can be no intercourse nor connection.

6. The iniquitous conduct of relatives and friends, who have been perverted by the bad example of those who are lost, is a source of *present* punishment to them; and if they come also to the same place of torment,

must be, to those who mere the instruments of bringing them thither, an *eternal* source of anguish. *Send Lazarus to my father's family, for I have five brothers, that he may earnestly testify (διαμαρτυρηται) to them, that they come not to this place of torment.* These brothers had probably been influenced by his example to content themselves with an earthly portion, and to neglect their immortal souls. Those who have been instruments of bringing others into hell shall suffer the deeper perdition on that account.

**Verse 29. They have Moses and the prophets]** This plainly supposes they were all Jewish believers: they had these writings in their hands, but they did not permit them to influence their lives.

**Verse 30. If one went to them from the dead, &c.]** Many are desirous to see an inhabitant of the other world, and converse with him, in order to know what passes there. Make way! Here is a damned soul, which Jesus Christ has evoked from the hell of fire! Hear him! Hear him tell of his torments! Hear him utter his regrets! "But we cannot see him." No: God has, in his mercy, spared you for the present this punishment. How could *you* bear the sight of this damned spirit? Your very nature would fail at the appearance. Jesus keeps him as it were behind the curtain, and holds a conversation with him in your hearing, which you have neither *faith* nor *courage* sufficient to hold with him yourselves.

**Verse 31. If they hear not Moses, &c.]** This answer of Abraham contains two remarkable propositions. 1. That the sacred writings contain such proofs of a Divine origin, that though all the dead were to arise, to convince an unbeliever of the truths therein declared, the conviction could not be greater, nor the proof more evident, of the divinity and truth of these sacred records, than that which themselves afford. 2. That to escape eternal perdition, and get at last into eternal glory, a man is to receive the testimonies of God, and to walk according to their dictates. And these two things show the *sufficiency* and *perfection* of the sacred writings. What influence could the personal appearance of a spirit have on an unbelieving and corrupted heart? None, except to terrify it for the moment, and afterwards to leave it ten thousand reasons for *uncertainty* and *doubt*. Christ caused this to be exemplified, in the most literal manner, by raising Lazarus from the dead. And did this convince the unbelieving Jews? No. They were so much the more enraged; and from that moment conspired both the death of Lazarus and of Christ! Faith is satisfied with such proofs

as God is pleased to afford! Infidelity never has enow. See a *Sermon* on this subject, by the author of this work.

To make the parable of the *unjust steward* still more profitable, let every man consider:-

1. That God is his *master*, and the *author* of all the good he enjoys, whether it be *spiritual* or *temporal*.
2. That every man is only a *steward*, not a proprietor of those things.
3. That all must *give an account* to God, how they have used or abused the blessings with which they have been entrusted.
4. That the goods which God has entrusted to our care are goods of *body* and *soul*: goods of *nature* and *grace*: of *birth* and *education*: His *word*, *Spirit*, and *ordinances*: goods of *life*, *health*, *genius*, *strength*, *dignity*, *riches*; and even *poverty* itself is often a blessing from the hand of God.
5. That all these may be *improved* to God's honour, our good, and our neighbour's edification and comfort.
6. That the *time is coming* in which we shall be called to an account before God, concerning the use we have made of the good things with which he has entrusted us.
7. That we may, even *now*, be *accused* before our Maker, of the awful crime of *wasting* our Lord's substance.
8. That if this crime can be *proved* against us, we are in immediate danger of being *deprived* of all the *blessings* which we have thus *abused*, and of being separated from God and the glory of his power for ever.
9. That on hearing of the *danger* to which we are exposed, though we *cannot dig* to purchase salvation, yet we must *beg*, incessantly *beg*, at the throne of grace for mercy to pardon all that is past.
10. That not a *moment* is to be *lost*: the arrest of death may have gone out against us; and this very night-hour-minute, our souls may be required of us. Let us therefore learn wisdom from the prudent despatch which a worldly-minded man would use to retrieve his ruinous circumstances; and watch and pray, and use the little spark of the Divine light which yet remains, but which is ready to die, that we may escape the gulf of

perdition, and obtain some humble place in the heaven of glory. Our wants are pressing; God calls loudly; and eternity is at hand!

## ST. LUKE

## CHAPTER 17.

*Christ teaches the necessity of avoiding offences, 1, 2. How to treat an offending brother, 3, 4. The efficacy of faith, 5, 6. No man by his services or obedience can profit his Maker, 7-10. He cleanses ten lepers, 11-19. The Pharisees inquire when the kingdom of God shall commence; Christ answers them, and corrects their improper views of the subject, 20-37.*

## NOTES ON CHAP. 17.

**Verse 1. It is impossible but that offences will come]** Such is the corrupt state of the human heart that, notwithstanding all the influences of grace, and the promises of glory, men will continue to sin against God; and his justice must continue to punish. **See Clarke on “<sup><01806></sup>Matthew 18:6”**.

**Verse 2. A mill-stone]** That drowning a person with a stone tied about the neck was an ancient mode of punishment, see proved in the note on <sup><01806></sup>**Matthew 18:6, 7**, to which let the following be added. To have a *mill-stone hanged about the neck*, was a common proverb. “Samuel saith, A man may marry, and after that addict himself to the study of the law. Rab. Jochanan saith, No: shall he addict himself to the study of the law with a mill-stone about his neck?”

The place in Aristophanes, to which the reader is referred in the note on <sup><01806></sup>**Matthew 18:6**, is the following:-

αραν μετεωρον εις το βαραθρον εμβαλω,  
εκ του λαρυγγος εκκρεμασας υπερβολον.

“Lifting him up into the air, I will plunge him into the deep: a *great stone* being hung about his neck.” Aristoph. in *Equit.* ver. 1359.

**Verse 3. - 4. If thy brother trespass]** See the notes on <sup><01821></sup>**Matthew 18:21, 22**.

**Verse 5. Increase our faith.]** This work of pardoning *every* offence of *every* man, and that *continually*, seemed so difficult, even to the *disciples* themselves, that they saw, without an extraordinary degree of faith, they should never be able to keep this command. But some think that this and

what follows relate to what Matthew has mentioned. <sup><01719></sup>**Matthew 17:19, 20.**

**Verse 6. As a grain of mustard seed]** A faith that *increases* and *thrives* as that is described to do, <sup><01332></sup>**Matthew 13:32**, where see the note. See also <sup><01720></sup>**Matthew 17:20.**

**This sycamine]** The words seem to intimate that they were standing by such a tree. The *sycamine* is probably the same as the *sycamore*. Sycamore with us, says Mr. *Evelyn*, is falsely so called, being our *acer majus*, greater maple. The true *sycamore* is the *ficus Pharaonis* or *Ægyptia*, *Pharaoh's*, or *Egyptian fig-tree*; called also, from its similitude in leaves and fruit, *morosyous*, or mulberry fig-tree. The Arabians call it *guimez*: it grows in Cyprus, Caria, Rhodes, and in Judea and Galilee, where our Lord at this time was: see <sup><01711></sup>**Luke 17:11**. St. Jerome, who was well acquainted with these countries, translates the word *mulberry-tree*.

**Be thou plucked up by the root]** See Clarke's note on "<sup><01212></sup>**Matthew 21:21**", where it is shown that this mode of speech refers to the accomplishment of things very difficult, but not impossible.

**Verses 7. - 9. Which of you, having a servant]** It is never supposed that the master waits on the servant—the servant is bound to wait on his master, and to do every thing for him to the uttermost of his power: nor does the former expect *thanks* for it, for he is *bound* by his agreement to act thus, because of the stipulated reward, which is considered as being *equal* in value to *all the service* that he can perform.

**Verse 10. We are unprofitable servants]** This text has often been produced to prove that no man can live without committing sin against God. But let it be observed, the text says *unprofitable* servants, not *sinful* servants. If this text could be fairly construed to countenance *sinful imperfection*, it would be easy to demonstrate that there is not one of the spirits of just men made perfect, in paradise, nor a ministering angel at the throne of God, but is *sinfully imperfect*: for none of these can work righteousness, in the smallest degree, beyond those powers which God has given them; and justice and equity require that they should exert those powers to the uttermost in the service of their *Maker*; and, after having acted thus, it may be justly said, *They have done only what it was their duty to do*. The nature of God is illimitable, and all the attributes of that nature are infinitely glorious: they cannot be *lessened* by the *transgressions*

of his creatures, nor can they be *increased* by the uninterrupted, eternal *obedience*, and unceasing *hallelujahs*, of all the intelligent creatures that people the whole vortex of nature. When ages, beyond the power of arithmetic to sum up, have elapsed, it may be said of the most pure and perfect creatures, “Ye are unprofitable servants.” Ye have derived your being from the infinite fountain of life: ye are upheld by the continued energy of the Almighty: his glories are infinite and eternal, and your obedience and services, however excellent in themselves, and profitable to *you*, have added nothing, and can add nothing, to the absolute excellencies and glories of your God.

**Verse 11. He passed through the midst of Samaria and Galilee]** He first went through Galilee, whence he set out on his journey; and then through Samaria, of which mention is made, <sup><095></sup>**Luke 9:51, 52**. All who went from Galilee to Jerusalem must have necessarily passed through Samaria, unless they had gone to the westward, a very great way about. Therefore John tells us, <sup><094></sup>**John 4:4**, that when Jesus left Judea to go into Galilee, *it was necessary for him to pass through Samaria*; for this plain reason, because it was the only proper road. “It is likely that our Lord set out from Capernaum, traversed the remaining villages of Galilee as far as Samaria, and then passed through the small country of Samaria, preaching and teaching every where, and curing the diseased, as usual.” *Calmet*.

**Verse 12. Ten-lepers]** Concerning the leprosy see the note on <sup><082></sup>**Matthew 8:2**; and on <sup><083></sup>**Leviticus 13:1**, &c. and <sup><084></sup>**Leviticus 14:1**, &c..

**Which stood afar off]** They kept at a distance, because forbidden by law and custom to come near to those who were sound, for fear of infecting them. See <sup><08346></sup>**Leviticus 13:46**; <sup><0482></sup>**Numbers 5:2**; <sup><1235></sup>**2 Kings 15:5**.

**Verse 13. They lifted up their voices]** They cried with *one* accord—they were all *equally* necessitous, and there was but *one voice* among them all, though *ten* were engaged in crying at the same time. As they were *companions* in suffering, they were also companions in prayer. Prayer should be strong and earnest, when the disease is great and inveterate. Sin is the worst of all leprosy; it not only *separates* those to whom it cleaves from the righteous, but it separates them from God; and nothing but the *pitying* heart and *powerful* hand of Christ Jesus can set any soul free from it.

**Verse 14. Show yourselves unto the priests.]** According to the direction, ~~(B13E)~~ **Leviticus 13:2**, &c.; ~~(B14E)~~ **Leviticus 14:2**, &c. Our Lord intended that their cure should be received by *faith*: they depended on his goodness and power; and though they had no promise, yet they went at his command to do that which those only were required by the law to do who were *already* healed.

**And-as they went]** In this spirit of implicit faith; *they were cleansed*. God highly honours this kind of faith, and makes it the instrument in his hand of working many miracles. He who will not believe till he receives what *he* calls a *reason for it*, is never likely to get his soul saved. The highest, the most sovereign *reason*, that can be given for *believing*, is that *God* has *commanded* it.

**Verse 15. One of them, when he saw that he was healed, &c.]** It seems that he did not wait to go first to the priest, but turned immediately back, and gave public praise to the kind hand from which he had received his cure.

**Verse 16. He was a Samaritan.]** One who professed a very corrupt religion; and from whom much less was to be expected than from the other *nine*, who probably were *Jews*.

**Verse 17. Where are the nine?]** Where are the numbers that from time to time have been converted to God? Are they still found praising him, with their faces on the dust, as they did at first? Alas! how many are turned back to perdition! and how many are again mingled with the world! Reader! art thou of this number?

**Verse 18. This stranger.]** Often God receives more praise and affectionate obedience from those who had long lived without his knowledge and fear, than from those who were bred up among his people, and who profess to be called by his name. The simple reason is, *Those who have MUCH forgiven will love much*, ~~(B17E)~~ **Luke 7:47**.

**Verse 19. Thy faith hath made thee whole.]** Thy faith hath been the means of receiving that influence by which thou hast been cleansed.

**Verse 20. Cometh not with observation]** *With scrupulous observation*. That this is the proper meaning of the original, **μετα παρατηρησεως**, KYPKE and others have amply proved from the best Greek writers. As if he had said: "The kingdom of God, the glorious religion of the Messiah, does



not come in such a way as to be discerned only by sagacious critics, or is only to be seen by those who are *scrupulously watching* for it; it is not of such a nature as to be confined to *one* place, so that men might say of it, *Behold it is only here*, or only *there*: for this kingdom of God is *publicly* revealed; and behold it is *among you*; I proclaim it *publicly*, and work those miracles which prove the kingdom of God *is* come; and none of these things are done in a *corner*.”

Dr. Lightfoot has well observed that there are *two* senses especially in which the phrase “kingdom of heaven,” is to be understood. 1. The promulgation and establishment of the Christian religion. 2. The total overthrow of the Jewish polity. The Jews imagined that when the Messiah should come he would destroy the Gentiles, and reign gloriously over the Jews: the very reverse of this, our Lord intimates, should be the case. He was about to destroy the whole Jewish polity, and reign gloriously among the Gentiles. Hence he mentions the case of the general deluge, and the destruction of Sodom and Gomorrah. As if he had said: “The coming of this kingdom shall be as fatal to you as the deluge was to the old world, and as the fire and brimstone from heaven were to Sodom and Gomorrah.” Our Lord states that this kingdom of heaven was within them, i.e. that they themselves should be the scene of these desolations, as, through their disobedience and rebellion, they possessed the seeds of these judgments. See Clarke on “<sup><40B></sup>Matthew 3:2”.

**Verse 21. Lo here! or, lo there!]** Perhaps those Pharisees thought that the Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joash* was by Jehoiada the priest. See the account, <sup><423></sup>**2 Chronicles 23:1-11.**

**Verse 22. When ye shall desire to see one of the days]** As it was our Lord’s constant custom to support and comfort the minds of his disciples, we cannot suppose that he intimates here that *they* shall be left destitute of those blessings necessary for their support in a day of trial. When he says, *Ye shall desire to see one of the days of the Son of man*, he either means, *ye* of this nation, *ye Jews*, and addresses his disciples as if they should bear witness to the truth of the declaration; intimating that heavy calamities were about to fall upon them, and that they should desire *in vain* to have those opportunities of returning to God which now they rejected; or, he means that such should the distressed state of this people be, that the

disciples would through pity and tenderness desire the removal of those punishments from them, which could not be removed because the cup of their iniquity was *full*. But the former is more likely to be the sense of the place.

**Verse 23. And they shall say]** Or, *And IF they shall say*. Two MSS., the Syriac and Armenian, have εὐν, IF.

**See here]** KM, *sixteen* others, and the later Syriac, have ο χριστος, *Behold the Christ is here*. This is undoubtedly the meaning of the place.

**See Clarke on “<sup><4042></sup>Matthew 24:23”**.

**Verse 24. As the lightning, that lighteneth]** See this particularly explained, <sup><4047></sup>Matthew 24:27, 28.

**Verse 25. But first must he suffer many things]** As the cup of the iniquity of this people shall not be full till they have finally rejected and crucified the Lord of life and glory, so this desolation cannot take place till after my death.

**Verse 26. As it was in the days of Noe]** See Clarke on “<sup><4048></sup>Matthew 24:38”.

**Verse 27. They did eat, they drank, &c.]** They spent their whole lives in reference to this world; and made no sort of provision for their immortal souls. So it was when the Romans came to destroy Judea; there was a universal carelessness, and no one seemed to regard the warnings given by the Son of God.

**Verse 29. It rained fire and brimstone]** Instead of *it* rained, <sup><01924></sup>Genesis 19:24 justifies the insertion of the pronoun *he*, as implied in the verb εβρεξε; for it is there said that *Jehovah rained fire and brimstone from Jehovah out of heaven*.

**Verse 31. He which shall be upon the housetop]** See this explained on <sup><4047></sup>Matthew 24:17.

**Verse 32. Remember Lot’s wife.]** Relinquish every thing, rather than lose your souls. *She looked back*, <sup><01926></sup>Genesis 19:26; probably she *turned back* also to carry some of her goods away—for so much the preceding verse seems to intimate, and became a monument of the Divine displeasure, and of her own folly and sin. It is a proof that we have loved with a *criminal*

affection that which we leave with grief and anxiety, though commanded by the Lord to abandon it.

**Verse 33. Whosoever shall seek to save his life]** These or similar words were spoken on another occasion. See on <sup><A10B></sup>**Matthew 10:39; 16:25, 26.**

**Verses 34. - 36.** On the subject of these verses see <sup><A140></sup>**Matthew 24:40, 41.** The 36th verse { <sup><A173></sup>**Luke 17:36** } is, without doubt, an interpolation; see the *margin*. It was probably borrowed from <sup><A140></sup>**Matthew 24:40.** The whole verse is wanting in-ABEGHKLQS, more than fifty others, the Coptic, Æthiopic, Gothic, Slavonic, and many of the fathers: Griesbach has left it out of the text. Well might our translators say in the margin, This 36th *verse is wanting in most of the Greek copies.* Griesbach thinks it might have been omitted on account of the similar ending, (see the preceding verse,) or that it was borrowed from <sup><A140></sup>**Matthew 24:40.**

**Verse 37. Where, Lord?]** In what place shall all these dreadful evils fall? The answer our Lord gives in a figure, the application of which they are to make themselves. Where the *dead carcass is*, there will be the *birds of prey*-where the *sin is*, there will the *punishment be.* See Clarke on <sup><A128></sup>**Matthew 24:28**".

*Thither will the eagles (or vultures) be gathered together.* The jackal or *chakal* is a devourer of dead bodies; and the vulture is not less so: it is very remarkable how suddenly these birds appear after the death of an animal in the open field, though a single one may not have been seen on the spot for a long period before. The following chapter seems to be a continuation of this discourse: at least it is likely they were spoken on the same occasion. Both contain truths which the reader should carefully ponder, and receive in the spirit of prayer and faith, that he may not come into the same condemnation into which these have fallen.

## ST. LUKE

## CHAPTER 18.

*The parable of the importunate widow, 1-8. Of the Pharisee and the publican, 9-14. Infants brought to Christ, 15-17. The ruler who wished to know how he might inherit eternal life, 18-23. Our Lord's reflections on his case, 24-27. What they shall receive who follow Christ, 28-30. He foretells his approaching passion and death, 31-34. He restores a blind man to sight at Jericho, 35-43.*

## NOTES ON CHAP. 18.

**Verse 1. Men ought always to pray]** Therefore the plain meaning and moral of the parable are evident; viz. that as afflictions and desolations were coming on the land, and they should have need of much patience and continual fortitude, and the constant influence and protection of the Almighty, therefore they should be instant in prayer. It states, farther, that *men should never cease praying for that the necessity of which God has given them to feel, till they receive a full answer to their prayers.* No other meaning need be searched for in this parable: St. Luke, who perfectly knew his Master's meaning, has explained it as above.

