


AN EXPOSITION, WITH PRACTICAL OBSERVATIONS, OF

THE GOSPEL

ACCORDING TO

ST. LUKE

This evangelist is generally supposed to have been a physician, and a companion of the apostle Paul. The style of his writings, and his acquaintance with the Jewish rites and usages, sufficiently show that he was a Jew, while his knowledge of the Greek language and his name, speak his Gentile origin. He is first mentioned  Acts 16:10,11, as with Paul at Troas, whence he attended him to Jerusalem, and was with him in his voyage, and in his imprisonment at Rome. This Gospel appears to be designed to supersede many defective and unauthentic narratives in circulation, and to give a genuine and inspired account of the life, miracles, and doctrines of our Lord, learned from those who heard and witnessed his discourses and miracles.

CHAPTER 1

The Preface. (1-4) Zacharias and Elisabeth. (5-25) Christ's birth announced. (26-38) Interview of Mary and Elisabeth. (39-56) The birth of John the Baptist. (57-66) The song of Zacharias. (67-80)

Luke 1:1

Vs. 1-4: Luke will not write of things about which Christians may safely differ from one, and hesitate within themselves; but the things which are, and ought to be surely believed. The doctrine of Christ is what the wisest and best of men have ventured their souls upon with confidence and satisfaction. And the great events whereon our hopes depend, have been recorded by those who were from the beginning eye-witnesses and

ministers of the word, and who were perfected in their understanding of them through Divine inspiration.

Luke 1:5

Vs. 5-25: The father and mother of John the Baptist were sinners as all are, and were justified and saved in the same way as others; but they were eminent for piety and integrity. They had no children, and it could not be expected that Elisabeth should have any in her old age. While Zacharias was burning incense in the temple, the whole multitude of the people were praying without. All the prayers we offer up to God, are acceptable and successful only by Christ's intercession in the temple of God above. We cannot expect an interest therein if we do not pray, and pray with our spirits, and are not earnest in prayer. Nor can we expect that the best of our prayers should gain acceptance, and bring an answer of peace, but through the mediation of Christ, who ever lives, making intercession. The prayers Zacharias often made, received an answer of peace. Prayers of faith are filed in heaven, and are not forgotten. Prayers made when we were young and entering into the world, may be answered when we are old and going out of the world. Mercies are doubly sweet that are given in answer to prayer. Zacharias shall have a son in his old age, who shall be instrumental in the conversion of many souls to God, and preparing them to receive the gospel of Christ. He shall go before Him with courage, zeal, holiness, and a mind dead to earthly interests and pleasures. The disobedient and rebellious would be brought back to the wisdom of their righteous forefathers, or rather, brought to attend to the wisdom of that Just One who was coming among them. Zacharias heard all that the angel said; but his unbelief spake. In striking him dumb, God dealt justly with him, because he had objected against God's word. We may admire the patience of God towards us. God dealt kindly with him, for thus he prevented his speaking any more distrustful, unbelieving words. Thus also God confirmed his faith. If by the rebukes we are under for our sin, we are brought to give the more credit to the word of God, we have no reason to complain. Even real believers are apt to dishonor God by unbelief; and their mouths are stopped in silence and confusion, when otherwise they would have been praising God with joy and gratitude. In God's gracious dealings with us we ought to observe his gracious regards to us. He has

looked on us with compassion and favor, and therefore has thus dealt with us.

Luke 1:26

Vs. 26-38: We have here an account of the mother of our Lord; though we are not to pray to her, yet we ought to praise God for her. Christ must be born miraculously. The angel's address means only, Hail, thou that art the especially chosen and favored of the Most High, to attain the honor Jewish mothers have so long desired. This wondrous salutation and appearance troubled Mary. The angel then assured her that she had found favor with God, and would become the mother of a son whose name she should call Jesus, the Son of the Highest, one in a nature and perfection with the Lord God. JESUS! the name that refreshes the fainting spirits of humbled sinners; sweet to speak and sweet to hear, Jesus, a Savior! We know not his riches and our own poverty, therefore we run not to him; we perceive not that we are lost and perishing, therefore a Savior is a word of little relish. Were we convinced of the huge mass of guilt that lies upon us, and the wrath that hangs over us for it, ready to fall upon us, it would be our continual thought, Is the Savior mine? And that we might find him so, we should trample on all that hinders our way to him. Mary's reply to the angel was the language of faith and humble admiration, and she asked no sign for the confirming her faith. Without controversy, great was the mystery of godliness, God manifest in the flesh, ⁻⁵⁴³⁸⁶1 Timothy 3:16. Christ's human nature must be produced so, as it was fit that should be which was to be taken into union with the Divine nature. And we must, as Mary here, guide our desires by the word of God. In all conflicts, let us remember that with God nothing is impossible; and as we read and hear his promises, let us turn them into prayers, Behold the willing servant of the Lord; let it be unto me according to thy word.

Luke 1:39


Vs. 39-56: It is very good for those who have the work of grace begun in their souls, to communicate one to. On Mary's arrival, Elisabeth was conscious of the approach of her who was to be the mother of the great Redeemer. At the same time she was filled with the Holy Ghost, and under his influence declared that Mary and her expected child were most blessed and happy, as peculiarly honored of and dear to the Most High

God. Mary, animated by Elisabeth's address, and being also under the influence of the Holy Ghost, broke out into joy, admiration, and gratitude. She knew herself to be a sinner who needed a Savior, and that she could no otherwise rejoice in God than as interested in his salvation through the promised Messiah. Those who see their need of Christ, and are desirous of righteousness and life in him, he fills with good things, with the best things; and they are abundantly satisfied with the blessings he gives. He will satisfy the desires of the poor in spirit who long for spiritual blessings, while the self-sufficient shall be sent empty away.

Luke 1:57

Vs. 57-66: In these verses we have an account of the birth of John the Baptist, and the great joy among all the relations of the family. He shall be called Johanan, or "Gracious," because he shall bring in the gospel of Christ, wherein God's grace shines most bright. Zacharias recovered his speech. Unbelief closed his mouth, and believing opened it again: he believes, therefore he speaks. When God opens our lips, our mouths must show forth his praise; and better be without speech, than not use it in praising God. It is said, The hand of the Lord was working with John. God has ways of working on children in their infancy, which we cannot account for. We should observe the dealings of God, and wait the event.

Luke 1:67

Vs. 67-80: Zacharias uttered a prophecy concerning the kingdom and salvation of the Messiah. The gospel brings light with it; in it the day dawns. In John the Baptist it began to break, and increased apace to the perfect day. The gospel is discovering; it shows that about which we were utterly in the dark; it is to give light to those that sit in darkness, the light of the knowledge of the glory of God in the face of Jesus Christ. It is reviving; it brings light to those that sit in the shadow of death, as condemned prisoners in the dungeon. It is directing; it is to guide our feet in the way of peace, into that way which will bring us to peace at last,  Romans 3:17. John gave proofs of strong faith, vigorous and holy affection, and of being above the fear and love of the world. Thus he ripened for usefulness; but he lived a retired life, till he came forward openly as the forerunner of the Messiah. Let us follow peace with all men, as well as seek peace with God and our own consciences. And if it be the

will of God that we live unknown to the world, still let us diligently seek to grow strong in the grace of Jesus Christ.

CHAPTER 2

The birth of Christ. (1-7) It is made known to the shepherds. (8-20) Christ presented in the temple. (21-24) Simeon prophesies concerning Jesus. (25-35) Anna prophesies concerning him. (36-40) Christ with the learned men in the temple. (41-52)

◀▶ Luke 2:1

Vs. 1-7: The fullness of time was now come, when God would send forth his Son, made of a woman, and made under the law. The circumstances of his birth were very mean. Christ was born at an inn; he came into the world to sojourn here for awhile, as at an inn, and to teach us to do likewise. We are become by sin like an outcast infant, helpless and forlorn; and such a one was Christ. He well knew how unwilling we are to be meanly lodged, clothed, or fed; how we desire to have our children decorated and indulged; how apt the poor are to envy the rich, and how prone the rich to disdain the poor. But when we by faith view the Son of God being made man and lying in a manger, our vanity, ambition, and envy are checked. We cannot, with this object rightly before us, seek great things for ourselves or our children.

◀▶ Luke 2:8

Vs. 8-20: Angels were heralds of the new-born Savior, but they were only sent to some poor, humble, pious, industrious shepherds, who were in the business of their calling, keeping watch over their flock. We are not out of the way of Divine visits, when we are employed in an honest calling, and abide with God in it. Let God have the honor of this work; Glory to God in the highest. God's goodwill to men, manifested in sending the Messiah, redounds to his praise. Other works of God are for his glory, but the redemption of the world is for his glory in the highest. God's goodwill in sending the Messiah, brought peace into this lower world. Peace is here put for all that good which flows to us from Christ's taking our nature upon him. This is a faithful saying, attested by an innumerable company of angels, and well worthy of all acceptance, That the goodwill of God toward men, is glory to God in the highest, and peace on the earth. The shepherds lost no time, but came with haste to the place. They were

satisfied, and made known abroad concerning this child, that he was the Savior, even Christ the Lord. Mary carefully observed and thought upon all these things, which were so suited to enliven her holy affection. We should be more delivered from errors in judgment and practice, did we more fully ponder these things in our hearts. It is still proclaimed in our ears that to us is born a Savior, Christ the Lord. These should be glad tidings to all.

Luke 2:21

Vs. 21-24: Our Lord Jesus was not born in sin, and did not need that mortification of a corrupt nature, or that renewal unto holiness, which were signified by circumcision. This ordinance was, in his case, a pledge of his future perfect obedience to the whole law, in the midst of sufferings and temptations, even unto death for us. At the end of forty days, Mary went up to the temple to offer the appointed sacrifices for her purification. Joseph also presented the holy child Jesus, because, as a first-born son, he was to be presented to the Lord, and redeemed according to the law. Let us present our children to the Lord who gave them to us, beseeching him to redeem them from sin and death, and make them holy to himself.

Luke 2:25

Vs. 25-35: The same Spirit that provided for the support of Simeon's hope, provided for his joy. Those who would see Christ must go to his temple. Here is a confession of his faith, that this Child in his arms was the Savior, the salvation itself, the salvation of God's appointing. He bids farewell to this world. How poor does this world look to one that has Christ in his arms, and salvation in his view! See here, how comfortable is the death of a good man; he departs in peace with God, peace with his own conscience, in peace with death. Those that have welcomed Christ, may welcome death. Joseph and Mary marveled at the things which were spoken of this Child. Simeon shows them likewise, what reason they had to rejoice with trembling. And Jesus, his doctrine, and people, are still spoken against; his truth and holiness are still denied and blasphemed; his preached word is still the touchstone of men's characters. The secret good affection in the minds of some, will be revealed by their embracing Christ; the secret corruptions of others will be revealed by their enmity to Christ.

Men will be judged by the thoughts of their hearts concerning Christ. He shall be a suffering Jesus; his mother shall suffer with him, because of the nearness of her relation and affection.

 **Luke 2:36**

Vs. 36-40: There was much evil then in the church, yet God left not himself without witness. Anna always dwelt in, or at least attended at, the temple. She was always in a praying spirit; gave herself to prayer, and in all things she served God. Those to whom Christ is made known, have great reason to thank the Lord. She taught others concerning him. Let the example of the venerable saints, Simeon and Anna, give courage to those whose hoary heads are, like theirs, a crown of glory, being found in the way of righteousness. The lips soon to be silent in the grave, should be showing forth the praises of the Redeemer. In all things it became Christ to be made like unto his brethren, therefore he passed through infancy and childhood as other children, yet without sin, and with manifest proofs of the Divine nature in him. By the Spirit of God all his faculties performed their offices in a manner not seen in any one else. Other children have foolishness bound in their hearts, which appears in what they say or do, but he was filled with wisdom, by the influence of the Holy Ghost; every thing he said and did, was wisely said and wisely done, above his years. Other children show the corruption of their nature; nothing but the grace of God was upon him.

 **Luke 2:41**

Vs. 41-52: It is for the honor of Christ that children should attend on public worship. His parents did not return till they had stayed all the seven days of the feast. It is well to stay to the end of an ordinance, as becomes those who say, It is good to be here. Those that have lost their comforts in Christ, and the evidences of their having a part in him, must bethink themselves where, and when, and how they lost them, and must turn back again. Those that would recover their lost acquaintance with Christ, must go to the place in which he has put his name; there they may hope to meet him. They found him in some part of the temple, where the doctors of the law kept their schools; he was sitting there, hearkening to their instructions, proposing questions, and answering inquiries, with such wisdom, that those who heard were delighted with him. Young persons

should seek the knowledge of Divine truth, attend the ministry of the gospel, and ask such questions of their elders and teachers as may tend to increase their knowledge. Those who seek Christ in sorrow, shall find him with the greater joy. Know ye not that I ought to be in my Father's house; at my Father's work; I must be about my Father's business. Herein is an example; for it becomes the children of God, in conformity to Christ, to attend their heavenly Father's business, and make all other concerns give way to it. Though he was the Son of God, yet he was subject to his earthly parents; how then will the foolish and weak sons of men answer it, who are disobedient to their parents? However we may neglect men's sayings, because they are obscure, yet we must not think so of God's sayings. That which at first is dark, may afterwards become plain and easy. The greatest and wisest, those most eminent, may learn of this admirable and Divine Child, that it is the truest greatness of soul to know our own place and office; to deny ourselves amusements and pleasures not consistent with our state and calling.

