

THE
NEW TESTAMENT

OF OUR

LORD AND SAVIOUR JESUS CHRIST;

WITH

EXPLANATORY NOTES AND PRACTICAL
OBSERVATIONS.

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PRELIMINARY OBSERVATIONS.

THE work of preparing and publishing a Commentary on the Christian Scriptures involves a solemn responsibility. I did not enter upon this work without grave consideration; and I invite my readers to accompany me in these preparatory meditations, that we may together place our minds in a mood to study the Record with profound attention, unto profitable attainments. I open these Scriptures with a reverential estimate of them, as reliable records of the culminating developments of a perfect system of revelation from God,—the revelation of his being and character, of the principles and purposes of his government, and of the duties, interests, and final destiny of mankind.

SECTION I.

REVELATION. — INSPIRATION.

These terms have been used, of late, with so much of duplicity and tergiversation, that it seems to me expedient that I should, in the outset, define my use of them. I employ the term *revelation* here, in its accepted theological sense, as distinguished from *nature*. With me, therefore, it signifies a direct communication from God by a supernatural agency,—such as the transition to earth, and address to the eyes and ears of chosen human teachers, of an accredited messenger from the heavenly world, or the instruction of such chosen teachers by direct inspiration of the Spirit of God.

And by *inspiration*, in the same connection, I mean, not the ordinary excitement of thoughts or emotions in the human mind by the clamor of internal wants or the influence of surrounding circumstances; but the infusion into the mind, to the recognition of the intellectual and moral perceptions, by a Divine afflatus, of such truth as it pleaseth God thus to impart. And the direct and primary proof of the Divine interposition in such revealments is the attestation of the presence and power of God with the inspired teacher by the accompaniment of miraculous works. And then there follow multiplied and confirmatory proofs, in the adaptedness of the truths and principles revealed to the wants of our higher nature, their approval of themselves to the reason and moral judgment, and their practical fruits.

SECTION II.

THE A-PRIORI PROBABILITY OF A REVELATION.

With a rational faith in the being of the living God, — the self-existent, knowing, planning, creating, governing, and loving God, — we see it to be what was demanded by his relation to his intelligent and moral children here, made in his image, that he should reveal to them, in this direct and intelligible manner, the truths of his being, his providence, and his fatherly purpose and care. This economy is eminently adapted to the essential wants of man in this temporary home.

I have said that the subject in hand has been treated of late with much of duplicity and tergiversation. Among the infirmities of human nature are ingratitude and self-conceit. When men have been long settled in the possession of certain privileges and blessings, they are prone to be forgetful of their origin, and to claim, as inborn or self-created, what was derived from other sources.

Of this piece of human folly we have most instructive examples in the history of the Hebrews. When they were in an oppressed and despondent condition, they would lift up their cry to God, and humbly seek his favor. Then, when the Lord had delivered them from their distresses, and given them peace, prosperity, and plenty, they would soon lose all consciousness of their dependence, become reckless with regard to the means by which their blessings were to be preserved, and seem to expect their continuance as a matter of course, as if by a fixed law of nature, like the rising and setting of the sun. Accordingly, the appropriate *means* of continued safety and happiness being neglected, their pride and perversity would soon again bring them disaster and ruin.

This foolish ingratitude and perversity is portrayed in the song of Moses; though not in poesy so smooth as that which poets sometimes sing, yet in most *significant* "*particular metre*."

"But Jeshurun waxed fat, and kicked."

And, in setting forth the brutish stupidity of the same ingratitude and hauteur, the word of the Lord says by the Prophet Isaiah, —

"Hear, O heavens, and give ear, O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

A most remarkable instance of this description of folly in our own time is in the flippant denial of the necessity of a supernatural revelation from God. And, with this denial of the *necessity*, the *fact* and the very *possibility* of such a revelation are also denied. And yet these philosophers call themselves Christians. Upon what grounds? Oh! because they hold to some of the *doctrines* which are ascribed to Jesus Christ. They hold, they say, to the unity and the fatherhood of God; to the universal brotherhood of men, and the corresponding duty of universal brotherly love; and to life and immortality beyond the grave. And on what authority do they hold

these doctrines as reliable? Do they believe that Jesus Christ received them by any direct and supernatural communication from God? and do they hence ascribe any reliable authority to the teachings of Jesus? Not so. They claim that these doctrines are born in them, and have grown up with them. They can read them all off without a blunder, by turning their thoughts inward, and reading their own minds. And they can open their eyes, and see and read them all around, in the heavens above and the earth beneath; i.e., in the book of Nature.

And whence came that intellectual eyesight by which they can read this stupendous system of doctrines in Nature's book so glibly? and whence came that spiritual education by which they can translate so correctly the different handwritings and intricate sentences in this wonderful book? We more than half suspect that they are mere plagiarists, having borrowed all this wisdom, without credit, from the revelation of Jesus Christ. As great philosophical heads, with as great human learning, among the Gentiles, have been anxiously poring over the book of Nature in pursuit of this knowledge, and have not found it. Our philosophers have become possessed of this light in their own minds from a Christian education; and they wax fat, and throw up their heels against that gospel revelation which is the source of it. We find in the human soul the constitutional *want* of this knowledge; but it is false philosophy to assume that the *want* is itself the knowledge. If human need were itself the thing needed, mankind could never know the suffering of want. Our wants constitute a hope that it may be found practicable to obtain the thing needed, and stimulate us to action in pursuit of it. Our hunger and appetite do not *create* nor *constitute* the food they crave; though they constitute a presumptive argument, that a corresponding provision is somewhere a reality. So much may be inferred from the soul's instinctive want of a knowledge of God, and of his will and purpose concerning our destiny.

But who can show us this knowledge? We have seen that the needed knowledge is not in the want. Where the light of the Christian revelation has not shed its beams, even this want of the soul is unable to shape and define its objects. The revelation of the Bible, in relation to the being, the unity, and the adorable perfections of God, and the harmony of all the apparent conflicting dispensations of his government with those perfections; and the resurrection of the dead into a personal, immortal existence, together with the perfection and glory of that existence, — these things, I say, are, by the Christian revelation, brought out in a form which it had never entered into the heart of man to conceive. Yet, when *revealed*, they are seen completely to fill and satisfy the soul's wants; and the knowledge of them produces "joy unspeakable and full of glory."

You will bear in mind, then, that the inward want of the soul, without the light of revelation, is not able even to give tangible shape to the objects of its need; *much less* does it constitute a *revelation* of the knowledge of those objects as facts. It merely constitutes that travail of soul for unexplored and unknown future good, and for the knowledge of the origin and government of the universe, to which reference is made by St. Paul in his

Epistle to the Romans: "*For we know that the whole creation groaneth and travaileth in pain together until now.*" The same idea is expressed in the preceding context, by the saying, that "the earnest expectation of the creature waiteth for the manifestation of the sons of God." The phrase *earnest expectation* is from a Greek term, which denotes *an earnest and solicitous looking-for, as with the neck stretched out, and the head thrust forward.* "The manifestation of the sons of God" is the revealment, or bringing to light, of the truths for which there is that earnest desire, through his inspired servants, called here, in a special sense, his *sons.* *This gospel revelation* it is, and this alone, that brings out, in a clear light and tangible shape, the realities which fill with their fulness the inmost wants, and bountifully satisfy the soul-travail, of the human creation.

The foregoing observations have furnished us with a clear conception of the difference between man's natural *want* of a revelation, and the revelation itself adapted to that want; and between the reading of the book of Nature by the light of revelation, and the reading of it by the light of Nature alone.

We may gain some valuable information on our general subject by a glance at the workings of the Gentile, say, for instance, the *Brahmin* and the *Buddhist* mind, in its religious aspirations. The common people, with an instinctive conception of superior invisible powers which could confer upon them benefits, or, if its caprices might so impel it, overwhelm them with calamity, would even naturally conceive, from the mixture and interchange of good and evil, light and darkness, pleasure and pain, and life and death, of a plurality of superhuman powers or agencies of diverse dispositions and characters, or of *one* that was capricious and changeful. And you will readily understand how, in their unenlightened timidity, under an impressive sense of the existence of powers they could not resist, directed by dispositions they did not know, they were so easily duped by any mythological scheme which poetic visionaries or designing impostors might palm upon them.

But I would call your attention to the darkness, the confusion, and the distracting and unavailing labor, of the leading, the master minds, the world-renowned philosophers. The founders of Brahminism conceived first of the Deity as abstract reason, or a pure intelligence. This was their *Brahm*. But they could not be satisfied with *Brahm* alone,—a pure, inoperative reason. They saw themselves in the midst of facts and phenomenal mysteries, which this characteristic of a Deity alone could not solve. There must be a planning, active, producing cause; and thus their *Brahm* becomes *Brahma*, embracing the operative wisdom which flows from the source of wisdom. But even then they could not elevate their conceptions to a God above Nature, and the Author and Governor of it, but sunk into Pantheism, making Nature *to be* God. Yet there was need of a conception of some Divine personality, some Deity in a mode of being capable of voluntary thought, love, and expression; and so the Hindoo philosopher comes to conceive that he himself is that impersonation. Self-glorified, he

goes on from step to step, till from a profound idea of some awful, absolute being, he has passed into the habitual conviction that this being is himself. He has become his own God. Thus operated the human want of a Deity impersonated, until it formed an order of priesthood, the Brahmins, in whom dwelt *Brahma*.

But the travail of soul attains not yet to its archetype. This self-conception of Divine exaltation in the Brahminical order, instead of inspiring a kind and paternal regard for the people, breathes contempt for those about them. Utter inhumanity grows out of this conceit, that they are the perfection of humanity.

So, then, the change goes on, exposing in human nature the universal *want* of a revelation, and demonstrating that this want does not *constitute* nor *develop* the needed revelation. And so, I say, change followed change. The abstract but beautiful conception of *Brahm*, the pure reason, and then *Brahma*, an intelligence developing forms, having become theorized into an abode in the *Brahmins*, and thence developed in unendurable brutality, caused a counter rush back into the broad field of Nature for study and relief. Here, sick of the effort to find God in vain and feeble man, they look for him in the arena before them. They see order, beauty, supply, protection; and in these things they recognize a *Preserver*, and this is *Vishnu*. *Vishnu*, the *Preserver*, is the God of the new sect; and this sect prevails.

But they have not yet attained to the object of their soul's travail. They are in darkness and tribulation. This Vishnu-worship, this conception of a Preserver, could not satisfy the worshippers of the new God, when they were tormented with a sense of evils within and about them. Their sad experience and startled observation bore impressive testimony of brutish passion, fiendish device, hydra-headed disease, blight, mildew, famine, pestilence, storms, earthquakes, devouring fires, overwhelming floods, and death in countless forms. Whose work is this? Ah! this, is not the *Preserver*: it is *Siva*. The evil God was thought to share the kingdom; and he, too, must be worshipped, at least to be appeased. Hence human sacrifices were instituted, and incredible cruelties were inaugurated, as the fit and appropriate devotions to the fiendish and insatiable *Siva*.

And thus went on the labyrinthian course of the human mind with Nature's light alone. Deities were multiplied as new phases in Nature's developments were noted, and images and temples were erected for the abodes of the different Divinities. And the very services of devotion, appropriated to some of their Divinities, were practical defilement and corruption.

But I have not space to enlarge on these historical surveys. The whole history of the Hindoo system and Hindoo life demonstrates that there is that in man which *demand*s a revelation, and that there is *not* that in man which *makes* the revelation. We see the earnest expectation, the solicitous looking-for, the travail together in pain, but not the light which achieves the victory of faith.

Go with Paul, and visit Athens, the emporium of literature and phi-

losophy of polished Greece. There were the learned scholars of Solon, Socrates, Xenophon, Plato, Zeno, Aristotle, Antisthenes, and Diogenes, embodying the wisdom of all those master-minds, superadding their own improvements. And what do they know of the unity and perfection and purpose and government of the self-existent and unchangeable Creator and Governor of the universe? No more than the devotees to *Brahm*, *Brahma*, *Vishnu*, and *Siva*. Note the terms in which the Christian apostle addressed them: "Ye men of Athens, I perceive that in all things ye are too superstitious" (over-much religious); "for as I passed by, and beheld your devotions, I found an altar with this inscription,—TO THE UNKNOWN GOD." This altar is supposed to have originated on the following occasion: A plague raged in Athens; to stay which, their prayers and sacrifices to their multitudinous idols were vain. Epimenides advised the letting loose of a flock of sheep, following them till they should lie down, and sacrificing them to the God near whose temple or altar they should then be. But these sheep, lying down where none of these monuments of superstition were near, occasioned the erection of an altar inscribed *To the Unknown God*; meaning the God that had sent the plague, and whom their deities could not control. By this happy expedient, this laying hold upon the prevailing consciousness of a Supreme Deity above the objects of the popular worship, and claiming to be *His* messenger, Paul avoided collision with the law of the state which forbade the introduction of new gods.

The apostle proceeds: "Whom, therefore, ye ignorantly worship, him declare I unto you. God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed any thing, seeing he giveth to all life, and breath, and all things. . . . For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

There, then, in that classic city, the school of human philosophy, where culminated the human wisdom of the ages, they were "without God, and without hope in the world." They were devoted to the worship of countless idols, personating divinities of diverse and conflicting characters, and had no clear hope of a distinct personal existence beyond the grave. They had, to be sure, their fables of Elysium and Tartarus. But the philosophers understood them to be poetic romance; and, coming to sober sentiment, their happiest theory was that of a series of transmigrations, and ultimate absorption in the fountain of being, to the loss of personality.

And, now, what will you do with the flippant youth, and the scoffer of gray hairs, who, imperturbably clinging to the Christian name, scouts revelation, and makes Nature his God? What! send them back to Athens, to Calcutta, to Egypt, groping and groaning and travailing in pain, while we turn ourselves to the glorious light of him who speaks from heaven?

SECTION III.

THE REVELATION VOUCHSAFED.

I have demonstrated the necessity of a supernatural revelation from God, by historically tracing the bewilderment of the human mind, in its feeling after God and truth, by the light of Nature alone. We have seen how wonderful is the difference between reading the book of Nature by the light of Nature only, and reading it by the light of Revelation. We have seen that there *is* that in man which *demand*s a revelation, but that there is *not* that in man which *constitutes* the needed revelation. The study of Nature by Nature's children, though richly instructive, has left them groaning and travailing in pain together until now. (Rom. viii. 22.) Another voice commands our attention: "*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.*" (Heb. i. 1, 2.)