**Verse 2. A judge, which feared not God, neither regarded man]** It is no wonder that our Lord calls this person an *unrighteous judge*, <sup><2186></sup> **Luke 18:6.** No person is worthy to be put in the sacred office of a *judge* who does not deeply fear God, and tenderly respect his fellow creatures. Because this person *feared not God*, he paid no attention to the calls of *justice*; and because he *respected not man*, he was unmoved at the complaint of the *widow*. Even among the heathens this was the character of a man totally abandoned to all evil. So Dion Cassius says of Vitellius, that *he neither regarded gods nor men-ουτε των ανθρωπων, ουτε των θεων εφροντιζεν.*

**Verse 3. Avenge me of mine adversary.]** The original, **εκδικησον με απο του αντιδικου μου**, had better be translated, *Do me justice against, or vindicate me from, my adversary.* If the woman had come to get *revenge*, as our common translation intimates, I think our blessed Lord would never have permitted her to have the honour of a place in the sacred records. She desired to have *justice*, and that only; and by her *importunity*

she got that which the unrighteous judge had no *inclination* to give, but merely for his *own ease*.

**Verse 4. He said within himself]** How many actions which appear *good* have neither the *love of God*, nor *that* of our *neighbour*, but only *self-love* of the basest kind, for their principle and motive!

**Verse 5. She weary me.]** ὑπωπιάζη με, *Stun me*. A metaphor taken from boxers, who *bruise* each other, and by beating each other about the face *blacken the eyes*. See <sup><41927></sup>1 Corinthians 9:27.

**Verse 6. Hear what the unjust judge saith.]** Our blessed Lord intimates that we should reason thus with ourselves: “If a person of such an infamous character as this judge was could yield to the pressing and continual solicitations of a poor widow, for whom he felt nothing but contempt, how much more ready must God be, who is infinitely good and merciful, and who loves his creatures in the tenderest manner, to give his utmost salvation to all them who diligently seek it!”

**Verse 7. And shall not God avenge his own elect]** And will not God the righteous Judge *do justice for his chosen*? Probably this may refer to the cruel usage which his disciples had met with, and were still receiving, from the disobedient and unbelieving Jews; and which should be finally visited upon them in the destruction of their city, and the calamities which should follow. But we may consider the text as having a more extensive meaning. As God has graciously *promised* to give salvation to every soul that comes unto him through his Son, and has put his *Spirit* in their hearts, inducing them to cry unto him incessantly for it; the *goodness* of his *nature* and the *promise* of his *grace* bind him to hear the prayers they offer unto him, and to grant them all that salvation which he has led them by his promise and Spirit to request.

**Which cry day and night unto him, &c.]** This is a genuine characteristic of the true elect or disciples of Christ. They *feel* they have neither light, power, nor goodness, but as they receive them from him; and, as he is the desire of their soul, they incessantly *seek* that they may be upheld and saved by him.

**Though he bear long with them?]** Rather, *and HE is compassionate towards THEM*, and consequently not at all like to the unrighteous judge. Instead of μακροθυμων, *and be long-suffering*, as in our translation, I

read **μακροθυμει**, *he is compassionate*, which reading is supported by ABDLQ, and several others. The reason which our Lord gives for the success of his chosen, is, 1. *They cry unto him day and night*. 2. *HE is compassionate towards THEM*. In consequence of the *first*, they might expect justice even from an *unrighteous* judge; and, in consequence of the *second*, they are *sure* of salvation, because they ask it from that God who is towards them a *Father* of eternal *love* and *compassion*. There was little reason to expect justice from the *unrighteous* judge. 1. Because he was *unrighteous*; and 2. Because he had *no respect* for man: no, not even for a poor desolate widow. But there is all the reason under heaven to expect *mercy* from God: 1. Because he is *righteous*, and he has promised it; and 2. Because he is *compassionate* towards his creatures; being ever prone to give more than the most enlarged heart can request of him.

Every reader must perceive that the common translation is so embarrassed as to be almost unintelligible; while that in this note, from the above authorities, is as plain as possible, and shows this beautiful parable to be one of the most invaluable pieces in the word of God.

**Verse 8. He will avenge them speedily.]** Or, *He will do them justice speedily-εν ταχει*, *instantly, in a trice*. 1. Because he has *promised* it; and 2. Because he is *inclined* to do it.

**When the Son of man cometh]** To require the produce of the seed of the kingdom sown among this people.

**Shall he find faith on the earth?]** Or rather, *Shall he find fidelity in this land?* Shall he find that the soil has brought forth a harvest proportioned to the culture bestowed on it? No! And therefore he destroyed that land.

**Verse 9. Despised]** **εξουθενουντας**, *Disdained, made nothing of others, treated them with sovereign contempt*. Our Lord grants that the Pharisees made clean the outside: but, alas! what pride, vain glory, and contempt for others, were lodged within!

**Verse 10. A Pharisee]** For a description of the Pharisees and their tenets, see Clarke on “<sup><1010></sup>Matthew 16:1”.

**Publican.]** See an account of these on <sup><1056></sup>Matthew 5:46. Both these persons *went to the temple to pray*, i.e. to worship God: they were probably both *Jews*, and felt themselves led by different motives to attend at the temple, at the *hour* of *prayer*: the one to return *thanks* for the

mercies he had received; the other to implore that grace which alone could redeem him from his sins.

**Verse 11. Stood and prayed thus with himself]** Or, *stood by himself and prayed*, as some would translate the words. He probably supposed it disgraceful to appear to have any connection with this penitent publican: therefore his conduct seemed to say, “Stand by thyself; I am more holy than thou.” He seems not only to have *stood by himself*, but also to have *prayed by himself*; neither associating in person nor in petitions with his poor guilty neighbour.

**God, I thank thee, &c.]** In <sup><1650></sup>**Matthew 5:20**, our Lord says, *Unless your righteousness abound more than that of the scribes and Pharisees, ye shall not enter into the kingdom of God*: see the note there. Now, the righteousness of the scribes and Pharisees is described here by a Pharisee himself. We find it was *twofold*: 1. It consisted in doing no harm to others. 2. In attending all the ordinances of God, then established in the Jewish economy; and in these things they were not like *other men*, the bulk of the inhabitants of the land paying little or no attention to them. That the Pharisees were in their origin a *pure* and *holy* people can admit of little doubt; but that they had awfully degenerated before our Lord’s time is sufficiently evident. They had lost the *spirit* of their institution, and retained nothing else than its external *regulations*. **See Clarke on** <sup><1610></sup>**Matthew 16:1**”.

1. This Pharisee did no harm to others—I am not *rapacious*, nor *unjust*, nor an *adulterer*. I seize no man’s property through false pretences. I take the advantage of no man’s ignorance in buying or selling. I avoid every species of uncleanness. In a word, I do to others as I wish them to do to me. How many of those called *Christians* are not half as good as this Pharisee! And, yet, *he* was far from the kingdom of God.

2. He observed the ordinances of religion—I *fast twice in the week*. The Jewish days of fasting, in each week, were the *second* and *fifth*; what we call *Monday* and *Thursday*. These were instituted in remembrance of Moses’ going up to the mount to give the law, which they suppose to have been on the *fifth* day; and of his descent, after he had received the two tables, which they suppose was on the *second* day of the week.

**Verse 12. I give tithes of all that I possess.]** Or, *of all I acquire*, κτωμαι. *Raphelius* has well observed, that this verb, in the *present tense*, signifies

to *acquire*-in the *preter*, to *possess*: the Pharisee's meaning seems to be, "As fast as I gain any thing, I give the tenth part of it to the house of God and to the poor." Those who dedicate a certain part of their earnings to the Lord should never let it rest with themselves, lest *possession* should produce *covetousness*. This was the Pharisee's righteousness, and the ground on which he builded his hope of final salvation. That the Pharisees had a strong opinion of their own righteousness, the following history will prove:-

"Rabbi Simeon, the son of Jochai, said: The whole world is not worth thirty righteous persons, such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; but if there were but twenty, I and my son would be of the number; and if there were but *ten*, I and my son would be of the number: and if there were but *five*, I and my son would be of the five; and if there were but *two*, I and my son would be those two; and if there were but *one*, myself should be that *one*." *Bereshith Rabba*, s. 35, fol. 34.

This is a genuine specimen of Pharisaic pride. No wonder that our Lord accused these of pride and vain glory: they were far from humility, and consequently far from righteousness.

**Verse 13. The publican, standing afar off]** Not because he was a *heathen*, and dared not approach the *holy place*; (for it is likely he was a *Jew*;) but because he was a *true penitent*, and felt himself utterly unworthy to appear before God.

**Would not lift up-his eyes]** Holding down the head, with the eyes fixed upon the earth, was, 1. A sign of deep distress. 2. Of a consciousness and confession of guilt. And, 3. It was the very *posture* that the Jewish rabbins required in those who prayed to God. See <sup><1506></sup> **Ezra 9:6**; and *Mishna*, in *Berachoth*, chap. v.; and *Kypke's* note here. So the Pharisee appears to have forgotten one of his own precepts.

**But smote upon his breast]** Smiting the breast was a token of excessive grief, commonly practised in all nations. It seems to intimate a desire, in the penitent, to *punish* that *heart* through the evil propensities of which the sin deplored had been committed. It is still used among the Roman Catholics in their general confessions.



**God be merciful to me]** **ιλασθητι μοι**-Be *propitious* toward me *through sacrifice*-or, let an *atonement* be made for me. I am a *sinner*, and cannot be saved but in this way. The Greek word **ιλασκω**, or **ιλασκομαι**, often signifies to make expiation for sin; and is used by the *Septuagint*, <sup><3654></sup>**Psalm 65:4; 78:38; 79:9**, for **rpκ** *kipper*, *he made an atonement*. So **ιλασμος** a *propitiation*, is used by the same, for **hacj** *chataah*, a *sacrifice for sin*, <sup><3642></sup>**Ezekiel 44:27**; and **ιλαστηριον**, the *mercy seat*, is, in the above version, the translation of **trpk** *kapporeth*, the *lid of the ark* of the covenant, *on* and *before* which the *blood* of the *expiatory* victim was sprinkled, on the great day of *atonement*. The verb is used in exactly the same sense by the best Greek writers. The following from *Herodotus*, lib. i. p. 19, edit. *Gale*, is full in point. **θυσησι μεγαλησι τον εν δελφοισι θεον ιλασκετο**, *Croesus appeased, or made an atonement to, the Delphic god by immense sacrifices*. We see then, at once, the *reason* why our blessed Lord said that the *tax-gatherer went down to his house justified rather than the other*:-he sought for mercy through an *atonement for sin*, which was the only way in which God had from the beginning purposed to save sinners. As the Pharisee depended on *his doing no harm*, and *observing* the ordinances of religion for his *acceptance* with God, according to the economy of *grace* and *justice*, he must be rejected: for as all had sinned and come short of the glory of God, and no man could make an atonement for his sins, so he who did not take refuge in that which God's mercy had provided must be excluded from the kingdom of heaven. This was no *new* doctrine: it was the doctrine publicly and solemnly preached by *every sacrifice* offered under the Jewish law. *Without shedding of blood there is no remission*, was the loud and constant cry of the whole Mosaic economy. From this we may see what it is to have a righteousness superior to that of the scribes and Pharisees. We must *humble* ourselves before God, which they did not: we must take *refuge* in the *blood* of the *cross*, which they would not; and be *meek* and *humble* of heart, which they were not.

Many suppose that the Pharisees thought they could acquire righteousness *of themselves*, independently of God, and that they did not depend on him for grace or power: but let us not make them *worse* than they were-for this is disclaimed by the Pharisee in the text, who attributes all the good he had to God: *O God, I thank thee, that I am not as others*-it is thou who hast made me to differ. But this was not sufficient: *restraining grace* must not be put in the place of the *great atonement*. Guilt he had contracted-and this

guilt must be blotted out; and that there was no way of doing this, but through an atonement, the whole Jewish law declared. See Clarke's note on "<sup><4167></sup>Matthew 5:20".

**Verse 14. Went doom to his house justified]** His sin blotted out; and himself accepted.

**Rather than the other]** η εκεινος: that is, the other was *not* accepted, because he *exalted* himself—he made use of the mercies which he acknowledged he owed to *God*, to make claims on the Divine approbation, and to monopolize the salvation of the Most High! *He was abased*, because he *vainly trusted that he was righteous*, and depended on what he *had been enabled* to do, and looked not for a *change* of heart, nor for *reconciliation* to God. It is a strange perversion of the human mind, to attempt to make God our *debtor* by the very blessings which his mere mercy has conferred upon us! It was a maxim among the Jews, that whoever brought a sacrifice to the temple returned justified. But our Lord shows that this depended on the state of mind—if they were not humbled under a sense of sin, they were not justified, though they had even offered a sacrifice.

**Verse 15. - 17. They brought unto him also infants]** On these verses the reader is requested to consult the notes on <sup><41913></sup>Matthew 19:13, 14, and on <sup><41016></sup>Mark 10:16.

When a spiritual guide (a gooroo) visits his disciple, the latter takes his child to him for his blessing, forcing the head of the child down to the gooroo's feet, who gives what is called his *blessing* in some such words as these, *Live long!-Be learned!-Be rich!*

**Verses 18. - 23. A certain ruler]** See the case of this person largely explained on <sup><41916></sup>Matthew 19:16-22, and <sup><41021></sup>Mark 10:21, 22.

**Verse 24. How hardly shall they that have riches, &c.]** See the notes on this discourse of our Lord, on <sup><41921></sup>Matthew 19:21-30, and <sup><41030></sup>Mark 10:30.

**Verse 25. It as easier for a camel]** Instead of *καμηλον*, *a camel*, S, and *four* other MSS., read *καμιλου*, *a cable*. See the same reading noticed on the parallel place, <sup><41924></sup>Matthew 19:24.

**Verse 28. We have left all]** Our trades, our houses, and families. The reader is desired to consult the notes on <sup><4017></sup>**Matthew 4:20; 19:27**, &c.

**Verse 29. That hath left house, or parents, &c.]** See on <sup><4028></sup>**Matthew 19:28, 29**, and <sup><4109></sup>**Mark 10:29, 30**.

**Or brethren]**  $\eta$  αδελφας, OR SISTERS, is *added* by the *Cod. Bezae*, and some others.

**Verse 31. Behold, we go up to Jerusalem]** See the notes on this discourse, <sup><4017></sup>**Matthew 20:17-19**, and <sup><4109></sup>**Mark 10:32**.

**Verse 33. And the third day he shall rise again.]** See <sup><2812></sup>**Hosea 6:2**; and let the reader observe that the passage should be read thus: *In the third day he will raise HIM up, (ωνμϩϩ) and we shall live before him*: his resurrection shall be the *pledge, token, and cause* of ours.

**Verse 34. They understood none of these things]** Notwithstanding all the information which Christ had given them concerning this awful subject, they could not as yet fully comprehend how the Messiah should suffer; or how their Master, whose power they knew was unlimited, should permit the Jews and Gentiles to torment and slay him as he here intimates they would.

**Verse 35. A certain blind man]** Bartimeus. See this transaction explained at large, on <sup><4019></sup>**Matthew 20:29-34**, and <sup><4104></sup>**Mark 10:46**, &c.

**Verse 40. And when he was come near]** See the remarkable account of the *negro* and *white man*, related on <sup><4105></sup>**Mark 10:50**.

**Verse 43. And all the people-gave: praise unto God.]** They saw the finger of God in what was done; and they gave him that praise which was due to his name. The Pharisees either saw not, or would not acknowledge this. The common people are often better judges of the work of God than the doctors themselves. *They* are more simple, are not puffed up with the pride of learning, and are less liable to be warped by prejudice or self-interest. *Happy* are those spiritually blind persons, to whom Christ has given *eyes*, that they may *know* him: *feet*, that they may *follow* him: a *tongue*, that they may *praise* him: and a *heart*, that they may *love* him! A true conversion, which no way contradicts itself, but is followed by an edifying life, makes known the majesty and power of God in a more eminent manner than the greatest external miracles. *Quesnel*.

FOR a practical use of the principal subjects in this chapter, see the parallel places in Matthew and Mark. How shall I be justified? is a most important question, which the parable of the Pharisee and the publican most distinctly answers. A deep consciousness of sin, humiliation of heart, and taking refuge by faith in the great atonement, is the way, and the only way. Even the worst transgressors, coming thus to God, are accepted. Blessed news for penitent sinners!-for though they cannot boast of a righteousness equal to that of the scribes and Pharisees, yet they find they can, coming as the publican, be justified freely, through the *blood of the cross*, from all things, from which they could not be justified by the law of Moses. If this be so, how shall they escape who neglect so GREAT a SALVATION!

## ST. LUKE

## CHAPTER 19.

*The conversion of Zaccheus, 1-10. The parable of the nobleman, his ten servants, and the ten pounds, 11-27. Christ sends his disciples for a colt on which he rides into Jerusalem, 28-40. He weeps over the city, and foretells its destruction, 41-44. Goes into the temple, and casts out the buyers and sellers, 45, 46. The chief priests and the scribes seek to destroy him, but are afraid of the people, who hear him attentively. 47, 48.*

## NOTES ON CHAP. 19.

**Verse 1. Entered and passed through]** *Was passing through.* Our Lord had not as yet passed *through Jericho*-he was only *passing* through it; for the house of Zaccheus, in which he was to lodge, <sup><2196></sup>**Luke 19:5**, was in it.

**Verse 2. Zaccheus]** It is not unlikely that this person was a Jew by birth, see <sup><2197></sup>**Luke 19:9**; but because he had engaged in a business so infamous, in the eyes of the Jews, he was considered as a *mere heathen*, <sup><2197></sup>**Luke 19:7**.

**Chief among the publicans]** Either a *farmer-general* of the taxes, who had subordinate collectors under him: or else the *most respectable* and honourable man among that class at Jericho.

**He was rich.]** And therefore the more unlikely to pay attention to an *impoverished* Messiah, preaching a doctrine of universal *mortification* and *self-denial*.

**Verse 3. And he sought to see Jesus who he was]** So the mere *principle* of *curiosity* in him led to his conversion and salvation, and to that of his whole family, <sup><2197></sup>**Luke 19:9**.