CHAPTER 3

John the Baptist's ministry. (1-14) John the Baptist testifies concerning Christ. (15-20) The baptism of Christ. (21,22) The genealogy of Christ. (23-38)

◀⁴⁰¹ Luke 3:1

Vs. 1-14: The scope and design of John's ministry were, to bring the people from their sins, and to their Savior. He came preaching, not a sect, or party, but a profession; the sign or ceremony was washing with water. By the words here used John preached the necessity of repentance, in order to the remission of sins, and that the baptism of water was an outward sign of that inward cleansing and renewal of heart, which attend, or are the effects of true repentance, as well as a profession of it. Here is the fulfilling of the Scriptures, ^{◀^{230B}} Isaiah 40:3, in the ministry of John. When way is made for the gospel into the heart, by taking down high thoughts, and bringing them into obedience to Christ, by leveling the soul, and removing all that hinders us in the way of Christ and his grace, then preparation is made to welcome the salvation of God. Here are general warnings and exhortations which John gave. The guilty, corrupted race of mankind is become a generation of vipers; hateful to God, and hating one. There is no way of fleeing from the wrath to come, but by repentance; and by the change of our way the change of our mind must be shown. If we are not really holy, both in heart and life, our profession of religion and relation to God and his church, will stand us in no stead at all; the sorer will our destruction be, if we do not bring forth fruits meet for repentance. John the Baptist gave instructions to several sorts of persons. Those that profess and promise repentance, must show it by reformation, according to their places and conditions. The gospel requires mercy, not sacrifice; and its design is, to engage us to do all the good we can, and to be just to all men. And the same principle which leads men to forego unjust gain, leads to restore that which is gained by wrong. John tells the soldiers their duty. Men should be cautioned against the temptations of their employments. These answers declared the present duty of the inquirers, and at once formed a test of their sincerity. As none can or will accept

Christ's salvation without true repentance, so the evidence and effects of this repentance are here marked out.

Luke 3:15

Vs. 15-20: John the Baptist disowned being himself the Christ, but confirmed the people in their expectations of the long-promised Messiah. He could only exhort them to repent, and assure them of forgiveness upon repentance; but he could not work repentance in them, nor confer remission on them. Thus highly does it become us to speak of Christ, and thus humbly of ourselves. John can do no more than baptize with water, in token that they ought to purify and cleanse themselves; but Christ can, and will baptize with the Holy Ghost; he can give the Spirit, to cleanse and purify the heart, not only as water washes off the dirt on the outside, but as fire clears out the dross that is within, and melts down the metal, that it may be cast into a new mold. John was an affection preacher; he was beseeching; he pressed things home upon his hearers. He was a practical preacher; quickening them to their duty, and directing them in it. He was a popular preacher; he addressed the people, according to their capacity. He was an evangelical preacher. In all his exhortations, he directed people to Christ. When we press duty upon people, we must direct them to Christ, both for righteousness and strength. He was a copious preacher; he shunned not to declare the whole counsel of God. But a full stop was put to John's preaching when he was in the midst of his usefulness. Herod being reprov'd by him for many evils, shut up John in prison. Those who injure the faithful servants of God, add still greater guilt to their other sins.

Luke 3:21

Vs. 21, 22: Christ did not confess sin, as others did, for he had none to confess; but he prayed, as others did, and kept up communion with his Father. Observe, all the three voices from heaven, by which the Father bare witness to the Son, were pronounced while he was praying, or soon after, **Luke 9:35;** **John 12:28.** The Holy Ghost descended in a bodily shape like a dove upon him, and there came a voice from heaven, from God the Father, from the excellencies glory. Thus was a proof of the Holy Trinity, of the Three Persons in the Godhead, given at the baptism of Christ.

Luke 3:23

Vs. 23-38: Matthew's list of the forefathers of Jesus showed that Christ was the son of Abraham, in whom all the families of the earth are blessed, and heir to the throne of David; but Luke shows that Jesus was the Seed of the woman that should break the serpent's head, and traces the line up to Adam, beginning with Eli, or Heli, the father, not of Joseph, but of Mary. The seeming differences between the two evangelists in these lists of names have been removed by learned men. But our salvation does not depend upon our being able to solve these difficulties, nor is the Divine authority of the Gospels at all weakened by them. The list of names ends thus, "Who was the son of Adam, the son of God;" that is, the offspring of God by creation. Christ was both the son of Adam and the Son of God, that he might be a proper Mediator between God and the sons of Adam, and might bring the sons of Adam to be, through him, the sons of God. All flesh, as descended from the first Adam, is as grass, and withers as the flower of the field; but he who partakes of the Holy Spirit of life from the Second Adam, has that eternal happiness, which by the gospel is preached unto us.

CHAPTER 4

The temptation of Christ. (1-13) Christ in the synagogue of Nazareth. (14-30) He casts out an unequalled spirit and heals the sick. (31-44)

◀ **Luke 4:1**

Vs. 1-13: Christ's being led into the wilderness gave an advantage to the tempter; for there he was alone, none were with him by whose prayers and advice he might be helped in the hour of temptation. He who knew his own strength might give Satan advantage; but we may not, who know our own weakness. Being in all things made like unto his brethren, Jesus would, like the other children of God, live in dependence upon the Divine Providence and promise. The word of God is our sword, and faith in that word is our shield. God has many ways of providing for his people, and therefore is at all times to be depended upon in the way of duty. All Satan's promises are deceitful; and if he is permitted to have any influence in disposing of the kingdoms of the world and the glory of them, he uses them as baits to ensnare men to destruction. We should reject at once and with abhorrence, every opportunity of sinful gain or advancement, as a price offered for our souls; we should seek riches, honors, and happiness in the worship and service of God only. Christ will not worship Satan; nor, when he has the kingdoms of the world delivered to him by his Father, will he suffer any remains of the worship of the devil to continue in them. Satan also tempted Jesus to be his own murderer, by unfitting confidence in his Father's protection, such as he had no warrant for. Let not any abuse of Scripture by Satan or by men abate our esteem, or cause us to abandon its use; but let us study it still, seek to know it, and seek our defense from it in all kinds of assaults. Let this word dwell richly in us, for it is our life. Our victorious Redeemer conquered, not for himself only, but for us also. The devil ended all the temptation. Christ let him try all his force, and defeated him. Satan saw it was to no purpose to attack Christ, who had nothing in him for his fiery darts to fasten upon. And if we resist the devil, he will flee from us. Yet he departed but till the season when he was again to be let loose upon Jesus, not as a tempter, to draw him to sin, and so to strike at his head, at which he now aimed and was

wholly defeated in; but as a persecutor, to bring Christ to suffer, and so to bruise his heel, which it was told him, he should have to do, and would do, though it would be the breaking of his own head, ^{<OR>}Genesis 3:15. Though Satan depart for a season, we shall never be out of his reach till removed from this present evil world.

^{<OR>}Luke 4:14

Vs. 14-30: Christ taught in their synagogues, their places of public worship, where they met to read, expound, and apply the word, to pray and praise. All the gifts and graces of the Spirit were upon him and on him, without measure. By Christ, sinners may be loosed from the bonds of guilt, and by his Spirit and grace from the bondage of corruption. He came by the word of his gospel, to bring light to those that sat in the dark, and by the power of his grace, to give sight to those that were blind. And he preached the acceptable year of the Lord. Let sinners attend to the Savors invitation when liberty is thus proclaimed. Christ's name was Wonderful; in nothing was he more so than in the word of his grace, and the power that went along with it. We may well wonder that he should speak such words of grace to such graceless wretches as mankind. Some prejudice often furnishes an objection against the humbling doctrine of the cross; and while it is the word of God that stirs up men's enmity, they will blame the conduct or manner of the speaker. The doctrine of God's sovereignty, his right to do his will, provokes proud men. They will not seek his favor in his own way; and are angry when others have the favors they neglect. Still is Jesus rejected by multitudes who hear the same message from his words. While they crucify him afresh by their sins, may we honor him as the Son of God, the Savior of men, and seek to show we do so by our obedience.

^{<OR>}Luke 4:31

Vs. 31-44: Christ's preaching much affected the people; and a working power went with it to the consciences of men. These miracles showed Christ to be a controller and conqueror of Satan, a healer of diseases. Where Christ gives a new life, in recovery from sickness, it should be a new life, spent more than ever in his service, to his glory. Our business should be to spread abroad Christ's fame in every place, to beseech him in behalf of those diseased in body or mind, and to use our influence in

bringing sinners to him, that his hands may be laid upon them for their healing. He cast the devils out of many who were possessed. We were not sent into this world to live to ourselves only, but to glorify God, and to do good in our generation. The people sought him, and came unto him. A desert is no desert, if we are with Christ there. He will continue with us, by his word and Spirit, and extend the same blessings to other nations, till, throughout the earth, the servants and worshippers of Satan are brought to acknowledge him as the Christ, the Son of God, and to find redemption through his blood, even the forgiveness of sins.

CHAPTER 5

The miraculous draught of fishes, Peter, James, and John called. (1-11) A leper cleansed. (12-16) A paralytic cured. (17-26) Levi called, Christ's answer to the Pharisees. (27-39)

☞ Luke 5:1

Vs. 1-11: When Christ had done preaching, he told Peter to apply to the business of his calling. Time spent on week days in public exercises of religion, need be but little hindrance in time, and may be great furtherance to us in temper of mind, as to our worldly business. With what cheerfulness may we go about the duties of our calling, when we have been with God, and thus have our worldly employments sanctified to us by the word and prayer! Though they had taken nothing, yet Christ told them to let down their nets again. We must not abruptly quit our callings because we have not the success in them we desire. We are likely to speed well, when we follow the guidance of Christ's word. The draught of fishes was by a miracle. We must all, like Peter, own ourselves to be sinful men, therefore Jesus Christ might justly depart from us. But we must beseech him that he would not depart; for woe unto us if the Savior depart from sinners! Rather let us entreat him to come and dwell in our hearts by faith, that he may transform and cleanse them. These fishermen forsook all, and followed Jesus, when their calling prospered. When riches increase, and we are tempted to set our hearts upon them, then to quit them for Christ is thankworthy.

☞ Luke 5:12

Vs. 12-16: This man is said to be full of leprosy; he had that distemper in a high degree, which represents our natural pollution by sin; we are full of that leprosy; from the crown of the head to the sole of the foot there is no soundness in us. Strong confidence and deep humility are united in the words of this leper. And if any sinner, from a deep sense of vileness, says, I know the Lord can cleanse, but will he look upon such a one as me? will he apply his own precious blood for my cleansing and healing? Yes, he will. Speak not as doubting, but as humbly referring the matter to Christ.

And being saved from the guilt and power of our sins, let us spread abroad Christ's fame, and bring others to hear him and to be healed.

Luke 5:17

Vs. 17-26: How many are there in our assemblies, where the gospel is preached, who do not sit under the word, but sit by! It is to them as a tale that is told them, not as a message that is sent to them. Observe the duties taught and recommended to us by the history of the paralytic. In applying to Christ, we must be very pressing and urgent; that is an evidence of faith, and is very pleasing to Christ, and prevailing with him. Give us, Lord, the same kind of faith with respect to thy ability and willingness to heal our souls. Give us to desire the pardon of sin more than any earthly blessing, or life itself. Enable us to believe thy power to forgive sins; then will our souls cheerfully arise and go where thou pleasest.

Luke 5:27

Vs. 27-39: It was a wonder of Christ's grace, that he would call a publican to be his disciple and follower. It was a wonder of his grace, that the call was made so effectual. It was a wonder of his grace, that he came to call sinners to repentance, and to assure them of pardon. It was a wonder of his grace, that he so patiently bore the contradiction of sinners against himself and his disciples. It was a wonder of his grace, that he fixed the services of his disciples according to their strength and standing. The Lord trains up his people gradually for the trials allotted them; we should copy his example in dealing with the weak in faith, or the tempted believer.

CHAPTER 6

The disciples pluck corn on the Sabbath. (1-5) Works of mercy suitable to the Sabbath day. (6-11) The apostles chosen. (12-19) Blessings and woes declared. (20-26) Christ exhorts to mercy. (27-36) And to justice and sincerity. (37-49)

◀ Luke 6:1

Vs. 1-5: Christ justifies his disciples in a work of necessity for themselves on the Sabbath day, and that was plucking the ears of corn when they were hungry. But we must take heed that we mistake not this liberty for leave to commit sin. Christ will have us to know and remember that it is his day, therefore to be spent in his service, and to his honor.