This is God's adorable system of revelation. We have most clearly seen, in the travail of soul, with philosophers and people in the Gentile world, a want of a personal manifestation of the Deity. This want, though constitutional, was blind; and in its darkness it made ruling priests and graven images impersonations of their God. But Christ comes in the moral image of God, bearing his spirit, and working by his power; thus becoming a visible and unmistakable manifestation of the eternal Father in a person. And, while he manifests the being and presence and power of God in a person, — living, walking, conversing, loving, sympathizing, and acting among mankind as God's moral likeness and representative, and declaring also the Father's purpose to swallow up death and all evil in immortal, personal, heavenly, and glorious life, — he brings within the embrace of filial faith the wisely planning and unchangeably loving Father.

Such is Christ, — *Emmanuel*, God with us. Hence he was characterized by the prophet, "The Desire of all nations." Predicting the advent of the Messiah, he said, "The Desire of all nations shall come." (Hag. ii. 7.) We have seen how the natural desire, the solicitous looking-for, the "earnest expectation," the travail of soul of all nations, was for substantially what the mission of Christ constitutes, and his gospel reveals.

"God at sundry times and in divers manners spake unto the fathers by the prophets." God has chosen a progressive system of revelation. In the line of his supernatural revealments, he separated the patriarchs, as repositories of his word, and examples of faith and a purified worship. He did not lift them entirely out of the age in which they lived: some of its ruder customs remained attached to them. But to make them repositories of *his* name as the only living and true God, and ministers of a purer life, he separated them from the idolatrous masses, and, in many essential respects, made them a peculiar people. And when, through enslavement to Egypt, the chosen line had become merged into the Egyptian character, God commissioned Moses to redeem them thence, and elevate them as a people into the knowledge and worship of the God of their fathers. To

accomplish this, God manifested his immediate agency in the mission of Moses by stupendous miracles of power. And to bear them up in their integrity amidst the fascinations, and even sensual lurements, of the surrounding idolatries, a wise and judicious system of law was instituted, both moral and ceremonial. For there was much in the ceremonials of the Mosaic code which would be entirely unmeaning to us in our age and country, which had a deep significance as elements in a transition dispensation, and efficient force in breaking off and repelling the idolatrous practices of the nations. For instance, the Mosaic sacrifice to Jehovah of the very animals which the heathen deified was wisely adapted to the expurgation of the heaven of their idolatrous worship.

But the mission of Moses was the conducting of a transition economy. He as well as the patriarchs looked forward to the perfect One who was to come. And so all the prophets prophesied of Christ, whose mission should be one peculiar to himself, having no equal before it, and none to succeed it. He was to satisfy the desire of all nations; to be the light of the world; the covenant of Israel, and the salvation of the Gentiles; the Alpha and Omega; the *author* and the *finisher* of our faith. He came at the time appointed: by a series of works which no human power could do, he proved his special agency from God; by his life of universal love, and that as God's representative, he proved the fatherly love of God to mankind; by his doctrines of childlike trust in God, and moral purity of life, he gives us power to make our earth a heaven; by his death on the cross, praying even for his murderers, and attesting with his blood the indissolubility of Heaven's love to all, he gives us the assurance that this love will overcome all evil with its good; and by rising from the dead for a living witness to the world, and as the Head of every man, he assures us of our heirship of personal, conscious, loved and loving, heavenly and glorious, life immortal. And this our *Emmanuel* is not dead. He lives in the presence of the Eternal Father, and gives us to feel the influence of his spirit, when we receive and love his truth.

Here is light, and no darkness at all. Outgrown Christ, have you? See the taper outgrow the sun! I do not wish to discourage your spiritual growth; but it is only in Christ that you can attain to such growth. You must grow a great way yet to attain to "the fulness of the stature of a man in Christ Jesus." Why, while the most renowned philosophers in Nature's light alone made their egress from earth in profound darkness as to the future life, the believing *child* in the light of Christ, when he stands upon the verge of the valley of death, casts himself upon the bosom of the Eternal Father's love, with the placid serenity with which the confiding infant falls into its mother's arms.

SECTION IV.

RELIABILITY OF THE RECORD.

But for our knowledge of this manifestation of God through Jesus Christ his Son, and the accompanying revelation of his fatherly love, and purpose

of immortal good, to man, we are dependent on the Christian records called the New Testament. The reliability of these records is, therefore, a subject of most earnest consideration. Their facts are not in their nature improbable. As we have seen, there is in universal man, growing out of the constitution of his higher nature, a want of a Divine revelation; and from this want there was a general looking for it. And that people to whom God, in conducting his progressive economy, had spoken at sundry times and in divers manners by the prophets, were looking for a more perfect revelation, which should be, as it were, a culmination of those progressive revealments, even as their patriarchs and prophets themselves had predicted. And the *method* of the promised revelation delineated by these sacred records, the communication of it through the medium of a person bearing the credentials of God's own spirit and power *without measure* (John iii. 34), commends itself to our reason for its eminent adaptedness, as adorably worthy of the wisdom of God. Nevertheless, we want reasonable assurance that the record is reliable as an historical repository. The sphere of this Essay affords not space for an extensive collation of corroborative history. I will adopt a shorter method of testing the veracity of the record in hand, and one adapted to the comprehension of all intelligent readers.

I will remark, in passing, that the events of the New-Testament history are, in a comparative sense, within our own grasp. They are cotemporary with, nay, they identically are, *the origin of our living Church of to-day*. We are as really connected with them as we are with the events of the American Revolution. They have been received, just as they stand written in this history, from their date, by men who gave their lives for their faith in them, and even for their interpretation of them. And the history of them has never been essentially changed; for it was received at the beginning with that religious reverence which acts upon its objects with great ardor, and zealously guards their sanctity. And we are, by an unbroken chain, connected with those first believers and propagators of the gospel; for they lived in the generation which they educated, and those in the next, and so on to us of the present age.

SECTION V.

PECULIAR CHARACTER OF THE GOSPEL-HISTORY.

And here I call attention to the prominent and characteristic feature of the gospel-history, which fills us with profoundly grateful admiration. I refer to its incidentals and concomitants, such as can never mark a work of fraud and imposture. The records of the public acts and teachings of Jesus, and his treatment at the hands of priests and rulers, are interwoven with dates, and with cotemporaneous civil and ecclesiastical history, such as the names and acts of rulers, both in Church and State; insomuch that, if they were forgeries, they could not have gained acceptance in the time to which they assign their events.

Nor could these records, as forgeries, have gained a footing if originated at any subsequent time. They assign the personal ministry of their hero

to the time of Tiberius Caesar's reign, and of Pontius Pilate's procuratorship in Judea. Suppose the New-Testament history was invented one hundred years after this date, and an attempt made to palm it upon the world as reliable history. It were downright idiocy. For this writing, which appears now for the first time in the world, pretentiously relates surprising events which had never been heard of before, and assigns them to a period a hundred years past. That it may appear to be truth, he who holds it in his hand must be able, on looking round, to find churches in the name of the crucified Jesus to be flourishing in Jerusalem, Rome, Corinth, Colosse, Ephesus, Philippi, Thessalonica, &c., of a hundred years' standing. But there is nothing of the kind to be found: the name of Christ Jesus is unknown to the world; for it, and all connected with it, are the creation of a work of imposture which now for the first time appears. It would drop still-born.

No: the gospel-records, which are the embodiment of the Christian system of revelation, could not, if a forgery, have gained a foothold for a day in the generation to which they assign their events. And even more impossible would it have been to gain a reception for them, if they were a work of imposture, at any subsequent period. Verily, the manner and fulness of this Christian revelation, responding to the soul-travail of the nations; the character of its doctrines, meeting the constitutional wants of the human soul, and conferring infinite honor upon the Creator; and the form in which the *record* of the revelation is given us, with all its concomitants and complications, — these constitute a threefold cord of irrefragable proof, which binds the record, the Christian Scriptures, to the heart of Christendom, as the veritable repository of God's Word to the children of men. In reading it, we feel to be sitting for instruction at the feet of Jesus, in the hearing of the voice of the Eternal, "This is my beloved Son, in whom I am well pleased. Hear ye him."

SECTION VI.

REVELATION AND THE RECORD DISTINGUISHED.

I have recognized the *want* and the *fact* of a supernatural revelation from God, and also the reliability of the Scripture record of it. The reader has perceived, from phraseology I have employed, that I make a distinction between *revelation* and the *record* of the same. This is a just and proper distinction, compatible with the highest credibility of the record, and saving the biblist from much embarrassment, which results from the theory of the verbal inspiration of the record throughout.

I do not find that the Scripture writers claim that they were immediately and miraculously inspired with the words which they wrote, nor even with the *matter* in the common things of genealogy, biography, and history, which are matters of human knowledge, from personal observation and reliable information. It appears to have been, through all dispensations, the Divine economy to employ miraculous interpositions only for necessary uses, to the attainment of ends to which ordinary means were not sufficient. No waste

was ever made of these special interpositions, which would have depreciated their sacredness, and diminished their force as Divine testimonials. Accordingly, when Jesus was suffering of hunger, and the circumstance was suggested to him that he might exert his God-given power of miracles to change stones into bread for his sustenance, he treated the suggestion as *adverse* to the spirit and purpose of his Heaven-ordained mission; repelling it, by the figure of personification, as *diabolos* and *satan*, deceiver and adversary. The lesson of this trial of the Master, and his disposal of it, is, that he was to use his supernatural powers only for the purpose for which they were conferred upon him; which was not for display, nor for his own personal benefit, but for such attestations of his mission from God as a Teacher and Saviour as could not be effected by ordinary means.

But the faithful and trustworthy scribe was competent to write a history of what he saw and heard, and whereof he had collected reliable information. In the cases where the writer was himself the medium of an original communication from God, he was, of course, Divinely inspired with the subject-matter; with the sentiment, the thought, of God; and that glowing, burning thought clothed itself with words, as did other thoughts in his mind, so that the *style* of the record was characteristic of the particular writer in every case. Hence the diversity of style in the Scriptures, preserving the individualism of the writers respectively.

I have said that the Scripture writers do not claim that they were immediately and miraculously inspired with the *words* which they wrote, nor even with the *matter* in the occurrences which they saw and heard, and of which they wrote as witnesses, and as compilers of reliable reports. St. Luke, in the prologue to his Gospel, makes explicit statement of his own position as an Evangelical historian, in accordance with this theory: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, who, from the beginning, were eye-witnesses and ministers of the world; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

Luke was a companion and fellow-laborer in the ministry with St. Paul, and is called by him "the beloved physician." And though he confessedly wrote from information obtained from others, yet, as those who had instructed him, embracing, of course, the apostles, were eye and ear witnesses of the works and words of Christ which he records, his information was correct; and as he was living and laboring in the fellowship and communion of the spirit of Christ, which is the spirit of purity, love, and truth, his record is reliable as a true transcript of his correct information. His record is a daguerreotype of the Christian mind of his time, which imbosomed the life, the works, and the teachings of Jesus Christ.

St. Mark, another of the four Evangelical historians, was a son, in the faith, of the apostle Peter (1 Pet. v. 13); and is reputed to have written his Gospel under the supervision, and published it with the sanction, of that apostle.

St. Matthew and St. John were apostles of Christ; spent three years, the term of Christ's public labors, mostly in his company; and in their records they literally *speak of what they knew, and testify of what they had seen.*

This view of the character of the Gospel-histories, recognizing them as the testimonies of men whose hearts were right with God through the fellowship of the spirit of Christ, and whose veracity is, of course, unquestionable, expressed in their own language, of works which they had seen, and discourses which they had heard, or otherwise of which they had satisfactory information, and also of *sentiments* with which they were inspired by him who promised them his spirit to lead them into all truth, — this view receives these histories in a light in which they command the highest confidence, in the face of the most manly criticism. For, in this light, occasional discrepancies between the different records, in incidental matters, disturb not our confidence, in the least degree, in the body of the records respectively. For we know that several men, with a good understanding of a series of noted events, and perfectly truthful as witnesses, being not *infinite* in knowledge, all writing histories of those events, may vary in their descriptions of certain incidentals, without forfeiting the faith of any reader in the general and essential facts related. Historians have differed, and even held sharp controversy, in regard to some incidents connected with the battle of Bunker Hill; but nobody ever drew a doubt hence of the great fact of the histories. Indeed, if a question arises in an after-age, whether the history of an alleged event is fact or fiction, the finding of several records of the same, differing from each other in a few incidentals, is a testimony against the supposition that they are the forgery either of one impostor, or of several by collusion. But if they are all ascribed to the direct inspiration of God, both in thought and verbal expression, the discovery of the least discrepancy becomes painfully embarrassing. For how can the Spirit of God, who is of infinite understanding, commit any discrepancy in the details of an event, however complicated? *

As it respects, however, the moral precepts, doctrines, and prophecies of the Scriptures, which were given by inspiration of God, this theory may be said to involve the idea of *verbal inspiration* in the only proper and rational

* In support of the theory, that all the personal and civil *history* of the Bible was supernaturally inspired, familiar use has been made of 2 Tim. iii. 15: "All Scripture is given by inspiration of God." But the reader will find the verb *is* in Italics, denoting that it is supplied by the translators. The word *scripture* signifies a *writing*. The apostle neither meant nor said that all writing *is* given by inspiration of God. Take old Tyndale's translation, followed by many later translators, omitting to foist in a word by supply, and we have the correct reading, thus: "For all Scripture, given by inspiration of God, is profitable to teach, to improve; to inform, to instruct in righteousness." This refers, of course, to the precepts, doctrines, and prophecies of the Old-Testament Scriptures, which all claim the authority of God, by the medium of an angelic messenger, or a Heaven-sent vision, or a Divine afflatus. The same idea is expressed by St. Peter, in these words: "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 20, 21.) See notes on those passages.

sense. I have said, that, in the cases where the writer was himself the medium of an original communication from God, he was, of course, Divinely inspired with the subject-matter; with the sentiment, the thought, of God; and that glowing, burning thought clothed itself with words, as did other thoughts in his mind, so that the *style* of the record was characteristic of the particular writer in every case. How else does any one, when he comes to define his meaning, conceive that words are inspired? No one means to assert that the Holy Spirit moves the organs of speech, or the pen, to frame the words, by mechanical force. The thought in the mind precedes the word from the lips or the pen; and it is by the thought that the utterance is guided. When, therefore, Heaven inspires the thought, and sends the sanctified messenger to go and communicate that thought to the people, all is provided for that is necessary for a reliable ministry of Heaven-sent truth. Having the truth of God in his own mind and heart, the inspired teacher communicates it in human language, and in that of the schools of his age, so that we are privileged to search out the meaning by a natural exegesis of human compositions.* The system is perfect.

The thought expressed above, in respect to all that is of consequence in verbal inspiration being involved in the idea of a proper inspiration of doctrine, seems to have lain in the mind of Dr. Kitto, when he wrote the following sentence in his *Cyclopædia of Biblical Literature*: "The controversy among Orthodox divines, respecting what is called *verbal inspiration*, appears to arise, in a great measure, from the different senses affixed to the phrase." (Art. Inspiration.)