**Verse 4. He ran before]** The shortness of his stature was amply compensated by his *agility* and *invention*. Had he been as *tall* as the generality of the crowd, he might have been equally unnoticed with the rest. His getting into the tree made him conspicuous: had he not been so *low* of stature he would not have done so. Even the *imperfections* of our *persons* may become subservient to the grace of God in our eternal salvation. As the passover was at hand, the road was probably crowded

with people going to Jerusalem; but the fame of the cure of the blind man was probably the cause of the concourse at this time.

**Verse 5. Make haste, and come down]** With this invitation, our blessed Lord conveyed heavenly influence to his heart; hence he was disposed to pay the most implicit and cheerful obedience to the call, and thus he received not the grace of God in vain.

**Verse 6. Received him joyfully.]** He had now *seen* WHO he was, and he wished to *hear* WHAT he was; and therefore he rejoiced in the honour that God had now conferred upon him. How often does Christ make the proposal of lodging, not only in our house, but in our heart, without its being accepted! We lose much because we do not attend to the *visitations* of Christ: he *passes by*-he blesses our neighbours and our friends; but, often, neither curiosity nor any other motive is sufficient to induce *us* to go even to the house of God, to hear of the miracles of mercy which he works in behalf of those who seek him.

**Verse 7. To be guest with a man that is a sinner.]** Meaning either that he was a *heathen*, or, though by *birth* a *Jew*, yet as bad as a heathen, because of his unholy and oppressive office. **See Clarke's note on** “~~4075~~ Luke 7:37”.

**Verse 8. The half of my goods I give to the poor]** Probably he had already done so for some time past; though it is generally understood that the expressions only refer to what he *now purposed* to do.

**If I have taken any thing-by false accusation]** **εσυκοφαντησα**, from **συκον**, a *fig*, and **φαινω**, *I show or declare*; for among the primitive Athenians, when the use of that *fruit* was first found out, or in the time of a dearth, when all sorts of provisions were exceedingly scarce, it was enacted *that no figs should be exported from Attica*; and this law (not being actually repealed, when a plentiful harvest had rendered it useless, by taking away the reason of it) gave occasion to ill-natured and malicious fellows to accuse all persons they found breaking the *letter* of it; and from them all *busy informers* have ever since been branded with the name of *sycophants*. POTTER's Antiq. vol. i. c. 21, end.

**I restore him fourfold.]** This restitution the Roman laws obliged the tax-gatherers to make, when it was proved they had abused their power by oppressing the people. But here was no such proof: the man, to show the

sincerity of his conversion, does it of his own accord. He who has wronged his fellow must make *restitution*, if he have it in his power. He that does not do so cannot expect the mercy of God. See the observations at the end of Genesis 42, and <sup><04537></sup>Numbers 5:7.

**Verse 9. Jesus said unto him]** Bishop PEARCE observes: “Probably Luke wrote *αυτους*, not *αυτον*, *said unto them*, i.e. to those who had before called Zaccheus a *sinner*; (<sup><2197></sup>Luke 19:7;) for Jesus here speaks of Zaccheus in the third person, *he also is a son of Abraham*, and therefore he was not then speaking to *him*.” This conjecture of this respectable prelate is supported by the margin of the later *Syriac*, and by every copy of the *Itala* but *two*.

**To this house]** *τω οικω τουτω*, *To this very house or family*. As if he had said: “If he be a *sinner*, he stands in the greater need of *salvation*, and *the Son of man is come to seek and save what was lost*, (<sup><21910></sup>Luke 19:10; and therefore to save this lost soul is a part of my errand into the world.” See the sentiment contained in this verse explained on <sup><04811></sup>Matthew 18:11.

**Verse 11. And as they heard these things]** I believe the *participle* of the *present* tense, here, is used for the *participle* of the *past*, or rather that the *participle* of the *present* conveys sometimes the *sense* of the *past*; for this discourse appears to have taken place the *next day* after he had lodged at the house of Zaccheus; for the text says that he was then *drawing nigh* to Jerusalem, from which Jericho was distant nineteen miles. I have not ventured to translate it so, yet I think probably the text should be read thus: And after they had heard these things, he proceeded to speak a parable, because they were *nigh* to Jerusalem.

**Immediately appear.]** Perhaps the generality of his followers thought that, on his arrival at Jerusalem, he would proclaim himself *king*.

**Verse 12. A certain nobleman]** In the following parable there are *two* distinct morals intended; let it be viewed in these two points of light. 1. The behaviour of the *citizens* to the nobleman; and, 2. The behaviour of his own *servants* to him. 1. By the behaviour of the *citizens*, and their punishment, (<sup><21914></sup>Luke 19:14, 27,) we are taught that the Jews, who were the people of Christ, would reject him, and try to prevent his reigning over them in his spiritual kingdom, and would for that crime be severely punished by the destruction of their state. And this moral is all that answers to the introductory words, <sup><21911></sup>Luke 19:11. *And they thought that the*

*kingdom of God should immediately appear.* 2. The other moral extends itself through the whole of the parable, viz. that the disciples of Christ, who are his *servants*; and who made a good improvement of the favours granted them by the Gospel, should be rewarded in proportion to the improvement made under the means of grace. This latter moral is all that is intended by Matthew in <sup><40514></sup>**Matthew 25:14**, &c., who mentions this parable as spoken by Christ *after* his triumphant entry into Jerusalem; though Luke has here placed that *event* after the *parable*. See Bishop PEARCE.

The meaning of the different parts of this parable appears to be as follows.

*A certain nobleman*-The Lord Jesus, who was shortly to be crucified by the Jews.

**Went into a far country**] Ascended to the right hand of the Divine Majesty.

**To receive a kingdom**] To take possession of the mediatorial kingdom, the right to which, as Messiah, he had acquired by his sufferings: see <sup><40238></sup>**Philippians 2:8, 9**; <sup><401514></sup>**Hebrews 1:3, 8, 9**. In these words there is an allusion to the custom of those days, when they who had kingdoms or governments given unto them went to Rome to receive that dignity from the emperors. Bishop PEARCE. In proof of this, see Josephus, Ant. l. xiv. c. xiv., where we find Herod went to Rome to receive the sanction and authority of the Roman emperor. And, from lib. xvii. c. 3, we learn that his successors acted in the same way.

**And to return.**] To judge and punish the rebellious Jews.

**Verse 13. Ten servants**] All those who professed to receive his doctrine. *Ten* was a kind of sacred number among the Hebrews, as well as *seven*. See <sup><42143></sup>**Luke 14:31; 15:8**; <sup><401514></sup>**Matthew 15:1**.

**Ten pounds**] Ten *minas*. The Septuagint use the original word  $\mu\nu\alpha\alpha$  for the Hebrew  $hnm$  *maneh*, from which it is evidently derived; and it appears from <sup><46512></sup>**Ezekiel 45:12**, to have been equal to *sixty* shekels in money. Now suppose we allow the shekel, with Dean Prideaux, to be 3s., then the *mina* or *maneh* was equal to 9£ English money. The impropriety of rendering the original word *pound*, will easily be seen by the most superficial reader. We should therefore retain the original word for the same reason so often before assigned. SUIDAS says, "The *talent* was sixty *minas*, the *mina* one



hundred *drachms*, the *drachm* six *oboli*, the *obolus* six *chalci*, the *chalcus* seven *mites* or *lepta*.”

By the *ten minas* given to *each*, we may understand the Gospel of the kingdom given to every person who professes to believe in Christ, and which he is to improve to the salvation of his soul. The *same* word is given to all, that all may believe and be saved.

**Verse 14. His citizens]** Or *countrymen*-the Jewish people, who professed to be subjects of the kingdom of God.

**Hated him]** Despised him for the meanness of his birth, his crucifixion to the world, and for the holiness of his doctrine. Neither mortification nor holiness suits the dispositions of the carnal mind.

**Sent a message after him]** As, in <sup><21912></sup>**Luke 19:12**, there is an allusion to a person's going to Rome, when elected to be ruler of a province or kingdom, to receive that dignity from the hand of the emperor, so it is here intimated that, after the person went to receive this dignity, some of the discontented citizens took the opportunity to send an embassy *to the emperor*, to prevent him from establishing the object of their hatred in the government.

**We will not have this man, &c.]** The Jews rejected Jesus Christ, would not submit to his government, and, a short time after this, preferred even a murderer to him. *Like cleaves to like*. No wonder that those who *murdered* the Lord of glory should prefer a *murderer*, one of their own temper, to the Redeemer of their souls.

**Verse 15. When he was returned]** When he came to punish the disobedient Jews; and when he shall come to judge the world. See the parable of the *talents*, <sup><2514></sup>**Matthew 25:14**, &c.

**Verse 16. Lord, thy pound hath gained ten]** The principal difference between this parable and that of the talents above referred to is, that the *mina* given to each seems to point out the gift of the *Gospel*, which is the *same* to all who hear it; but the talents distributed in different proportions, according to each man's ability, seem to intimate that God has given different *capacities* and *advantages* to men, by which this one gift of the Gospel may be differently improved.

**Verse 17. Over ten cities.]** This is to be understood as referring to the *new kingdom* which the nobleman had just received. His former trustiest and most faithful servants he now represents as being made governors, under him, over a number of cities, according to the capacity he found in each; which capacity was known by the improvement of the minas.

**Verse 20. Lord, behold, here is thy pound]** See <sup><42518></sup>Matthew 25:18.

**Verse 23. With usury?]** συν τοκῷ, *With its produce*, i.e. what the loan of the money is fairly worth, after paying the person sufficiently for using it: for, in lent money, both the *lender* and *borrower* are supposed to reap profit.

**Verse 25. And they said unto him, Lord, he hath ten pounds.]** This whole verse is omitted by the *Codex Bezae*, a few others, and some copies of the *Itala*. It is probably an observation that some person made while our Lord was delivering the parable, with a design to correct him in the distribution: as if he had said, “Why give the mina to that person? he has got ten already; give it to one of those who has fewer.”

**Verse 26. And from him that hath not]** See this particularly explained <sup><40132></sup>Matthew 13:12. Perhaps it would be well, with Bishop PEARCE, to supply the word *gained*-give it to him who hath *gained* ten minas; *for I say unto you, That unto every one who hath gained shall be given; and, from him who hath not gained, even that which he hath received, shall be taken away.*

**Verse 27. Those-enemies-bring hither]** the Jews, whom I shall shortly slay by the sword of the Romans.

**Verse 28. He went before]** Joyfully to anticipate his death, say some. Perhaps it means that he walked at the *head* of his disciples; and that he and his disciples kept on the road before other companies who were then also on their way to Jerusalem, in order to be present at the feast.

**Verses 29. - 38.** See this triumphal entry into Jerusalem explained at large on <sup><42101></sup>Matthew 21:1-11, and <sup><41101></sup>Mark 11:1-10.

**Verse 38. Glory in the highest.]** Mayst thou receive the uttermost degrees of glory! See Clarke on <sup><42109></sup>Matthew 21:9”.

**Verse 40. If these should hold their peace, the stones would-cry out.]** Of such importance is my present conduct to you and to others, being

expressly predicted by one of your own prophets, ~~<800>~~**Zechariah 9:9**, as pointing out the triumph of humility over pride, and of meekness over rage and malice, as signifying the salvation which I bring to the lost souls of men, that, if this multitude were *silent*, God would give even to the stones a voice, that the advent of the Messiah might be duly celebrated.

**Verse 41. And wept over it]** See ~~<4137>~~**Matthew 23:37**.

**Verse 42. The things which belong unto thy peace!]** It is very likely that our Lord here alludes to the *meaning* of the word *Jerusalem*,  $\mu\upsilon\lambda\ \nu\omega\rho\eta$  from  $hry$  *yereh*, *he shall see*, and  $\mu\omega\lambda\ \nu$  *shalom*, *peace* or *prosperity*. Now, because the inhabitants of it had not *seen* this *peace* and salvation, because they had refused to *open* their *eyes*, and behold this glorious *light* of heaven which shone among them, therefore he said, *Now they are hidden from thine eyes*, still alluding to the import of the name.

**Verse 43. Cast a trench about thee]** This was literally fulfilled when this city was besieged by *Titus*. *Josephus* gives a very particular account of the building of this wall, which he says was effected in *three days*, though it was not less than *thirty-nine* furlongs in circumference; and that, when this wall and trench were completed, the Jews were so *enclosed on every side* that no person could escape out of the city, and no provision could be brought in, so that they were reduced to the most terrible distress by the famine which ensued. The whole account is well worth the reader's attention. See *Josephus*, *War*, book v. chap. xxii. sec. 1, 2, 3.

**Verse 44. The time of thy visitation.]** That is, the time of God's gracious offers of mercy to thee. This took in all the time which elapsed from the preaching of John the Baptist to the coming of the Roman armies, which included a period of above *forty* years.

**Verse 45. Went into the temple]** See all this transaction explained, ~~<4212>~~**Matthew 21:12-16**.

**Verse 47. And he taught daily in the temple.]** This he did for five or six days before his crucifixion. Some suppose that it was on *Monday* in the passion week that he thus entered into Jerusalem, and purified the temple; and on *Thursday* he was seized late at night: during these four days he taught in the temple, and lodged each night at Bethany. See **Clarke's note on** "~~<4217>~~**Matthew 21:17**".

**Verse 48. Were very attentive to hear him.]** Or, *They heard him with the utmost attention*, **ἐξεκρεματο αὐτοῦ ακουῶν**, literally, *They hung upon him, hearing*. The same form of speech is used often by both Greek and Latin writers of the best repute.

*Exodus vultu dicentis, pendet omnium vultus.*

The face of every man *hung* on the face of the speaker.

-----*Pendetque iterum narrantis ab ore.*  
*Virg. Æn. iv. 79.*

And she *hung* again on the lips of the narrator.

The words of the evangelist mark, not only the *deepest attention* because of the *importance* of the subject, but also the very *high gratification* which the hearers had from the discourse. Those who read or hear the words of Christ, in this way, must inevitably become wise to salvation.

THE reader is requested to refer to Matthew 24, and to ~~40514~~ **Matthew 25:14**, for more extensive information on the different subjects in this chapter, and to the other parallel places marked in the margin. The prophecy relative to the destruction of Jerusalem is one of the most circumstantial, and the most literally fulfilled, of any prediction ever delivered. See this particularly remarked at the conclusion of Matthew 24, where the whole subject is amply reviewed.

## ST. LUKE

## CHAPTER 20.

*The question concerning the authority of Christ, and the baptism of John, 1-8. The parable of the vine-yard let out to wicked husbandmen, 9-18. The chief priests and scribes are offended, and lay snares for him, 19, 20. The question about tribute, 21-26. The question about the resurrection of the dead, and our Lord's answer, 27-40. How Christ is the son of David, 41-44. He warns his disciples against the hypocrisy of the scribes, whose condemnation he points out, 45-47.*

## NOTES ON CHAP. 20.

**Verse 1. One of those days]** Supposed to have been one of the *four* last days of his life, mentioned <sup><421947></sup>**Luke 19:47**, probably Tuesday before the passover.

**Verse 2. By what authority, &c.]** See Clarke's notes on <sup><42123></sup>**Matthew 21:23-27**.

**Verse 9. A certain man planted a vineyard, &c.]** See this parable largely explained, <sup><42133></sup>**Matthew 21:33-46**. See also Clarke on <sup><41124></sup>**Mark 12:4-9**.

**Verse 10. That they should give him of the fruit]** The Hindoo corn-merchants, that have lent money to *husbandmen, send persons in harvest-time to collect their share of the produce of the ground.*

**Verse 16. God forbid.]** Or, *Let it not be*, μη γενοιτο. Our phrase, *God forbid*, answers pretty well to the *meaning* of the Greek, but it is no translation.

**Verse 18. Grind him to powder.]** See Clarke on "<sup><42144></sup>**Matthew 21:44**".

**Verse 20. They watched him]** παρατηρησαντες, *Insidiously watching.* See Clarke on "<sup><42140></sup>**Luke 14:1**".

**Spies]** εγκαθετους, from εν, *in*, and καθημι, *I let down, to set in ambush.* One who *crouches* in some secret place to *spy, listen, catch, or hurt.* Hesychius explains the word by ενεδρευοντες, *those who lie in wait, or in ambush, to surprise and slay.* Josephus uses the word to signify a person *bribed* for a particular purpose. See War, b. ii. c. ii. s. 5, and b. vi.

c. v. s. 2. No doubt the persons mentioned in the text were men of the basest principles, and were *hired* by the malicious Pharisees to do what they attempted in vain to perform.

**Verse 22. Is it lawful for us to give tribute unto Cæsar]** See this *insidious* but *important* question considered at large on <sup><40216></sup>**Matthew 22:16-22.**

**Verse 29. There were therefore seven brethren]** See Clarke on <sup><40223></sup>**Matthew 22:23-33.**

**Verse 34. The children of this world]** Men and women in their present state of mortality and probation; procreation being necessary to restore the waste made by death, and to keep up the population of the earth.

**Verse 36. Equal unto the angels]** Who neither *marry* nor *die*. See the Jewish testimonies to the resurrection of the human body quoted at length on <sup><4150></sup>**1 Corinthians 15:42.**

**Verse 38. All live unto him.]** There is a remarkable passage in *Josephus's* account of the Maccabees, chap. xvi., which proves that the best informed Jews believed that the souls of righteous men were in the presence of God in a state of happiness. "*They who lose their lives for the sake of God, LIVE unto GOD, as do Abraham, Isaac, and Jacob, and the rest of the patriarchs.*" And one not less remarkable in *Shemoth Rabba*, fol. 159. "Rabbi Abbin saith, The Lord said unto Moses, Find me out ten righteous persons among the people, and I will not destroy thy people. Then said Moses, Behold, here am *I, Aaron, Eleazar, Ithamar, Phineas, Caleb, and Joshua*; but God said, Here are but *seven*, where are the other three? When Moses knew not what to do, he said, O Eternal God, do those live that are dead! Yes, saith God. Then said Moses, If those that are dead do live, remember *Abraham, Isaac, and Jacob.*" So the resurrection of the dead, and the immortality and immateriality of the soul, were not strange or unknown doctrines among the Jews.

**Verse 40. They durst not ask]** Or, *did not venture* to ask any other question, for fear of being again confounded, as they had already been.

**Verse 41. How say they]** See the note on <sup><4024></sup>**Matthew 22:42-46.**

**Verse 43. Thy footstool.]** Literally, *the footstool of thy feet*. They shall not only be so far humbled that the feet *may* be set on them; but they shall be

*actually* subjected, and put completely under that Christ whom they now despise, and are about to crucify.