◀ Luke 6:6

Vs. 6-11: Christ was neither ashamed nor afraid to own the purposes of his grace. He healed the poor man, though he knew that his enemies would take advantage against him for it. Let us not be drawn either from our duty or from our usefulness by any opposition. We may well be amazed, that the sons of men should be so wicked.

◀ Luke 6:12

Vs. 12-19: We often think one half hour a great deal to spend in meditation and secret prayer, but Christ was whole nights engaged in these duties. In serving God, our great care should be not to lose time, but to make the end of one good duty the beginning of. The twelve apostles are here named; never were men so privileged, yet one of them had a devil, and proved a traitor. Those who have not faithful preaching near them, had better travel far than be without it. It is indeed worth while to go a great way to hear the word of Christ, and to go out of the way of other business for it. They came to be cured by him, and he healed them. There is a fullness of grace in Christ, and healing virtue in him, ready to go out from him, that is enough for all, enough for each. Men regard the diseases of the body as greater evils than those of their souls; but the Scripture teaches us differently.

Luke 6:20

Vs. 20-26: Here begins a discourse of Christ, most of which is also found in Matthew 5; 7. But some think that this was preached at time and place. All believers that take the precepts of the gospel to themselves, and live by them, may take the promises of the gospel to themselves, and live upon them. Woes are denounced against prosperous sinners as miserable people, though the world envies them. Those are blessed indeed whom Christ blesses, but those must be dreadfully miserable who fall under his woe and curse! What a vast advantage will the saint have over the sinner in the other world! and what a wide difference will there be in their rewards, how much soever the sinner may prosper, and the saint be afflicted here!

Luke 6:27

Vs. 27-36: These are hard lessons to flesh and blood. But if we are thoroughly grounded in the faith of Christ's love, this will make his commands easy to us. Every one that comes to him for washing in his blood, and knows the greatness of the mercy and the love there is in him, can say, in truth and sincerity, Lord, what wilt thou have me to do? Let us then aim to be merciful, even according to the mercy of our heavenly Father to us.

Luke 6:37

Vs. 37-49: All these sayings Christ often used; it was easy to apply them. We ought to be very careful when we blame others; for we need allowance ourselves. If we are of a giving and a forgiving spirit, we shall ourselves reap the benefit. Though full and exact returns are made in world, not in this world, yet Providence does what should encourage us in doing good. Those who follow the multitude to do evil, follow in the broad way that leads to destruction. The tree is known by its fruits; may the word of Christ be so grafted in our hearts, that we may be fruitful in every good word and work. And what the mouth commonly speaks, generally agrees with what is most in the heart. Those only make sure work for their souls and eternity, and take the course that will profit in a trying time, who think, speak, and act according to the words of Christ. Those who take pains in religion, found their hope upon Christ, who is the Rock of Ages, and other foundation can no man lay. In death and judgment they are safe,

being kept by the power of Christ through faith unto salvation, and they shall never perish.

CHAPTER 7

The centurion's servant healed. (1-10) The widow's son raised. (11-18) John the Baptist's inquiry concerning Jesus. (19-35) Christ anointed in the house of the Pharisee. The parable of the two debtors. (36-50)

◀️ Luke 7:1

Vs. 1-10: Servants should study to endear themselves to their masters. Masters ought to take particular care of their servants when they are sick. We may still, by faithful and fervent prayer, apply to Christ, and ought to do so when sickness is in our families. The building places for religious worship is a good work, and an instance of love to God and his people. Our Lord Jesus was pleased with the centurion's faith; and he never fails to answer the expectations of that faith which honors his power and love. The cure soon wrought and perfect.

◀️ Luke 7:11

Vs. 11-18: When the Lord saw the poor widow following her son to the grave, he had compassion on her. See Christ's power over death itself. The gospel call to all people, to young people particularly, is, Arise from the dead, and Christ shall give you light and life. When Christ put life into him, it appeared by the youth's sitting up. Have we grace from Christ? Let us show it. He began to speak: whenever Christ gives us spiritual life, he opens the lips in prayer and praise. When dead souls are raised to spiritual life, by Divine power going with the gospel, we must glorify God, and look upon it as a gracious visit to his people. Let us seek for such an interest in our compassionate Savior, that we may look forward with joy to the time when the Redeemer's voice shall call forth all that are in their graves. May we be called to the resurrection of life, not to that of damnation.

◀️ Luke 7:19

Vs. 19-35: To his miracles in the kingdom of nature, Christ adds this in the kingdom of grace, To the poor the gospel is preached. It clearly pointed

out the spiritual nature of Christ's kingdom, that the messenger he sent before him to prepare his way, did it by preaching repentance and reformation of heart and life. We have here the just blame of those who were not wrought upon by the ministry of John Baptist or of Jesus Christ himself. They made a jest of the methods God took to do them good. This is the ruin of multitudes; they are not serious in the concerns of their souls. Let us study to prove ourselves children of Wisdom, by attending the instructions of God's word, and adoring those mysteries and glad tidings which infidels and Pharisees deride and blaspheme.

Luke 7:36

Vs. 36-50: None can truly perceive how precious Christ is, and the glory of the gospel, except the broken-hearted. But while they feel they cannot enough express self-abhorrence on account of sin, and admiration of his mercy, the self-sufficient will be disgusted, because the gospel encourages such repenting sinners. The Pharisee, instead of rejoicing in the tokens of the woman's repentance, confined his thoughts to her former bad character. But without free forgiveness none of us can escape the wrath to come; this our gracious Savior has purchased with his blood, that he may freely bestow it on every one that believes in him. Christ, by a parable, forced Simon to acknowledge that the greater sinner this woman had been, the greater love she ought to show to Him when her sins were pardoned. Learn here, that sin is a debt; and all are sinners, are debtors to Almighty God. Some sinners are greater debtors; but whether our debt be more or less, it is more than we are able to pay. God is ready to forgive; and his Son having purchased pardon for those who believe in him, his gospel promises it to them, and his Spirit seals it to repenting sinners, and gives them the comfort. Let us keep far from the proud spirit of the Pharisee, simply depending upon and rejoicing in Christ alone, and so be prepared to obey him more zealously, and more strongly to recommend him unto all around us. The more we express our sorrow for sin, and our love to Christ, the clearer evidence we have of the forgiveness of our sins. What a wonderful change does grace make upon a sinner's heart and life, as well as upon his state before God, by the full remission of all his sins through faith in the Lord Jesus!

CHAPTER 8

*The ministry of Christ. (1-3) The parable of the sower. (4-21)
Christ stilleth the tempest and casteth out devils. (22-40) The
daughter of Jairus restored to life. (41-56)*

◀BIB▶ **Luke 8:1**

Vs. 1-3: We are here told what Christ made the constant business of his life, it was teaching the gospel. Tidings of the kingdom of God are glad tidings, and what Christ came to bring. Certain women attended upon him who ministered to him of their substance. It showed the mean condition to which the Savior humbled himself, that he needed their kindness, and his great humility, that he accepted it. Though rich, yet for our sakes he became poor.

◀BIB▶ **Luke 8:4**

Vs. 4-21: There are many very needful and excellencies rules and cautions for hearing the word, in the parable of the sower, and the application of it. Happy are we, and for ever indebted to free grace, if the same thing that is a parable to others, with which they are only amused, is a plain truth to us, by which we are taught and governed. We ought to take heed of the things that will hinder our profiting by the word we hear; to take heed lest we hear carelessly and slightly, lest we entertain prejudices against the word we hear; and to take heed to our spirits after we have heard the word, lest we lose what we have gained. The gifts we have, will be continued to us or not, as we use them for the glory of God, and the good of our brethren. Nor is it enough not to hold the truth in unrighteousness; we should desire to hold forth the word of life, and to shine, giving light to all around. Great encouragement is given to those who prove themselves faithful hearers of the word, by being doers of the work. Christ owns them as his relations.

◀BIB▶ **Luke 8:22**

Vs. 22-40: Those that put to sea in a calm, even at Christ's word, must yet prepare for a storm, and for great peril in that storm. There is no relief

for souls under a sense of guilt, and fear of wrath, but to go to Christ, and call him Master, and say, I am undone, if thou dost not help me. When our dangers are over, it becomes us to take to ourselves the shame of our own fears, and to give Christ the glory of our deliverance. We may learn much out of this history concerning the world of infernal, malignant spirits, which though not working now exactly in the same way as then, yet all must at all times carefully guard against. And these malignant spirits are very numerous. They have enmity to man and all his comforts. Those under Christ's government are sweetly led with the bands of love; those under the devil's government are furiously driven. Oh what a comfort it is to the believer, that all the powers of darkness are under the control of the Lord Jesus! It is a miracle of mercy, if those whom Satan possesses, are not brought to destruction and eternal ruin. Christ will not stay with those who slight him; perhaps he may no more return to them, while others are waiting for him, and glad to receive him.

Luke 8:41

Vs. 41-56: Let us not complain of a crowd, and a throng, and a hurry, as long as we are in the way of our duty, and doing good; but otherwise every wise man will keep himself out of it as much as he can. And many a poor soul is healed, and helped, and saved by Christ, that is hidden in a crowd, and nobody notices it. This woman came trembling, yet her faith saved her. There may be trembling, where yet there is saving faith. Observe Christ's comfortable words to Jairus, Fear not, believe only, and thy daughter shall be made whole. No less hard was it not to grieve for the loss of an only child, than not to fear the continuance of that grief. But in perfect faith there is no fear; the more we fear, the less we believe. The hand of Christ's grace goes with the calls of his word, to make them effectual. Christ commanded to give her meat. As babes new born, so those newly raised from sin, desire spiritual food, that they may grow thereby.

CHAPTER 9

The apostles sent forth. (1-9) The multitude miraculously fed. (10-17) Peter's testimony to Christ, Self-denial enjoined. (18-27) The transfiguration. (28-36) An evil spirit cast out. (37-42) Christ checks the ambition of his disciples. (43-50) He reproves their mistaken zeal. (51-56) Every thing to be given up for Christ. (57-62)

◀◀ Luke 9:1

Vs. 1-9: Christ sent his twelve disciples abroad, who by this time were able to teach others what they had received from the Lord. They must not be anxious to commend themselves to people's esteem by outward appearance. They must go as they were. The Lord Jesus is the fountain of power and authority, to whom all creatures must, in one way or, be subject; and if he goes with the word of his ministers in power, to deliver sinners from Satan's bondage, they may be sure that he will care for their wants. When truth and love thus go together, and yet the message of God is rejected and despised, it leaves men without excuse, and turns to a testimony against them. Herod's guilty conscience was ready to conclude that John was risen from the dead. He desired to see Jesus; and why did he not go and see him? Probably, because he thought it below him, or because he wished not to have any more reprovers of sin. Delaying it now, his heart was hardened, and when he did see Jesus, he was as much prejudiced against him as others, ▶▶ Luke 23:11.

◀◀ Luke 9:10

Vs. 10-17: The people followed Jesus, and though they came unseasonably, yet he gave them what they came for. He spake unto them of the kingdom of God. He healed those who had need of healing. And with five loaves of bread and two fishes, Christ fed five thousand men. He will not see those that fear him, and serve him faithfully, want any good thing. When we receive creature-comforts, we must acknowledge that we receive them from God, and that we are unworthy to receive them; that we owe them all, and all the comfort we have in them, to the mediation of Christ, by whom the curse is taken away. The blessing of Christ will make

a little go a great way. He fills every hungry soul, abundantly satisfies it with the goodness of his house. Here were fragments taken up: in our Father's house there is bread enough, and to spare. We are not straitened, nor stinted in Christ.

 **Luke 9:18**

Vs. 18-27: It is an unspeakable comfort that our Lord Jesus is God's Anointed; this signifies that he was both appointed to be the Messiah, and qualified for it. Jesus discourses concerning his own sufferings and death. And so far must his disciples be from thinking how to prevent his sufferings, that they must prepare for their own. We often meet with crosses in the way of duty; and though we must not pull them upon our own heads, yet, when they are laid for us, we must take them up, and carry them after Christ. It is well or ill with us, according as it is well or ill with our souls. The body cannot be happy, if the soul be miserable in the other world; but the soul may be happy, though the body is greatly afflicted and oppressed in this world. We must never be ashamed of Christ and his gospel.

 **Luke 9:28**

Vs. 28-36: Christ's transfiguration was a specimen of that glory in which he will come to judge the world; and was an encouragement to his disciples to suffer for him. Prayer is a transfiguring, transforming duty, which makes the face to shine. Our Lord Jesus, even in his transfiguration, was willing to speak concerning his death and sufferings. In our greatest glories on earth, let us remember that in this world we have no continuing city. What need we have to pray to God for quickening grace, to make us lively! Yet that the disciples might be witnesses of this sign from heaven, after awhile they became awake, so that they were able to give a full account of what passed. But those know not what they say, that talk of making tabernacles on earth for glorified saints in heaven.