Finally, of what we have glanced over, this is the sum: We have a series of revelations from God, given at sundry times and in divers manners, through patriarchs and prophets, from the beginning of the world to the coming of the Messiah. The records of these revelations (thank God for the fact!) compose a part of the national history of his chosen people; and they are interwoven with the records of ordinary personal and civil history. These national Hebrew annals bear the test of fair criticism as authentic and reliable history. The authority of his inspired servants, as reliable moral and religious teachers, God signified to the people by miraculous gifts. It has been said that there is no relation between the performance of a work of physical power and the knowledge and utterance of truth. Men should not cavil on this interesting subject. The miraculous gift is proof of the presence and power of God with him who exhibits it. It is his credential of a special mission from God; and, as such, it is a perfect assurance of his qualification to teach truly in the sphere which he assumes. And in reading the records of these supernatural revealments throughout, from the beginning, as they intersperse the ordinary Hebrew annals, we find beautiful and thrilling internal evidence of their Divine

* Notwithstanding the distinction between the revelation and the record of it, yet it is in a good practical sense that we call the record the *Word of God*, the *Revelation of God*, and the *inspired testimony*, because it is the medium of its communication, the utterance of God's word to us.

origin. Whatever unessential discrepancies may appear in the ordinary statistical records (and these dwindle to nearly nothing on a fair criticism), those revealments of doctrines of faith and moral duty, from A.M. 1 to 4000, are seen to beautifully harmonize, and to bear the impress of a mind and spirit infinitely above the *human* standards of their respective ages.

But, as I have said before, all the patriarchs and prophets looked forward to Him who was in due time to come with a more perfect revelation of God, and of human duty and destiny. He came at the time appointed. His history, I repeat, which is the origin of the living Church of to-day, comes, as it were, within our own grasp; and we recognize his presence as GOD WITH US. He commends to us Moses and the prophets as commissioned of Heaven in their respective spheres, conducting a transition economy, introductory to that which is perfect, and has no successor. And now, in passing on to the record of his works and words, I will repeat the concluding paragraph of the preceding section:—

Verily, the manner and fulness of this Christian revelation, responding to the soul-travail of the nations; the character of its doctrines, meeting the constitutional wants of the human soul, and conferring infinite honor upon the Creator; and the form in which the record of the revelation is given us, with all its concomitants and complications,—these constitute a threefold cord of irrefragable proof, which binds the record, the Christian Scriptures, to the heart of Christendom, as the veritable repository of God's Word to the children of men. In reading it, we feel to be sitting for instruction at the feet of Jesus, in the hearing of the voice of the Eternal, "This is my beloved Son, in whom I am well pleased. HEAR YE HIM."

THE PLAN OF THE WORK.

THE author of these EXPLANATORY NOTES AND PRACTICAL OBSERVATIONS has seen for many years the want of a book of this kind, comprising the New Testament and exegetical annotations, complete in one volume, in the interests of His cause in whom it pleased the Father that all fulness should dwell. It was to supply such want that I undertook this labor. I have found it a greater labor than I anticipated in the outset. But God has supported me; has made it my privilege to enjoy a thrilling interest, throughout, in its performance; and has brought me to its close in perfect health, and with even a raised estimate of the Book of books. I think the notes will be found sufficiently full, in all essential particulars, to serve the wants of inquirers for the sense of the Record. They could not have been much extended without exceeding the limits of one volume, and thus defeating the primary purpose of the undertaking, — the provision of a single hand-book of the New Testament. Clergymen, and others who have occasion for more extended illustrations, and more copious extracts from divers authorities, will have recourse to the able and very critical Commentary of *Dr. Paige*, and other elaborate works.

To aid the biblical student, who has not a classical education, in his endeavors for the true sense of certain controverted passages, I have, in a few instances, printed the important Greek word in brackets, immediately after the corresponding English word in the text. This will enable him to compare the different uses of the same word in different passages, and to judge more intelligibly of its New-Testament sense. And, further to aid him, I have published, in the next article following this in the Preface, a section of the Greek Lexicon, comprising all those bracketed words, copying their definitions from lexicons which are authorities with the *literati*. By this provision, the unlearned reader will be rendered equally competent with the “learned” to judge of the meaning of those words in given cases. That the unlearned may be able to make out these words, I have printed them in Roman letters. In a few instances, especially in quotations from other commentators, I have set the words in Greek characters also. It is common, in the introduction of an important Greek word into English composition, to use the primitive form only. But to enable the learned reader, who may not have his Greek Testament at hand, the better to judge of the relations in which they stand in the respective cases presented, I have generally copied these words in the forms which they occupy in the Greek text, with their grammatical inflections. This explanation will account for the different ways in which they will find the same Greek word spelled in different places.

The Greek *gehenna* I have bracketed in the text in every instance of its occurrence; and *hades*, also, in all cases but one (1 Cor. xv. 55), where

it is rendered grave, and the original is introduced into the note. The omission in the text was accidental in the process of stereotyping. *Diabolos*, always rendered *devil* in the Common Version, I have uniformly bracketed in the text, to distinguish it from *daimon*, which is used in both the singular and plural number, and is a word of different signification. The latter word I have inserted in but a few important instances, intending to make this notice suffice; to wit, that, in all cases which I have not distinguished by inserting *diabolos*, the word *devil*, in both the singular and plural number, is from the other original. *Aion*, when used in its substantive form, and rendered *world* in the Common Version, I have generally bracketed. In its adjective form, I have given it this designation only in a few prominent instances. For its occurrences in this form are very numerous: and it is sufficient that I inform the reader here, that, wherever the words *everlasting* and *eternal* occur, this Greek adjective is in the original, with two exceptions; viz., Rom. i. 20, and Jude 6. In the former of these cases, *eternal*, and in the latter, *everlasting*, is from *aidios*. Though most lexicographers derive this word from *aei*, which is one of the components of *aion*, I have no doubt of the correctness of those critics who derive it from *ades*; making its meaning to be *invisible*, or *unseen*. *For ever*, in the accepted version, is usually rendered from *eis ton aiona*; literally, *to the age*. *Krino*, “to judge,” and its derivatives, participial and substantive, which occur nearly two hundred times in the New Testament, and are variously rendered to *judge*, to *condemn*, to *avenge*, to *determine*, to *conclude*, to *call in question*, to *deliver up*; and *judgment*, *condemnation*, *damnation*, and *suits*, i.e. at law; and *katakrino*, compounded of *krino*, and *kata*, “against,” — meaning, of course, to *judge against*, i.e. to *condemn*, — these I have bracketed in the text where they are rendered *damnation* and to *damn*; and in a sufficient number of other cases to enable the Christian student, by comparison, to free his mind from the hurtful impression derived from the mere *sound* of the latter words in the translation, which has been imparted to them through a false theological definition.

This labor I have performed for the purpose of assisting the mass of the people in a profitable study of the Scriptures. I would not encourage pedantry in the unlearned; nor will I patronize in the learned the more odious pedantry, which essays to hold the most important knowledge as a mystery that the common people must not “pry into,” and sneers at the achievements of the self-taught in the acquisition of knowledge and understanding. The collegian resorts, for the meaning of words, to the lexicon. The compiler of the lexicon derived the meaning of the words from their *use*, the knowledge of which he collected from his reading. Now, when the biblical student of fair intellect, and only a common education, obtains from the lexicon the primitive signification of a given Scripture word, he is just as capable of judging, from the nature of the subject and its general Scripture use, of its meaning in a given case, as is a member of the titled literati. I invite the reverential attention of all my fellow-Christians to the earnest appeal of the Master (Luke xii. 57), “Why even of yourselves judge ye not what is right?”

A SECTION OF GREEK LEXICOGRAPHY.

'Αἰδης, ov, ὁ, q. (*Hades*). Αἰδης (as the word is spelt in *Homer* and *Hesiod*), obscure, dark, invisible, from *a*, neg., and *ideiv*, to see. *The invisible receptacle or mansion of the dead in general.* — PARKHURST.

I quote from the *Lexicon* only the proper definition of the word. For its New-Testament use, see notes, *in loco*, on all the cases of its occurrence: viz., Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13. The Common Version generally renders it *hell*. But that word, in common usage, when this Version was produced, bore a sense which rendered it a very fair translation of *hades*. So Parkhurst: "Our *English* or rather *Saxon* word *hell*, in its original signification (though it is now understood in a more limited sense), exactly answers to the *Greek* word *Hades*, and denotes a *concealed* or *unseen place*; and this sense of the word is still retained in the *eastern*, and especially in the *western*, counties of *England*: to *hele* over a thing is to *cover* it."

Αἰών, ωος (*Aion*), time; a space of time; life-time, *Odys.* 5, 152, and 160; life, *Iliad*, 22, 58; *Hes. Scut.*, 331; the ordinary period of man's life, *Hom.* and *Pind.*; frequently the age of man, man's estate, *Iliad*, 24, 725, a long period of time, — eternity.

Αἰώνιος, ov, and ια, ιω, *adj.* (*aionios*), of long duration; eternal, — lasting; permanent. — DONNEGAN.

Parkhurst, in his "Greek and English Lexicon to the New Testament," gives the following as his primary and general definition of *αἰών* (*aion*): "It denotes *duration*, or *continuance of time*, but with great variety." He then adduces an extended catalogue of Scripture quotations to illustrate the "variety" of its uses, which it would be useless for me to reprint, as my readers, having the primary meaning of the word, will judge for themselves of its force in all the passages respectively in which it occurs.

ΓΕΕΝΝΑ, ας, ἡ. *Gehenna*, Γαιεννα is used by the LXX. for the Hebrew *gehinnôm*. Josh. xviii. 16. So Γεεννα of the N. T. is in like manner a corruption of the two Heb. words, *gê*, a valley, and *hinnôm*, the name of a person who was once the possessor of it. This *Valley of Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to *Molech*, *Baal*, or the *Sun*. A particular place in this valley was called *Tophet*; and the valley itself, the *Valley of Tophet*; from the fire-stove, Heb. *tôpheth*, in which they burned their children to *Molech*. See 2 Kings xxiii. 10; 2 Chron. xxviii. 3; Jer. vii. 31, 32; xix. 5, 6; xxxii. 35. . . . In the N. T., Γεεννα τοῦ πυρός, *A Gehenna of fire*, Matt. v. 22, does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burnt alive in the *Valley of Hinnom* (as the innocent victims above mentioned, see *Grotius* on Matt., or as those executed on the statutes, Lev. xx. 14; xxi. 9; see *Doddridge*). — PARKHURST.

This lexicographer offers his own speculations on the probable *spiritual* meaning in which our Lord employed this word. But we go to the dictionary only for the *literal* meaning of the word. Having obtained this, we will judge for ourselves of its spiritual or figurative adaptation in given cases. Mr. Parkhurst falls in with the assumption of cotemporary theologians, that the Jews in our Saviour's time had transferred the name *Gehenna* to a supposed place of future punishment. If it had been so, we should have been bound, by a fair rule of judgment, to understand Jesus as using the word in the Old-Testament sense, as that was his written authority. But that assumption is without authority. A most thorough investigation has discovered that *Gehenna*, with reference to punishment in the invisible world, does not occur in any Jewish writing extant of earlier date than the third century of the Christian era. Some

critics assign a much later date to the first Jewish writing which employs the word with such an application. (See Uni. Expositor, vol. ii. p. 368.) But our Saviour's use of the word explains itself. See notes, *in loco*, on all the cases of its occurrence in the New Testament, which are the following: Matt. v. 22, 29; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 47; Luke xii. 15; Jas. iii. 6.

Διabolos, ου, ὁ, ἡ (*diabolos*). An accuser, a slanderer. — PARKHURST. An accuser, a calumniator. — DONNEGAN.

Κατακριμα, ατος, το (*katakrima*), from *κατακεκριμαι* (*katakekrimai*), perf. pass. of *κατακρινω* (*katakrino*). Condemnation. Occ. Rom. v. 16, 18; viii. 1.

Κατακρινω (*katakrino*), from *κατα*, against, and *κρινω*, to judge. To pronounce sentence against, condemn, adjudge to punishment. Matt. xx. 18; xxvii. 3; John viii. 10; Mark xvi. 16.

Κατακρισις, ιως, att. *εως*, ἡ (*katakrisis*), from *κατακρινω* (*katakrino*). Condemnation, accusation, blame. Occ. 2 Cor. iii. 9; vii. 3. — PARKHURST.

Κριμα, ατος, το (*krima*) from *κρινω*, to judge. A judgment; a resolution; a decision; a sentence; a condemnation; a penalty; a contested point. — DONNEGAN.

Κρινω (*krino*), from a Hebrew word denoting the light. To judge, try; with an accusative, to regulate, rule; to pass sentence, or give one's opinion; to think, esteem; to adjudge to punishment, condemn. — PARKHURST.

Κρισις, *εως*, ἡ (*krisis*). Separation, discrimination, choice, decision, judgment. — DONNEGAN.

N.B. — Parkhurst illustrates his definitions from the New Testament, and Donnegan from the classics. There is no substantial difference between them. I have copied from either, according to his conciseness.

CRITICAL ANALYSIS OF AION.

In addition to the foregoing lexicographical definition of *aion*, I will assist the careful student to a clear and settled understanding of its primary and proper meaning by an analysis of the word. I do this for the purpose of correcting an error committed by many of the learned. Prof. Stuart, an honored representative of that class, assumes that the proper signification of *aion* and *aionios* is *eternity* and *eternal*; and that, when they are used in a limited sense, it is a *catachrestic*, or *forced* and *unnatural* use. The fact appears to be the reverse of this. Parkhurst makes the word from "*aei*, always, and *on*, being, — *always being*." It is from the first component of the word, *aei*, that the learned have argued its unlimited signification. Let us test this argument.

I have said that the compilers of lexicons gather their definition of words from their common use. From this reliable, and only reliable, source, we will gather the proper signification of *aei*. I will give my readers every instance of its occurrence, as a separate word, in the New Testament. Mark xv. 8: "As he had *ever* (*aei*) done unto them." Acts vii. 51: "Ye do *always* (*aei*) resist the Holy Ghost." 2 Cor. iv. 11: "For we which live are *always* (*aei*) delivered unto death for Jesus' sake." (Surely Paul did not mean that he and his companions were delivered unto death for *eternity*!) 2 Cor. vi. 10: "As sorrowful, yet *always* (*aei*) rejoicing." Heb. iii. 10: "They do *always* (*aei*) err in their heart." 1 Pet. iii. 15: "And be *always* (*aei*) ready to give an answer." 2 Pet. i. 12: "To put you *always* (*aei*) in remembrance of these things."