**Verse 46. Beware of the scribes]** Take heed that ye be not seduced by those who should show you the way of salvation. See on <sup><41234></sup>**Matthew 23:4-14.**

1. How it can be supposed that the ancient Jewish Church had no distinct notion of the resurrection of the dead is to me truly surprising. The justice of God, so peculiarly conspicuous under the old covenant, might have led the people to infer that there must be a resurrection of the dead, if even the passage to which our Lord refers had not made a part of their law. As the body makes a part of the man, justice requires that not only they who are *martyrs* for the testimony of God, but also all those who have devoted their lives to his service, and died in his yoke, should have their bodies raised again. The *justice* of God is as much concerned in the resurrection of the dead, as either his *power* or *mercy*. To be freed from earthly incumbrances, earthly passions, bodily infirmities, sickness; and death, to be brought into a state of conscious existence, with a refined body and a sublime soul, both immortal, and both ineffably happy-how glorious the privilege! But of this, who shall be counted worthy in that day? Only those who have washed their robes, and made them white in the blood of the Lamb, and who, by patient continuing in *well doing*, have sought for glory and honour and immortality.

2. A bad example, supported by the authority, reputation, and majesty of religion, is a very subtle poison, from which it is very difficult for men to preserve themselves. It is a great misfortune for any people to be obliged to beware of those very persons who ought to be their rule and pattern. This is a reflection of pious Father *Quesnel*; and, while we admire its depth, we may justly lament that the evil he refers to should be so prevalent as to render the observation, and the caution on which it is founded, so necessary. But let no man imagine that bad and immoral ministers are to be found among one class of persons *only*. They are to be found in the branches as well as in the root: in the different sects and parties as well as in the mother or national Churches, from which the others have separated. On either hand there is little room for glorying.-*Professors* and *ministers* may *change*, but the *truth* of the Lord abideth for *ever*!

## ST. LUKE

## CHAPTER 21.

*The poor widow casting two mites into the treasury, 1-4. the destruction of the temple foretold, 5, 6. The signs of this desolation, 7. False Christs, 8. Wars, 9, 10. Earthquakes and fearful sights, 11. Persecutions against the godly, 12-19. Directions how to escape, 20-22. The tribulation of those times, 23-28. The parable of the fig tree, illustrative of the time when they may expect these calamities, 29-33. The necessity of sobriety and watchfulness, 34-36. He teaches by day in the temple, and lodges by night in the mount of Olives, and the people come early to hear him, 37, 38.*

## NOTES ON CHAP. 21.

**Verse 1. The rich men casting their gifts into the treasury.]** See all this, from <sup><4210></sup>Luke 21:1-4, explained on <sup><4124></sup>Mark 12:41-44.

**Verse 2. A certain poor widow]** A widow *miserably poor*; this is the proper import of **πενιχρῶν**, and her being *miserably poor* heightened the merit of the action.

**Two mites.]** Which Mark says, <sup><4124></sup>Mark 12:42, make a *farthing* or *quadrans*, the *fourth* part of an AS, or *penny*, as we term it. In Plutarch's time we find the smallest piece of brass coin in use among the Romans was the *quadrans*, but it appears that a smaller piece of money was in circulation among the Jews in our Lord's time, called here, and in Mark, <sup><4124></sup>Mark 12:42, a *lepton*, i.e. *small, diminished*, from **λειπο**, *I fail*. In ancient times our penny used to be marked with a deep indented cross, dividing the piece into *four equal parts*, which, when broken in *two*, made the *half-penny*, and, when broken into *four*, made the *fourthing*, what we have corrupted into *farthing*. Probably the Roman *quadrans* was divided in this way for the convenience of the poor. Our term *mite* seems to have been taken from the *animal* called by that name; for as *that* appeared to our ancestors to be the *smallest* of all animals, so this being the *smallest* of all coins was called by its name. *Junius* says that *mite* was a small base coin among the *Dutch*. Our word *mite* seems to be a contraction of the Latin *minutum*, a *small thing*, whence the French *miète*, a *crumb*, a very small morsel. See Clarke's note on <sup><4124></sup>Mark 12:41".



**Verse 5. Goodly stones]** Or, *costly stones*. It has been thought by some that this relates not so much to the stones of which the temple was built, as to the *precious stones* with which it was decorated. For an account of the *stones* of the temple, see Clarke on “<sup><4130></sup>Mark 13:1”.

**And gifts]** Or, *consecrated things*, **αναθημασι**. **αναθημα** properly signifies a thing *consecrated to sacred uses*: **αναθεμα** signifies a thing *devoted to a curse*, or to *destruction*. They both come from the same root, **ανατιθημι**, *I lay up, separate*; and though two meanings cannot be more opposite than those assigned to these words, yet in the words themselves a short vowel (ε) in the place of a long one (η) makes all the difference between  *blessing* and  *cursing*.

**Verse 6.** One stone upon another } This was literally fulfilled. See <sup><4142></sup>Matthew 24:2.

**Verse 8. Many shall come in my name]** Usurping my name: calling themselves the Messiah. See <sup><4145></sup>Matthew 24:5. Concerning this prediction of the destruction of Jerusalem, and its literal accomplishment, see the notes on <sup><4140></sup>Matthew 24:1-42.

**Verse 9. Commotions]** Seditions and civil dissensions, with which no people were more agitated than the Jews.

**Verse 11. Fearful sights]** What these were the reader will find in detail on <sup><4147></sup>Matthew 24:7.

**Verse 12. Synagogues]** Or, *assemblies*, &c. See these all explained on <sup><4139></sup>Mark 13:9.

**Verse 13. It shall turn to you for a testimony.]** That is, it shall turn out on your part for a testimony *to them* (your persecutors) that you are thoroughly persuaded of the truth of what you teach, and that you are no impostors.

**Verse 14. Settle it therefore, &c.]** See Clarke on “<sup><4019></sup>Matthew 10:19”.

**Verse 15. I will give you a mouth and wisdom]** **στομα**, *a mouth*, must appear plain to every person to be used here for a *ready utterance*, or *eloquence* in speaking. They shall have an abundance of wisdom to know what to say; and they shall have an irresistible eloquence to say what they ought.

**Verse 18. But there shall not a hair of your head perish.]** A proverbial expression for, Ye shall not suffer any essential injury. Every genuine *Christian* shall escape when this desolation comes upon the *Jewish* state.

**Verse 19. In your patience]** Rather, *your perseverance*, your faithful continuance in my word and doctrine. *Ye will preserve your souls*. Ye shall escape the Roman sword, and not one of you shall perish in the destruction of Jerusalem. Instead of κτησασθε, *possess*, or *preserve ye*, I read κτησεσθε, *ye shall preserve*. This reading is supported by AB-B, five others; both the *Syriac*, all the *Arabic*, *Æthiopic*, *Vulgate*, all the *Itala* except two, *Origen*, *Macarius*, and *Tertullian*.

**Verse 22. These be the days of vengeance]** See Clarke on “<AB2>Matthew 24:21”.

**Verse 24. They shall fall by the edge of the sword]** Those who perished in the siege are reckoned to be not less than *eleven hundred thousand*. See <AB2>Matthew 24:22.

**And shall be led away captive]** To the number of *ninety-seven thousand*. See Josephus, War, b. vi. c. ix. s. 2, 3, and on <AB3>Matthew 24:31.

**Trodden down of the Gentiles]** Judea was so completely subjugated that the very land itself was sold by Vespasian; the Gentiles possessing it, while the Jews were either nearly all killed or led away into captivity.

**Of the Gentiles be fulfilled.]** Till the different nations of the earth, to whom God shall have given the dominion over this land, have accomplished all that which the Lord hath appointed them to do; and till the time of their conversion to God take place. But when shall this be? We know not. The nations are still treading down Jerusalem, and the *end* is known only to the Lord. See Clarke’s note on “<AB3>Matthew 24:31”.

**Verse 25. The sea and the waves roaring]** Figuratively pointing out the immense Roman armies by which Judea was to be overrun and destroyed.

**Verse 26. Men’s hearts failing them for fear]** Or, *Men fainting away through fear*, (αποψυχοντων,) *being ready to die*.

**Coming on the earth]** Or, *Coming upon this land*, οικουμενη. See this translation of the word vindicated in Clarke’s note on “<AB1>Luke 2:1”.

**Verse 29. He spake to them a parable]** Illustrated all these predicted facts by the simile of a fig tree. See this explained, Clarke “<sup><406></sup>Matthew 24:32”.

**Verse 31. The kingdom of God is nigh at hand.]** After the destruction of the Jewish state, the doctrine of Christ crucified shall be preached every where, and every where prevail.

**Verse 32. This generation]** This race of men; but see on <sup><406></sup>Matthew 24:34, and <sup><413></sup>Mark 13:30.

**Verse 34. Take heed to yourselves]** See our Lord’s parable, relative to this matter, explained, <sup><413></sup>Mark 13:34.

**Be overcharged]** Literally, *be made heavy*, as is generally the case with those who have eaten or drunk too much. Take heed that ye be not rendered *secure* by an improper use of lawful things: do not make this earth your portion: expect its dissolution, and prepare to meet your God.

**Verse 35. The face of the whole earth.]** Or, *of this whole land*. The land of Judea, on which these heavy judgments were to fall. See <sup><421></sup>Luke 21:25; see also <sup><400></sup>Luke 2:1.

**Verse 36. Watch ye therefore, and pray always]** Perhaps we should connect ες παντι καιρω, *continually*, with αγρυπνειτε, *watch*, as it appears to be the most natural order. Indeed the word *continually* belongs equally to both *watch* and *pray*; and no man is safe, at *any time*, who does not attend to this advice as *literally* as possible.

**That shall come to pass]** That is, the tribulations which are on their way to overwhelm and destroy the Jewish people. These are sufficiently stated in the preceding verses.

**To stand before the Son of man.]** To be *acquitted*, and to be *condemned*, are expressed, in <sup><514></sup>Romans 14:4, by *standing* and *falling*. Those who were faithful to the grace they had received were not only not destroyed in the destruction of Jerusalem, but became heralds of the grace and mercy of God to the nations. Thus they were counted worthy *to stand before the Son of man*-to minister salvation in his name.

**Verse 37. And in the day time]** Or, *every day*-τας ημερας. This probably relates to the *four* last days of his life already mentioned.

**Abode in the mount]** He taught all day in the temple, and withdrew every evening, and lodged in Bethany; a town at the foot, or on the declivity of the mount of Olives. **See Clarke's note on "<sup><del>4217</del></sup>Matthew 21:17"**.

**Verse 38. The people came early]** He returned early from the mount of Olives, and the people came early in the morning to the temple to hear his teaching. For practical observations on the awful subject of this chapter, see Matt. 24 at the end. **See Clarke "<sup><del>4251</del></sup>Matthew 24:51"**

## ST. LUKE

## CHAPTER 22.

*The chief priests and scribes plot our Lord's destruction, 1, 2. Judas, at the instigation of the devil, betrays him, 3-6. He eats his last supper with his disciples, 7-18. Institutes the eucharist, 19, 20. Announces one of his disciples as the traitor, 21-23: The contention which should be greatest, 24-30. Warns Peter against Satan's devices, 31, 32. Peter's resolution, 33. His denial foretold, 34. Tells his disciples to make prudent provision for their own support, 35-37. The two swords, 38. He goes to the Mount of Olives, and has his agony in the garden, 39-46. Judas comes with a mob, 47, 48. Peter cuts off the ear of the high priest's servant, which Christ heals by a touch, 49-51. He addresses the chief priests and captains of the temple, 52, 53. They lead him to the high priest's house, and Peter follows and denies his Master, 54-60. Christ looks upon him, he is stung with remorse, and weeps bitterly, 61, 62. Jesus is mocked, and variously insulted, 63-65. The next morning he is questioned before the council, 66, 67. He acknowledges himself to be the Son of God, 68-70. They condemn him, 71.*

## NOTES ON CHAP. 22.

**Verse 1. The feast of unleavened bread, &c.]** See this largely explained, <sup><12314></sup>Exodus 23:14; <sup><12312></sup>Leviticus 23:2-40, and on <sup><12312></sup>Matthew 26:2.

**Verse 2. They feared the people.]** The great mass of the people seem to have been convinced that Christ was at least a prophet sent from God; and it is likely they kept steady in their attachment to him. The multitude, who are represented as clamouring for his blood at the crucifixion, appear to have been a mere mob, formed out of the *creatures* of the chief priests and Pharisees.

**Verse 3. Then entered Satan into Judas]** The devil filled the heart of Judas with *avarice*; and that infamous passion led him to commit the crime here specified. This at once accounts for the whole of this most unprincipled and unnatural transaction. None but a devil, or he who is possessed by one, could have been guilty of it:-let the living lay this to heart. A minister of the Gospel, who is a lover of money, is constantly betraying the interests of Christ. He cannot serve *two* masters; and while his heart is possessed with the love of self, the love of God and zeal for perishing souls cannot dwell in him. What Satan could not do by the envy

and malice of the high priests and Pharisees, he effects by Judas, a false and fallen minister of the Gospel of God. None are so dangerous to the interests of Christianity as persons of this stamp.

**Verse 4. And captains]** Among the priests who were in waiting at the temple, some were appointed φυλακες, for a *guard* to the temple; and over these were στρατηγοι *commanding officers*: both sorts are mentioned by Josephus, War, b. vi. c. 5. s. 3. Bp. PEARCE, See another sense of *captains*, in **Clarke's note on** “<sup><4176></sup>Matthew 27:65”. Dr. Lightfoot supposes these to have been the captains over the *watches*; for in three places the priests kept watch and ward in the temple, viz. in *Beth Abtenes*, in *Beth Nitsots*, and in *Beth Mokad*. The Levites also in twenty-one places more, *Middoth*, chap. i. Though these *watches* consisted of several persons in each, there was one set over them, as the captain or head of that watch. He thinks that Matthew, <sup><4176></sup>Matthew 27:65, refers to one of these: *Ye have a watch of your own; let some of them be sent to guard the sepulchre. The captain of the temple*, he supposes to have been the chief or head of all these watches; and thus he was captain of the captains. In the same Talmudical tract it is said, *The ruler of the mountain of the temple* (i.e. *captain of the temple*) takes his walks through every watch with torches lighted before him: if he found any upon the watch, that was not standing on his feet, he said, *Peace be with thee*: but if he found him sleeping, he struck him with a stick, and he might also burn his clothes. And when it was said by others, *What noise is that in the court?* the answer was, *It is the noise of a Levite under correction, whose garments they are burning, because he slept upon his watch.* This custom casts light on <sup><61615></sup>Revelation 16:15: *Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. It is easy to distinguish this captain of the mountain of the temple from the ruler of the temple, or sagan: the former presided over the guards; the latter over the whole service of the temple. We have them both distinguished,* <sup><4401></sup>Acts 4:1: *there is the captain of the temple; and Annas, who was the sagan. See Lightfoot.*

**Verse 5. They-covenanted to give him money.]** Matthew says *thirty pieces*, or *staters*, of *silver*, about 4£. 10s. English, the common price of the meanest slave. **See Clarke's note on** “<sup><40915></sup>Matthew 26:15”.

**Verse 6. And he promised]** That is, to do it-εξωμολογησε: or, He accepted the proposal. See *Wakefield*.

**Verse 7. The passover]** **πασχα**, <sup><0220></sup> **Luke 22:1**, is the name of the *festival*; **το πασχα** here is supposed to be the name of *that on* which they *feasted*, viz. the sacrificed paschal lamb. But see the notes on Matt. 26, and especially the observations at the end of that chapter. **See Clarke** “<sup><0875></sup> **Matthew 26:75**”

**Verse 8. - 13. He sent Peter and John, &c.]** See the subject of these verses largely explained on <sup><0817></sup> **Matthew 26:17-19**, and <sup><1143></sup> **Mark 14:13, 15.**

**Verse 14. And when the hour was come]** That is, the evening. See <sup><0831></sup> **Matthew 26:20**, and <sup><1147></sup> **Mark 14:17.**

**Verse 15. With desire I have desired]** A Hebraism for, *I have desired most earnestly*. Our Lord's meaning seems to be, that, having purposed to redeem a lost world by his blood, he ardently longed for the time in which he was to offer himself up. Such love did the holy Jesus bear to the human race. This *eucharistic* passover was celebrated once, by way of anticipation, before the bloody sacrifice of the victim of salvation, and before the *deliverance* it was appointed to commemorate; as the *figurative* passover had been likewise once celebrated before the going out of Egypt, and the *deliverance* of God's chosen people. *Quesnel*.

**Verse 16. Until it be fulfilled in the kingdom of God.]** That is, until that of which the passover is a *type* is fulfilled in my death, through which the kingdom of God, or of heaven, (See <sup><0802></sup> **Matthew 3:2**,) shall be established among men.

**Verse 17. He took the cup]** This was not the *sacramental cup*, for that was taken *after* supper, <sup><0221></sup> **Luke 22:20**, but was the cup which was ordinarily taken *before* supper.

**Divide it among yourselves]** Pass the cup from one to another; thus the cup which Christ gave to the first person on his right hand continued to be handed from one to another, till it came to the last person on his left.

**Verse 18. I will not drink of the fruit of the vine]** That is, before the time of another passover, the Holy Ghost shall descend, the Gospel of the kingdom be established, and the sacramental supper shall take place of the paschal lamb; for in a few hours his crucifixion was to take place. **See Clarke** on “<sup><0829></sup> **Matthew 26:29**”.

**Verse 19. Took bread]** See the nature and design of the Lord's Supper explained in Clarke's notes on <sup><4036></sup>**Matthew 26:26-29**.

**This do in remembrance of me.]** That the Jews, in eating the passover, did it to represent the sufferings of the Messiah, as evident from the tract *Pesachim*, fol. 119, quoted by *Schoettgen*. *Why do we call this the great hallel?* (i.e. the hymn composed of several psalms, which they sung after the paschal supper.) Ans. Because in it these five things are contained: 1. The exodus from Egypt. 2. The dividing of the Red Sea. 3. The promulgation of the law. 4. The resurrection of the dead. And, 5. The sufferings of the Messiah. The *first* is referred to, <sup><9B4D></sup>**Psalm 114:1**, *When Israel went out of Egypt, &c.* The *second* in <sup><9B4B></sup>**Psalm 114:3**, *The sea saw it and fled.* The *third* in <sup><9B4D></sup>**Psalm 114:4**, *The mountains skipped like rams, &c.* The *fourth* in <sup><9B8D></sup>**Psalm 116:9**, *I will walk before the Lord in the land of the living.* The *fifth* in <sup><9B5D></sup>**Psalm 115:1**, *Not unto us, O Lord, not unto us, but unto thy name give glory; for thy mercy and thy truth's sake.* See Clarke's note on "<sup><403D></sup>**Matthew 26:30**".

**Verse 20. This cup is the new testament in my blood]** Perhaps it might be better to paraphrase the passage thus: *This cup which is poured out for you, signifies the blood of the new covenant, which is shortly to be ratified in (or by) the shedding of my blood.* Or, *This cup is the new covenant, poured out for you with my blood:*-that is, the paschal sacrifice and my sacrifice happen together. But see *Kypke*.