 **Luke 9:37**

Vs. 37-42: How deplorable the case of this child! He was under the power of an evil spirit. Diseases of that nature are more frightful than such as arise merely from natural causes. What mischief Satan does where he gets possession! But happy those that have access to Christ! He can do that

for us which his disciples cannot. A word from Christ healed the child; and when our children recover from sickness, it is comfortable to receive them as healed by the hand of Christ.

Luke 9:43

Vs. 43-50: This prediction of Christ's sufferings was plain enough, but the disciples would not understand it, because it agreed not with their notions. A little child is the emblem by which Christ teaches us simplicity and humility. What greater honor can any man attain to in this world, than to be received by men as a messenger of God and Christ; and to have God and Christ own themselves received and welcomed in him! If ever any society of Christians in this world, had reason to silence those not of their own communion, the twelve disciples at this time had; yet Christ warned them not to do the like again. Those may be found faithful followers of Christ, and may be accepted of him, who do not follow with us.

Luke 9:51

Vs. 51-56: The disciples did not consider that the conduct of the Samaritans was rather the effect of national prejudices and bigotry, than of enmity to the word and worship of God; and through they refused to receive Christ and his disciples, they did not ill use or injure them, so that the case was widely different from that of Ahaziah and Elijah. Nor were they aware that the gospel dispensation was to be marked by miracles of mercy. But above all, they were ignorant of the prevailing motives of their own hearts, which were pride and carnal ambition. Of this our Lord warned them. It is easy for us to say, Come, see our zeal for the Lord! and to think we are very faithful in his cause, when we are seeking our own objects, and even doing harm instead of good to others.

Luke 9:57

Vs. 57-62: Here is one that is forward to follow Christ, but seems to have been hasty and rash, and not to have counted the cost. If we mean to follow Christ, we must lay aside the thoughts of great things in the world. Let us not try to join the profession of Christianity, with seeking after worldly advantages. Here is that seems resolved to follow Christ, but he begs a short delay. To this man Christ first gave the call; he said to him, Follow me. Religion teaches us to be kind and good, to show piety at

home, and to requite our parents; but we must not make these an excuse for neglecting our duty to God. Here is that is willing to follow Christ, but he must have a little time to talk with his friends about it, and to set in order his household affairs, and give directions concerning them. He seemed to have worldly concerns more upon his heart than he ought to have, and he was willing to enter into a temptation leading him from his purpose of following Christ. No one can do any business in a proper manner, if he is attending to other things. Those who begin with the work of God, must resolve to go on, or they will make nothing of it. Looking back, leads to drawing back, and drawing back is to perdition. He only that endures to the end shall be saved.

CHAPTER 10

Seventy disciples sent forth. (1-16) The blessedness of Christ's disciples. (17-24) The good Samaritan. (25-37) Jesus at the house of Martha and Mary. (38-42)

◀101 Luke 10:1

Vs. 1-16: Christ sent the seventy disciples, two and two, that they might strengthen and encourage one. The ministry of the gospel calls men to receive Christ as a Prince and a Savior; and he will surely come in the power of his Spirit to all places whither he sends his faithful servants. But the doom of those who receive the grace of God in vain, will be very fearful. Those who despise the faithful ministers of Christ, who think meanly of them, and look scornfully upon them, will be reckoned as despisers of God and Christ.

◀107 Luke 10:17

Vs. 17-24: All our victories over Satan, are obtained by power derived from Jesus Christ, and he must have all the praise. But let us beware of spiritual pride, which has been the destruction of many. Our Lord rejoiced at the prospect of the salvation of many souls. It was fit that particular notice should be taken of that hour of joy; there were few such, for He was a man of sorrows: in that hour in which he saw Satan fall, and heard of the good success of his ministers, in that hour he rejoiced. He has ever resisted the proud, and given grace to the humble. The more simply dependent we are on the teaching, help, and blessing of the Son of God, the more we shall know both of the Father and of the Son; the more blessed we shall be in seeing the glory, and hearing the words of the Divine Savior; and the more useful we shall be made in promoting his cause.

◀105 Luke 10:25

Vs. 25-37: If we speak of eternal life, and the way to it, in a careless manner, we take the name of God in vain. No one will ever love God and his neighbor with any measure of pure, spiritual love, who is not made a partaker of converting grace. But the proud heart of man strives hard

against these convictions. Christ gave an instance of a poor Jew in distress, relieved by a good Samaritan. This poor man fell among thieves, who left him about to die of his wounds. He was slighted by those who should have been his friends, and was cared for by a stranger, a Samaritan, of the nation which the Jews most despised and detested, and would have no dealings with. It is lamentable to observe how selfishness governs all ranks; how many excuses men will make to avoid trouble or expense in relieving others. But the true Christian has the law of love written in his heart. The Spirit of Christ dwells in him; Christ's image is renewed in his soul. The parable is a beautiful explanation of the law of loving our neighbor as ourselves, without regard to nation, party, or any other distinction. It also sets forth the kindness and love of God our Savior toward sinful, miserable men. We were like this poor, distressed traveler. Satan, our enemy, has robbed us, and wounded us: such is the mischief sin has done us. The blessed Jesus had compassion on us. The believer considers that Jesus loved him, and gave his life for him, when an enemy and a rebel; and having shown him mercy, he bids him go and do likewise. It is the duty of us all, in our places, and according to our ability, to succor, help, and relieve all that are in distress and necessity.

Luke 10:38

Vs. 38-42: A good sermon is not the worse for being preached in a house; and the visits of our friends should be so managed, as to make them turn to the good of their souls. Sitting at Christ's feet, signifies readiness to receive his word, and submission to the guidance of it. Martha was providing for the entertainment of Christ, and those that came with him. Here were respect to our Lord Jesus and right care of her household affairs. But there was something to be blamed. She was for much serving; plenty, variety, and exactness. Worldly business is a snare to us, when it hinders us from serving God, and getting good to our souls. What needless time is wasted, and expense often laid out, even in entertaining professors of the gospel! Though Martha was on this occasion faulty, yet she was a true believer, and in her general conduct did not neglect the one thing needful. The favor of God is needful to our happiness; the salvation of Christ is needful to our safety. Where this is attended to, all other things will be rightly pursued. Christ declared, Mary hath chosen the good part. For one thing is needful, this one thing that she has done, to give up herself

to the guidance of Christ. The things of this life will be taken away from us, at the furthest, when we shall be taken away from them; but nothing shall separate from the love of Christ, and a part in that love. Men and devils cannot take it away from us, and God and Christ will not. Let us mind the one thing needful more diligently.

CHAPTER 11

The disciples taught to pray. (1-4) Christ encourages being earnest in prayer. (5-13) Christ casts out a devil, The blasphemy of the Pharisees. (14-26) True happiness. (27,28) Christ reproves the Jews. (29-36) He reproves the Pharisees. (37-54)

◀11:1 Luke 11:1

Vs. 1-4: “Lord, teach us to pray,” is a good prayer, and a very needful one, for Jesus Christ only can teach us, by his word and Spirit, how to pray. Lord, teach me what it is to pray; Lord, stir up and quicken me to the duty; Lord, direct me what to pray for; teach me what I should say. Christ taught them a prayer, much the same that he had given before in his sermon upon the mount. There are some differences in the words of the Lord’s prayer in Matthew and in Luke, but they are of no moment. Let us in our requests, both for others and for ourselves, come to our heavenly Father, confiding in his power and goodness.

◀11:5 Luke 11:5

Vs. 5-13: Christ encourages fervency and constancy in prayer. We must come for what we need, as a man does to his neighbor or friend, who is kind to him. We must come for bread; for that which is needful. If God does not answer our prayers speedily, yet he will in due time, if we continue to pray. Observe what to pray for; we must ask for the Holy Spirit, not only as necessary in order to our praying well, but as all spiritual blessings are unequalled in that one. For by the influences of the Holy Spirit we are brought to know God and ourselves, to repent, believe in, and love Christ, and so are made comfortable in this world, and meet for happiness in the next. All these blessings our heavenly Father is more ready to bestow on every one that asks for them, than an indulgent parent is to give food to a hungry child. And this is the advantage of the prayer of faith, that it quiets and establishes the heart in God.

◀2114 Luke 11:14

Vs. 14-26: Christ's thus casting out the devils, was really the destroying of their power. The heart of every unconverted sinner is the devil's palace, where he dwells, and where he rules. There is a kind of peace in the heart of an unconverted soul, while the devil, as a strong man armed, keeps it. The sinner is secure, has no doubt concerning the goodness of his state, nor any dread of the judgment to come. But observe the wonderful change made in conversion. The conversion of a soul to God, is Christ's victory over the devil and his power in that soul, restoring the soul to its liberty, and recovering his own interest in it and power over it. All the endowments of mind of body are now employed for Christ. Here is the condition of a hypocrite. The house is swept from common sins, by a forced confession, as Pharaoh's; by a feigned contrition, as Ahab's; or by a partial reformation, as Herod's. The house is swept, but it is not washed; the heart is not made holy. Sweeping takes off only the loose dirt, while the sin that besets the sinner, the beloved sin, is untouched. The house is garnished with common gifts and graces. It is not furnished with any true grace; it is all paint and varnish, not real nor lasting. It was never given up to Christ, nor dwelt in by the Spirit. Let us take heed of resting in that which a man may have, and yet come short of heaven. The wicked spirits enter in without any difficulty; they are welcomed, and they dwell there; there they work, there they rule. From such an awful state let all earnestly pray to be delivered.

◀2117 Luke 11:27

Vs. 27, 28: While the scribes and Pharisees despised and blasphemed the discourses of our Lord Jesus, this good woman admired them, and the wisdom and power with which he spake. Christ led the woman to a higher consideration. Though it is a great privilege to hear the word of God, yet those only are truly blessed, that is, blessed of the Lord, that hear it, keep it in memory, and keep to it as their way and rule.

◀2119 Luke 11:29

Vs. 29-36: Christ promised that there should be one sign more given, even the sign of Jonah the prophet; which in Matthew is explained, as meaning the resurrection of Christ; and he warned them to improve this sign. But

though Christ himself were the constant preacher in any congregation, and worked miracles daily among them, yet unless his grace humbled their hearts, they would not profit by his word. Let us not desire more evidence and fuller teaching than the Lord is pleased to afford us. We should pray without ceasing that our hearts and understandings may be opened, that we may profit by the light we enjoy. And especially take heed that the light which is in us be not darkness; for if our leading principles be wrong, our judgment and practice must become more so.

◀1137 Luke 11:37

Vs. 37-54: We should all look to our hearts, that they may be cleansed and new-created; and while we attend to the great things of the law and of the gospel, we must not neglect the smallest matter God has appointed. When any wait to catch something out of our mouths, that they may ensnare us, O Lord, give us thy prudence and thy patience, and disappoint their evil purposes. Furnish us with such meekness and patience that we may glory in reproaches, for Christ's sake, and that thy Holy Spirit may rest upon us.

CHAPTER 12

Christ reproves the interpreters of the law. (1-12) A caution against covetousness The parable of the rich man. (13-21) Worldly care reprov'd. (22-40) Watchfulness enforced. (41-53) A warning to be reconciled to God. (54-59)

◀ Luke 12:1

Vs. 1-12: A firm belief of the doctrine of God's universal providence, and the extent of it, would satisfy us when in peril, and encourage us to trust God in the way of duty. Providence takes notice of the meanest creatures, even of the sparrows, and therefore of the smallest interests of the disciples of Christ. Those who confess Christ now, shall be owned by him in the great day, before the angels of God. To deter us from denying Christ, and deserting his truths and ways, we are here assured that those who deny Christ, though they may thus save life itself, and though they may gain a kingdom by it, will be great losers at last; for Christ will not know them, will not own them, nor show them favor. But let no trembling, penitent backslider doubt of obtaining forgiveness. This is far different from the determined enmity that is blasphemy against the Holy Ghost, which shall never be forgiven, because it will never be repented of.

◀ Luke 12:13

Vs. 13-21: Christ's kingdom is spiritual, and not of this world. Christianity does not meddle with politics; it obliges all to do justly, but worldly dominion is not founded in grace. It does not encourage expectations of worldly advantages by religion. The rewards of Christ's disciples are of nature. Covetousness is a sin we need constantly to be warned against; for happiness and comfort do not depend on the wealth of this world. The things of the world will not satisfy the desires of a soul. Here is a parable, which shows the folly of carnal worldlings while they live, and their misery when they die. The character drawn is exactly that of a prudent, worldly man, who has no grateful regard to the providence of God, nor any right thought of the uncertainty of human affairs, the worth of his soul, or the importance of eternity. How many, even among professed Christians, point out similar characters as models for imitation,

and proper persons to form connections with! We mistake if we think that thoughts are hid, and thoughts are free. When he saw a great crop upon his ground, instead of thanking God for it, or rejoicing to be able to do more good, he afflicts himself. What shall I do now? The poorest beggar in the country could not have said a more anxious word. The more men have, the more perplexity they have with it. It was folly for him to think of making no other use of his plenty, than to indulge the flesh and gratify the sensual appetites, without any thought of doing good to others. Carnal worldliness are fools; and the day is coming when God will call them by their own name, and they will call themselves so. The death of such persons is miserable in itself, and terrible to them. Thy soul shall be required. He is loath to part with it; but God shall require it, shall require an account of it, require it as a guilty soul to be punished without delay. It is the folly of most men, to mind and pursue that which is for the body and for time only, more than that for the soul and eternity.