These are all the instances of the occurrence of *aei*, as a separate word, in the New Testament. And the unlearned can see as clearly as the learned, that in neither case is there any allusion to eternity of duration. The word simply expresses the idea of *continuance*. Hence the unquestionable correctness of Parkhurst's definition of *aion*, compounded of *aei*, continuing, and *on*, being; viz., "*duration or continuance of time, but with great variety*." It denotes duration indefinite. When, therefore, we undertake to define the duration expressed by the word in a given case, we must do this by argument from the nature of the subject to which it is applied. The same remarks will apply to the adjective, *aionios*; which, as Prof. Stuart says in his Exegetical Essays, p. 39, corresponds in meaning with *aion*, the substantive.

THE GOSPEL ACCORDING TO

SAINT MATTHEW.

CHAPTER I.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Boöz of Rachab; and Boöz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from

CHAPTER I. 1—17. "*Book*, that is 'roll,' or 'account.' This word does not refer to the whole Gospel, but only to the following genealogical statement and account of Christ's birth. *Generation*. This genealogy differs widely from that of Luke (iii. 23). Luke's begins at Adam, Matthew's at Abraham; and from David downward the two Evangelists pursue different lines. As both these lines end with Joseph, the supposed father of Christ, there is an apparent discrepancy. Calvin solves it by saying that Matthew's genealogy is the *legal*, and Luke's the *natural*; the former showing the line of legal inheritance only. The word 'begat' is a fatal objection to that view. Matthew's is evidently the natural line of Joseph, although many links in the chain are wanting. A man may be said to

'beget' his great-grand-child, but not his nephew. Luke's genealogy may then be considered, (according to the commonly received opinion) as the genealogy of Mary, and of Joseph by adoption. Joseph was the son of Heli, Mary's father, although Heli did not beget him. Sonship can be adoptive—begetting can *not*. Notwithstanding the difference between the two genealogies, they both have the names of Salathiel and Zorobabel. We may explain this by the same theory of adoption. Salathiel may have married Neri's daughter, or otherwise have been adopted by Neri, during the dark days of the Babylonish captivity, when the royal name of Jechonias was of small account; and so he is shown to be doubly the descendant of David. From Zorobabel the lines run through different

Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for

that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

sons. In Matthew's genealogy, several (perhaps many) generations are omitted, probably as thus found omitted, for some unknown reason, in the public registers. We know of the omission of Ahaziah, Joash and Amaziah, between Joram and Ozias; and we may reasonably believe that, between David and Christ, during a period of 1100 years, there were more than 27 generations. Luke's genealogy probably has no omissions after David. It contains 56 names to Matthew's 41." CROSBY.

18—25. As the second Adam, the Head of every man in the spiritual relation, and the one Mediator between God and men, it is not only credible, but is eminently befitting and symmetrical, as a part, with a beautiful system of Divine order, that the origin of Jesus should be as this record attests, rendering him from the beginning, in a special sense, the Son of God.

The moral nature of Christ's work as Saviour, is distinctly set forth by the angel, as recorded in verse 21, *he shall save his people from their sins*. A correct understanding of this subject now, in the outset of our New Testament reading, will be of essential advantage to our successful progress as we advance in our study of the record. Unhappily the idea has become wrought into the theology of the Church, that the salvation of Christ is salvation from deserved

punishment. As the consequence of this error, it has been the all engrossing concern of the church ministry, to provide for shifting off our personal responsibility, and escaping the punishment of our sins. But the mission of Christ does not interfere with the law of moral accountability. While men are sinners they are under condemnation, as really in the Christian dispensation as in the Mosaic. God, instead of committing to Christ authority to suspend his judgment, *has given him authority to execute judgment*. John v. 27. But the purpose of the Saviour's mission is *salvation from sin*. And when, by the light and life of Christ, men are freed from the love and power of sin, there is no moral law in the universe that will condemn them. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 1, 2.

Thou shalt call his name JESUS. The word *Jesus* is the Greek form of Jehoshua or Joshua, and means "Jehovah-Saviour." Let it be observed that this great moral work, the regeneration of His people who is "the Head of every man" (1 Cor. xi. 3), of the universe of lapsed moral beings (Eph. i. 8—10), is not left to chance; but

CHAPTER II.

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou, Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem;

it is the specifically ordained purpose of the Messianic mission.

CHAPTER. II. 1—12. That there should have been, by supernatural influences and signs, some special and marked attention called to the time, place, and event of the Messiah's birth, was eminently befitting the occasion. By *a priori* reasoning it should have been expected that the advent of Him who was the "desire of all nations," the subject of prophecy from the beginning, and the specially Sent of God, would be specially announced and accredited by Divine interposition. Accordingly we need not waste time in the study of those Biblical expositors who have speculated on the hypothesis that what is here presented as the guiding star to the Magi was the Evening Star, which was of course before them as they journeyed westward, and which their superstition converted into a guide to the expected One. The wise men of the

and said, Go, and search diligently for the young child: and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed: and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and, when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee

east, whom Luke calls shepherds, were so perfectly acquainted with the Evening Star that they could not have conceived that the appearance of it in its regular time and place was any thing supernatural. The narrative represents it as a miraculously exhibited body of light to the Magi, the appearance of which was accompanied with a supernatural impression on their minds that it was the signal of His nativity whom God had promised Israel. And they found it even so. It was an appropriate Divinely conducted introduction into the world, beautiful and significant, of the world's Divinely appointed Teacher and Saviour.

13—23. The conduct of Herod in relation to the infant Jesus, is a legitimate development of that human selfishness combined with ignorance, which, in all ages, has feared change and resisted progress. The truth is, that such social and civil in-

word : for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt :

15 And was there until the death of Herod ; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead,

behold, an angel of the Lord appear-eth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee :

23 And he came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER III.

IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye : for the kingdom of heaven is at hand.

stitutions as shall recognize the manhood and promote the highest good of all the people, are conducive to the most permanent safety and happiness of the few also, who are constitutionally adapted to the occupancy of the higher rank in communities. But this class of men, with only the wisdom of the world, which is foolishness with God, do not understand this truth. They usurp power, and in the spirit of self seeking sacrifice the common weal to the perpetuation of self aggrandizement. To them every movement which promises the elevation of the mass of mankind seems a hostile force ; and, when intrigue fails them, they will employ any amount of violence to suppress it. In the case before us, the enormities committed by Herod to compass the destruction of the Child of Light, the Son of God, was made the means of a more earnest attention to the event of his rising. So "the wrath of man shall praise him ; and the remainder of wrath will he restrain."

CHAPTER III. 1, 2. The Greek *Metanoeo*, here and elsewhere rendered *repent*, signifies, "To understand afterwards ; to change one's opinion ; to change one's mind and sentiments, so as to influence his subsequent behavior for the better." (PARK-HURST.) We infer from the nature of the case, that it is the sense of this passage, that John adapted his ministry to the working of such a *change* in the minds of the people, such a diversion from utter engrossment in their false theories and mistaken and ruinous policies, as that they should be prepared to give due attention to the claims of the approaching order of things, the Messianic reign.

For the kingdom of heaven is at hand. This is the first occurrence of the phrase *kingdom of heaven* in the Scriptures. It is the dictate of wisdom that the Biblical student should attentively note the introduction into the sacred records of an important word or phrase the first time. It will generally be found that the occasion of its

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

5 Then went out to him Jerusa-

lem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

introduction and the relations in which it is placed, will satisfactorily explain its use. And when the sense in which it is employed in its original use in the record is determined, we must bear the memory of this with us in our reading of the subsequent cases of its occurrence, and receive it in the same or a similar sense, with such modifications only as other occasions of its use may require.

In this case the phrase *kingdom of heaven* is used for the *Messianic reign*. So the connection decisively explains it. It was then, in the instance of John Baptist's ministry, *at hand*; and it is that of which he was the appointed fore-runner. For, in turning the attention of the people to the forth-coming *kingdom of heaven*, he was, as the Evangelist explains, *v. 3*, fulfilling "that which was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." As John Baptist was the precursor of the Lord Jesus, of course the *kingdom of heaven*, which he proclaimed as *at hand*, is our Lord's spiritual kingdom, or the then approaching Messianic reign.

5. *All Judea*—People from all parts of the country.

7. *Pharisees*;—A sect among the Jews who were very strict in their outward religious forms, but were proud, and corrupt in principle. *Sadducees*;—A Jewish sect that denied a future life for mankind, and the existence of angels. *Vipers*, is a metaphor of deceitful and malignantly wicked men.

The wrath to come;—or, as rendered by Clarke, Newcome, London Improved Version, and others, *the wrath about to come*.

The words *wrath*, and *anger*, in the Scriptures, when applied to the Deity or to his government, do not denote any violent emotion or malignant principle in the Divine mind; but they represent in a strong light certain sombre phases, or retributive

dispensations of God's visible providence, and condemnatory operations, in the guilty soul, of the Divine law. In this last mentioned sense St. Paul speaks of himself and Christian brethren at Ephesus, as having been, in their former state of unbelief and carnal mindedness, "children of *wrath*, even as others" (Eph. ii. 3). In the former sense, as descriptive of the retributive dispensations of God's *visible* providence, these terms are familiarly used in descriptions, prophetic and historical, of extensive public calamities or national judgments. For example, see Ezek. v. 13, where, through desolations wrought in Israel by famine, sword, and dispersion, it is said, "Thus shall mine anger be accomplished, and I will cause my fury to rest upon them." And a then impending judgment upon Israel of a similar character, perhaps the very same which Ezekiel had predicted more than five hundred years before, was *the wrath about to come*, referred to by the Baptist in the passage before us. This impending wrath is descriptively portrayed by our Lord himself, when in his discourse on the great tribulation which should terminate the Jewish age, in the then present generation, he said (Luke xxi. 23), "for there shall be great distress in the land, and *wrath* upon this people."

The general rush of the inhabitants of Jerusalem and Judea to John's baptism, which was an outward sign of repentance,—that is, of a change of mind and a purposed change of conduct, would seem to indicate that they had been excited by the warnings of some bold prophet, to a determined change of life which should avert the impending calamities. But the Baptist saw the hollow heartedness of this movement on their part,—that there was no moral reformation,—that in deceitfulness and destructiveness they were a brood of vipers,—and insisted that nothing would avail them but

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth

good fruit, is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor,

a change which should yield the fruits of righteousness.

9. The practice of the Jews here denounced, of promising themselves great things from the mere fact of their natural relation to Abraham, is an admonition to the people of the American Union, who have been vaporously glorying in their relation to patriots and champions of civil freedom, while they were relapsing from the reverence of honor and right, and sinking into servitude to the greed of material gain by oppression and fraud, which tends to destruction. A pungent ministry of repentance is yet in demand.

10. But the deceitful show of the Pharisees could not avert their danger. The instruments of their national destruction were at hand, which the Baptist represents by the saying, *And now also the axe is laid unto the root of the trees.*

Dr. Adam Clarke's exposition and application of this figure is so obviously truthful, that I adopt it here. "It was customary with the prophets, to represent the *kingdoms, nations, and individuals*, whose ruin they predicted, under the notion of *forests and trees*, doomed to be cut down. See Jer. xlv. 22, 23. Ezek. xxxi. 3, 11, 12. The Baptist follows the same metaphor; the *Jewish nation* is the *tree*, and the *Romans* the *axe*, which, by the just judgment of God was speedily to cut it down. It is well observed that there is allusion here to a woodman, who, having marked a tree for excision, lays his axe at its root, and strips off his outer garment, that he may wield his blows more powerfully, and that his work may be quickly performed." The Doctor then proceeds, in a clear discernment of the strong point of this address of Jesus to the Pharisees, to exhibit the prominent circumstances in the relation of the Roman government to the Jews at that time, as an indication of the near approach of God's des-

olating judgment upon the former by the instrumentality of the latter, as the lying of the woodman's axe at the root of a tree while he is laying off his outer garment, indicates the forth-coming destiny of that tree.

The saying that "every tree which bringeth not forth good fruit is hewn down and cast into the fire," is put in as a completion of the figure. For it was the natural process in clearing a farm of unprofitable trees and shrubs, to cut them down and burn them. The last process in the figure is a very expressive representation of the severity and result of that judgment which was about to extinguish the nationality of that people. And this figure, of burning in the fire, had been very familiarly employed by the prophets in representation of the same national desolation. See Isa. ix. 19; xxxi. 9; lxvi. 15—24. Jer. xxi. 12. See this strong figurative method in the representation of God's judgment on Idumea; Isa. xxxiv.

11. *With the Holy Ghost and with fire.* That baptism with the Holy Ghost (*pneumati*, spirit), refers to the influences of the spirit of God which should and do accompany the advances of the Christian mission, there is no doubt. With the apostles it was a gift of the Divine spirit to a degree involving the power to work miracles. On the *baptism of fire* there was difference of opinion among the primitive Fathers. Some understood the figure of fire to be used here to denote the *penetrating* and *purifying* power of the spirit of God, or of Christian truth, in the soul; and others regarded it as representing the *trials and afflictions* through which the early Christians were obliged to pass. But even if afflictions were referred to, their *uses* were to the end of purification.

12. *Whose fan is in his hand.* To this Dr. Clarke also says, (I quote him because he expresses my own view of the passage,

and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I

have need to be baptized of thee, and comest thou to me ?

15 And Jesus answering, said unto him, Suffer it to be so now ; for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was bap-

in accordance with the laws of a just exegesis), "The Romans are here termed God's *fan*, as in v. 10, they were called his *axe*, and in chap. xxii. 7, they are termed his *troops or armies*."

His floor. "Does not this mean the *land of Judea*, which had been long, as it were, the *threshing floor* of the Lord ? God says he will now, by the winnowing fan (viz. the Romans), *thoroughly cleanse this floor* : —the *wheat*, those who believe in the Lord Jesus, *he will gather into his garner*, either take to heaven from the evil to come, or put in a place of safety, as he did the Christians by sending them to Pella in Cælosyria, previously to the destruction of Jerusalem. But he will burn up the chaff—the disobedient and rebellious Jews, who would not come unto Christ that they might have life." CLARKE.

Unquenchable fire. The figure of fire, qualified by the adjective *unquenchable*, or the adjunctive phrase, *shall not be quenched*, represents a judgment that could not be hindered, nor cut short, but should rage through to the accomplishment of its course. When the husbandman sets fire to his lot of felled trees and mown briars, and the fire burns through to the accomplishment of the husbandman's purpose, not being put out by a shower of rain, or other means, that fire is not quenched. The figure of fire with this qualification had been employed by the prophets to represent this fact in the same judgment to which Jesus applied it in the case in hand. See Jer. xvii. 27 : "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." And vii. 17, 20 : "Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem ?—Therefore thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground : and it shall burn, and shall not be quenched." When that crisis should come, it should run its natural course. It was so.

The old commentators generally understand this address of John to the hypocritical Pharisees as having direct application to the people and the events to which we have recognized it, in agreement with CLARKE ; as so obviously referring. Even the very Orthodox DR. THOMAS SCOTT, who flourishes an imaginary accommodated application, was forced by the natural exegesis of the passage to acknowledge that—"This immediately related to the reception of the pious Jews into the Christian church, and the terrible judgments about to be executed on the rejected Jewish nation." See Scott's Note on v. 12.