It does not appear that our Lord handed either the bread or the cup to each person; he gave it to him who was next to him, and, by handing it from one to another, they shared it among themselves, <sup><2217></sup>**Luke 22:17**. In this respect the present mode of administering the Lord's Supper is not strictly according to the original institution.

**Verse 21. The hand of him that betrayeth me, &c.]** What can be desired more, says Dr. Lightfoot, as a demonstration that Judas was present at the eucharist? And, whereas the contrary is endeavoured to be proved out of John 13, nothing is made out of nothing; for there is not one syllable throughout that whole chapter of the *paschal* supper, but of a supper before the *feast of the passover*.

**Verse 22. The Son of man goeth]** That is, he is about to die, *απερχεσθαι, οιχεσθαι*, *abire, going, going away, and departing*, are



used, by the best *Greek* and *Latin* writers, for *death* and *dying*. See *Rosenmuller*.

**Verse 23.** They began to inquire among themselves] See Clarke's notes on "<sup><4063></sup>Matthew 26:23"; "<sup><4064></sup>Matthew 26:24".

**Verse 24.** There was also a strife among them] There are *two* different instances of this sort of *contention* or *strife* mentioned by the evangelists, each of which was accompanied with very different circumstances; one by Matthew, in <sup><4080></sup>Matthew 18:1, &c., by Mark, <sup><4083></sup>Mark 9:33, &c.; and by Luke, in <sup><4094></sup>Luke 9:46, &c. That contention cannot have been the same with this which is mentioned here. The other, related in <sup><4000></sup>Matthew 20:20, &c., and <sup><4105></sup>Mark 10:35, &c., must be what Luke intended here to record; and this *strife* or *contention* was occasioned by the request which Zebedee's wife made to our Lord in favour of her sons, James and John; but, then, Luke has mentioned this very much out of the order of time, it having happened while our Lord and his disciples were on their way to Jerusalem: <sup><4017></sup>Matthew 20:17; <sup><4102></sup>Mark 10:32. See Bp. PEARCE.

**Verse 25.** Are called benefactors.] The very Greek word used by the evangelist, *εὐεργεταί*, was the *surname* of some of the Ptolemies of Egypt; *Ptolemy Euergetes*, i.e. the *Benefactor*. It was a custom among the ancient Romans to distribute part of the lands which they had conquered on the frontiers of the empire to their soldiers; those who enjoyed such lands were called *beneficarii*, benefited persons; and the lands themselves were termed *beneficia*, benefices, as being held on the *beneficence* of the sovereign; and it is no wonder that such sovereigns, however tyrannical or oppressive they might have been in other respects, were termed *benefactors* by those who were thus dependent on their bounty.

**Verse 26.** Let him be as the younger] Dr. Lightfoot justly conjectures that Peter was the eldest of all the disciples; and he supposes that the strife was kindled between him and the sons of Zebedee, James and John. These three disciples were those whom Christ had distinguished by peculiar marks of his favour; and therefore it is natural to conclude that the strife lay between these three, the two brothers and Peter. Shall we or Peter be at the head? Neither, says our Lord. *Let him, Peter, who is chief* (ο μείζων, the eldest) *among you, be as, John, ο νεώτερος, the younger*. The younger part of the disciples do not appear to have taken any part in this contention; and our Lord shows Peter, and the sons of Zebedee, that they

must be as unambitious as the younger in order to be acknowledged as his disciples. Dr. Lightfoot thinks that Peter was the mover of this strife, and therefore our Lord rebukes him by name.

**Verse 29. I appoint unto you a kingdom, as my Father hath appointed unto me]** The *Codex Alexandrinus*, with some other MSS., the later *Syriac*, and *Origen*, read in the first clause, **διαθηκην**, *a covenant*. *I appoint unto you a COVENANT, as my Father hath appointed unto me a kingdom*:—Ye shall be ministers of the new covenant, as I am king in that spiritual kingdom to which it relates. This is a curious reading: but our Lord is probably to be understood as promising that they should get a kingdom—a state of blessedness, *as* he should get it—they *must go through much tribulation* in order to *enter into the kingdom of God*. So the Son of man *suffered* that he might enter into his glory: for the joy that was set before him, he endured the cross, and despised the shame, and is set down on the right hand of God.

**Verse 30. Sit on thrones]** See Clarke on “~~40928~~ Matthew 19:28”. Marcion left the whole of this verse out, according to Epiphanius: probably because he did not understand it.

**Verse 31. Simon, Simon]** When a name is thus *repeated* in the sacred writings, it appears to be always intended as an expression of *love*, manifested by a *warning* voice. As if he had said, While thou and the others are contending for supremacy, Satan is endeavouring to destroy you all: but I have prayed for *thee*, as being in most danger.

**Satan hath desired-you]** That is, all the apostles, but particularly the three contenders: the plural pronoun, **υμας**, sufficiently proves that these words were not addressed to Peter *alone*. Satan had already got *one*, Judas; he had nearly got *another*, Peter; and he wished to have *all*. But we see by this that the devil cannot even tempt a man *unless he receive permission*. He *desires* to do all evil; he is permitted only to do some.

**Verse 32. I have prayed for thee]** From the natural forwardness and impetuosity of thy own spirit, thou wilt be brought into the most imminent danger; *but I have supplicated for thee, that thy faith may not utterly fail*—**εκλειπη**, from **εκ**, *out*, and **λειπω**, *I fail*, to *fall utterly or entirely off*. Peter’s faith did *fail*, but not *utterly*: he did *fall*, but he did not *fall off*, apostatize, or forsake his Master and his cause *finally*, as Judas did. Every body sees, from Peter’s denial of his Lord, that his *faith did fail*, and his

great courage too; and yet they read, in the common translation, that Christ prayed that it might *not fail*: can they then conceive that our Lord's prayer was heard? The translation which I have given above removes this embarrassment and apparent contradiction. It was certainly Peter's advantage that our Lord did pray for him; but it was not so much for his honour that he should stand in need of such a prayer, beyond all others. *Lightfoot.*

**When thou art converted]** Restored to a sense of thy folly and sin, and to me and my cause—*establish these thy brethren.* All the disciples forsook Jesus and fled, merely through fear of losing their lives; Peter, who continued for a while *near* him, denied his Master with oaths, and repeated this *thrice*: our Lord seems to intimate that, after this fall, Peter would become more cautious and circumspect than ever; and that he should become uncommonly strong in the faith, which was the case; and that, notwithstanding the *baseness* of his past conduct, he should be a proper instrument for strengthening the feeble minded, and supporting the weak. His two epistles to the persecuted Christians show how well he was qualified for this important work.

**Verse 34. The cock shall not crow this day]** <sup><1034></sup>Matthew 26:34, and <sup><1143></sup>Mark 14:30, say, *this night*; both expressions are right, because the Jewish day, of twenty-four hours, began with the evening, and ended at the evening of the following day. On Peter's denial, see the notes on <sup><1031></sup>Matthew 26:31-35.

**Verse 35. When I sent you without purse]** See the notes on <sup><1010></sup>Matthew 10:9, 10.

**Verse 36. He that hath no sword]** Bishop PEARCE supposes that the word *μαχαίραν*, *sword*, has been inserted here from what is said in <sup><1228></sup>Luke 22:38, as it is evident our Lord never intended to make any resistance, or to suffer a sword to be used on the occasion; see <sup><1052></sup>Matthew 26:52. The word stands rather oddly in the passage: the verse, translated in the order in which it stands, is as follows: *And he who hath none, let him sell his garment and buy—a sword.* Now it is plain that the verb *πωλησατω*, *let him buy*, may be referred to *πηραν* a *scrip*, in the former part of the verse: therefore if, according to the bishop's opinion, the word *sword* be omitted, the passage may be understood thus: "When I sent you out before, <sup><1101></sup>Luke 10:1, &c., I intended you to continue itinerants

only for a *few days*, and to preach the Gospel only to your *country-men*; therefore you had but little need of a staff, purse, or scrip, as your journey was neither *long*, nor *expensive*; but *now* I am about to send you *into all the world, to preach the Gospel to every creature*; and, as ye shall be generally hated and persecuted for my sake, ye shall have need to make every prudent provision for your journey; and so necessary will it be for you to provide yourselves victuals, &c., for your passage through your inhospitable country, that, if any of you have no *scrip* or *wallet*, he should sell even his upper garment to provide one.” Others, who are for retaining the word *sword*, think that it was a proverbial expression, intimating a time of great difficulty and danger, and that now the disciples had need to look to themselves, for his murderers were at hand. The reader will observe that these words were spoken to the disciples just before he went to the garden of Gethsemane, and that the danger was now so very *near* that there could be no time for any of them to go and sell his garment in order to purchase a sword to defend himself and his Master from the attack of the Jewish mob.

Judea was at this time, as we have already noticed, much infested by robbers: while our Lord was with his disciples, they were perfectly safe, being shielded by his miraculous power. Shortly they must go into every part of the land, and will need weapons to defend themselves against wild beasts, and to intimidate wicked men, who, if they found them totally defenceless, would not hesitate to make them their prey, or take away their life. However the matter may be understood, we may rest satisfied that these *swords* were neither to be considered as *offensive* weapons, nor instruments to propagate the truth. The genius and spirit of the Christian religion is equally against *both*. Perhaps, in this counsel of our Lord, he refers to the contention about supremacy: as if he had said, Instead of contending among yourselves about who shall be the greatest, ye have more need to unite yourselves against the common enemy, who are now at hand: this counsel was calculated to show them the necessity of union among themselves, as their enemies were both numerous and powerful.

**Verse 37. Must yet be accomplished]** Probably meaning that, though this prophecy did refer to some particular matter in the time of the prophet, yet it *farther* (**ετι**) related to Christ, and could not have its complete accomplishment but in *his* crucifixion *as a criminal*.

**For the things concerning me have an end.]** As if he had said, My work is now almost done; yours is only beginning; I am now about to be

crucified and numbered with the transgressors; think what will be done to you, and what ought to be done by you; and then think if this be a time for you to be contending with each other. *Lightfoot*.

**Verse 38. Lord, behold, here are two swords. And he said unto them, It is enough.**] These words cannot be well understood as being an answer to the supposed command of Christ, *for every one who had no sword to go and sell his garment and buy one*; for, in this case, they were not *enough*, or *sufficient*, as *nine* of the disciples must be without any instrument of defence; but they may be understood as pointing out the readiness and determination of *Peter*, and perhaps some others, to defend our Lord: *Thou shalt not be treated as a transgressor; here are two swords, and we will fight for thee*. In <sup><22:33></sup>**Luke 22:33**, Peter had said, he *was ready to go with Christ either to prison or death*; which showed his strong resolution to stand by and defend his Master, even at the expense of his life. But, alas, he depended too much on *himself*!

*It is enough*. The meaning probably is, there is enough said on the subject; as immediately after this he entered into his agony.

I must here confess that the matter about the *swords* appear to me very obscure. I am afraid I do not understand it, and I know of none who does. *Schoettgen* and *Lightfoot* have said much on the subject; others have endeavoured to get rid of the difficulty by translating *μαχαίρᾱν* a *knife*, which was necessary on long journeys for providing forage and fuel; as they were to depend wholly on their own industry, under God, for all the necessaries of life, while going through the nations of the earth, preaching the Gospel to Jews and Gentiles. I cannot say which sense the reader should prefer.

**Verse 40. When he was at the place**] Viz. Gethsemane. On this agony of our Lord see the notes on <sup><26:36></sup>**Matthew 26:36-46**.

**Verse 43. There appeared an angel-from heaven**] It was as necessary that the fullest evidence should be given, not only of our Lord's *Divinity*, but also of his *humanity*: his miracles sufficiently attested the former; his hunger, weariness, and agony in the garden, as well as his death and burial, were proofs of the latter. As *man*, he needs the assistance of an angel to support his body, worn down by fatigue and suffering. See **Clarke at the end of** "<sup><22:44></sup>**Luke 22:44**".

**Verse 44. Prayed more earnestly]** With greater *emphasis* and *earnestness* than usual, with strong crying and tears, <sup><38507></sup>**Hebrews 5:7**; the reason given for which is, that he was in an *agony*. Kypke well observes, *Vox αγωνια summum animi angorem et dolorem indicat; et idem est, quod αδημονειν*, <sup><10357></sup>**Matthew 26:37**; <sup><11434></sup>**Mark 14:34**. “The word *αγωνια* (agony) points out the utmost *anguish* and *grief* of soul, and is of the same import with *αδημονειν* in Matthew and Mark.” See Clarke’s note on <sup><10357></sup>**Matthew 26:37**”.

**Drops of blood]** See Clarke’s note on <sup><10358></sup>**Matthew 26:38**”. Some have thought that the meaning of the words is, that the sweat was so profuse that every drop *was as large as a drop of blood*, not that the sweat was *blood* itself: but this does not appear likely. There have been cases in which persons in a debilitated state of body, or through horror of soul, have had their sweat tinged with blood. Dr. Mead from Galen observes, *Contingere interdum, poros ex multo aut fervido spiritu adeo dilatari, ut etiam exeat sanguis per eos, fiatque sudor sanguineus*. “Cases sometimes happen in which, through *mental pressure*, the pores may be so dilated that the blood may issue from them; so that there may be a bloody sweat.” And Bishop PEARCE gives an instance from *Thuanus* (Deuteronomy Thou) of an Italian gentleman being so distressed with the fear of death that his body was covered with a bloody sweat. But it is fully evident that the *fear of death* could have no place in the mind of our blessed Lord. He was in the bloom of life, in perfect health, and had never suffered any thing from disease of any kind; this sweat was most assuredly produced by a preternatural cause. See at the end of the chapter. See Clarke <sup><10271></sup>**Luke 22:71**”.

**Verse 48. Betrayest thou the Son of man with a kiss?]** Dost thou attempt to kiss me as a *friend*, while thou art delivering me up into the hands of my *enemies*? We need not wonder at all this, as Satan himself had entered into the heart of this traitor, see <sup><10218></sup>**Luke 22:3**; consequently we can expect nothing from him but what is *fell*, *deceitful*, and *cruel*.

**Verse 50. Cut off his right ear.]** See Clarke’s note on <sup><10351></sup>**Matthew 26:51**”.

**Verse 51. Suffer ye thus far.]** Or, *Suffer* me to go *thus far*. As they had now a firm hold of Christ, <sup><10350></sup>**Matthew 26:50**, he wished them to permit him to go as far as Malchus, whose ear was cut off, that he might heal it. See the objections brought against this interpretation answered by Kypke;

and see the examples he produces. However, the words may be understood as an address to his disciples: *Let them proceed*; make no resistance; for in this way only are the Scriptures to be fulfilled.

**Verse 53. I was daily with you in the temple]** Alluding to the *four* preceding days, during the whole of which he taught in the temple, see <2137> **Luke 21:37**, and <12117> **Matthew 21:17**.

**This is your hour, and the power of darkness.]** That is, the *time* in which you are permitted to *unrein* your malice; which ye could not do before, because God did not permit you; and so perfectly are ye under his *control* that neither you nor the *prince of darkness* can proceed a hair's breadth against me but through this permission: see at the end of the chapter. What a comfortable thought is it to the followers of Christ, that neither men nor demons can act against them but by the *permission* of their heavenly Father, and that he will not suffer any of those *who trust in him* to be tried above what they are able to bear, and will make the trial issue in their greater salvation, and in his glory!

**Verse 56. A certain maid beheld him]** Or, *Attentively beholding him*, **ατενισασα**. And this she did by the *help* of the *light* of the *fire* at which Peter sat.

**Verse 57. And he denied him]** See the notes on <12658> **Matthew 26:58, 69, &c.**

**Verse 61. The Lord turned, and looked upon Peter.]** See Clarke's note on "<12675> **Matthew 26:75**", where this delicate reproof is particularly noted.

**Verse 62. And Peter went out]** The word *Peter* is omitted by BDKLM, and many other good MSS., with some of the ancient versions. Griesbach leaves it out of the text.

**Verse 63. Mocked him, and smote him.]** This and the following verses are placed by Matthew and Mark before the relation of Peter's denial. For their explanation, see on <12676> **Matthew 26:67, 68**.

**Verse 68. And if I also ask you]** Concerning the Christ, in case ye cannot give me such an answer as may prove I am *not* the Christ, ye will not let me go; for I know ye are *determined* to put me to death.

**Verse 69. Hereafter]** *From this very time*, **απο του νυν**. The kingdom of God is now going to be set up. See the note on <12167> **Matthew 16:27, 28**.

**Verse 70. Art thou then the Son of God?]** They *all* insisted on an answer to this question, and the high priest particularly put it to him, <sup><4263></sup>**Matthew 26:63**.

**Verse 71. We ourselves have heard]** We have heard him profess himself the *Son of God*; he is therefore guilty of *blasphemy*, and, as an impious pretender to a Divine mission, we must proceed against and condemn him to death. See Clarke's note on "<sup><4266></sup>**Matthew 26:66**". Thus they proceeded as far as they could; he must now be brought before Pilate, as the Jews had no power to put him to death. His trial before Pilate is related in the subsequent chapter.

ON our Lord's agony in the garden, related in the 43d and 44th verses, {<sup><4243></sup>**Luke 22:43, 44**} much has been written, but to little purpose. The *cause* of this agony seems not to have been well understood; and there have been many wild conjectures concerning it. Some think it was occasioned by "the *Divine wrath* pressing in upon him; for, as he was bearing the sin of the world, God looked on and treated him as if he were a sinner." There is something very shocking in this supposition; and yet it is truly astonishing how *general* it is. The ministry of the angel, in this case, is a sufficient refutation of this opinion; for what sort of strength could an angel give Christ against God's indignation? Angelic strength could not enable him to bear either the *sin of the world* or *God's wrath*. If an angel could have *succoured him in this*, an angel might have made the whole atonement. Indeed, the ministry of the angel, who must have been sent *from God*, and sent in *love* too, is a full proof that God's wrath was not poured out on our blessed Redeemer at this time. Dr. Lightfoot conjectures that his conflict in the garden was with a *devil*, who appeared to him in a *bodily shape*, most *horrible*; and that it was through *this apparition* that he *began to be sore amazed, and very heavy*, <sup><4143></sup>**Mark 14:33**; for, as Satan assaulted the *first Adam* in a *garden* in a *bodily shape*, it is not unreasonable to conclude that in the *same way* he assaulted the *second Adam* in a *garden*. St. Luke tells us, <sup><4043></sup>**Luke 4:13**, that when the *devil had finished all his temptations, he departed from him for a season*: this season in the garden, probably, was the *season*, or fit opportunity, for him to return-*the prince of this world came and found nothing in him*, <sup><3143></sup>**John 14:30**. But, though there was nothing in the immaculate Jesus on which Satan could work, yet he might, as the doctor supposes, assume some *horrible shape*, in order to appal his mind, and shake his firmness; and the evangelist seems to intimate that he had desired to be permitted to



try or *sift* the disciples in this way, see ~~<42231>~~ **Luke 22:31**; and it is probable that it is to some *personal, horrid appearance*, that the apostle alludes when he speaks of the *messenger of Satan that buffeted him*, ~~<471317>~~ **2 Corinthians 12:7**. The angel, therefore, from *heaven*, may be supposed to come against this angel from *hell*; and, as the one appeared to terrify, the other appeared to strengthen him. It was not necessary to exert the *Divine* power to crush this devil, and therefore an angel from heaven is sent to counteract his influence. This is the sum of Dr. Lightfoot's reasonings upon this very difficult subject.