Luke 12:22

Vs. 22-40: Christ largely insisted upon this caution not to give way to disquieting, perplexing cares, ^{<4165>}Matthew 6:25-34. The arguments here used are for our encouragement to cast our care upon God, which is the right way to get ease. As in our stature, so in our state, it is our wisdom to take it as it is. An eager, anxious pursuit of the things of this world, even necessary things, ill becomes the disciples of Christ. Fears must not prevail; when we frighten ourselves with thoughts of evil to come, and put ourselves upon needless cares how to avoid it. If we value the beauty of holiness, we shall not crave the luxuries of life. Let us then examine whether we belong to this little flock. Christ is our Master, and we are his servants; not only working servants, but waiting servants. We must be as men that wait for their Lord, that sit up while he stays out late, to be ready to receive him. In this Christ alluded to his own ascension to heaven, his coming to call his people to him by death, and his return to judge the world. We are uncertain as to the time of his coming to us, we should therefore be always ready. If men thus take care of their houses, let us be thus wise for our souls. Be ye therefore ready also; as ready as the good man of the house would be, if he knew at what hour the thief would come.

 **Luke 12:41**

Vs. 41-53: All are to take to themselves what Christ says in his word, and to inquire concerning it. No one is left so ignorant as not to know many things to be wrong which he does, and many things to be right which he neglects; therefore all are without excuse in their sin. The bringing in the gospel dispensation would occasion desolations. Not that this would be the tendency of Christ's religion, which is pure, peaceable, and loving; but the effect of its being contrary to men's pride and lusts. There was to be a wide publication of the gospel. But before that took place, Christ had a baptism to be baptized with, far different from that of water and the Holy Spirit. He must endure sufferings and death. It agreed not with his plan to preach the gospel more widely, till this baptism was completed. We should be zealous in making known the truth, for though divisions will be stirred up, and a man's own household may be his foes, yet sinners will be converted, and God will be glorified.

 **Luke 12:54**

Vs. 54-59: Christ would have the people to be as wise in the concerns of their souls as they are in outward affairs. Let them hasten to obtain peace with God before it is too late. If any man has found that God has set himself against him concerning his sins, let him apply to him as God in Christ reconciling the world to himself. While we are alive, we are in the way, and now is our time.

CHAPTER 13

Christ exhorts to repentance from the case of the Galilaeans and others. (1-5) Parable of the barren fig-tree. (6-9) The infirm woman strengthened. (10-17) The parables of the mustard seed, and leaven. (18-22) Exhortation to enter at the strait gate. (23-30) Christ's reproof to Herod, and to the people of Jerusalem. (31-35)

◀131 Luke 13:1

Vs. 1-5: Mention was made to Christ of the death of some Galilaeans. This tragical story is briefly related here, and is not met with in any historians. In Christ's reply he spoke of event, which, like it, gave an instance of people taken away by sudden death. Towers, that are built for safety, often prove to be men's destruction. He cautioned his hearers not to blame great sufferers, as if they were therefore to be accounted great sinners. As no place or employment can secure from the stroke of death, we should consider the sudden removals of others as warnings to ourselves. On these accounts Christ founded a call to repentance. The same Jesus that bids us repent, for the kingdom of heaven is at hand, bids us repent, for otherwise we shall perish.

◀132 Luke 13:6

Vs. 6-9: This parable of the barren fig-tree is intended to enforce the warning given just before: the barren tree, except it brings forth fruit, will be cut down. This parable in the first place refers to the nation and people of the Jews. Yet it is, without doubt, for awakening all that enjoy the means of grace, and the privileges of the visible church. When God has born long, we may hope that he will bear with us yet a little longer, but we cannot expect that he will bear always.

◀133 Luke 13:10

Vs. 10-17: Our Lord Jesus attended upon public worship on the Sabbaths. Even bodily infirmities, unless very grievous, should not keep us from public worship on Sabbath days. This woman came to Christ to be taught, and to get good to her soul, and then he relieved her bodily infirmity. This

cure represents the work of Christ's grace upon the soul. And when crooked souls are made straight, they will show it by glorifying God. Christ knew that this ruler had a real enmity to him and to his gospel, and that he did but cloak it with a pretended zeal for the Sabbath day; he really would not have them be healed any day; but if Jesus speaks the word, and puts forth his healing power, sinners are set free. This deliverance is often wrought on the Lord's day; and whatever labor tends to put men in the way of receiving the blessing, agrees with the design of that day.

 **Luke 13:18**

Vs. 18-22: Here is the progress of the gospel foretold in two parables, as in Matthew 13. The kingdom of the Messiah is the kingdom of God. May grace grow in our hearts; may our faith and love grow exceedingly, so as to give undoubted evidence of their reality. May the example of God's saints be blessed to those among whom they live; and may his grace flow from heart to heart, until the little one becomes a thousand.

 **Luke 13:23**

Vs. 23-30: Our Savior came to guide men's consciences, not to gratify their curiosity. Ask not, How many shall be saved? But, Shall I be one of them? Not, What shall become of such and such? But, What shall I do, and what will become of me? Strive to enter in at the strait gate. This is directed to each of us; it is, Strive ye. All that will be saved, must enter in at the strait gate, must undergo a change of the whole man. Those that would enter in, must strive to enter. Here are awakening considerations, to enforce this exhortation. Oh that we may be all awakened by them! They answer the question, Are there few that shall be saved? But let none despond either as to themselves or others, for there are last who shall be first, and first who shall be last. If we reach heaven, we shall meet many there whom we little thought to meet, and miss many whom we expected to find.

 **Luke 13:31**

Vs. 31-35: Christ, in calling Herod a fox, gave him his true character. The greatest of men were accountable to God, therefore it became him to call this proud king by his own name; but it is not an example for us. I know, said our Lord, that I must die very shortly; when I die, I shall be perfected,

I shall have completed my undertaking. It is good for us to look upon the time we have before us as but little, that we may thereby be quickened to do the work of the day in its day. The wickedness of persons and places which more than others profess religion and relation to God, especially displeases and grieves the Lord Jesus. The judgment of the great day will convince unbelievers; but let us learn thankfully to welcome, and to profit by all who come in the name of the Lord, to call us to partake of his great salvation.

CHAPTER 14

Christ heals a man on the Sabbath. (1-6) He teaches humility. (7-14) Parable of the great supper. (15-24) The necessity of consideration and self-denial. (25-35)

<241> **Luke 14:1**

Vs. 1-6: This Pharisee, as well as others, seems to have had an ill design in entertaining Jesus at his house. But our Lord would not be hindered from healing a man, though he knew a clamor would be raised at his doing it on the Sabbath. It requires care to understand the proper connection between piety and charity in observing the Sabbath, and the distinction between works of real necessity and habits of self-indulgence. Wisdom from above, teaches patient perseverance in well-doing.

<247> **Luke 14:7**

Vs. 7-14: Even in the common actions of life, Christ marks what we do, not only in our religious assemblies, but at our tables. We see in many cases, that a man's pride will bring him low, and before honor is humility. Our Savior here teaches, that works of charity are better than works of show. But our Lord did not mean that a proud and unbelieving liberality should be rewarded, but that his precept of doing good to the poor and afflicted should be observed from love to him.

<248> **Luke 14:15**

Vs. 15-24: In this parable observe the free grace and mercy of God shining in the gospel of Christ, which will be food and a feast for the soul of a man that knows its own wants and miseries. All found some pretense to put off their attendance. This reproves the Jewish nation for their neglect of the offers of Christ's grace. It shows also the backwardness there is to close with the gospel call. The want of gratitude in those who slight gospel offers, and the contempt put upon the God of heaven thereby, justly provoke him. The apostles were to turn to the Gentiles, when the Jews refused the offer; and with them the church was filled. The provision made for precious souls in the gospel of Christ, has not been made in vain; for if

some reject, others will thankfully accept the offer. The very poor and low in the world, shall be as welcome to Christ as the rich and great; and many times the gospel has the greatest success among those that labor under worldly disadvantages and bodily infirmities. Christ's house shall at last be filled; it will be so when the number of the elect is completed.

 **Luke 14:25**

Vs. 25-35: Though the disciples of Christ are not all crucified, yet they all bear their cross, and must bear it in the way of duty. Jesus bids them count upon it, and then consider of it. Our Savior explains this by two similitudes; the former showing that we must consider the expenses of our religion; the latter, that we must consider the perils of it. Sit down and count the cost; consider it will cost the mortifying of sin, even the most beloved lusts. The proudest and most daring sinner cannot stand against God, for who knows the power of his anger? It is our interest to seek peace with him, and we need not send to ask conditions of peace, they are offered to us, and are highly to our advantage. In some way a disciple of Christ will be put to the trial. May we seek to be disciples indeed, and be careful not to grow slack in our profession, or afraid of the cross; that we may be the good salt of the earth, to season those around us with the savor of Christ.

CHAPTER 15

Parables of the lost sheep, and the piece of silver. (1-10) The prodigal son, his wickedness and distress. (11-16) His repentance and pardon. (17-24) The elder brother offended. (25-32)

◀151▶ **Luke 15:1**

Vs. 1-10: The parable of the lost sheep is very applicable to the great work of man's redemption. The lost sheep represents the sinner as departed from God, and exposed to certain ruin if not brought back to him, yet not desirous to return. Christ is earnest in bringing sinners home. In the parable of the lost piece of silver, that which is lost, is one piece, of small value compared with the rest. Yet the woman seeks diligently till she finds it. This represents the various means and methods God makes use of to bring lost souls home to himself, and the Saviors joy on their return to him. How careful then should we be that our repentance is unto salvation!

◀151▶ **Luke 15:11**

Vs. 11-16: The parable of the prodigal son shows the nature of repentance, and the Lord's readiness to welcome and bless all who return to him. It fully sets forth the riches of gospel grace; and it has been, and will be, while the world stands, of unspeakable use to poor sinners, to direct and to encourage them in repenting and returning to God. It is bad, and the beginning of worse, when men look upon God's gifts as debts due to them. The great folly of sinners, and that which ruins them, is, being content in their life-time to receive their good things. Our first parents ruined themselves and all their race, by a foolish ambition to be independent, and this is at the bottom of sinners' persisting in their sin. We may all discern some features of our own characters in that of the prodigal son. A sinful state is of departure and distance from God. A sinful state is a spending state: willful sinners misemploy their thoughts and the powers of their souls, misspend their time and all their opportunities. A sinful state is a wanting state. Sinners want necessaries for their souls; they have neither food nor raiment for them, nor any provision for hereafter. A sinful state is a vile, slavish state. The business of the devil's servants is to make provision for the flesh, to fulfill the lusts

thereof, and that is no better than feeding swine. A sinful state is a state of constant discontent. The wealth of the world and the pleasures of the senses will not even satisfy our bodies; but what are they to precious souls! A sinful state is a state which cannot look for relief from any creature. In vain do we cry to the world and to the flesh; they have that which will poison a soul, but have nothing to give which will feed and nourish it. A sinful state is a state of death. A sinner is dead in trespasses and sins, destitute of spiritual life. A sinful state is a lost state. Souls that are separated from God, if his mercy prevent not, will soon be lost for ever. The prodigal's wretched state, only faintly shadows forth the awful ruin of man by sin. Yet how few are sensible of their own state and character!

Luke 15:17

Vs. 17-24: Having viewed the prodigal in his abject state of misery, we are next to consider his recovery from it. This begins by his coming to himself. That is a turning point in the sinner's conversion. The Lord opens his eyes, and convinces him of sin; then he views himself and every object, in a different light from what he did before. Thus the convinced sinner perceives that the meanest servant of God is happier than he is. To look unto God as a Father, and our Father, will be of great use in our repentance and return to him. The prodigal arose, nor stopped till he reached his home. Thus the repenting sinner resolutely quits the bondage of Satan and his lusts, and returns to God by prayer, notwithstanding fears and discouragements. The Lord meets him with unexpected tokens of his forgiving love. Again; the reception of the humbled sinner is like that of the prodigal. He is clothed in the robe of the Redeemer's righteousness, made partaker of the Spirit of adoption, prepared by peace of conscience and gospel grace to walk in the ways of holiness, and feasted with Divine consolations. Principles of grace and holiness are wrought in him, to do, as well as to will.