13—17. On the application of Jesus for baptism at the hands of John, the latter modestly professed his consciousness of inferiority to the former. But John waved his objection when Jesus explained the duty incumbent upon himself with all men, to give due and reverent observance to the order established by authority of God, and fulfil, in its appropriate season, every righteous injunction from that authority, moral or ceremonial. There is no description here, nor elsewhere, given, of the manner in which the rite of baptism with water was administered, whether by immersion, pouring, or sprinkling. The preposition rendered, in the Common Version, *out of*, is better rendered *from*,—so that this does not determine whether he stood at the river's edge, or stepped into the water. Water baptism was a sign of purification ; and as the particular mode is not described, it is reasonable to infer that the mode was not essential.

This was the consecration of Jesus to his public ministry as the Christ ; and it was immediately followed by the baptism of the Holy Spirit, the bestowment of Divine power upon him as the Son of God, and the public announcement from heaven of his special Sonship, and his authority as a teacher from God, commanding the reverent attention of man.

Whether the saying, "and he saw the spirit of God descending like a dove and lighting upon him," refers to the visible

tized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God, descending like a dove, and lighting upon him:

17 And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil [*diabolos*].

2 And when he had fasted forty days and forty nights, he was afterward a hungered.

3 And when the tempter came to

form assumed by the spirit, or only to the gracefulness of the descent, divines have differed in opinion. But as it was seen, it was in some form; and what form could have been more beautifully appropriate than that of a dove. Luke says, iii. 22, "And the Holy Ghost descended in a bodily shape like a dove upon him." The account fills my mind with the conception of a gloriously luminous appearance, like that of Jesus in the transfiguration, but in the appropriate form of a dove. This visible manifestation of the spirit and power of God on that occasion, was designed of the Father as a public testimonial of its *Divine* communication.

CHAPTER IV. 1—11. This account of the series of mental exercises to which our Lord was forthwith subjected after his public consecration, preparatory to his entrance upon his official labors, is deeply interesting and instructive. Much of its interest, however, depends on its reception in the plain and rational sense which is found in a just and scriptural interpretation.

The popular theory, which makes the *diabolos* and *satan*, the *impostor* and *adversary*, of this narrative, to be the personal devil of Miltonian romance, profanes the narrative by rendering it ludicrous and absurd. Who believes, on reflection, that the Son of God was taken up in the claws of that cloven footed, scaly hided monster, which popular fancy has drawn for the devil, and transported through the air, now perched by him upon the pinnacle of the temple at Jerusalem, and anon upon the top of the highest known mountain? The nar-

him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil [*diabolos*] taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

rative implies that Jesus was all this while in his chosen retirement in the wilderness. Moreover, there is no literal mountain from the top of which the natural eye can survey all the kingdoms of the world. The exercises here recorded were evidently mental.

On the popular theory referred to it is pertinent to remark further, that the devil which it recognizes is reputed to be so far omniscient as to know the condition of mind with all men throughout the world at all times, so as to take advantage, any moment, of any circumstance, with each and all, to tempt their souls. Such a being must have known the Son of God, and been aware that he was also known of Him,—and that he *could not induce him to evil*. Indeed, if there were such a being, he could not tempt *you or me* in such manner, showing himself personally to our sight, and roughly handling us.

With a due recognition of the general scripture use of the words *diabolos* and *satan*, and especially of our Lord's own use of them,—and also of the purpose of his retirement at this time into the wilderness, we shall see in a clear and profitably instructive light this narrative of his series of trials.

This is the first instance of the occurrence of these words in the New Testament. In the Old Testament the word devil occurs but four times, only in the plural number, and in every case means *idols*. See Lev. xvii. 7; Deut. xxxii. 17; 2 Chron. xi. 15; Ps. cvi. 37.

The word *satan* is the Hebrew, untrans-

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil [*diabolos*] taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

lated. It signifies *adversary*, and is sometimes so translated in the Old Testament. Its first use is as the name of a well digged by Isaac's herdsmen. Gen. xxvi. 21. "And he called the name of it Sitnah." This name was given because of the contention about it among the herdsmen of Isaac and Gerar. Next it is applied to the angel of the Lord that confronted Baalam, and is translated *adversary*. The angel was a satan, an *adversary* to Baalam. Num. xxii. 22. Then it is applied hypothetically to David by the princes of the Philistines, who forbade his being permitted to go with them into battle, lest he should be a *satan*, i. e. an *adversary* unto them. 1 Sam. xxix. 4. And such is its general use. In the Book of Job the word stands untranslated. Let the Biblical student take up that satan of poetic romance which we have put to the trial in this temptation of Jesus in the wilderness, and attempt to go with him through the colloquies with Jehovah represented in the book of Job, and he will be embarrassed with all the ludicrous absurdity with which the popular theory profanes this gospel narrative. But receive that book, as it is, in the character of an epic poem, personifying, under the name *adversary*, the evil spirit of envy which goeth up and down in human nature, and appeareth even in religious assemblies, imputing contemptible motives to the prosperous and the good, and all is unquestionably true and profitably instructive.

With regard to Christ's own use of the words in question, when Peter betrayed the working in his own mind of the same worldly estimate of the Messianic kingdom which was presented in these temptations in the wilderness, he personified that worldly ambition under the name *adversary*. See note on Chap. xvi. 23. And with reference to Judas, he said to his disciples, "one of you is a devil ;" *diabolos*, an *impostor*.

With this preparation of mind we can read understandingly the narrative before us. Jesus had just been consecrated, by the baptism of water, and especially that of

the Holy Spirit, to his Messianic office. His spirit moved him to retire into a wilderness place, for communion with God, with his own soul, and with the purpose of his mission. He was possessed of human nature, and was subject to the common wants of humanity. The apostle says "he was in all points *tempted* like as we are ; yet without sin," because he resisted the temptations.

The first human want experienced after his retirement, is *hunger*. No food is at hand ; but he has the gift of miraculous power, and it may even convert the surrounding *stones* into bread for his sustenance. This suggestion he repels as contrary to the purpose for which this gift was bestowed upon him, which was not for his personal benefit, but for the advancement of his kingdom.

Secondly. It would be more pleasant to his selfhood to reign monarch of the earth, than to be despised and rejected of men, and without where to lay his head. Aspiration, which is not wrong in its lawful sphere, elevates his mind to a survey of all the kingdoms and glory of the world, and naturally suggests that the extraordinary powers conferred upon him, directed to that end, might place him at the head of universal worldly empire. But his principles are firm. He will not bow down at the shrine of ambition ; he will worship God alone, and be directed by his will in the use of all his powers.

Thirdly. He was without home, and without friends among the great of the earth. The Jews were expecting their Messiah to appear in some awe-inspired public manner. He had the promise of God that he would give his angels charge concerning him that he should not be harmed by accident. And now if he should ascend to the pinnacle of the temple on a public day, and alight among the people, and otherwise accommodate their prejudices, he might be received by them with applause, and borne upon triumphal cars. But he is true to the injunction that he should *not tempt God*.

11 Then the devil [*diabolos*] leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee:

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephtholim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephtholim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light: and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he said unto them, Follow

me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son of Zebedee*, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils [*daimoni*], and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

This retirement, at that juncture, and all this exercise of mind with the sphere of his mission opening before him, were seasonable and appropriate, and the narrative is beautiful and impressive, in this dialogical form, with the customary personification of the principles and suggestions which conflicted with the spirit and purpose of his mission.

17. See note on Chapter iii. 2.

18—25. Jesus calls other humble fishermen to be his ministering disciples, and multiplies his works of Divine power and love.

Daimoni. This is the first occurrence of the word *daimon* in the New Testament, and here in the plural number. *Daimon*, or *daimonion*, is a term which the Greeks applied, first to the deified ghosts of good men, then to the ghosts of good and bad men indiscriminately; and at length, in our Saviour's time, the Jews appear to have appropriated the word especially to the designation

of the ghosts of deceased bad men, to whose infestation they ascribed various diseases. And the disciples, as they should have done, acting the historian and not the philosopher, in recording the cures of the various diseases which Christ ejected, distinguished them, of course, by their popular names.

As in every case where the word *devil* in our version has *diabolos* (an impostor) for its original, I have inserted that word, inclosed in brackets, in the text, it is sufficient that I notify the reader that in all the other cases of the occurrence of the words devil and devils, it is from *Daimon* in one of its forms. Giving this notice, I need not incumber the text with the insertion of the original after this introductory case. See under the word *daimon*, in the INTRODUCTION; and also notes on Matt. viii. 28—34; and Mark v. 1—20.

CHAPTER V.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

CHAPTER V. 1—12. All these benedictions emphasize the doctrine that the possession of the Christian graces involves the true good, the substantial joy of life. (3) *The poor in spirit*, they who appreciate the value and feel the want of the spiritual riches, are in a moral condition to be receiving the influx of those riches, as a vacuum in nature receives the influx of the pervading atmosphere. The same sentiment is amplified (6) by the saying, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The reward of a sincere desire, involving always an earnest pursuit, of Christian righteousness, is the acquisition of the principles of such righteousness. Consequently "theirs is the kingdom of heaven," the indwelling dominion of the spirit of God. (4) The comfort of hope is the counterpart of enlightened sorrow for prevailing errors and wrongs. That the *mourning* in this instance had reference to afflictions and sorrows from the degeneracy and evil of the times, I infer from the manner of the record of it in Luke vi. 21, and John xvi. 20. (5) Meekness of spirit is essential to the capacity for enjoyment even of the common things of earth and time. (7) The kind and sympathetic man generally receives kindness and sympathy from others. "For whatsoever a man soweth, that shall he also reap" (Gal. vi. 7). (8) Purity of

heart has consciousness of the presence of the Father of spirits. (9) Peace makers are characteristically affiliated with the God of peace and love. The power which they exert is not that of moral indifference and abject tameness; not a mere silly good nature which smiles alike on right and wrong, honor and infamy. This would but multiply dangers. So did not the Christian Master. Never man rebuked oppression and wrong, even in the face of danger, with the boldness of the "Prince of peace." The effective forces of the practical peace-makers are those of reason and right. Nothing else can conduce to permanent safety and peace. All other devices are promises of peace where the Lord hath not spoken peace. Jer. v. 18; viii. 11; Ezek. xiii. 10, 16. (10) As the severe winds deepen the roots of the palm tree, and, by quickening the circulation of the life principle, promote its growth,—so persecution, *for righteousness' sake*, quickens the vigor and deepens the principles of righteousness in the soul,—thus rendering, to use a metonymy of speech, its trials a blessing. Verses 11 and 12 are expansions of the same sentiment. The word *heaven*, here, means the same as the phrase *kingdom of heaven* in verse 10, denoting the spiritual in opposition to the earthly and sensual. Accordingly, "reward in heaven" is spiritual good, which is sublimated by fiery trials.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

13—16. Christians should duly appreciate their position and responsibility, not only as the favored inheritors of moral health and gospel light, but as conservators, in a moral and educational respect, of the common weal.

17, 18. Jesus fulfilled the ritual law in-as-far as it was typical, by working out its culmination in himself as the appointed antitype; and he fulfilled the moral law by living its requirements. And in his great work of regeneration, which, in its ultimate issue, shall save the moral universe from sin, he fulfils the moral law in all the Father's delinquent children, not vicariously, for them, but dynamically, shedding abroad the love of God in their hearts. And in this work of salvation he does not abrogate the law even in its retributive forces,—because he does not release men from their moral accountability, but saves them from sin. Chapter i. 21.

19, 20. The measure of one's eminence in the spiritual kingdom is the degree of his excellence in those practical graces which develop themselves in doing God's commandments. That sort of righteousness which was the boast of the scribes and Pharisees, punctilious observance of showy forms, with corrupt hearts and profitless lives, can "in no case" constitute a tenure of the kingdom of heaven, which "is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit" (Rom. xiv. 17).

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment.

22 But I say unto you, That whosoever is angry with his brother with-

21, 22. This is the first instance of the use of *gehenna* in the Scriptures; and let us not be so impious as rashly to assume for it an unwarranted signification, to the foisting into the record of a false and pernicious doctrine. By turning to the Section of English Greek Lexicography in the INTRODUCTION of this volume, it will be seen that this term is compounded of two Old Testament Hebrew words, *gee*, valley, and *Hinnom*, the name of its early owner. Hence it is literally, *the valley of Hinnom*.

This valley lay near Jerusalem, on the western border of the tribe of Judah. It became at length noted as a place of resort for the idolatrous Jews, where they burned their living children in the fire, a sacrifice to Moloch. But king Josiah, in his reign, broke up this resort, by rendering it unendurably odious with garbage and filth from the city. "And he defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch." 2 Kings, xxiii. 10. Tophet was the place of the fire-stove in that valley. From this time it appears that *the valley of Hinnom* long remained a common receptacle of garbage and filth from Jerusalem. A fire was usually kept burning to consume the garbage thrown out there; and the worms were constantly preying upon such fragments of the offal as lay about unconsumed. In this fire, also, some writers have said, assuming it either from historical

out a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in dan-

ger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire [*gehenna-fire*].

note, or tradition, or inferentially from the manner in which reference is made to it in the New Testament, *criminals*, doomed to execution by burning, were put to death. Such is the history of *gehenna*, the valley of Hinnom.

As this valley, subsequently to its bearing the character above described, was the most revolting scene of degradation known to the Jews, their prophets introduced it as emblematically descriptive, into their predictions of the then coming desolation of their city and nation. But this figurative use of it will be more appropriately considered when we come to a case in which it is in like manner employed in the New Testament.

With this uncontroverted history of the valley of *Hinnom*, we come to this first instance of its introduction into the New Testament. This is the same *gehenna fire* of which we have been reading in the Old Testament. Jesus speaks with reference to three grades of punishment;—*strangling*, by the judgment of twenty-three members; *stoning*, by the council of seventy-two; and being burned in the valley of Hinnom. He used language which was so familiar to the people he addressed, that it would have been puerile for him to explain it. We are to interpret it here by the light of the Old Testament history of its use. The assumption that the Jews of our Saviour's time used *gehenna* for a place of future punishment is inadmissible; for a thorough examination has discovered that no Jewish writing extant employs it in such a sense until the fourth century or later. We must survey this valley in the Gospels, with the help of its immediate connections, by the light of the prophets.