Others suppose that, while our Lord was praying intensely in the garden, the *extreme fervour* of his application to God in the behalf of the poor deluded *Jews*, and in behalf of the *world*, was too much for his human nature to support; that he, in consequence, fell into a swoon, in which he had a *VISION of an angel coming from heaven to strengthen him*. Let these sentiments stand on their respective merits.

What renders this circumstance more difficult is, that there is no mention of it in any of the other *evangelists*: and it is worthy of remark that, among many of the *ancients*, the authenticity of these *two* verses, the 43d and 44th, {~~<42243>~~ **Luke 22:43, 44**} has been doubted, and in consequence they are omitted in several MSS., and in some *versions* and *fathers*. The *Codex Alexandrinus* and the *Codex Vaticanus*, the two oldest MSS. in the world, omit both verses; in some other very ancient MSS. they stand with an *asterisk* before them, as a mark of dubiousness; and they are both wanting in the *Coptic Fragments* published by Dr. Ford. They are however extant in such a vast number of MSS., *versions*, and *fathers*, as to leave no doubt with most critics of their authenticity. After all that has been said, or perhaps can be said on this subject, there will remain *mysteries* which only the bright light of the eternal world can sufficiently illustrate. That Christ was now suffering, the just for the unjust, that he might bring us to God, and that he was bearing in his body the punishment due to their sins, I have no doubt: and that the agony of his mind, in these *vicarious* sufferings, caused the effusion from his body, of the *bloody sweat*, may be easily credited without supposing him to be at all under the displeasure of his heavenly Father; for, as God can see nothing but *as it is*, he could not see him as a *sinner* who was *purity* itself. In every act, Jesus was that beloved Son in whom the Father was ever well pleased.

As to the angel strengthening him, probably no more is meant by it than a *friendly sympathizing* of one of those heavenly beings with their Lord in distress: this circumstance is the most difficult in the whole relation; but, understood thus, the difficulty is removed; for what strength could the highest angel in heaven afford to our blessed Lord in his *atoning acts*? Surely, none. The bare supposition is insupportable. But, if we allow that the angel came to *sympathize* with him during his passions the whole account will appear plain and consistent.

## ST. LUKE

## CHAPTER 23.

*Christ is led to Pilate, and accused by the Jews, 1, 2. Pilate examines, and pronounces him innocent, 3, 4. The Jews virulently accuse him, 5. Pilate, understanding that he was of Galilee, sends him to Herod, by whom he is examined, 6-9. The chief priests and scribes vehemently accuse him, and Herod and his soldiers mock him, 10, 11. Pilate and Herod become friends, 12. Pilate, before the chief priests, rulers, and people, pronounces Christ to be innocent, and offers to release him, 13-20. The Jews clamour for his condemnation, and Pilate gives him up to their will, 21-25. Simon bears his cross, 26. The people bewail him, and he foretells the destruction of the Jewish state, 27-31. He and two malefactors are brought to Calvary, and are crucified, 32, 33. He prays for his crucifiers, 34. He is derided, mocked, and insulted by the rulers, and by the soldiers, 35-37. The superscription on the cross, 38. The conduct of the two malefactors, to one of whom he promises paradise, 39-43. The great darkness, 44, 45. He gives up the ghost, 46. The centurion and many others are greatly affected at his death, 47-49. Joseph of Arimathea begs the body, and puts it in his own new tomb, 50-53. The women prepare spices and ointments to embalm him, 54-56.*

## NOTES ON CHAP. 23.

**Verse 1. The whole multitude]** It seems most probable that the chief priests, elders, scribes, and captains of the temple, together with their servants, dependents, and other persons *hired for the purpose*, made up the multitude mentioned here. The common people were generally favourers of Christ; and for this reason the Jewish rulers caused him to be apprehended in the night, and *in the absence of the people*, <sup>ⲉⲃⲏⲓⲛ</sup> **Luke 22:6**, and it was now but just the break of day, <sup>ⲉⲃⲏⲓⲛ</sup> **Luke 22:66**.

**Verse 2. Perverting the nation]** The Greek word **διαστρεφοντα**, signifies *stirring up to disaffection and rebellion*. Many MSS. and versions add **ἡμῶν**, *OUR nation*. They intimated that he not only preached corrupt doctrine, but that he endeavoured to make them disaffected towards the Roman government, for which they *now* pretended to feel a strong affection!

Several copies of the *Itala* add, *Destroying our law and prophets. Et solventem legem nostram et prophetas.*

**Forbidding to give tribute to Cæsar]** These were the falsest slanders that could be invented. The whole of our Lord's conduct disproved them. And his decision in the case of the question about the lawfulness of paying tribute to Cæsar, <sup><1221></sup>**Matthew 22:21**, was so fully known that we find Pilate paid not the least attention to such evidently malicious and unfounded accusations. Neither Christ nor any of his followers, from that day until now, ever forbade the paying tribute to Cæsar; that is, constitutional taxes to a lawful prince.

**Verse 4. I find no fault in this man.]** According to <sup><61836></sup>**John 18:36, 38**, Pilate did not say this till after our Lord had declared to him that his *kingdom was not of this world*; and probably not till after he had found, on examining witnesses, (<sup><12314></sup>**Luke 23:14**), that all their evidence amounted to no proof, of his having set up himself for a temporal king. See Bishop PEARCE.

**Verse 5. Saying, He stirreth up the people, &c.]** In the *Codex Colbertinus*, a copy of the ancient *Itala* or *Antehieronymian* version, this verse stands thus: *He stirreth up the people, beginning from Galilee, and teaching through all Judea unto this place; our wives and our children he hath rendered averse from us, and he is not baptized as we are.* As the Jews found that their charge of sedition was deemed frivolous by Pilate, they changed it, and brought a charge equally false and groundless against his doctrine.

**Verse 7. Herod's jurisdiction]** The city of *Nazareth*, in which Christ had continued till he was thirty years of age, and that of *Capernaum*, in which he principally resided the last years of his life, were both in *Lower Galilee*, of which *Herod Antipas* was tetrarch. Pilate was probably glad of this opportunity to pay a little respect to Herod, whom it is likely he had irritated, and with whom he now wished to be friends. See <sup><12312></sup>**Luke 23:12**.

**Verse 10. The chief priests-vehemently accused him.]** Corrupt priests and teachers are generally the most implacable enemies of Christ and his truth. Evil passions betray those who are slaves to them. An affected moderation would have rendered these accusers less suspected, their accusations more probable, and the envy less visible than this *vehemence*: but *envy* seldom or never consults *prudence*: and God permits this to be so for the honour of truth and innocence. *Quesnel*.

**Verse 11. A gorgeous robe]** εσθητα λαμπραν. It probably means a *white robe*, for it was the custom of the Jewish nobility to wear such. Hence, in ~~<610>~~ **Revelation 3:4**, it is said of the saints, *They shall walk with me in WHITE (garments,) because they are WORTHY*. In such a robe, Herod, by way of mockery, caused our Lord to be clothed; but, the nobility among the Romans wearing *purple* for the most part, Pilate's soldiers, who were Romans, put on Jesus a *purple robe*, ~~<4157>~~ **Mark 15:17**; ~~<610>~~ **John 19:2**; both of them following the custom of their own country, when, by way of mocking our Lord as a king, they clothed him in robes of state. See Bishop PEARCE.

**Verse 12. Pilate and Herod were made friends]** I do not find any account of the cause of the enmity which subsisted between Herod and Pilate given by ancient authors; and the conjectures of the moderns on the subject should be considered as mere guesses. It is generally supposed that this enmity arose from what is related Luke 13, of the Galileans, whose blood Pilate hath mingled with that of their sacrifices. These were Herod's subjects, and Pilate seems to have fallen on them at the time they were offering sacrifices to God at the temple. Wicked men cannot love one another: this belongs to the disciples of Christ. But when Christ, his truth, or his followers are to be persecuted, for this purpose the wicked unite their counsels and their influence. The Moabites and Ammonites, who were enemies among themselves, united against poor Israel, and, as Rabbi Tanchum says, may be likened to two contending dogs, who, when the wolf comes, join together to destroy him; each knowing that, if he do not, the wolf will kill both in succession: whereas, by their union, they may now kill or baffle him. There is a proverb among the rabbins, that, *when the cat and weasel marry together, misery becomes increased*.

**Verse 15. No, nor yet Herod: for I sent you to him]** That is, to see whether he could find that Christ had ever attempted to raise any disaffection or sedition among the Galileans, among whom he had spent the principal part of his life; and yet Herod has not been able to find out any evil in his conduct. Your own accusations I have fully weighed, and find them to the last degree frivolous.

Instead of ανεπεμψα γαρ υμας προς αυτον, *for I sent you to him*, BHKLM, and many other MSS., with some versions, read ανεπεμωεν γαρ αυτον προς ημας, *for he hath sent him to us*. As if he had said,

Herod hath sent him back to us, which is a sure proof that he hath found no blame in him.”

**Nothing worthy of death is done unto him.]** Or rather, *nothing worthy of death is committed by him*, *πεπραγμενον αυτω*, not, *done unto him*. This phrase is of the same sense with *ουδεν πεπραχεν αυτος*, *he hath done nothing*, and is frequent in the purest Attic writers. See many examples in *Kypke*.

**Verse 17. For of necessity he must release one]** That is, *he was under the necessity* of releasing one at this feast. The custom, however it originated, had now been so completely established that Pilate was obliged to attend to it. See Clarke on “<sup>40715</sup>Matthew 27:15”.

**Verse 18. Away with this man]** That is, *Put him to death-αιρε τουτον*, literally, *Take this one away*, i.e. to punishment-to death.

**Verse 22. I have found no cause of death in him]** *I find no crime worthy of death in him*. There is nothing proved against him that can at all justify me in putting him to death, So here our blessed Lord was in the most *formal manner* justified by his judge. Now as this decision was publicly known, and perhaps registered, it is evident that Christ died as an *innocent* person, and not as a *malefactor*. On the fullest conviction of his innocence, his judge pronounced him guiltless, after having patiently heard every thing that the inventive malice of these wicked men could allege against him; and, when he wished to dismiss him, a violent mob took and murdered him.

**Verse 26. Simon, a Cyrenian]** See Clarke on “<sup>40752</sup>Matthew 27:32”.

**Verse 27. Bewailed and lamented him.]** *εκοπτοντο*, *Beat their breasts*. See Clarke on “<sup>40117</sup>Matthew 11:17”.

**Verse 28. Weep not for me]** Many pious persons have been greatly distressed in their minds, because they could not weep on reading or hearing of the *sufferings of Christ*. For the relief of all such, let it be for ever known that no human spirit can possibly take any part in the passion of the Messiah. His sufferings were such as only God manifested in the flesh could bear; and, as they were all of an *expiatory* nature, no man can taste of or share in them. Besides, the sufferings of Christ are not a subject of *sorrow* to any man; but, on the contrary, of eternal rejoicing to the whole of a lost world. Some have even prayed to participate in the

sufferings of Christ. The legend of St. Francis and his stigmata is well known.-He is fabled to have received the *marks* in his *hands, feet, and side*.

Relative to this point, there are many unwarrantable expressions used by religious people in their *prayers* and *hymns*. To give only one instance, how often do we hear these or similar words said or sung:-

*“Give me to feel thy agonies!  
One drop of thy sad cup afford!”*

Reader! *one drop* of this cup would bear down thy soul to endless ruin; and these agonies would annihilate the universe. He suffered *alone*: for of the people there was none with him; because his sufferings were to make an atonement for the sins of the world: and in the work of redemption he had no helper.

**Verse 30. Mountains, fall on us]** As this refers to the destruction of Jerusalem, and as the same expressions are used, <sup><416></sup>**Revelation 6:16**, Dr. Lightfoot conjectures that the whole of that chapter may relate to the same event.

**Verse 31. If they do these things in a green tree]** This seems to be a proverbial expression, the sense of which is: If they spare not a tree which, by the beauty of its foliage, abundance and excellence of its fruits, deserves to be preserved, then the tree which is dry and withered will surely be cut down. If an innocent man be put to death in the very face of justice, in opposition to all its dictates and decisions, by a people who profess to be governed and directed by Divine laws, what desolation, injustice, and oppression may not be expected, when anarchy and confusion sit in the place where judgment and justice formerly presided? Our Lord alludes prophetically to those tribulations which fell upon the Jewish people about forty years after. See the notes on <sup><410></sup>**Matthew 24:1-51**.

**Verse 32. Two other malefactors]** *ετεροι δυο κακουργοι*, should certainly be translated *two others, malefactors*, as in the Bibles published by the King’s printer, Edinburgh. As it now stands in the text, it seems to intimate that our blessed Lord was also a *malefactor*.

**Verse 33. The place-called Calvary]** See Clarke on “<sup><417></sup>**Matthew 27:33**”.

**They crucified him]** See the nature of this punishment explained  
 <4273>**Matthew 27:35.**

**Verse 34. They know not what they do.]** If ignorance do not excuse a crime, it at least diminishes the atrocity of it. However, these persons well knew that they were crucifying an *innocent* man; but they did not know that, by this act of theirs, they were bringing down on themselves and on their country the heaviest judgments of God. In the prayer, *Father, forgive them!* that word of prophecy was fulfilled, *He made intercession for the transgressors,* <25312>**Isaiah 53:12.**

**Verse 35. Derided him]** *Treated him with the utmost contempt,* **ἐξέμυκτηρίζον**, in the most infamous manner. See the meaning of this word explained, <21614>**Luke 16:14.**

**Verse 36. Offering him vinegar]** See Clarke on “<42734>**Matthew 27:34**”. Vinegar or small sour wine, was a common drink of the Roman soldiers; and it is supposed that wherever they were on duty they had a vessel of this liquor standing by. It appears that at least *two* cups were given to our Lord; one before he was nailed to the cross, viz. of wine mingled with myrrh, and another of vinegar, while he hung on the cross. Some think there were three cups: ONE of *wine mixed with myrrh*; the SECOND, of *vinegar mingled with gall*; and the THIRD, of *simple vinegar*. Allow these *three cups*, and the different expressions in all the evangelists will be included. See *Lightfoot*.

**Verse 38. A superscription]** See <42737>**Matthew 27:37.**

**In letters of Greek, and Latin and Hebrew]** The inscription was written in all these languages, which were the most common, that all might see the reason why he was put to death. The inscription was written in *Greek*, on account of the *Hellenistic* Jews, who were then at Jerusalem because of the passover; it was written in *Latin*, that being the language of the *government* under which he was crucified; and it was written in *Hebrew*, that being the language of the *place* in which this deed of darkness was committed. But, by the good providence of God, the inscription itself exculpated him, and proved the Jews to be rebels against, and murderers of, their king. See Clarke’s note on “<42737>**Matthew 27:37**”. It is not to be wondered at that they wished Pilate to alter this inscription, <431921>**John 19:21**, as it was a record of their infamy.



**Verse 39. One of the malefactors which were hanged.]** It is likely that the two robbers were not *nailed* to their crosses, but only *tied* to them by cords, and thus they are represented in ancient paintings. If not nailed, they could not have suffered much, and therefore they were found still alive when the soldiers came to give the *coup de grace*, which put a speedy end to their lives. ~~81931~~ **John 19:31-33.**

**Verse 40. Dost not thou fear God]** The sufferings of this person had been sanctified to him, so that his heart was open to receive help from the hand of the Lord: he is a genuine penitent, and gives the fullest proof he can give of it, viz. the acknowledgment of the justice of his sentence. He had sinned, and he acknowledges his sin; his heart believes unto righteousness, and with his tongue he makes confession unto salvation. While he *condemns* himself he bears testimony that Jesus was *innocent*. Bishop PEARCE supposes that these were not robbers in the common sense of the word, but Jews who took up arms on the principle that the Romans were not to be submitted to, and that their levies of tribute money were oppressive; and therefore they made no scruple to rob all the Romans they met with. These Jews *Josephus* calls *λησται*, *robbers*, the same term used by the evangelists. This opinion gains some strength from the penitent thief's confession: *We receive the reward of our deeds*-we rose up against the government, and committed depredations in the country; *but this man hath done nothing amiss*-*ατοπον*, *out of place, disorderly*,-nothing calculated to raise *sedition* or *insurrection*; nor inconsistent with his declarations of peace and good will towards all men, nor with the nature of that spiritual kingdom which he came to establish among men; though he is now crucified under the pretence of disaffection to the Roman government.

**Verse 42. Lord, remember me, &c.]** It is worthy of remark, that this man appears to have been the first who believed in the *intercession* of Christ.

**Verse 43. To-day shalt thou be with me in paradise.]** *Marcion* and the *Manichees* are reported to have left this verse out of their copies of this evangelist. This saying of our Lord is justly considered as a strong proof of the immateriality of the soul; and it is no wonder that those who have embraced the contrary opinion should endeavor to explain away this meaning. In order to do this, a *comma* is placed after *σημερον*, *to-day*, and then our Lord is supposed to have meant, "Thou shalt be with me after the resurrection I tell thee this, TO-DAY." I am sorry to find men-of great learning and abilities attempting to support this most feeble and worthless

criticism. Such support a *good* cause cannot need; and, in my opinion, even a *bad cause* must be discredited by it.

*In paradise.* The *garden of Eden*, mentioned <sup><01008></sup> **Genesis 2:8**, is also called, from the Septuagint, the *garden of Paradise*. The word <sup>^</sup>d[ *Eden*, signifies *pleasure* and *delight*. Several places were thus called; see <sup><01046></sup> **Genesis 4:16**; <sup><121912></sup> **2 Kings 19:12**; <sup><233712></sup> **Isaiah 37:12**; <sup><32723></sup> **Ezekiel 27:23**; and **Amos 1:5**; and such places probably had this name from their *fertility*, *pleasant situation*, &c., &c. In this light the Septuagint have viewed <sup><01008></sup> **Genesis 2:8**. as they render the passage thus: εφυντευσεν ο θεος παραδεισον εν εδεμ, *God planted a paradise in Eden*. Hence the word has been transplanted into the New Testament; and is used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the gardens of the Hesperides, where the trees bore golden fruit; and the gardens of *Adonis*, a word which is evidently derived from the Hebrew <sup>^</sup>d[ *Eden*: and hence the origin of sacred groves, gardens, and other enclosures dedicated to purposes of devotion, some comparatively innocent, others impure. The word *paradise* is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a *garden*, a *vineyard*, and also the *place of the blessed*. In the *Kushuf ul Loghat*, a very celebrated Persian dictionary, the [Arabic] *Jenet al Ferdoos*, Garden of Paradise, is said to have been “created by God out of *light*, and that the prophets and wise men ascend thither.”