Luke 15:25

Vs. 25-32: In the latter part of this parable we have the character of the Pharisees, though not of them alone. It sets forth the kindness of the Lord, and the proud manner in which his gracious kindness is often received. The Jews, in general, showed the same spirit towards the converted Gentiles;

and numbers in every age object to the gospel and its preachers, on the same ground. What must that temper be, which stirs up a man to despise and abhor those for whom the Savior shed his precious blood, who are objects of the Father's choice, and temples of the Holy Ghost! This springs from pride, self-preference, and ignorance of a man's own heart. The mercy and grace of our God in Christ, shine almost as bright in his tender and gentle bearing with peevish saints, as his receiving prodigal sinners upon their repentance. It is the unspeakable happiness of all the children of God, who keep close to their Father's house, that they are, and shall be ever with him. Happy will it be for those who thankfully accept Christ's invitation.

CHAPTER 16

The parable of the unjust steward. (1-12) Christ reproves the hypocrisy of the covetous Pharisees. (13-18) The rich man and Lazarus. (19-31)

Luke 16:1

Vs. 1-12: Whatever we have, the property of it is God's; we have only the use of it, according to the direction of our great Lord, and for his honor. This steward wasted his Lord's goods. And we are all liable to the same charge; we have not made due improvement of what God has trusted us with. The steward cannot deny it; he must make up his accounts, and be gone. This may teach us that death will come, and deprive us of the opportunities we now have. The steward will make friends of his Lord's debtors or tenants, by striking off a considerable part of their debt to his Lord. The Lord referred to in this parable commended not the fraud, but the policy of the steward. In that respect alone is it so noticed. Worldly men, in the choice of their object, are foolish; but in their activity, and perseverance, they are often wiser than believers. The unjust steward is not set before us as an example in cheating his master, or to justify any dishonesty, but to point out the careful ways of worldly men. It would be well if the children of light would learn wisdom from the men of the world, and would as earnestly pursue their better object. The true riches signify spiritual blessings; and if a man spends upon himself, or hoards up what God has trusted to him, as to outward things, what evidence can he have, that he is an heir of God through Christ? The riches of this world are deceitful and uncertain. Let us be convinced that those are truly rich, and very rich, who are rich in faith, and rich toward God, rich in Christ, in the promises; let us then lay up our treasure in heaven, and expect our portion from thence.

Luke 16:13

Vs. 13-18: To this parable our Lord added a solemn warning. Ye cannot serve God and the world, so divided are the two interests. When our Lord spoke thus, the covetous Pharisees treated his instructions with contempt. But he warned them, that what they contended for as the law, was a

wresting of its meaning: this our Lord showed in a case respecting divorce. There are many covetous sticklers for the forms of godliness, who are the bitterest enemies to its power, and try to set others against the truth.

 **Luke 16:19**

Vs. 19-31: Here the spiritual things are represented, in a description of the different state of good and bad, in this world and in the other. We are not told that the rich man got his estate by fraud, or oppression; but Christ shows, that a man may have a great deal of the wealth, pomp, and pleasure of this world, yet perish for ever under God's wrath and curse. The sin of this rich man was his providing for himself only. Here is a godly man, and one that will hereafter be happy for ever, in the depth of adversity and distress. It is often the lot of some of the dearest of God's saints and servants to be greatly afflicted in this world. We are not told that the rich man did him any harm, but we do not find that he had any care for him. Here is the different condition of this godly poor man, and this wicked rich man, at and after death. The rich man in hell lifted up his eyes, being in torment. It is not probable that there are discourses between glorified saints and damned sinners, but this dialogue shows the hopeless misery and fruitless desires, to which condemned spirits are brought. There is a day coming, when those who now hate and despise the people of God, would gladly receive kindness from them. But the damned in hell shall not have the least abatement of their torment. Sinners are now called upon to remember; but they do not, they will not, they find ways to avoid it. As wicked people have good things only in this life, and at death are for ever separated from all good, so godly people have evil things only in this life, and at death they are for ever put from them. In this world, blessed be God, there is no gulf between a state of nature and grace, we may pass from sin to God; but if we die in our sins, there is no coming out. The rich man had five brethren, and would have them stopped in their sinful course; their coming to that place of torment, would make his misery the worse, who had helped to show them the way thither. How many would now desire to recall or to undo what they have written or done! Those who would make the rich man's praying to Abraham justify praying to saints departed, go far to seek for proofs, when the mistake of a damned sinner is all they can find for an example. And surely there is no encouragement to follow the example, when all his prayers were made in vain. A messenger

from the dead could say no more than what is said in the Scriptures. The same strength of corruption that breaks through the convictions of the written word, would triumph over a witness from the dead. Let us seek to the law and to the testimony, ^{<288>}Isaiah 8:19,20, for that is the sure word of prophecy, upon which we may rest, ^{<6019>}2 Peter 1:19. Circumstances in every age show that no terrors, or arguments, can give true repentance without the special grace of God renewing the sinner's heart.

CHAPTER 17

*To avoid offenses, To pray for increase of faith, Humility taught.
(11-19) Ten lepers cleansed. (1-10) Christ's kingdom. (20-37)*

Luke 17:1

Vs. 1-10: It is no abatement of their guilt by whom an offense comes, nor will it lessen their punishment that offenses will come. Faith in God's pardoning mercy, will enable us to get over the greatest difficulties in the way of forgiving our brethren. As with God nothing is impossible, so all things are possible to him that can believe. Our Lord showed his disciples their need of deep humility. The Lord has such a property in every creature, as no man can have in; he cannot be in debt to them for their services, nor do they deserve any return from him.

Luke 17:11

Vs. 11-19: A sense of our spiritual leprosy should make us very humble whenever we draw near to Christ. It is enough to refer ourselves to the compassions of Christ, for they fail not. We may look for God to meet us with mercy, when we are found in the way of obedience. Only one of those who were healed returned to give thanks. It becomes us, like him, to be very humble in thanksgivings, as well as in prayers. Christ noticed the one who thus distinguished himself, he was a Samaritan. The others only got the outward cure, he alone got the spiritual blessing.

Luke 17:20

Vs. 20-37: The kingdom of God was among the Jews, or rather within some of them. It was a spiritual kingdom, set up in the heart by the power of Divine grace. Observe how it had been with sinners formerly, and in what state the judgments of God, which they had been warned of, found them. Here is shown what a dreadful surprise this destruction will be to the secure and sensual. Thus shall it be in the day when the Son of man is revealed. When Christ came to destroy the Jewish nation by the Roman armies, that nation was found in such a state of false security as is here spoken of. In like manner, when Jesus Christ shall come to judge the

world, sinners will be found altogether regardless; for in like manner the sinners of every age go on securely in their evil ways, and remember not their latter end. But wherever the wicked are, who are marked for eternal ruin, they shall be found by the judgments of God.

CHAPTER 18

The parable of the importunate widow. (1-8) The Pharisee and the publican. (9-14) Children brought to Christ. (15-17) The ruler hindered by his riches. (18-30) Christ foretells his death. (31-34) A blind man restored to sight. (35-43)

◀CRB Luke 18:1

Vs. 1-8: All God's people are praying people. Here earnest steadiness in prayer for spiritual mercies is taught. The widow's earnestness prevailed even with the unjust judge: she might fear lest it should set him more against her; but our earnest prayer is pleasing to our God. Even to the end there will still be ground for the same complaint of weakness of faith.

◀CRB Luke 18:9

Vs. 9-14: This parable was to convince some who trusted in themselves that they were righteous, and despised others. God sees with what disposition and design we come to him in holy ordinances. What the Pharisee said, shows that he trusted to himself that he was righteous. We may suppose he was free from gross and scandalous sins. All this was very well and commendable. Miserable is the condition of those who come short of the righteousness of this Pharisee, yet he was not accepted; and why not? He went up to the temple to pray, but was full of himself and his own goodness; the favor and grace of God he did not think worth asking. Let us beware of presenting proud devotions to the Lord, and of despising others. The publican's address to God was full of humility, and of repentance for sin, and desire toward God. His prayer was short, but to the purpose; God be merciful to me a sinner. Blessed be God, that we have this short prayer upon record, as an answered prayer; and that we are sure that he who prayed it, went to his house justified; for so shall we be, if we pray it, as he did, through Jesus Christ. He owned himself a sinner by nature, by practice, guilty before God. He had no dependence but upon the mercy of God; upon that alone he relied. And God's glory is to resist the proud, and give grace to the humble. Justification is of God in Christ; therefore the self-condemned, and not the self-righteous, are justified before God.

◀DMS Luke 18:15

Vs. 15-17: None are too little, too young, to be brought to Christ, who knows how to show kindness to those not capable of doing service to him. It is the mind of Christ, that little children should be brought to him. The promise is to us, and to our seed; therefore He will bid them welcome to him with us. And we must receive his kingdom as children, not by purchase, and must call it our Father's gift.

◀DMS Luke 18:18

Vs. 18-30: Many have a great deal in them very commendable, yet perish for lack of some one thing; so this ruler could not bear Christ's terms, which would part between him and his estate. Many who are loath to leave Christ, yet do leave him. After a long struggle between their convictions and their corruptions, their corruptions carry the day. They are very sorry that they cannot serve both; but if one must be quitted, it shall be their God, not their worldly gain. Their boasted obedience will be found mere outside show; the love of the world in some form or other lies at the root. Men are apt to speak too much of what they have left and lost, of what they have done and suffered for Christ, as Peter did. But we should rather be ashamed that there has been any regret or difficulty in doing it.

◀DMS Luke 18:31

Vs. 31-34: The Spirit of Christ, in the Old Testament prophets, testified beforehand his sufferings, and the glory that should follow, **◀MH1** 1 Peter 1:11. The disciples' prejudices were so strong, that they would not understand these things literally. They were so intent upon the prophecies which spake of Christ's glory, that they overlooked those which spake of his sufferings. People run into mistakes, because they read their Bibles by halves, and are only for the smooth things. We are as backward to learn the proper lessons from the sufferings, crucifixion, and resurrection of Christ, as the disciples were to what he told them as to those events; and for the same reason; self-love, and a desire of worldly objects, close our understandings.

Luke 18:35

Vs. 35-43: This poor blind man sat by the wayside, begging. He was not only blind, but poor, the fitter emblem of the world of mankind which Christ came to heal and save. The prayer of faith, guided by Christ's encouraging promises, and grounded on them, shall not be in vain. The grace of Christ ought to be thankfully acknowledged, to the glory of God. It is for the glory of God if we follow Jesus, as those will do whose eyes are opened. We must praise God for his mercies to others, as well as for mercies to ourselves. Would we rightly understand these things, we must come to Christ, like the blind man, earnestly beseeching him to open our eyes, and to show us clearly the excellencies of his precepts, and the value of his salvation.

CHAPTER 19

The conversion of Zacchaeus. (1-10) The parable of the nobleman and his servants. (11-27) Christ enters Jerusalem. (28-40) Christ laments over Jerusalem. (41-48)

◀281 Luke 19:1

Vs. 1-10: Those who sincerely desire a sight of Christ, like Zacchaeus, will break through opposition, and take pains to see him. Christ invited himself to Zacchaeus' house. Wherever Christ comes he opens the heart, and unequalled it to receive him. He that has a mind to know Christ, shall be known of him. Those whom Christ calls, must humble themselves, and come down. We may well receive him joyfully, who brings all good with him. Zacchaeus gave proofs publicly that he was become a true convert. He does not look to be justified by his works, as the Pharisee; but by his good works he will, through the grace of God, show the sincerity of his faith and repentance. Zacchaeus is declared to be a happy man, now he is turned from sin to God. Now that he is saved from his sins, from the guilt of them, from the power of them, all the benefits of salvation are his. Christ is come to his house, and where Christ comes he brings salvation with him. He came into this lost world to seek and to save it. His design was to save, when there was no salvation in any other. He seeks those that sought him not, and asked not for him.

◀281 Luke 19:11

Vs. 11-27: This parable is like that of the talents, ^{◀281}Matthew 25. Those that are called to Christ, he furnishes with gifts needful for their business; and from those to whom he gives power, he expects service. The manifestation of the Spirit is given to every man to profit withal, ^{◀281}1 Corinthians 12:7. And as every one has received the gift, so let him minister the same, ^{◀281}1 Peter 4:10. The account required, resembles that in the parable of the talents; and the punishment of the avowed enemies of Christ, as well as of false professors, is shown. The principal difference is, that the pound 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 more or

less, seem to mean that God gives different capacities and advantages to men, by which this one gift of the gospel may be differently improved.

Luke 19:28

Vs. 28-40: Christ has dominion over all creatures, and may use them as he pleases. He has all men's hearts both under his eye and in his hand. Christ's triumphs, and his disciples' joyful praises, vex proud Pharisees, who are enemies to him and to his kingdom. But Christ, as he despises the contempt of the proud, so he accepts the praises of the humble. Pharisees would silence the praises of Christ, but they cannot; for as God can out of stones raise up children unto Abraham, and turn the stony heart to himself, so he can bring praise out of the mouths of children. And what will be the feelings of men when the Lord returns in glory to judge the world!