And now, as Dr. Adam Clarke, with his eminent learning and profound Christian reverence, forgets creed and respects the law of a just Scripture exegesis in his treatment of this case, I will adopt his exposition of the passage before us. In his Commentary, *in loco*, he says:

"It is very probable that our Lord means no more here than this; if a man charge another with apostacy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (*burning alive*) which the other

must have suffered if the charge had been substantiated. There are three kinds of offences here, which exceed each other in their degrees of guilt. 1. *Anger* against a man accompanied with some injurious act. 2. *Contempt*, expressed by the opprobrious epithet, *Raca*, or *shallowbrains*. 3. *Hatred and mortal enmity*, expressed by the term *Moreh*, or *apostate*, where such apostacy could not be proved. Now, proportioned to these three offences, were three different degrees of punishment, each exceeding the other in severity, as the offences exceeded each other in their different degrees of guilt. 1. The *Judgment*, the council of twenty-three, which could inflict the punishment of *strangling*. 2. The *Sanhedrin*, or great council, which could inflict the punishment of *stoning*. 3. The being burnt alive in the valley of the son of Hinnom. This appears to be the meaning of our Lord."

Bengel's Gnomon, a Commentary on the New Testament originally published in Latin in 1742, on the phrase *shall be in danger of hell-fire*, has the following rendering and exposition:—"He shall be criminal for the fiery *gehenna*; an elliptical mode of speech, meaning, *So that he may be consigned to the valley of Hinnom*, where carion and carcasses lie unburied, and at length are burnt. Concerning the fire of that valley, see Jer. vii. 31, 32, etc."

As it respects the application of this piece of instruction to the practical use of the disciples, it was probably the design of our Lord to guard them against any dangerous mistake with regard to the ways in which they might expose themselves to the judgment of the civil tribunals of the country. They were of like passions with other men; they were punishable for injurious words as well as injurious actions; and their enemies were watching them for evil. Being not practised in legal tactics, if they were not guarded in relation to these things, they might, unawares, give occasion to their arch and vigilant enemies to procure their death by civil process. They might, in a momentary excitement of passion from abusive opposition, cast at their opposers some opprobrious epithet, for which they would be subject to arraignment, and the punishment of death in one of the three forms here specified.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,

24 Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell [*gehenna*].

30 And if thy right hand offend thee, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell [*gehenna*].

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement :

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but

23, 24. We must not offer our devotions to God with malice in our hearts towards our brother.

25, 26. The adversary here meant is the complainant in law. If one legally subject to his power neglects a timely arrangement with him, he will lose the opportunity for procuring modifications of the claim, and find himself obliged to meet the worst. With a moral application, this lesson teaches us the wisdom of disentangling ourselves from all complications of evil instantly, when we find ourselves becoming involved in them, lest, by and by, its increasing forces make us captives to its power.

27, 28. Christian chastity is purity of the affections.

29, 30. This is the second occurrence in the New Testament of the Greek *gehenna*. See the former case, at the 22d verse of this chapter, and the notes on that verse. No new sense is attached to it here. The simple fact adduced for the illustration of a moral truth is, that if a corrosive tumor in any member of the body is neglected, it will reduce the whole body to a mass of putrefaction, fit only to be cast into that common receptacle of garbage, *the valley of Hinnom*.

It is better, therefore, to amputate the corrupted member before the mortification spread through the body.

The moral application is, that if we find ourselves nourishing any sinful practice, or clinging to any popular favor, or pursuing any darling interest, which is drawing us from our loyalty to Christ and depraving our morals, it is better that we repel it at once, though it may seem like parting with an eye or a hand, lest our adhesion to it should deprave us more and more, and bring us to a depth of shame, contempt and ruin, which may be fitly emblemized by the valley of Hinnom.

With regard to the figurative and proverbial use of the name of this valley, the Latin commentary above referred to says it had the same force with the Jews as *eis korakas*, to the ravens, with the Greeks. "*Go to the ravens*, among the Greeks, was as much as *Go and be hanged* ; but referred especially to the disgrace of remaining unburied, the greatest known to them !" BENJEL'S GLOSSARY OF THE NEW TESTAMENT, on Matt. v. 22.

33—37. The swearing in this case, seems not to refer to the act of appealing to

shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; nay, nay: for whatsoever is more than these, cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee,

and from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER VI.

TAKE heed that ye do not your alms before men, to be seen of

God to witness our sincerity and "help" our fidelity in the statement of what we happen to *know* in a civil tribunal,—but to a solemn form of vows to the Lord, such, perhaps, as that which troubled Jephthah. It refers to an oath which was to be *performed unto the Lord*. The habit of giving fearful sanctity to ordinary personal engagements, had become common and mischievous. Witness Herod's murder of John Baptist, for the sake of a hasty oath. But a man runs no risk of engaging to do what he cannot perform without sin, when he publicly recognizes his responsibility to God in the act of stating truly what he knows, for justice and good order in society.

38—42. These are injunctions given in the popular figure of hyperbole, designed to give strong emphasis to the principle of kindness and forbearance, in opposition to revenge and retaliation. Our Master addresses us as reasonable beings. He gives us the principle, and trusts to us to exercise common sense in its application. That we

may not make undue waste in the application, he instructs us *not to cast our pearls before swine*.

43—48. In this paragraph the Master subjoins to us a most sublime lesson of instruction, on the principle of moral perfection in man, derived from the perfection of God. In the nurture and exercise of that enlightened affection, that indomitable good will to all men of all characters, which, however we may be obliged to apply defensive restraints and corrective chastisements in certain cases, will never fail to do all in our power for the ultimate good of all, we are copying the moral perfection of God, whose nature is love (1 John iv. 8), and who administers on the principle of love all the departments, even the judicial and retributive, of his moral government (Ps. lxii. 12; Heb. xii. 6).

CHAPTER VI. 1—18. The lessons here given by our Lord, which furnish instructive admonitions for all ages, were made peculiarly pointed with reference to the pedant-

them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is

ry and bombast of the most ostensibly religious portions of the apostate Jews of that time. How simple and impressive are the terms in which he enforces directness and sincerity in the bestowment of our beneficence, and humility and trust in our religious devotions.

By the language of verses 14 and 15 we are not to understand Jesus as teaching that God's disposition towards us is affected by our disposition towards one another,—that he cherishes a hateful and unforgiving spirit towards men while they indulge the same towards their fellows. This would represent the Deity as copying the unhallowed passions of the vilest of men;—while

the Master has just been instructing us that if we love those only who love us, and hate our enemies, we do no better than the barbarians; that to be characteristic children of God we must love even our enemies. But, while God's moral perfection is love, and he is kind to the unthankful and the evil, yet, by the law of moral relations, and the rule of the Divine administration, he, whose own soul is the abode of vile passions and a hard and unforgiving temper, cannot enjoy the forgiving love of God. We can enjoy the communion of the Divine spirit, in which we have a sense of the Father's sweet forgiveness, only when we have in our own souls the spirit of forgiving love towards

in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one,

one another. This is the sentiment of verses 14 and 15.

19—21. Jesus here emphasizes a principle in strong and impressive language, which is measurably hyperbolic. He does not mean that we should be indifferent and neglectful of the good things of earth; but that we should not give them undue and all absorbing attention. Neither does he, by instructing us to "lay up treasures in heaven," mean that we are required, in this rudimental state, to make provision for our support in the immortal world, as we provide in summer for life in winter. We have seen that the word *heaven*, in these moral relations, is used for the *spiritual* in opposition to the *sublunary*. The idea is, that it should be our primary concern to cultivate the higher nature; to store the mind with the wealth of Christian knowledge and faith, which is the true riches, — which is treasure in the spiritual realm; a sentiment which we shall find more literally expressed at verse 33d.

24—34. This is one of the most sublime passages in the literature of the world. It is not the design of this passage, as I have said of others breathing the same sentiment,

and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the

to inculcate indifference and neglect of our material interests; but it deprecates all engrossing and distracting care for these things. The original, rendered to take thought, signifies to take *anxious* concern. We should not harass our lives with distressing anxiety for the future.

Jesus here, as was his custom, employs interestingly beautiful figures and comparisons to illustrate the disposition and providence of God. If any would distrust God's goodness and care, he takes them out into the field of nature, and shows them God's works. He asks them to consider the beautiful lilies of the field; and to behold the fowls of the air, which our heavenly Father cares for. And he appeals to their reason, whether God, who has created for us all these good and beautiful things, and who cares even for the little sparrows, can ever be unmindful of the ultimate good of his children, whom he has created in his own image. He puts it to their consciences, whether there is ground to distrust his fatherly concern for them.

To show that he does not mean to enjoin *indifference* with regard to home, food and raiment, he says, v. 32, "For your heavenly

grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

JUDGE not, that ye be not judged.

Father knoweth that ye have need of all these things." And then, *v.* 33, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This, as I said above, is a more literal expression of the sentiment of *vs.* 19, 20. It gives preëminence to the spiritual good,—not setting it in antagonism to the material, but making that rather a producer of this.

As the kingdom of God is a spiritual kingdom, the Messianic spiritual reign, its governing force consisting in *principle*, it is, in literal terms, the *religion* of the Messiah; called a kingdom, because of its appointed *government* of the heart and life; and the kingdom of God and of heaven, because it is of God, and is spiritual or heavenly in its nature. Therefore, to seek the kingdom of God, is to seek the acquisition and growth in the soul of the principles of the Christian religion. "Behold, the kingdom of God is within you"; Luke xvii. 21. And whoever will lay the foundation of life's interest by an early and persistent Christian education, will find all the other things he needs to be added unto him.

2 For with what judgment [*krima*] ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither east ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh re-

CHAPTER VII. 1—5. Our Lord here emphatically inhibits a censorious and fault-finding habit, as a pest to society which is sure to return with its unendurable annoyance upon him who indulges it.

6. There are self-willed and swinish men, upon whom it is a waste of time and labor, and an exposure to insult, to urge exalted sentiments, or argue a point of difference.

7—11. Thus continuously does the reading of the Gospels keep us cognizant of the fact, that Jesus does not propose extraneous rewards as motives for our efforts in seeking treasures of wisdom and truth. The motive he presents is the assurance of *finding* these treasures when we earnestly seek them. The principles of Christian truth are themselves the highest good; hence it is the true wisdom to seek them for their own worth.

Our Lord's eloquent appeal to the father's love to his children in illustration of the disposition of God towards mankind, is characteristic of his usual manner as a moral and religious teacher. He was familiarly in the habit of illustrating his doctrines by the most natural figures and comparisons,

ceiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever

ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

drawn from the living world, from the economy of life's business, and from the richest affections of the most sacred human relations. How strong is this appeal to the moral import of the parental relation. *What man is there of you?*—as if it were certain that, had as some men were, there was none bad enough for this;—that if he should see his son in a state of famishing, though he may have brought the evil upon himself by his follies, and have been obliged to flee his native country, and the father, travelling a foreign clime, should hear a wail of distress, and, turning, see his own lost son peering out, with emaciated countenance, through the grates of a prison, and, reaching forth his withered arm, imploring for bread, he should cast to him a serpent! No. There is not so malignant a spirit as this in the universe.

And what improvement does Jesus make of this hypothesis? Does he charge us to apply it to the heavenly Father on a *descending scale*? No,—on the *ascending*. *If ye then, being evil*, with all your blind passions and petty resentments, could never find it in your heart to deal thus with your child, but would never fail, under any circumstance, to do for him the best you are able to do,—*how much more will your Father who is in heaven give good things to them that ask him*. Yes, to them that ask him. For Jesus is here encouraging familiar approaches unto God in prayer. And God's preparatory method of communicating spiritual good to his children, is, to bring them into a condition to feel their wants. And the time must come, with every poor feeble child of Adam's race, when he shall feel his weakness and his need, and implore help of God.

12. The *golden rule*, the law of love, which St. James calls "the royal law," is very appropriately introduced here in connection with the infinite love of the Father of us all. Some expositors have compromised this rule of social conduct, by defining the phrase, *as ye would*, to mean, *as ye ought to wish*. This so modifies the injunction as to make it require of us to do to others only as *we ought* to wish others to do to us. But this abrogates the Master's law, and leaves us no practical rule. It makes it our rule of duty to our fellow men, to await the decision of endless questionings as to *what we ought* to wish from them. The rule is simple and imperative as the Master has propounded it. It, in fact, makes you a law unto yourself. If what you would that men should do to you is beyond what you think is reasonable that you should do to them, you are not permitted to change the rule, but modify the demands of your wishes upon others. The rule is perfect.

13, 14. To float along with the popular opinions and customs is comparatively easy, seemingly costing no effort; wherefore this is appropriately denominated the *broad way*. But when these customs become morally defective, their tendency is downward, their fruit is evil, and there is a due course of things by which the result is general distress and ruin. But to bear up against this untoward social influence, and the forces of self-indulgence and self interest, and maintain a persistent adherence to principle, especially in a time like that of our Lord and his apostles on the earth, is comparatively difficult, a straight gate and narrow way; but it is the way of life.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise

man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

WHEN he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

19. This is a simple statement of fact, in relation to the economy of the horticulturist. Utterly profitless trees are not permitted long to occupy a place in the fruitery, but are cut down and burned up. The moral is, that useless and injurious members of society will lose their position and standing among men. But Jesus probably had in mind a particular application of this economy, hinting the impending fate of his degenerate nation.

21. As the kingdom of heaven is the indwelling principle of truth and righteousness, mere empty professions can never invest any one with the privileges and enjoyments of it.

22, 23. The phrase *that day*, has nothing in these verses to define it; but the hint in verse 19 just recognized, seems to refer it to the time of that national judgment which

should destroy the Jewish Church and State, as the husbandman exterminates the profitless fruit tree. In the rage of these dire calamities, many who had professed loyalty to God, but had practically preferred the miserable pottage of the doomed enemies of the gospel, would look in vain for the protection which the Master had promised his faithful disciples. Their share in the sufferings of that doomed people was, essentially, the Lord's providential voice in response to their vain desires, "I never knew you." That is, you have never been recognized as of my spiritual household.

The concluding verses of this chapter urge upon us, by a most significant comparison, the importance of our building all our plans for life, all our hopes of real and substantial good, on the basis of eternal principle.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authori-

ty, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

CHAPTER VIII. 4. *See thou tell no man.* The reason of this precaution was, that this transaction was near the home of Jesus, where some desired to make him king (John vi. 13), and the publication of his miraculous works would be likely to produce a popular tumult. Jesus had good reason for all his special counsels. See note on Mark v. 19.