Paradise was, in the beginning, the habitation of man in his state of innocence, in which he enjoyed that *presence* of his Maker which constituted his supreme happiness. Our Lord’s words intimate that this penitent should be immediately taken to the abode of the spirits of the *just*, where he should enjoy the presence and approbation of the Most High. In the *Institutes of Menu*, chap. OEconomics, Inst. 243, are the following words: “A man habitually pious, whose offences have been expiated, is instantly conveyed, after death, to the higher world, with a radiant form, and a body of ethereal substance.” The *state of the blessed* is certainly what our Lord here means: in what the *locality* of that state consists we know not. The Jews share a multitude of fables on the subject.

**Verse 44. Darkness over all the earth]** See Clarke’s note on <sup><01245></sup> **Matthew 27:45**”. The darkness began at the *sixth* hour, about our *twelve* o’clock at *noon*, and lasted till the *ninth* hour, which answered to our *three* o’clock in the *afternoon*.

**Verse 45. The sun was darkened]** See an examination of the accounts of *Phlegon, Thallus, and Dionysius*, on <sup><42745></sup>**Matthew 27:45**.

**The veil was rent]** See <sup><42751></sup>**Matthew 27:51**.

**Verse 46. Into thy hands I commend my spirit]** Or, *I will commit my spirit-I deposit my soul in thy hands*. Another proof of the *immateriality* of the soul, and of its *separate* existence when the body is dead.

**Verse 48. And all the people]** All were deeply affected except the priests, and those whom they had employed to serve their base purposes. The darkness, earthquake, &c., had brought terror and consternation into every heart. How dreadful is the state of those who, in consequence of their long opposition to the grace and truth of God, are at last given up to a reprobate mind!

**Verses 50. - 51. Joseph of Arimathea]** See the notes on <sup><42751></sup>**Matthew 27:57-60**, and those especially on <sup><41543></sup>**Mark 15:43**.

**Verse 54. And the Sabbath drew on.]** Or, *The Sabbath was lighting up, επεφωσκε*, i.e. with the *candles* which the *Jews* light just before six in the evening, when the *Sabbath* commences. The same word is used for the dawning of the day, <sup><42801></sup>**Matthew 28:1**. *Wakefield*. The *Jews* always lighted up candles on the *Sabbath*; and it was a solemn precept that, "if a man had not bread to eat, he must beg from door to door to get a little oil to set up his *Sabbath* light." The night of the *Sabbath* drew on, which the *Jews* were accustomed to call the *light*. See *Lightfoot*.

**Verse 55. The women also, which came]** These were *Mary of Magdala, Joanna, and Mary the mother of James*, <sup><42410></sup>**Luke 24:10**. To these three, *Mark*, in <sup><41161></sup>**Mark 16:1**, adds, *Salome*; but some think that this was only a surname of one of these *Marys*.

**Verse 56. Prepared spices and ointments]** This was in order to embalm him; which sufficiently proves that they had no hope of his resurrection the third day.

**And rested the Sabbath day]** For though the *Jewish* canons allowed all works, necessary for the dead, to be done, even on the *Sabbath*, such as washing and anointing, provided they moved not a limb of the dead person, yet, as the *Jews* had put *Christ* to death under the pretence of his being a

malefactor, it would not have been either prudent or safe to appear too forward in the present business; and therefore they rested on the Sabbath.

CERTAIN copies of the *Itala* have some remarkable additions in these concluding verses. The conclusion of the 48th verse, { <sup><42348></sup>**Luke 23:48** } in one of them, is read thus: *Beating their breasts and their foreheads, and saying, Wo to us because of what is done this day, on account of our sins; for the desolation of Jerusalem is at hand.* To <sup><42352></sup>**Luke 23:52**, another adds: *And when Pilate heard that he was dead, he glorified God and gave the body to Joseph.* On the circumstances of the crucifixion, see the observations at the end of Matt. 27, and consider how heinous sin must be in the sight of God, when it required such a sacrifice! **See Clarke**  
<sup><42766></sup>**Matthew 27:66**”

## ST. LUKE

## CHAPTER 24.

*The women coming early to the sepulchre on the first day of the week, bringing their spices, find the stone rolled away, and the tomb empty, 1-3. They see a vision of angels, who announce Christ's resurrection, 4-8. The women return and tell this to the eleven, 9, 10. They believe not, but Peter goes and examines the tomb, 11, 12. Christ, unknown, appears to two of the disciples who were going to Emmaus, and converses with them, 13-29. While they are eating together, he makes himself known, and immediately disappears, 30, 31. They return to Jerusalem, and announce his resurrection to the rest of the disciples, 32-35. Jesus himself appears to them, and gives them the fullest proof of the reality of his resurrection, 36-43. He preaches to them, and gives them the promise of the Holy Spirit, 44-49. He takes them to Bethany, and ascends to heaven in their sight, 50, 51. They worship him, and return to Jerusalem, 52, 53.*

## NOTES ON CHAP. 24.

**Verse 1. Bringing the spices]** To embalm the body of our Lord: but Nicodemus and Joseph of Arimathea had done this before the body was laid in the tomb. See ~~<419>~~ **John 19:39, 40**. But there was a second embalming found necessary: the first must have been hastily and imperfectly performed; the spices now brought by the women were intended to complete the preceding operation.

**And certain others with them.]** This clause is wanting in BCL, two others; *Coptic, Æthiopic, Vulgate*, and in all the *Itala* except two. *Dionysius Alexandrinus*, and *Eusebius* also omit it. The omission is approved by Mill, Bengel, Wetstein, Griesbach, and others. Bishop Pearce thinks it should be left out for the following reasons: 1. "They who came to the sepulchre, as is here said, being the same with those who, in ~~<423>~~ **Luke 23:55**, are called *the women which came with him from Galilee*, there was no room for Luke (I think) to add as here, *and some others came with them*; because the words in ~~<423>~~ **Luke 23:55**, to which these refer, include all that can be supposed to be designed by the words in question. 2. Luke has named no particular woman here, and therefore he could not add *and some others*, &c., these words necessarily requiring that the names of the women should have preceded, as is the case in ~~<424>~~ **Luke 24:10**, where,

when Mary Magdalene, the other Mary, and Joanna, had been named, it is very rightly added, *and other women that were with them.*”

**Verse 2. They found the stone rolled away]** An angel from God had done this before they reached the tomb, <sup><482></sup>**Matthew 28:2**: On this case we cannot help remarking, that, when persons have strong confidence in God, obstacles do not hinder them from undertaking whatever they have reason to believe he requires; and the removal of them they leave to him: and what is the consequence? They go on their way comfortably, and all difficulties vanish before them.

**Verse 3. And found not the body of the Lord]** His holy *soul* was in *Paradise*, <sup><234></sup>**Luke 23:43**; and the evangelist mentions the *body* particularly, to show that *this* only was subject to *death*. It is, I think, evident enough, from these and other words of Luke, that the doctrine of the *materiality* of the soul, made no part of his creed.

**Verse 5. Why seek ye the living among the dead?]** This was a common form of speech among the Jews, and seems to be applied to those who were foolishly, impertinently, or absurdly employed. As places of burial were unclean, it was not reasonable to suppose that the *living* should frequent them; or that if any was missing he was likely to be found in such places.

**Verse 7. Sinful men]** Or *heathens*, *ανθρωπος αμαρτωλων*, i.e. the *Romans*, by whom only he could be put to death; for the Jews themselves acknowledged that this power was now vested in the hands of the Roman governor alone. See <sup><3195></sup>**John 19:15**.

**Verse 8. They remembered his words.]** Even the simple *recollection* of the words of Christ becomes often a source of comfort and support to those who are distressed or tempted: for his words are the words of *eternal life*.

**Verse 10. And Joanna]** She was the wife of Chuza, Herod’s steward. See <sup><482></sup>**Luke 8:3**.

**Verse 12. Then arose Peter]** John went with him, and got to the tomb before him. See <sup><311></sup>**John 20:2, 3**.

**The linen clothes laid by themselves]** Or, *The linen clothes only*. This was the fine linen which Joseph of Arimathea bought, and wrapped the

body in: <sup><11546></sup>**Mark 15:46**. Small as this circumstance may at first view appear, it is, nevertheless, no mean proof of the resurrection of our Lord. Had the body been stolen away, all that was wrapped about it would have been taken away with it; as the *delay* which must have been occasioned by stripping it might have led to the detection of the theft; nor would the disciples have run such a risk if they had stolen him, when stripping the body could have answered no end. This circumstance is related still more particularly by John, <sup><1316></sup>**John 20:5-7**. *Peter seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but WRAPPED together in a place by itself*. All these circumstances prove that the thing was done leisurely; order and regularity being observed through the whole. Hurry and confusion necessarily mark every act of robbery.

**Verse 13. Behold, two of them]** This long and interesting account is not mentioned by Matthew nor John, and is only glanced at by Mark, <sup><11612></sup>**Mark 16:12, 13**. One of these disciples was *Cleopas*, <sup><12418></sup>**Luke 24:18**, and the other is supposed by many learned men, both ancient and modern, to have been *Luke* himself. See the sketch of his life prefixed to these notes. Some of the ancient versions have called the other disciple *Ammaus* and *Ammaon*, reading the verse thus: *Behold two of them, Ammaus and Cleopas, were going in that very day to a village about sixty furlongs distant from Jerusalem*. But the Persian says positively that it was *Luke* who accompanied *Cleopas*. See the inscription to section 140 of this Gospel in the Polyglott. Dr. Lightfoot thinks it was *Peter*, and proves that *Cleopas* and *Alpheus* were one and the same person.

**Threescore furlongs.]** Some MSS. say 160 furlongs, but this is a mistake; for Josephus assigns the same distance to this village from Jerusalem as the evangelist does. War, b. vii. c. 6. s. 6. **αμμαουο απεχει των ιεροσολυμων σταδιους εξηκοντα**, *Ammaus is sixty stadia distant from Jerusalem*, about seven English miles and three-quarters. A *stadium* was about 243 yards, according to *Arbuthnot*.

**Verse 15. And reasoned]** **συζητειν**, concerning the probability or improbability of Christ being the *Messiah*, or of his resurrection from the dead. It was a laudable custom of the Jews, and very common also, to converse about the law in all their journeyings; and now they had especial reason to discourse together, both of the law and the prophets, from the transactions which had recently taken place.

**Verse 16. Their eyes were holden]** It does not appear that there was any thing *supernatural* here, for the reason why these persons (who were not apostles, see <sup><D243></sup>**Luke 24:33**) did not recollect our Lord is given by Mark, <sup><H1612></sup>**Mark 16:12**, who says that Christ appeared to them *in another form*.

**Verse 18. Cleopas]** The same as Alpheus, father of the Apostle James, <sup><H1618></sup>**Mark 3:18**, and husband of the sister of the virgin. <sup><B1925></sup>**John 19:25**.

**Art thou only a stranger]** As if he had said, What has been done it Jerusalem, within these few days, has been so public, so awful, and so universally known, that, if thou hadst been but a lodger in the city for a single night, I cannot conceive how thou couldst miss hearing of these things: indeed, thou appearest to be the *only* person unacquainted with them.


**Verse 19. Which was a prophet]** *ανηρ προφητης*, a man prophet, a genuine prophet; but this has been considered as a Hebraism: “for, in <sup><D114></sup>**Exodus 2:14**, a man prince is simply a prince; and in <sup><B1013></sup>**1 Samuel 31:3**, men archers mean no more than archers.” But my own opinion is, that this word is often used to *deepen* the signification, so in the above quotations: *Who made thee a man prince* (i.e. a mighty sovereign) *and a judge over us!* <sup><D114></sup>**Exodus 2:14**. And, *the battle went sore against Saul, and the men archers* (i.e. the stout, or well aiming archers) *hit him,* <sup><B1013></sup>**1 Samuel 31:3**. So in PALÆPHATUS, de *Incredib.* c. 38. p. 47, quoted by Kypke, *ην ανηρ βασιλευσ μεγας*, *He was a great and eminent king*. So *ανηρ προφητης* here signifies, he was a GENUINE prophet, nothing like those *false* ones by whom the people have been so often deceived; and he has proved the divinity of his mission by his heavenly teaching, and astonishing miracles.

**Mighty in-word]** Irresistibly eloquent. *Powerful in deed*, working incontrovertible miracles. See Kypke in loco.

**Verses 21. - 24. Cleopas** paints the real state of his own mind in these verses. In his relation there is scarcely any thing well connected; important points are referred to, and not explained, though he considered the person to whom he spoke as entirely *unacquainted* with these transactions: his *own hopes* and *fears* he cannot help mixing with the narration, and throwing over the whole that *confusion* that dwells in his own heart. The narration is not at all in Luke’s style; but as it is probable he was the *other disciple* who was present, and had heard the words of Cleopas, he gave




them in that simple, natural, artless manner in which they were spoken. Had the account been *forged*, those simple, natural touches would not have appeared.

**To-day is the third day]** Our Lord had often said that he would rise again the third day; and though Alpheus had little hope of this resurrection, yet he could not help recollecting the words he had heard, especially as they seemed to be confirmed by the relation of the women,  **Luke 24:22-24.**

**Verse 25. O fools and slow of heart to believe]** *Inconsiderate* men, justly termed such, because they had not properly *attended* to the description given of the Messiah by the prophets, nor to *his* teaching and miracles, as proofs that HE *alone* was the person they described.

*Slow of heart-Backward*, not easy to be persuaded of the truth, always giving way to doubtfulness and distrust. This very imperfection in them is a strong evidence of the *truth* of the doctrine which they afterwards believed, and proclaimed to the world. Had they not had the *fullest assurance* of these things, they never would have credited them; and it is no small honour to the new-covenant Scriptures that such persons were chosen, first, to believe them; secondly, to proclaim them in the world; and, thirdly, to die on the evidence of those truths, the blessed influence of which they felt in their own hearts, and fully exemplified in their lives.

**Verse 26. Ought not Christ to have suffered]** ουχι εδει παθειν τον χριστον, *Was it not necessary that the Christ should suffer.* This was the way in which sin must be expiated, and, without this, no soul could have been saved. The *suffering Messiah* is he alone by whom Israel and the world can be saved.

**Verse 27. Beginning at Moses, &c.]** What a sermon this must have been, where all the prophecies relative to the *incarnation, birth, teaching, miracles, sufferings, death, and resurrection* of the blessed Jesus were all adduced, illustrated, and applied to himself, by an appeal to the well known facts which had taken place during his life! We are almost irresistibly impelled to exclaim, What a pity this discourse had not been preserved! No wonder their hearts burned within them, while hearing such a *sermon*, from such a *preacher*. The law and the prophets had all borne testimony, either directly or indirectly, to Christ; and we may naturally suppose that these prophecies and references were those which our Lord at this time explained and applied to himself. See  **Luke 24:32.**

**Verse 28. He made as though he would have gone farther.]** That is, *he was going on, as though he intended to go farther*; and so he doubtless would had they not earnestly pressed him to lodge with them. His preaching had made a deep impression upon their hearts, <sup><4243></sup>**Luke 24:32**, and now they feel it their greatest privilege to entertain the preacher.

This is a constant effect of the doctrine of Christ: wherever it is *felt*, the Author of it, the ever-blessed Jesus, is earnestly entreated to dwell in the heart; and he who preaches it, is amply provided with the necessaries of life by those who have received his testimony.

**Verse 29. For it is toward evening]** And consequently both inconvenient and unsafe to proceed to another village. Reader! it is probably the *eve* of thy life, whether thou be *old* or *young*: thy day may have *already declined*, and there is, possibly, but *a step* between thee and the eternal world! Hath the Lord Jesus *taught* thee by his *word* and *Spirit* to believe in him, that thou mightest be saved? Is he come into thy heart? Hast thou the *witness* of his *Spirit* that thy *sin* is *blotted out* through his blood? <sup><5316></sup>**Romans 8:16**; <sup><8046></sup>**Galatians 4:6**; <sup><61510></sup>**1 John 5:10-12**. If thou have not, get thee to God right humbly. Jesus is about to *pass by*, perhaps for ever! O, *constrain* him, by earnest *faith* and *prayer*, to *enter* into thy soul, and *lodge* with *thee*! May God *open* THY *eyes*! May he stir up and *inflame* THY heart!

**And he went in]** And so he will to *thee*, thou penitent soul! Therefore take courage, and be not faithless but believing.

**Verse 30. He took bread]** This was the office of the master and father of a family, and this was our Lord's usual custom among his disciples. Those whom Christ *lodges* with he *feeds*, and feeds too with *bread* that himself hath *blessed*, and this feeding not only *strengthens*, but also *enlightens* the soul.

**Verse 31. Their eyes were opened]** But we are not to imagine that he administered the holy eucharist at this time; there is not the most distant evidence of this. It was a mere *family meal*, and ended before it was well begun.

**They knew him]** His acting as father of the family, in *taking*, *blessing*, and *distributing* the *bread* among them, caused them to *recollect* those *lips* which they had often heard *speak*, and those *hands* by which they had

often been fed. Perhaps he also threw off the disguise which he had before assumed; and now appeared in his own person.

**He vanished out of their sight.]** Probably, during their surprise, he took the opportunity of withdrawing from the place; leaving them to reflect and meditate on what they had heard and seen.

**Verse 32. Did not our heart burn within us]** His word was in our heart as a burning fire, <sup><281D></sup>**Jeremiah 20:9**. Our hearts waxed hot within us, and while we were musing the fire burned, <sup><199B></sup>**Psalms 39:3**. In some such way as this the words of the disciples may be understood: but there is a very remarkable reading here in the Codex Bezae; instead of **καιομενη**, *burned*, it has **κεκαλυμμενη**, *veiled*; and one of the *Itala* has, *fuit excæcatum, was blinded. Was not our heart veiled (blinded) when he conversed with us on the way, and while he unfolded the Scriptures to us, seeing we did not know him?*

**Verse 34. Saying, The Lord is risen indeed]** The meaning here is, that these two disciples found the apostles, and those who were with them, unanimously testifying that Christ had risen from the dead. It is not the two disciples to whom we are to refer the word **λεγοντας**, *saying*; but to the body of the disciples. See the note on <sup><416I2></sup>**Mark 16:12**.