Luke 19:41

Vs. 41-48: Who can behold the holy Jesus, looking forward to the miseries that awaited his murderers, weeping over the city where his precious blood was about to be shed, without seeing that the likeness of God in the believer, consists much in goodwill and compassion? Surely those cannot be right who take up any doctrines of truth, so as to be hardened towards their fellow-sinners. But let every one remember, that though Jesus wept over Jerusalem, he executed awful vengeance upon it. Though he delights not in the death of a sinner, yet he will surely bring to pass his awful threatenings on those who neglect his salvation. The Son of God did not weep vain and causeless tears, nor for a light matter, nor for himself. He knows the value of souls, the weight of guilt, and how low it will press and sink mankind. May he then come and cleanse our hearts by his Spirit, from all that defiles. May sinners, on every side, become attentive to the words of truth and salvation.

CHAPTER 20

The priests and scribes question Christ's authority. (1-8) The parable of the vineyard and husbandmen. (9-19) Of giving tribute. (20-26) Concerning the resurrection. (27-38) The scribes silenced. (39-47)

◀21▶ **Luke 20:1**

Vs. 1-8: Men often pretend to examine the evidences of revelation, and the truth of the gospel, when only seeking excuses for their own unbelief and disobedience. Christ answered these priests and scribes with a plain question about the baptism of John, which the common people could answer. They all knew it was from heaven, nothing in it had an earthly tendency. Those that bury the knowledge they have, are justly denied further knowledge. It was just with Christ to refuse to give account of his authority, to those who knew the baptism of John to be from heaven, yet would not believe in him, nor own their knowledge.

◀21▶ **Luke 20:9**

Vs. 9-19: Christ spake this parable against those who resolved not to own his authority, though the evidence of it was so full. How many resemble the Jews who murdered the prophets and crucified Christ, in their enmity to God, and aversion to his service, desiring to live according to their lusts, without control! Let all who are favored with God's word, look to it that they make proper use of their advantages. Awful will be the doom, both of those who reject the Son, and of those who profess to reverence Him, yet render not the fruits in due season. Though they could not but own that for such a sin, such a punishment was just, yet they could not bear to hear of it. It is the folly of sinners, that they persevere in sinful ways, though they dread the destruction at the end of those ways.

◀21▶ **Luke 20:20**

Vs. 20-26: Those who are most crafty in their designs against Christ and his gospel, cannot hide them. He did not give a direct answer, but reproved them for offering to impose upon him; and they could not fasten upon any

thing wherewith to stir up either the governor or the people against him. The wisdom which is from above, will direct all who teach the way of God truly, to avoid the snares laid for them by wicked men; and will teach our duty to God, to our rulers, and to all men, so clearly, that opposers will have no evil to say of us.

Luke 20:27

Vs. 27-38: It is common for those who design to undermine any truth of God, to load it with difficulties. But we wrong ourselves, and wrong the truth of Christ, when we form our notions of the world of spirits by this world of sense. There are more worlds than one; a present visible world, and a future unseen world; and let every one compare this world and that world, and give the preference in his thoughts and cares to that which deserves them. Believers shall obtain the resurrection from the dead, that is the blessed resurrection. What shall be the happy state of the inhabitants of that world, we cannot express or conceive, ^{<41B>}1 Corinthians 2:9. Those that are entered into the joy of their Lord, are entirely taken up therewith; when there is perfection of holiness there will be no occasion for preservatives from sin. And when God called himself the God of these patriarchs, he meant that he was a God all-sufficient to them, ^{<417D>}Genesis 17:1, their exceeding great Reward, ^{<415D>}Genesis 15:1. He never did that for them in this world, which answered the full extent of his undertaking; therefore there must be life, in which he will do that for them, which will completely fulfill the promise.

Luke 20:39

Vs. 39-47: The scribes commended the reply Christ made to the Sadducees about the resurrection, but they were silenced by a question concerning the Messiah. Christ, as God, was David's Lord; but Christ, as man, was David's son. The scribes would receive the savors judgment for defrauding the poor widows, and for their abuse of religion, particularly of prayer, which they used as a pretense for carrying on worldly and wicked plans. Dissembled piety is double sin. Then let us beg of God to keep us from pride, ambition, covetousness, and every evil thing; and to teach us to seek that honor which comes from him alone.

CHAPTER 21

Christ commends a poor widow. (1-4) His prophecy. (5-28) Christ exhorts to watchfulness. (29-38)

◀21 Luke 21:1

Vs. 1-4: From the offering of this poor widow, learn that what we rightly give for the relief of the poor, and the support of God's worship, is given unto God; and our Savior sees with pleasure whatever we have in our hearts to give for the relief of his members, or for his service. Blessed Lord! the poorest of thy servants have two mites, they have a soul and a body; persuade and enable us to offer both unto thee; how happy shall we be in thine accepting of them!

◀21 Luke 21:5

Vs. 5-28: With much curiosity those about Christ ask as to the time when the great desolation should be. He answers with clearness and fullness, as far as was necessary to teach them their duty; for all knowledge is desirable as far as it is in order to practice. Though spiritual judgments are the most common in gospel times, yet God makes use of temporal judgments also. Christ tells them what hard things they should suffer for his name's sake, and encourages them to bear up under their trials, and to go on in their work, notwithstanding the opposition they would meet with. God will stand by you, and own you, and assist you. This was remarkably fulfilled after the pouring out of the Spirit, by whom Christ gave his disciples wisdom and utterance. Though we may be losers for Christ, we shall not, we cannot be losers by him, in the end. It is our duty and interest at all times, especially in perilous, trying times, to secure the safety of our own souls. It is by Christian patience we keep possession of our own souls, and keep out all those impressions which would put us out of temper. We may view the prophecy before us much as those Old Testament prophecies, which, together with their great object, embrace, or glance at some nearer object of importance to the church. Having given an idea of the times for about thirty-eight years next to come, Christ shows what all those things would end in, namely, the destruction of Jerusalem, and the utter dispersion of the Jewish nation; which would be a type and

figure of Christ's second coming. The scattered Jews around us preach the truth of Christianity; and prove, that though heaven and earth shall pass away, the words of Jesus shall not pass away. They also remind us to pray for those times when neither the real, nor the spiritual Jerusalem, shall any longer be trodden down by the Gentiles, and when both Jews and Gentiles shall be turned to the Lord. When Christ came to destroy the Jews, he came to redeem the Christians that were persecuted and oppressed by them; and then had the churches rest. When he comes to judge the world, he will redeem all that are his from their troubles. So fully did the Divine judgments come upon the Jews, that their city is set as an example before us, to show that sins will not pass unpunished; and that the terrors of the Lord, and his threatenings against impenitent sinners, will all come to pass, even as his word was true, and his wrath great upon Jerusalem.

 **Luke 21:29**

Vs. 29-38: Christ tells his disciples to observe the signs of the times, which they might judge by. He charges them to look upon the ruin of the Jewish nation as near. Yet this race and family of Abraham shall not be rooted out; it shall survive as a nation, and be found as prophesied, when the Son of man shall be revealed. He cautions them against being secure and sensual. This command is given to all Christ's disciples, Take heed to yourselves, that ye be not overpowered by temptations, nor betrayed by your own corruptions. We cannot be safe, if we are carnally secure. Our danger is, lest the day of death and of judgment should come upon us when we are not prepared. Lest, when we are called to meet our Lord, that be the furthest from our thoughts, which ought to be nearest our hearts. For so it will come upon the most of men, who dwell upon the earth, and mind earthly things only, and have no converse with heaven. It will be a terror and a destruction to them. Here see what should be our aim, that we may be accounted worthy to escape all those things; that when the judgments of God are abroad, we may not be in the common calamity, or it may not be that to us which it is to others. Do you ask how you may be found worthy to stand before Christ at that day? Those who never yet sought Christ, let them now go unto him; those who never yet were humbled for their sins, let them now begin; those who have already begun, let them go forward and be kept humbled. Watch therefore, and pray

always. Watch against sin; watch in every duty, and make the most of every opportunity to do good. Pray always: those shall be accounted worthy to live a life of praise in the other world, who live a life of prayer in this world. May we begin, employ, and conclude each day attending to Christ's word, obeying his precepts, and following his example, that whenever he comes we may be found watching.

CHAPTER 22

The treachery of Judas. (1-6) The Passover. (7-18) The Lord's supper instituted. (19, 20) Christ admonishes the disciples. (21-38) Christ's agony in the garden. (39-46) Christ betrayed. (47-53) The fall of Peter. (54-62) Christ confesses himself to be the Son of God. (63-71)

Luke 22:1

Vs. 1-6 Christ knew all men, and had wise and holy ends in taking Judas to be a disciple. How he who knew Christ so well, came to betray him, we are here told; Satan entered into Judas. It is hard to say whether more mischief is done to Christ's kingdom, by the power of its open enemies, or by the treachery of its pretended friends; but without the latter, its enemies could not do so much evil as they do.

Luke 22:7

Vs. 7-18: Christ kept the ordinances of the law, particularly that of the Passover, to teach us to observe his gospel institutions, and most of all that of the Lord's supper. Those who go upon Christ's word, need not fear disappointment. According to the orders given them, the disciples got all ready for the Passover. Jesus bids this Passover welcome. He desired it, though he knew his sufferings would follow, because it was in order to his Father's glory and man's redemption. He takes his leave of all Passovers, signifying thereby his doing away all the ordinances of the ceremonial law, of which the Passover was one of the earliest and chief. That type was laid aside, because now in the kingdom of God the substance was come.

Luke 22:19

Vs. 19, 20: The Lord's supper is a sign or memorial of Christ already come, who by dying delivered us; his death is in special manner set before us in that ordinance, by which we are reminded of it. The breaking of Christ's body as a sacrifice for us, is therein brought to our remembrance by the breaking of bread. Nothing can be more nourishing and satisfying to the soul, than the doctrine of Christ's making atonement for sin, and the

assurance of an interest in that atonement. Therefore we do this in remembrance of what He did for us, when he died for us; and for a memorial of what we do, in joining ourselves to him in an everlasting covenant. The shedding of Christ's blood, by which the atonement was made, is represented by the wine in the cup.

Luke 22:21

Vs. 21-38: How unbecoming is the worldly ambition of being the greatest, to the character of a follower of Jesus, who took upon him the form of a servant, and humbled himself to the death of the cross! In the way to eternal happiness, we must expect to be assaulted and sifted by Satan. If he cannot destroy, he will try to disgrace or distress us. Nothing more certainly forebodes a fall, in a professed follower of Christ, than self-confidence, with disregard to warnings, and contempt of danger. Unless we watch and pray always, we may be drawn in the course of the day into those sins which we were in the morning most resolved against. If believers were left to themselves, they would fall; but they are kept by the power of God, and the prayer of Christ. Our Lord gave notice of a very great change of circumstances now approaching. The disciples must not expect that their friends would be kind to them as they had been. Therefore, he that has a purse, let him take it, for he may need it. They must now expect that their enemies would be more fierce than they had been, and they would need weapons. At the time the apostles understood Christ to mean real weapons, but he spake only of the weapons of the spiritual warfare. The sword of the Spirit is the sword with which the disciples of Christ must furnish themselves.

Luke 22:39

Vs. 39-46: Every description which the evangelists give of the state of mind in which our Lord entered upon this conflict, proves the tremendous nature of the assault, and the perfect foreknowledge of its terrors possessed by the meek and lowly Jesus. Here are three things not in the other evangelists.

1. When Christ was in his agony, there appeared to him an angel from heaven, strengthening him. It was a part of his humiliation that he was thus strengthened by a ministering spirit.

2. Being in agony, he prayed more earnestly. Prayer, though never out of season, is in a special manner seasonable when we are in an agony.

3. In this agony his sweat was as it were great drops of blood falling down. This showed the travail of his soul.

We should pray also to be enabled to resist unto the shedding of our blood, striving against sin, if ever called to it. When next you dwell in imagination upon the delights of some favorite sin, think of its effects as you behold them here! See its fearful effects in the garden of Gethsemane, and desire, by the help of God, deeply to hate and to forsake that enemy, to ransom sinners from whom the Redeemer prayed, agonized, and bled.

Luke 22:47

Vs. 47-53: Nothing can be a greater affront or grief to the Lord Jesus, than to be betrayed by those who profess to be his followers, and say that they love him. Many instances there are, of Christ's being betrayed by those who, under the form of godliness, fight against the power of it. Jesus here gave an illustrious example of his own rule of doing good to those that hate us, as afterwards he did of praying for those that despitefully use us. Corrupt nature warps our conduct to extremes; we should seek for the Lord's direction before we act in difficult circumstances. Christ was willing to wait for his triumphs till his warfare was accomplished, and we must be so too. But the hour and the power of darkness were short, and such the triumphs of the wicked always will be.

Luke 22:54

Vs. 54-62: Peter's fall was his denying that he knew Christ, and was his disciple; disowning him because of distress and danger. He that has once told a lie, is strongly tempted to persist: the beginning of that sin, like strife, is as the letting forth of water. The Lord turned and looked upon Peter.