11, 12. A careful attention to the first occurrence of the phrase, *kingdom of heaven*, in the sacred record (iii. 1), discovered its meaning to be the *Messianic reign*. We have found it to bear substantially the same sense in all the cases of its subsequent use, thus far, in this Gospel. And the occasion on which *this* utterance was given by our Lord, imposes upon us the necessity of receiving this phrase in the same light in verse 11. The occasion was the entrance of a *Gentile* into the acknowledgment of the Messianic authority of Christ. The expression of his faith moved Jesus to say to them that followed, "I have not found so great faith, no, not in Israel." That is, among the people to whom have been committed the oracles of God, I have not found such faith as is here developed in this Gentile. "And I say unto you, that many,"—many is a com-

parative term, contrasted here with that one. It is as if he had said, This shall not remain a solitary instance of a Gentile's coming into the acknowledgment of my reign; for many Gentiles, from the east and west, shall come—come where? Where had this *one* come? He had come into the recognition of Jesus' Messiahship. Then this is where, or how, the *many* should come; for so the comparison requires us to understand it. Many in like manner should come into the light, should recline in the rest and peace of the Messianic reign, the kingdom of heaven,—while "the children of the kingdom," the chosen people who seemed to be the natural heirs of the Messianic reign, should remain in darkness, and suffer "great tribulation" (xxiv. 21), which is signified by "weeping and gnashing of teeth."

The introduction of the names of the patriarchs in connection with the estate of those who should become subjects of the Messianic reign, saying, they "shall sit down (recline) with Abraham, and Isaac, and Jacob," is a presentation of them as *representatives* of true and living faith,—even as St. Paul says, Gal. iii. 9, "So they which be of faith are blessed with faithful Abraham."

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her : and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits with *his* word, and healed all that were sick :

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests ; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me ; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us : we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

28 ¶ And when he was come to

16, 17. *And bare our sicknesses.* It is well that we, as Christian scholars, carefully note such language as this as we pass it in our Scripture reading. We shall have occasion to recur to it when we come to the apostolic teachings of Christian doctrine in relation to the sufferings of Christ for us, his bearing our sins, and dying for us. See 1 Cor. xv. 3 ; Rom. iv. 25 ; 2 Cor. v. 21 ; Gal. i. 4 ; Eph. v. 2 ; 1 Pet. ii. 24 ; and iii. 18. How did Jesus fulfil the saying, in relation to physical diseases, "Himself took our infirmities, and bare our sicknesses" ? Was it by becoming sick in the people's stead ? When he found persons afflicted with fever, epilepsy, and paralysis, did he have these diseases transferred to his own person, and become epileptic, paralytic, &c., as a substitute ? Never. How then did he fulfil the saying, *he bare our sicknesses* ? It was by *healing* the sick. He bore their sicknesses by sympathy, and the appliance of relief. Remember this when we come to study the sense in which he "bore our sins," our spiritual diseases.

21, 22. Jesus is not chargeable with lack of sympathy for the bereaved. He ever manifested the tenderest regard for the afflicted. This record of his reply to the disciple who asked leave to first go and bury his father is brief, and without explanation. It is inferable from the character of the Master and the nature of his service at that time, that the disciple referred to was needed for that service forthwith ; that he was not then a dweller at his father's home, and had not any direct charge of the funeral, an attendance upon which, as popular Jewish burials were conducted, would occasion a serious delay ; so that, under the pressure of the circumstances, it was expedient that the work of interment referred to should be confided to those who were dead to the interests of the cause of *life* to which the disciple was called, and that, probably, by appointment to some special mission.

28—34. When imposture, enmity, or the spirit of evil is personified, or an individual is designated by an epithet significant of those qualities, the terms employed

the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him,

saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when

interchangeably are *Diabolos* and *Satan*, impostor and adversary. The term *daimon*, here employed in the original, which should have been rendered *demon* in our English version, describing the reputed cause of the insanity of the two maniacs, was used for the supposed ghosts of the departed, especially of wicked men. It was a heathen opinion, adopted by the Jews in their apostacy, that these ill-disposed ghosts infested the lower atmosphere, and had power to infest the persons of the living, and injuriously affect them. To this infestation they ascribed various diseases, both physical and mental. The Christian historians are direct and simple in their records of their Master's miraculous works, not complicating their narratives with disputations on the philosophy of causes, but setting down the visible facts, and describing these by their popular names. Jesus healed all manner of diseases by removing their causes. When he removed the cause of a disease popularly ascribed to the possession of demons, the act must of course have been described as an ejection of the demons. But the use of this popular phraseology by the Evangelists in narrating the cures wrought by their Master, no more attests the opinion in which that phraseology originated, than does our continued use of the term *lunacy* as the name of a species of insanity, attest our belief in the opinion in which the name was originally given it, viz. that it was caused by a malign influence of the moon.

The language ascribed to the demons was of course the language of the demoniacs. The demoniacs' organs of speech were employed. Insane persons retain the opinions in which they were educated; and such of

course, in the time of these occurrences, believed themselves possessed of demons, and expressed themselves accordingly.

To torment us before the time. The demoniacs, impressed, as above noted, with the prevailing opinion of their time, may have uttered this expression in behalf of the demons, with reference to a punishment at a remote period when it was generally believed that those wicked spirits would be confined and punished. But I accept the opinion as more natural, that there were periodical paroxysms of the disease of those maniacs which were peculiarly distressing, and that the presence of Jesus produced an agitation of the nervous system, which with such persons is always keenly susceptible, that excited fear of a recurrence of the exacerbation before the usual time.

Our Lord, by miraculously causing a mania to seize the herd of swine, demonstrated the tendency of all living creatures to rush into destruction, when there is disorder in the guiding principle, whether it be reason or instinct.

In relation to the destruction of property, the justification of the transaction is in the fact that these swine were raised for uses which were contrary to the law of Moses; and He who presented Heaven's credentials of authority to execute the law, as in the case of his driving the money-changers out of the temple, was but acting in his judicial capacity in this use of his power. And the circumstance that the Gergesenes submitted to their loss without complaint, authorizes the inference that they appreciated this state of the case.

With regard to the moral economy of this concluding scene in the performance, if

they saw him, they besought *him* that he would depart out of their coasts.

CHAPTER IX.

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

I may reverently so express it, involving the loss to that settlement of the herd of swine, it is obvious that it had extraordinary force in extending the knowledge of the Divine power of Christ as an evidence of his Messiahship.

CHAPTER IX. This chapter is chiefly devoted to the record of beneficent works and explanatory conversations of Christ, in a manner generally so intelligible to all readers of fair understanding, that, considering the limitations of the plan of the notes of this volume, I will only offer a passing remark on a few particulars of its contents.

2—6. In respect to the association of the power of our Lord to heal the paralytic of his disease, and the power to forgive sins, suffice it to say, that the power to work

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

miracles upon visible objects, such as the instantaneous removal of a malignant disease, was proof of authority from God, competent also for a moral work like the forgiveness of sins. The point which Jesus designed to prove was his mission from God.

9. Here we note the election to discipleship, for the apostolic office, of Matthew, the writer of this Gospel.

13. O how rich and beautiful is a life of sympathy and love, reforming the vicious, advancing the virtuous, and relieving the distressed, compared with a heartless show of piety in costly formalities.

14—17. The parables of the new cloth on old garments, and new wine in old bottles, were spoken with reference to the question of *fasting* proposed by John's disciples,

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so *did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

and illustrate the incompatibility of the peculiarly ceremonial economy of the old dispensation with the distinguishing characteristic of the new.

22. The language attributing to the afflicted woman's *faith* the restoration of her

health, is a form of speech which addresses itself to our common sense, meaning that her faith placed her in an attitude, in relation to Jesus, to receive this favor.

32, 33. Here, as elsewhere, the removal of the disease is recorded, without compli-

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few :

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbeus, whose surname was Thaddens:

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold nor silver, nor brass in your purses;

10 Nor script for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sod-

om and shame the gospel. As this is the introduction of the phrase into the New Testament, and it appears here without explanation except what the immediate connection gives it, we must bring to our study of this case the light of the subject which we derive from the Old Testament. And this light is neither dim nor clouded. As, in all civil governments, the judgment is a co-ordinate and co-operative branch of the government, so, by the strong and unvarying light of the Old Testament, is it seen to be in the Divine administration. When God commenced the administration of his moral government over his children, he commenced the dispensation of judgment. When the first human pair transgressed, how soon they were called to judgment. And that heinous sinner, Cain; how soon he was arraigned at the bar of God, and sentenced to punishment. Moses says, "All his ways are judgment"; Deut. xxxii. 4. That is, in all

casting the record with physiological disquisitions, as the removal of that to which the language of the day ascribed the disease.

CHAPTER X. 1—14. Jesus has now appointed and organized his STAFF, if I may so express it, his convoy of leaders, subordinate to himself, in his spiritual warfare. Most of this chapter is devoted to defining their authority; giving them orders; describing the encounters from hostile sources which they must expect to meet; the ground of their fearless confidence; and the interposition of Heaven's judgment on their behalf, and to the discomfiture of their foes.

15. This is the first instance of the use of the phrase, *day of judgment*, in the New Testament, or even of the word *judgments*, in direct and single reference to the Divine administration. What is its meaning? Let us not, in reckless haste, or impious self-will, clap upon it any far-fetched and rootless definition, which shall dishonor God

om and Gomorrah in the [*a*] day of judgment [*kriseos*], than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak,

but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple

the dispensations of his government he proceeds upon a just and righteous *decision*. Job says, "Wrath bringeth the punishments of the sword, that ye may know there is a judgment;" Job xix. 29. And David; "Verily he is a God that judgeth in the earth;" Ps. lviii. 11. And Jeremiah; "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings;" Jer. xvii. 10. When any city or nation had, by a persistent course of transgression, filled up their measure of iniquity and become victims of an eruption of the long accumulating fires of vengeance, the event is, in the estimate of the Scriptures, a special judgment, and a day of judgment or recompense to that municipality. Accordingly Ezekiel — v. — vii., "Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations."

With this full and clear light on the subject, we come now to this first occurrence of the phrase *day of judgment*, and of the term judgment, in the New Testament, in direct reference to the Divine administration. And here the occasion of its introduction, and its immediate connections, instead of extemporising a new, diverse, and before unheard of system of Divine judgment, decisively explain it in harmony with the law and the

prophets. It is expressly referred to the eventuation of the general depravity in desolating calamity, upon the community which should publicly eject God's commissioned ambassadors. "It shall be more tolerable for the *land* of Sodom and Gomorrah in a day of judgment than for that city." The subject is a day of judgment that should come to *that city* of Israel; and then its extreme severity should be manifest on a comparison with the judgment of the *land* of Sodom. Dr. Adam Clarke sees this passage in the same light. And who does not, that looks at it at all?

I ask my fellow Bible students to watch reverently, as we advance in our studies, whether the theological doctrine of a simultaneous judgment of the human race in the future world for the recompense of conduct in this, does any where break forth in the New Testament. I trow not.

22. The salvation here signified is that preservation which Jesus repeatedly gave assurance should be extended to such of his disciples as should prove indomitably faithful. They would be scourged and afflicted, but saved from that utter destruction which should desolate the cities of Israel.

23. This is the first mention in the New Testament of the second coming of Christ. It was to transpire before the disciples should have completed their missionary circuit of all the cities of Israel. See chap. xvi. 27, 28, and Note on the same.

that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

28. *Gehenna*, the valley of *Hinnom*, in this verse, is the fourth instance of its use in the New Testament. And no new definition is here given it. In the first instance, chap. v. 22, it is used for the scene of execution by burning, of the third of a rising gradation of punishments inflicted by judicial authority of civil tribunals. In the second and third instances, chap. v. 29, 30, it denotes the receptacle of the body of him who suffered the virus of an ulcerated member to spread through the whole physical system. In this fourth case the same loathsome valley is introduced, with its consuming fire by implication; but it appears from the nature of the subject, it being a punishment from the hand of God instead of a civil tribunal, to be used in a secondary or figurative sense. What is that secondary sense? When we come to construe as figurative a Scripture term, we must see to it that our construction, so far as it involves a specific application, accord with a just Scripture exegesis.

For a literal description of the valley of *Hinnom* I have referred to the Old Testament. I now ask, what *secondary* or *figurative* use do the Old Testament Scriptures make of this famous valley? They employ it figuratively as a representation of the judgment that was to desolate Israel. As the valley of *Hinnom* was the most odious and revolting scene known to the Jews, it would, as a figure of comparison applied to a national judgment, convey to the Jewish mind the most lively and startling impression of extreme national degradation and wretchedness. Accordingly Jeremiah, in a prophetic description of the judgment which should terminate the Jewish *aion*, and which should constitute such a time of trouble as never was and never should be, said by the word of the Lord, Jer. xix. 12, — “And I will make this city (Jerusalem) as Tophet.” Tophet was in the valley of *Hinnom*. This valley having been thus used as a comparison to indicate the severity of that judgment,

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops

28 And fear not them which kill the body, but are not able to kill the soul [*psuchen*]: but rather fear him which is able to destroy both soul [*psuchen*] and body in hell [*gehenna*].

our Lord denominated the same, chap. xxiii. 33, *krina gehenna*, the punishment of *gehenna*.

And now the immediate connection in which *gehenna* occurs in the case before us, suggests its figurative construction, as emblemizing that same judgment of the age. Jesus was commanding his chosen apostles with regard to their mission, and premonishing them of their conflicts and dangers. Whatever the danger might be, indicated by the destruction of soul and body in *gehenna*, it was neither endless punishment, nor annihilation, in a post mortem hell; because *gehenna* was neither the name nor the accepted figure of such a place. But there was danger, to any disciple of Jesus who should apostatize, and confederate with the enemies of their Master, that he would share with those enemies in the suffering of that judgment which should make their city like Tophet in *gehenna*. And this judgment, whatever may have been the engines of its execution, was eminently denominated the judgment of God.

Some Biblical expositors, from the expression “*is able to destroy both soul and body in gehenna*,” having taken the destruction here signified to be an extinction of being, have inferred that the passage only asserts God’s power thus to destroy, not implying the intention, under any circumstances, to do so. But to my judgment it appears, from the connection, that Jesus asserted a real danger; not that of extinction of being, but, what the language imports, utter temporal destruction.

The original word rendered *soul*, in this passage, is *psuche*, which primarily means the natural life, and is generally used in that sense. Its first definition in the classical lexicons is *anima*, i. e. animal life; and the second is *vita*, life. This word is used in the Greek version of the New Testament (if I have not miscounted) one hundred and two times. It is thirty-eight times translated life and lives; fifty-nine times, soul and

29 Are not two sparrows sold for a farthing? and one of them shall not

souls; three times, mind; once, heart; once, heartily; and in one case, 2 Cor. xii. 15, it is omitted by the translators, the Greek, *for your soul*, being rendered *for you*. And many of the cases rendered *soul* should have been rendered *life*; and of the remaining cases, some signify *persons*; and others the energies and affections of the mind. Nor does this word appear to be used in the Scriptures as a constituent in the argument for the future immortal life. The terms *spirit* and *spiritual* are associated with the incorruptibility and immortality which man is heir to; and that immortal principle is never spoken of as liable to annihilation. Generally, however, the entity which is treated as the subject of the resurrection life, is the *me*, the *myself*; the MAN. Jesus, speaking of *mankind*, says, "In the resurrection when *they* shall rise." And the apostle says, "Even so in Christ shall all (*men*) be made alive;" "As *we* have borne the image of the earthy, *we* shall also bear the image of the heavenly;" "For *we* know, that if this earthly house of our tabernacle were dissolved, *we* have a building of God." See notes on 1 Cor. xv., and 2 Cor. v.