**Verse 35. And they]** The two disciples who were just come from Emmaus, *related what had happened to them on the way, going to Emmaus, and how he had been known unto them in the breaking of bread, while supping together at the above village. See Clarke on* <sup><423B1></sup>**Luke 24:31**”.

**Verse 36. And as they thus spake]** While the two disciples who were going to Emmaus were conversing about Christ, he joined himself to their company. Now, while they and the apostles are confirming each other in their belief of his resurrection, Jesus comes in, to remove every doubt, and to give them the fullest evidence of it. And it is ever true that, wherever two or three are gathered together in his name, he is in the midst of them.

**Peace be unto you.]** The usual salutation among the Jews. *May you prosper in body and soul, and enjoy every heavenly and earthly good!* See the notes on <sup><418B></sup>**Matthew 5:9; 10:12**.

**Verse 37. And supposed that they had seen a spirit.]** But if there be no such thing as a *disembodied spirit*, would not our Lord have shown them

their error? Instead of this, he confirms them in their opinion, by saying, *A spirit hath not flesh and bones as you see me have*, <sup>ⲁⲓⲃ</sup>**Luke 24:39**; therefore he says, *handle me and see me*. They probably imagined that it was the *soul* only of our blessed Lord which they saw; but they were soon fully convinced of the identity of his person, and the reality of his resurrection; for, 1. They *saw* his body. 2. They *heard* him speak. 3. They *handled* him. 4. They saw him *eat* a piece of broiled fish and honeycomb, which they gave him. In these things it was impossible for them to have been deceived.

**Verse 41. They-believed not for joy]** They were so overcome with the joy of his resurrection, that they did not, for some time, properly receive the evidence that was before them-as we phrase it, *they thought the news too good to be true*.

**Verse 44. The law-the prophets-the psalms]** This was the Jewish division of the whole old covenant. The LAW contained the *five* books of Moses; the PROPHETS, the Jews divided into *former* and *latter*; they were, according to Josephus, *thirteen*. “The PSALMS included not only the book still so named, but also three other books, Proverbs, Job, and Canticles. These all,” says the above author, “contain hymns to God, and rules for the conduct of the lives of men.” Joseph. Cont. App. i. 8. This account is imperfect: the common Jewish division of the writings of the old covenant is the following, and indeed seems to be the same to which our Lord alludes:-

I. The LAW, **hrwt** *thorah*, including *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*.

II. The PROPHETS, **pyaybn**, *nabiam*, or *teachers*, including *Joshua, Judges*, the two books of *Samuel*, and the two books of *Kings*: these were termed the *former prophets*. *Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi*: these were termed the *latter prophets*.

III. The HAGIOGRAPHA, (*holy writings*), **pybwtk** *kethuvim*, which comprehended the *Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah*, and the two books of *Chronicles*. The Jews made anciently only twenty-two books of the whole, to bring them to the number of the letters in the Hebrew alphabet; and this they did by joining *Ruth* to *Judges*, making the two books of *Samuel* only

one; and so of *Kings* and *Chronicles*; joining the *Lamentations* to *Jeremiah*, and making the *twelve minor prophets* only *one* book.

**Verse 45. Then opened he their understanding]** διηνοιξεν, *He fully opened.* They had a *measure* of *light* before, so that they discerned the Scriptures to be the *true word* of God, and to speak of the *Messiah*; but they had not *light sufficient* to enable them to *apply* these Scriptures to their Lord and Master; but now, by the influence of Christ, they see, not only, the *prophecies* which pointed out the *Messiah*, but also the *Messiah* who was pointed out by these *prophecies*. The book of God may be received in general as a Divine revelation, but the proper *meaning*, *reference*, and *application* of the Scriptures can only be discerned by the light of Christ. Even the *very plain word of God* is a dead letter to those who are not enlightened by the grace of Christ; and why? because this word speaks of *spiritual* and *heavenly* things; and the carnal mind of man cannot discern them. They who receive not this inward teaching continue *dark* and *dead* while they live.

**Verse 47. Repentance]** See its nature fully explained on <sup><40B></sup>Matthew 3:1.

**Remission of sins]** αφεσιν αμαρτιων, The *taking away-removal* of *sins*, in general every thing that relates to the *destruction* of the *power*, the *pardoning* of the *guilt*, and the *purification* of the heart from the very *nature* of sin.

**Should be preached in his name]** See the office of a *proclaimer*, *herald*, or *preacher*, explained, **Clarke's note on** "<sup><40B></sup>Matthew 3:1", and particularly at the end of that chapter. **See Clarke** "<sup><40B7></sup>Matthew 3:17"

*In his name*-On his authority, and in virtue of the atonement made by him: for on what other ground could the inhabitants of the earth expect *remission of sins*?

**Among all nations]** Because God wills the salvation of ALL; and Jesus Christ by his grace has tasted death for EVERY *man*. <sup><S1D></sup>Hebrews 2:9.

**Beginning at Jerusalem]** Making the first overtures of mercy to my murderers! If, then, the sinners of Jerusalem might repent, believe, and be saved, none, on this side hell, need despair.

**Verse 48. Ye are witnesses of these things.]** He gave them a full commission to proclaim these glad tidings of peace and salvation to a lost

world. The disciples were *witnesses* not only that Christ had *suffered* and *rose again* from the dead; but also that he *opens* the *understanding* by the inspiration of his Spirit, that he gives *repentance*, that he *pardons sin*, and *purifies* from *all unrighteousness*, and that he is not *willing* that any should perish, but that *all* should come unto the *knowledge* of the *truth* and be *saved*. And these are the things of which their successors in the Gospel ministry must bear witness. As far as a man steadily and affectionately proclaims these doctrines, so far God will bless his labour to the salvation of those who hear him. But no man can with any propriety bear witness of that grace that *saves the soul*, whose own soul is *not saved* by that *grace*.

**Verse 49. The promise of my Father]** That is, the *Holy Ghost*, promised, <sup><B153></sup>John 15:26. See <sup><4010></sup>Acts 1:4; 2:33.

**Until ye be endued with power]** The energy of the Holy Ghost was to be communicated to them for *three* particular purposes. 1. That he might be in them, a *sanctifying comforter*, fortifying their souls and bringing to their remembrance whatever Jesus had before spoken to them.

2. That their *preaching* might be accompanied by his demonstration and power to the hearts of their hearers, so that they might believe and be saved.

3. That they might be able to *work miracles* to confirm their pretensions to a Divine mission, and to establish the truth of the doctrines they preached.

**Verse 50. He led them out as far as to Bethany]** The difficulties in this verse, when collated with the accounts given by the other evangelists, are thus reconciled by Dr. *Lightfoot*.

“I. This very evangelist (<sup><4012></sup>Acts 1:12) tells us, that when the disciples came back from the place where our Lord had ascended, *they returned from mount Olivet, distant from Jerusalem a Sabbath day’s journey*. But now the town of *Bethany* was about fifteen furlongs from *Jerusalem*, <sup><B118></sup>John 11:18, and that is double a Sabbath day’s journey.

“II. *Josephus* tells us that mount *Olivet* was but five furlongs from the city, and a Sabbath day’s journey was seven furlongs and a half. *Antiq. lib. 20, cap. 6. About that time there came to Jerusalem a certain Egyptian, pretending himself a prophet, and persuading the people that they should go out with him to the mount of Olives,*

ὁ και την πολεως αντικρυς κειμενον, απεχει σταδια πεντε;

*which, being situated on the front of the city, is distant five furlongs.* These things are all true: 1. That the mount of Olives lay but five furlongs distant from *Jerusalem*. 2. That the town of *Bethany* was fifteen furlongs. 3. That the disciples were brought by Christ as far as *Bethany*. 4. That, when they returned from the mount of Olives, they travelled more than five furlongs. And, 5. Returning from *Bethany*, they travelled but a Sabbath day's journey. All which may be easily reconciled, if we would observe:-That the first space from the city was called *Bethphage*, which I have cleared elsewhere from Talmudic authors, the evangelists themselves also confirming it. That part of that mount was known by that name to the length of about a Sabbath day's journey, till it came to that part which is called *Bethany*. For there was a *Bethany*, a tract of the mount, and the town of *Bethany*. The town was distant from the city about fifteen furlongs, i.e. about two miles, or a double Sabbath day's journey: but the first border of this tract (which also bore the name of *Bethany*) was distant but one mile, or a single Sabbath day's journey.

“Our Saviour led out his disciples, when he was about to ascend, to the very first region or tract of mount *Olivet*, which was called *Bethany*, and was distant from the city a Sabbath day's journey. And so far from the city itself did that tract extend itself which was called *Bethphage*; and when he was come to that place where the bounds of *Bethphage* and *Bethany* met and touched one another, he then ascended; in that very place where he got upon the ass when he rode into *Jerusalem*, <sup><1101></sup>**Mark 11:1**. Whereas, therefore, Josephus saith that mount *Olivet* was but five furlongs from the city, he means the first brink and border of it. But our evangelist must be understood of the place where Christ ascended, where the name of *Olivet* began, as it was distinguished from *Bethphage*.”

Between the appearance of Christ to his apostles, mentioned in <sup><1236></sup>**Luke 24:36**, &c., almost all the forty days had passed, before he led them out to *Bethany*. They went by his order into *Galilee*, <sup><132></sup>**Matthew 26:32; 28:10**; <sup><1142></sup>**Mark 14:28; 16:7**; and there he appeared to them, as is mentioned by *Matthew*, <sup><12816></sup>**Matthew 28:16**, &c., and more particularly by *John*, <sup><3201></sup>**John 21:1**, &c. See Bishop PEARCE.

**Lifted up his hands]** Probably to *lay them on their heads*, for this was the ordinary way in which the paternal blessing was conveyed, See <sup><0148B></sup>**Genesis 48:8-20**.

**Verse 51. Carried up into heaven.]** *ανεφερετο*-into that *heaven* from which he had *descended*, <sup><0018></sup>**John 1:18; 3:13**. This was *forty days* after his resurrection, <sup><4010B></sup>**Acts 1:3**, during which time he had given the most convincing proofs of that resurrection, not only to the *apostles*, but to many others-to upwards of five hundred at one time, <sup><61316></sup>**1 Corinthians 15:6**.

As in his *life* they had seen the *way* to the kingdom, and in his *death* the *price* of the kingdom, so in his *ascension* they had the fullest proof of the *immortality of the soul*, the *resurrection* of the *human body*, and of his continual *intercession* at the right hand of God.

There are some remarkable circumstances relative to this ascension mentioned in <sup><4010A></sup>**Acts 1:4-12**.

**Verse 52. They worshipped him]** Let it be observed that this worship was not given by way of civil respect, for it was *after* he was parted from them, and carried back into heaven, that they offered it to him; but acts of civil respect are always performed in the presence of the person. They adored him as their God, and were certainly too much *enlightened* to be capable of any species of *idolatry*.

**Returned to Jerusalem with great joy]** Having the fullest proof that Jesus was the promised Messiah; and that they had a full commission to preach repentance and remission of sin to mankind, and that they should be Divinely qualified for this great work by receiving the promise of the Father, <sup><0249></sup>**Luke 24:49**.

**Verse 53. Were continually in the temple]** Especially till the day of pentecost came, when they received the promise, mentioned <sup><0249></sup>**Luke 24:49**.

**Praising and blessing God.]** Magnifying his mercy, and speaking good of his name. Thus the days of their mourning were ended; and they began that life upon earth in which they still live in the kingdom of God. May the God of infinite love give the reader the same portion in time and in eternity, through the same glorious and ever-blessed Jesus! Amen and amen.



THERE are various subscriptions to this book in the MSS. and versions. The following are the principal.

*Through the assistance of the Most High God, the Gospel of St. Luke the physician, the proclaimer of eternal life, is finished.* ARAB.-*The most holy Gospel of Luke the Evangelist is completed.* SYR.-*The end of the holy Gospel according to Luke-written in Greek-published in Alexandria the Great,-in Troas,-in Rome,-in the confines of Achaia and Bæotia,-in Bithynia,-in Macedonia,-in the Italic (or Latin) character, fifteen years after the ascension of Christ.*

It is likely, the word *Amen* was added by the Church, on the reading of this book; but there is no evidence that it was affixed by the evangelist. It is omitted by some of the best MSS. and versions.

It is evident that, at the conclusion of this Gospel, St. Luke passes very rapidly over a number of interesting circumstances related by the other evangelists, and particularly by St. John, concerning the last forty days of our Lord's sojourning on earth; but, to compensate for this, he has mentioned a variety of important particulars which the others have passed by, a list of which I think it necessary to subjoin. It seems as if the providence of God had designed that none of these evangelists should stand alone: each has his peculiar excellence, and each his own style and mode of narration. They are all witnesses to the truth in general; and each most pointedly to every great fact of the Gospel history. In each there is something *new*; and no serious reader ever finds that the perusal of any *one* supersedes the necessity of carefully consulting and reading the others. The same facts and doctrines are exhibited by all in different points of view, which renders them both impressive and interesting; and this one circumstance serves to fix the narrative more firmly in the memory. We should have had slighter impressions from the Gospel history, had we not had the narrative at *four* different hands. This variety is of great service to the Church of God, and has contributed very much to diffuse the knowledge of the facts and doctrines contained in this history. Parallel passages have been carefully studied, and the different shades of meaning accurately marked out; and the consequence has been, what the wisdom of God designed, the fuller edification of the faithful. It is not the business of a commentator to point out beauties in the composition of the sacred text. Many might be selected from the evangelists in general, and not a few from *Luke*, who not only tells a true story, but tells it well; especially when he

has occasion to connect the different parts of the narration with observations of his own. But this is his least praise: from his own account we learn that he took the utmost pains to get the most accurate and circumstantial information relative to the facts he was to relate: see **Clarke's note on "~~DOCS~~ Luke 1:3"**. While, therefore, he thus diligently and conscientiously sought for *truth*, the unerring Spirit of God led him into *all truth*. Even he who expected the revelation of the Almighty, and to be inspired by the Holy Spirit, that he might correctly, forcibly, and successfully proclaim the truth and righteousness of his Maker, must *stand upon his watch, and set himself upon his tower, and watch to see what God would speak IN him,* ~~STUD~~ **Habakkuk 2:1**. In a similar spirit we may expect the fruits of these revelations. He who carefully and conscientiously uses the *means* may expect the accomplishment of the *end*.

I cannot close these observations with a more profitable word than what is contained in that truly apostolic and sublime prayer for the second *Sunday in Advent*; and may he who reads it weigh every word in the spirit of faith and devotion! "Blessed God! who hast caused all holy scriptures to be written for our learning; grant that we may in such wise *hear* them, *read, mark, learn, and inwardly digest* them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ!"

Now to him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever! Amen.

## FACTS AND CIRCUMSTANCES RELATED AT LARGE BY ST. LUKE, WHICH ARE EITHER NOT MENTIONED AT ALL, OR BUT VERY TRANSIENTLY, BY THE OTHER EVANGELISTS.

The conception of Elisabeth, <sup><0106></sup>**Luke 1:5-25.**

The salutation of Mary, <sup><0126></sup>**Luke 1:26-38.**

Mary's visit to Elisabeth, <sup><0139></sup>**Luke 1:39-56.**

The birth of John the Baptist, <sup><0157></sup>**Luke 1:57-79.**

The decree of Cæsar Augustus, <sup><0101></sup>**Luke 2:1-6.**

Apparition of the angel to the shepherds, <sup><0108></sup>**Luke 2:8-20.**

The circumcision of Christ, <sup><0121></sup>**Luke 2:21.**

The presentation of Christ in the temple, <sup><0122></sup>**Luke 2:22-38.**

Dispute with the doctors when twelve years of age, <sup><0130></sup>**Luke 2:40-52.**

Chronological dates at the commencement of our Lord's ministry,  
<sup><0101></sup>**Luke 3:1, 2.**

Success of the preaching of John the Baptist, <sup><0130></sup>**Luke 3:10-15.**

Christ's preaching and miraculous escape at Nazareth, <sup><0145></sup>**Luke 4:15-30.**

Remarkable particulars in the call of Simon, Andrew, James, and John,  
<sup><0101></sup>**Luke 5:1-10.**

The calamities that fell on certain Galileans, <sup><0130></sup>**Luke 13:1-9.**

Mission of the seventy disciples, <sup><0101></sup>**Luke 10:1-16.**

The return of the seventy disciples, with an account of their success,  
<sup><0107></sup>**Luke 10:17-24.**

Story of the good Samaritan, <sup><0105></sup>**Luke 10:25-37.**

Cure of the woman who had been diseased eighteen years, <sup><0130></sup>**Luke  
13:10-20.**

The question answered, Are there few that be saved? <sup><0132></sup>**Luke 13:22, 23.**

Curing of the man with the dropsy, <sup><0140></sup>**Luke 14:1-24.**

Difficulties attending the profession of Christianity, to be carefully  
preconsidered, <sup><0145></sup>**Luke 14:25-35.**

- Parable of the lost sheep, and the lost piece of money, <sup><2150></sup>**Luke 15:1-10.**
- Parable of the prodigal son, <sup><2151></sup>**Luke 15:11-32.**
- Parable of the unjust steward, <sup><2160></sup>**Luke 16:1-18;**
- Parable of the rich man and the beggar, <sup><2169></sup>**Luke 16:19-31.**
- Various instructions to his disciples, <sup><2170></sup>**Luke 17:1-10.**
- The refusal of the Samaritans to receive him into their city, <sup><2185></sup>**Luke 9:52-56; 17:11.**
- The cleansing of the ten lepers, <sup><2172></sup>**Luke 17:12-19.**
- The Pharisees ask when the kingdom of God should come, and our Lord's answer, <sup><2173></sup>**Luke 17:20-37.**
- The Pharisee and the publican, <sup><2180></sup>**Luke 18:1-14.**
- Account of the domestic avocations of Martha and Mary, <sup><2108></sup>**Luke 10:38-42.**
- The account of Zaccheus, <sup><2192></sup>**Luke 19:2-10.**
- The parable of the nobleman that went to obtain a kingdom, <sup><2191></sup>**Luke 19:11-28.**
- Pilate sends Jesus to Herod, <sup><2236></sup>**Luke 23:6-16.**
- Account of the women that deplored our Lord's sufferings, <sup><2237></sup>**Luke 23:27-32.**
- Remarkable particulars concerning the two thieves that were crucified with our Lord, <sup><2239></sup>**Luke 23:39-43.**
- Account of the two disciples going to Emmaus, <sup><2243></sup>**Luke 24:13-35.**
- Remarkable circumstances concerning his appearance to the eleven, after his resurrection, <sup><2247></sup>**Luke 24:37-49.**

*Finished the correction for a new edition, Oct. 31, 1831. A. C.*