1. It was a convincing look. Jesus turned and looked upon him, as if he should say, Dost thou not know me, Peter?

2. It was a chiding look. Let us think with what a rebuking countenance Christ may justly look upon us when we have sinned.

3. It was an expostulating look. Thou who wast the most forward to confess me to be the Son of God, and didst solemnly promise thou wouldst never disown me!
4. It was a compassionate look. Peter, how art thou villainy and undone if I do not help thee!
5. It was a directing look, to go and bethink himself.
6. It was a significant look; it signified the conveying of grace to Peter's heart, to enable him to repent. The grace of God works in and by the word of God, brings that to mind, and sets that home upon the conscience, and so gives the soul the happy turn. Christ looked upon the chief priests, and made no impression upon them as he did on Peter. It was not the mere look from Christ, but the Divine grace with it, that restored Peter.

 **Luke 22:63**

Vs. 63-71: Those that condemned Jesus for a blasphemer, were the vilest blasphemers. He referred them to his second coming, for the full proof of his being the Christ, to their confusion, since they would not admit the proof of it to their conviction. He owns himself to be the Son of God, though he knew he should suffer for it. Upon this they ground his condemnation. Their eyes being blinded, they rush on. Let us meditate on this amazing transaction, and consider Him who endured such contradiction of sinners against himself.

CHAPTER 23

Christ before Pilate. (1-5) Christ before Herod. (6-12) Barabbas preferred to Christ. (13-25) Christ speaks of the destruction of Jerusalem. (26-31) The crucifixion, The repentant malefactor. (32-43) The death of Christ. (44-49) The burial of Christ. (50-56)

◀23:1 Luke 23:1

Vs. 1-5: Pilate well understood the difference between armed forces and our Lord's followers. But instead of being softened by Pilate's declaration of his innocence, and considering whether they were not bringing the guilt of innocent blood upon themselves, the Jews were the more angry. The Lord brings his designs to a glorious end, even by means of those who follow the devices of their own hearts. Thus all parties joined, so as to prove the innocence of Jesus, who was the atoning sacrifice for our sins.

◀23:6 Luke 23:6

Vs. 6-12: Herod had heard many things of Jesus in Galilee, and out of curiosity longed to see him. The poorest beggar that asked a miracle for the relief of his necessity, was never denied; but this proud prince, who asked for a miracle only to gratify his curiosity, is refused. He might have seen Christ and his wondrous works in Galilee, and would not, therefore it is justly said, Now he would see them, and shall not. Herod sent Christ again to Pilate: the friendships of wicked men are often formed by union in wickedness. They agree in little, except in enmity to God, and contempt of Christ.

◀23:13 Luke 23:13

Vs. 13-25: The fear of man brings many into this snare, that they will do an unjust thing, against their consciences, rather than get into trouble. Pilate declares Jesus innocent, and has a mind to release him; yet, to please the people, he would punish him as an evil-doer. If no fault be found in him, why chastise him? Pilate yielded at length; he had not courage to go against so strong a stream. He delivered Jesus to their will, to be crucified.

◀23:26 Luke 23:26

Vs. 26-31: We have here the blessed Jesus, the Lamb of God, led as a lamb to the slaughter, to the sacrifice. Though many reproached and reviled him, yet some pitied him. But the death of Christ was his victory and triumph over his enemies: it was our deliverance, the purchase of eternal life for us. Therefore weep not for him, but let us weep for our own sins, and the sins of our children, which caused his death; and weep for fear of the miseries we shall bring upon ourselves, if we slight his love, and reject his grace. If God delivered him up to such sufferings as these, because he was made a sacrifice for sin, what will he do with sinners themselves, who make themselves a dry tree, a corrupt and wicked generation, and good for nothing! The bitter sufferings of our Lord Jesus should make us stand in awe of the justice of God. The best saints, compared with Christ, are dry trees; if he suffer, why may not they expect to suffer? And what then shall the damnation of sinners be! Even the sufferings of Christ preach terror to obstinate transgressors.

◀23:32 Luke 23:32

Vs. 32-43: As soon as Christ was fastened to the cross, he prayed for those who crucified him. The great thing he died to purchase and procure for us, is the forgiveness of sin. This he prays for. Jesus was crucified between two thieves; in them were shown the different effects the cross of Christ would have upon the children of men in the preaching the gospel. One malefactor was hardened to the last. No troubles of themselves will change a wicked heart. The other was softened at the last: he was snatched as a brand out of the burning, and made a monument of Divine mercy. This gives no encouragement to any to put off repentance to their death-beds, or to hope that they shall then find mercy. It is certain that true repentance is never too late; but it is as certain that late repentance is seldom true. None can be sure they shall have time to repent at death, but every man may be sure he cannot have the advantages this penitent thief had. We shall see the case to be singular, if we observe the uncommon effects of God's grace upon this man. He reproved the other for railing on Christ. He owned that he deserved what was done to him. He believed Jesus to have suffered wrongfully. Observe his faith in this prayer. Christ was in the depth of disgrace, suffering as a deceiver, and not delivered by

his Father. He made this profession before the wonders were displayed which put honor on Christ's sufferings, and startled the centurion. He believed in a life to come, and desired to be happy in that life; not like the other thief, to be only saved from the cross. Observe his humility in this prayer. All his request is, Lord, remember me; quite referring it to Jesus in what way to remember him. Thus he was humbled in true repentance, and he brought forth all the fruits for repentance his circumstances would admit. Christ upon the cross, is gracious like Christ upon the throne. Though he was in the greatest struggle and agony, yet he had pity for a poor penitent. By this act of grace we are to understand that Jesus Christ died to open the kingdom of heaven to all penitent, obedient believers. It is a single instance in Scripture; it should teach us to despair of none, and that none should despair of themselves; but lest it should be abused, it is contrasted with the awful state of the other thief, who died hardened in unbelief, though a crucified Savior was so near him. Be sure that in general men die as they live.

Luke 23:44

Vs. 44-49: We have here the death of Christ magnified by the wonders that attended it, and his death explained by the words with which he breathed out his soul. He was willing to offer himself. Let us seek to glorify God by true repentance and conversion; by protesting against those who crucify the Savior; by a sober, righteous, and godly life; and by employing our talents in the service of Him who died for us and rose again.

Luke 23:50

Vs. 50-56: Many, though they do not make any show in outward profession, yet, like Joseph of Arimathea, will be far more ready to do real service, when there is occasion, than others who make a greater noise. Christ was buried in haste, because the Sabbath drew on. Weeping must not hinder sowing. Though they were in tears for the death of their Lord, yet they must prepare to keep holy the Sabbath. When the Sabbath draws on, there must be preparation. Our worldly affairs must be so ordered, that they may not hinder us from our Sabbath work; and our holy affection so stirred up, that they may carry us on in it. In whatever business we engage, or however our hearts may be affected, let us never

fail to get ready for, and to keep holy, the day of sacred rest, which is the Lord's day.

CHAPTER 24

The resurrection of Christ. (1-12) He appears to two disciples on the way to Emmaus. (13-27) And makes himself known to them. (28-35) Christ appears to the other disciples. (36-49) His ascension. (50-53)

◀24:1 Luke 24:1

Vs. 1-12: See the affection and respect the women showed to Christ, after he was dead and buried. Observe their surprise when they found the stone rolled away, and the grave empty. Christians often perplex themselves about that with which they should comfort and encourage themselves. They look rather to find their Master in his grave-clothes, than angels in their shining garments. The angels assure them that he is risen from the dead; is risen by his own power. These angels from heaven bring not any new gospel, but remind the women of Christ's words, and teach them how to apply them. We may wonder that these disciples, who believed Jesus to be the Son of God and the true Messiah, who had been so often told that he must die, and rise again, and then enter into his glory, who had seen him more than once raise the dead, yet should be so backward to believe his raising himself. But all our mistakes in religion spring from ignorance or forgetfulness of the words Christ has spoken. Peter now ran to the sepulchre, who so lately ran from his Master. He was amazed. There are many things puzzling and perplexing to us, which would be plain and profitable, if we rightly understood the words of Christ.

◀24:13 Luke 24:13

Vs. 13-27: This appearance of Jesus to the two disciples going to Emmaus, happened the same day that he rose from the dead. It well becomes the disciples of Christ to talk together of his death and resurrection; thus they may improve one's knowledge, refresh one's memory, and stir up each other's devout affection. And where but two together are well employed in work of that kind, he will come to them, and make a third. Those who seek Christ, shall find him: he will manifest himself to those that inquire after him; and give knowledge to those who use the helps for knowledge which they have. No matter how it was, but

so it was, they did not know him; he so ordering it, that they might the more freely discourse with him. Christ's disciples are often sad and sorrowful, even when they have reason to rejoice; but through the weakness of their faith, they cannot take the comfort offered to them. Though Christ is entered into his state of exaltation, yet he notices the sorrows of his disciples, and is afflicted in their afflictions. Those are strangers in Jerusalem, that know not of the death and sufferings of Jesus. Those who have the knowledge of Christ crucified, should seek to spread that knowledge. Our Lord Jesus reprov'd them for the weakness of their faith in the Scriptures of the Old Testament. Did we know more of the Divine counsels as far as they are made known in the Scriptures, we should not be subject to the perplexities we often entangle ourselves in. He shows them that the sufferings of Christ were really the appointed way to his glory; but the cross of Christ was that to which they could not reconcile themselves. Beginning at Moses, the first inspired writer of the Old Testament, Jesus expounded to them the things concerning himself. There are many passages throughout all the Scriptures concerning Christ, which it is of great advantage to put together. We cannot go far in any part, but we meet with something that has reference to Christ, some prophecy, some promise, some prayer, some type or other. A golden thread of gospel grace runs through the whole web of the Old Testament. Christ is the best expositor of Scripture; and even after his resurrection, he led people to know the mystery concerning himself, not by advancing new notions, but by showing how the Scripture was fulfilled, and turning them to the earnest study of it.

Luke 24:28

Vs. 28-35: If we would have Christ dwell with us, we must be earnest with him. Those that have experienced the pleasure and profit of communion with him, cannot but desire more of his company. He took bread, and blessed it, and brake, and gave to them. This he did with his usual authority and affection, with the same manner, perhaps with the same words. He here teaches us to crave a blessing on every meal. See how Christ by his Spirit and grace makes himself known to the souls of his people. He opens the Scriptures to them. He meets them at his table, in the ordinance of the Lord's supper; is known to them in breaking of bread. But the work is completed by the opening of the eyes of their mind; yet it

is but short views we have of Christ in this world, but when we enter heaven, we shall see him for ever. They had found the preaching powerful, even when they knew not the preacher. Those Scriptures which speak of Christ, will warm the hearts of his true disciples. That is likely to do most good, which affects us with the love of Jesus in dying for us. It is the duty of those to whom he has shown himself, to let others know what he has done for their souls. It is of great use for the disciples of Christ to compare their experiences, and tell them to each other.

 **Luke 24:36**

Vs. 36-49: Jesus appeared in a miraculous manner, assuring the disciples of his peace, though they had so lately forsaken him, and promising spiritual peace with every blessing. Many troublesome thoughts which disquiet our minds, rise from mistakes concerning Christ. All the troublesome thoughts which rise in our hearts at any time, are known to the Lord Jesus, and are displeasing to him. He spake with them on their unreasonable unbelief. Nothing had passed but what was foretold by the prophets, and necessary for the salvation of sinners. And now all men should be taught the nature and necessity of repentance, in order to the forgiveness of their sins. And these blessings were to be sought for, by faith in the name of Jesus. Christ by his Spirit works on the minds of men. Even good men need to have their understandings opened. But that we may have right thoughts of Christ, there needs no more than to be made to understand the Scriptures.

 **Luke 24:50**

Vs. 50-53: Christ ascended from Bethany, near the Mount of Olives. There was the garden in which his sufferings began; there he was in his agony. Those that would go to heaven, must ascend thither from the house of sufferings and sorrows. The disciples did not see him rise out of the grave; his resurrection could be proved by their seeing him alive afterwards: but they saw him ascend into heaven; they could not otherwise have a proof of his ascension. He lifted up his hands, and blessed them. He did not go away in displeasure, but in love, he left a blessing behind him. As he arose, so he ascended, by his own power. They worshipped him. This fresh display of Christ's glory drew from them fresh acknowledgments. They returned to Jerusalem with great joy. The

glory of Christ is the joy of all true believers, even while they are here in this world. While waiting for God's promises, we must go forth to meet them with our praises. And nothing better prepares the mind for receiving the Holy Ghost. Fears are silenced, sorrows sweetened and allayed, and hopes kept up. And this is the ground of a Christian's boldness at the throne of grace; yea, the Father's throne is the throne of grace to us, because it is also the throne of our Mediator, Jesus Christ. Let us rely on his promises, and plead them. Let us attend his ordinances, praise and bless God for his mercies, set our affection on things above, and expect the Redeemer's return to complete our happiness. Amen. Even so, Lord Jesus, come quickly.