And now, with regard to the word *psuche*, rendered *soul* in the passage before us, it appears to stand in this case for the natural life. It is obviously so used in v. 39 of this chapter, and with reference to the same fact which is emphasized here. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." This is a repetition, by way of summary, of the exact sentiment of the passage in hand. I will here repeat the rule of interpretation which I have propounded before; That the meaning of the sacred speakers and writers is not to be sought by a critical analysis and violent strain of every word in detail, but by a comprehensive view of the main sentiment, the obvious design of the passage in question.

In the present case, this was the occasion;—The disciples were exposed to scourgings, and various temporal privations, on account of their religion. This circumstance would naturally constitute a temptation to secede from the Christian profession for the sake of safety. To countervail the influence of this consideration, Jesus assures them that, though, for his name, they would be permitted to suffer scourgings and physical privations, which seems to be all that is

meant in this place by the Greek *apokteino*,* rendered *kill*, as applied to the body, yet their *life* should be preserved.

What! could not men destroy the *lives* of these disciples? No, if they abode true and faithful they could not,—until they should have served their mission, and could willingly resign themselves a sacrifice for the same cause. And then they could say, as Jesus said, "No man taketh it (my life) from me; but I lay it down of myself;" John x. 18. No man can be made to quail from duty through fear of death, when he has God's assurance that his life shall be preserved until he shall have done his work, and is prepared to surrender himself a cheerful sacrifice to the cause for which he lives. And this was the purpose of Jesus in this address to his disciples,—to assure them, in the face of persecution, that, though, ordinarily men might scourge their bodies, their life was in his hand, and they were immortal, if faithful, to the accomplishment of their mission. But, if, for fear of men, they should betray duty for safety, they would both suffer physical privations in those times, and also lose their lives, miserably perish, in that judgment which should terminate the Jewish polity, even the *punishment of gehenna*.

Luke's record of this passage, xii. 5, varies the phraseology thus; "Fear him, which, after he hath killed (afflicted), hath power to cast into gehenna. That is, the higher power, which should command their supreme reverence, after subjecting them to bodily afflictions, could subject them to gehenna destruction. On the fear of God rather than of men, see Isa. viii. 12, 13; li. 12, 13; Dan. iii. 17; Ps. cxix. 120; Eccl. v. 9; viii. 12, 13; Jer. v. 22.

29—31. This additional pledge to these chosen ones of the special protection of the

*Donnegan renders *apokteino*,—"To kill, slay, slaughter; frequently, to torture, torment, render miserable,—destroy, remove, take away." To my mind it is unquestionably clear that the word in this case is to be received in one of the latter definitions, for two reasons: 1; The distinction made, which is nowhere else made, between the killing of the *soma* and *psuche*, *body* and *life*, implies that the *apokteino* of the body is something short of destroying the life, and means in this case torture or bodily deprivation. 2; The sentiment of the entire passage is, as explained above, that the only danger of their unseasonably losing their lives was, in their abandonment of Christ's cause for fear of men. See note on Chap. xvi. 25.

fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life [*psuchen*] shall lose it: and he that loseth his

life [*psuchen*] for my sake shall find it.

40 ¶ He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are

Father, is in beautiful harmony with the view which I have elucidated in exposition of the preceding verse. The saying, *The very hairs of your head are all numbered*, denotes that they were subjects of God's particular care, as well as of his general providence. Therefore they must not be governed by the fear of men.

32, 33. If you expect from the chief of your government a special favor through the plea of an intimate relation with a member of his Cabinet, and that member denies such relation in the presence of the chief, you will fail of the desired favor. So those pretended friends of Christ who make secret professions of favor for his cause, but give

their influence against it in their public associations and walks, are not able to be participants of the privileges and blessing of true discipleship.

34—36. This language refers not to the natural and legitimate influence of the principles of Christianity, but to the antagonism between its pure principles and the spirit and policy of corrupt and self-seeking men. This antagonism the spread of his doctrines would develop.

39. See on v. 28.

40—42. Always, the kind and respectful reception of an agent or ambassador, is virtually the reception of the superior whom he represents.

cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

CHAPTER XI. 1—6. See on Luke vii. 18--23.

11. The least in the light of the new dispensation were in advance of the greatest of the old economy.

12. *The kingdom of heaven suffereth violence.* The expression refers to the eagerness with which the waiting and wanting people rushed into the interests of the Messianic reign, "the desire of all nations."

18, 19. When men have a purpose to advance by finding fault with another party, fault they will find, be the circumstances as they may.

20—24. In relation to the judgment of Tyre and Sidon, and Sodom and Gomor-

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

rah, set in comparison with that which was soon to visit the cities of Israel, the same remarks are applicable which were offered on chap. x. 15. The judgments referred to are the desolation of cities and nations. That of Sodom and Gomorrah is the destruction of those cities by fire, which prevented their *remaining until this day*. It is common in the rhetoric of all ages, to call up the dead past, and give language to its example for appeal to the living present. The idea in the verses before us is, that in the day of judgment upon the cities of Israel, the cases of those ancient cities would rise up before these distressed municipalities as *tolerable* compared with theirs. (See Clarke's Com. *in loco*.)

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell [*hades*]: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and

lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

CHAPTER XII.

AT that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them that were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this

Shalt be brought down to hades. This is the first occurrence of *hades* in the New Testament. See its definition in the Introduction. Every linguist knows that its primary signification involves no shadow of an implication suggestive of punishment in the immortal world. And every respectable Biblical student will agree with Dr. Campbell in his remark, that "it ought never in Scripture to be rendered *hell*, at least in the sense wherein that word is now understood by Christians." Preliminary Dissertations, vi. p. 131.

I agree with Prof. Stuart, that *hades*, as well as most other important words, is sometimes used in a secondary or figurative sense. But when we receive a word in a figurative sense we must in every case determine what its figurative use is, by attention to the immediate occasion of its use. Here it is put in contrast with *ouranos*, heaven. What is signified by the latter term in this instance?

None will assume that Capernaum was situated either in the literal heaven, the region of the stars, or in the spiritual heaven. Capernaum's exaltation to heaven was its condition of wealth and grandeur. Then its approaching descent to *hades*, was its subsequent degradation, its desolation and ruin. This is unquestionably the sense of the term *hades* in the first instance of its use in the New Testament. Let the reader hold in memory this fact.

28—30. To come unto Jesus is to seek his instructions and cultivate his spirit. Thus shall we find rest; because his doctrines inspire supreme confidence in God, and his spirit in us makes our burden light, and our duties to be privileges and pleasures.

CHAPTER XII. 1—13. In what a contemptible light does this simple narrative show up that hypocritical sanctimony which glories in the punctilious and senseless observance of days and formalities, and fiend-

place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man,

Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not

ishly scouts the most holy sympathies and sacred duties of life's relations. Jesus, in this encounter, rebukes the Pharisaism, by scripture, by reason, and by a beneficent miracle.

14—35. This protracted paragraph treats on the sin against the Holy Spirit, and defines it to consist in the malicious and persistent perversity of the Jews, ascribing the miracles of Christ to the confederate power of Beelzebub. It was virtually calling the Holy Spirit Beelzebub. See St. Mark's record of the same,—Mark iii. 22—30, and the explanatory Notes.

The Greek *aphiemi*, here rendered forgiveness, signifies *deliverance from, liberation as of captives*. The gospel forgiveness is a deliverance, not from deserved punishment, but from sin. It *involves* a deliverance from condemnation; but this is through deliverance from sin. So the apostle; "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. Because the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death;" Rom. viii. 1, 2.

This is the forgiveness which that perverse

people needed. They needed deliverance from the power of darkness and the captivity of sin. But this was not to be their privilege during the remainder of the then present, and the next succeeding age. The then present was the closing period of the Jewish age, in which St. Paul says, Heb. ix. 26, Christ "appeared to put away sin by the sacrifice of himself;" and which Jesus said, Matt. xxiv. 3, 34, should terminate before the close of that generation. And the next succeeding *aionos* was the periodical dispensation of the gospel specially to the Gentiles. During neither of these *aions* was that wilfully blind and stiff-necked people to receive deliverance from their darkness and desolation. That perversity which, with the beneficent works of Jesus before them which were the highest evidence of the presence and power of God working with him, profanely reviled him, involved a condition of mind which would resist the ordinary arguments for the claims of Christ, such as would be the agencies in the Christian work for the *aions* specified. But then, when the purpose of God in the special dispensation of the gospel to the gentiles shall have been consum-

break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 In his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the Son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

mated, accumulated evidences will work the deliverance even of that long lost progeny of Jacob. So the apostle; "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins"; Rom. xi. 25-27. The apostle here asserts the same as I have assumed above, as the gospel doctrine of forgiveness, viz., deliverance from darkness and sin. And he amplifies the sentiment of the Master in the passage, "All manner of sin and blasphemy shall be forgiven unto men." This includes, of course, the blasphemy against the Holy Spirit. Then

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [*aion*], neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

it is said, "But the blasphemy against the Holy Ghost shall not be forgiven unto men." This is one of the cases of verbal contradiction, where a due consideration of the whole sentence shows that there is no discrepancy of thought. A like case is found in Mark ix. 37; "Whosoever shall receive me receiveth not me." But the words that follow qualify the expression, *receiveth not me*, to mean, *receiveth not me for my own sake*. So here, "All manner of sin and blasphemy shall be forgiven unto men." This is true, including the blasphemy against the Holy Ghost. "But the blasphemy against the Holy Ghost shall not be forgiven unto men — neither in this nor the coming *aion*." It is all both true and consistent.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall

rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren

36, 37. *Every idle word.* The word *idle* here does not mean what we term pleasantries in the social chat of friends. The connection shows, and commentators agree, that it means malicious and slanderous. Such words are the index of an evil disposition, and are productive of mischief; and men are responsible for their use of the tongue.

In a day of Judgment. The article is wanting in the original, and of course our *indefinite* article should have been supplied. Jesus in this case, as he was speaking with reference to the vile and blasphemous words which the Pharisees spoke against the spirit by which he wrought miracles, doubtless alluded to the impending judgment on that people. But in all ages, and to all men, there is a day of judgment unto all these things. If a person indulges in slanderous and injurious words, by the law of God in the constitution of society this wrong will come to a head, and return in vengeance upon him. We cannot escape

our accountableness to God's laws.

41, 42. This is a recurrence of the rhetorical figure by which the example of the dead is represented as appealing to the living.

43 — 45. Our Lord here makes a parabolic use of some theory of the doctrine concerning demons;* not to sanction such doctrine, but to impress vividly upon the minds of his hearers the fact to which he prophetically applies it, to wit, that afflictive as that generation of Israel had regarded their condition in their state of subjection to the Romans, a far worse state of things was approaching. "Even so shall it be also unto this wicked generation."

46 — 50. The reply of Jesus to the announcement of his kinsfolks, expressed no disregard for the ties of consanguinity. But, before answering their call, he improved the occasion for calling the attention of all present to the broad relations which

* The then prevalent doctrine concerning demons is repudiated by St. Paul, 1 Tim. iv. 1.

stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

he sustained in his official capacity, and the sacredness of the ties which bound him and his spiritual co-workers together as one family.

CHAPTER XIII. 1—8. This parable of the sower is so literally explained in

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye

verses 18—23, that none have misunderstood it.

12. The idea is, that he who hath wisdom will improve, and accumulate more. But he who hath not this treasure, will, by neglect and misimprovement, lose even what privileges he hath.

hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for awhile: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world [*aionos*], and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus

24—30. See explanation below on vs. 36—43.

31—33. Every repeated occurrence of the phrase *kingdom of heaven*, in the Record, renders more and more clear the sense in which we have been led, by a fair exegesis, to receive it from the beginning. It is the Messianic reign, which, being spiritual, practically consists in the power of *principle*, which principle is that of Christian truth and

love. If we take the phrase here to mean the immortal state of perfection and glory, there would be a disagreeable awkwardness in likening it to a grain of mustard seed, and leaven. But how beautifully are the beginning and advancement of the gospel in the earth, and its diffusive and regenerative qualities, represented by the grain of mustard seed sown in the field, and leaven hid in three measures of meal.

unto the multitude in parables; and without a parable spake he not unto them :

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house; and

his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is

36—43. Our Lord's *explanation* of the parable of the tares would hardly have needed explanation here, if our translators had not led the way to a misunderstanding of it by erroneously rendering the Greek *aionos* by the English *world* instead of *age*, and thus utterly estranged the parable from its original application. With the correction of the rendering the sense of the whole is plain.

1st; He that sowed the good seed is the Son of man. He is the Heaven-sent teacher of truth and righteousness.

2d; *The field is the world*; *kosmos*, literally the world; metonymically the inhabitants of the world; as the dwellers in a house are sometimes called the house. (Josh. xxiv. 15; Acts xi. 14.)

3d; *The good seed are the children of the kingdom*. Literally and primarily the seed sown by the Son of man is the word of truth. But by the same figure of metonymy by which the world is put for those inhabiting it, the good seed, or word sown, is put for those whose souls had become its receptacle, and were bearing its fruit.

4th. *The tares are the children of the wicked one*. This is the same figure of speech continued. The fruit is put for the tree, the product for the producing cause. It is very common both in sacred and profane writings to call one noted for any quality a son of that quality. Speakers of thundering eloquence are called "sons of thunder;" Mark iii. 17. And wicked men and women are called respectively sons and daughters of Belial, a term meaning wickedness; as in Judges xix. 22; 1 Sam. i. 16; and many other places of Scripture.

5th. *The enemy that sowed them is diabolos*. A personification of the prevailing antagonism to the gospel in the fashionable world, by the influence of which hostility was kept up, and even the gospel mixed with error,

and hypocrisy caused to intrude itself into the church.

When men slept. It is when those who are the responsible conservators of the moral health of a community are inattentive to the nature and tendencies of the popular movements, that the spirit of selfishness and wrong is making its advances. Solomon says of the wicked (Prov. iv. 16), "They sleep not, except they have done mischief." While the well disposed, and lovers of peace, are engrossed in their industrial pursuits, they who would sacrifice the common weal to their lust of power and pelf are sleeplessly vigilant in the construction of their schemes and the diffusion of their pernicious influences; insomuch that, when the crisis comes, it is a surprise that there is such a mixture of treason to the true and the good, and a marvel as to whence it came. Ah, when the guardians of the common purity and safety were listless and inattentive, the enemy of God and man, the spirit of selfishness and evil, was tireless in its appropriate work of delusion, corruption and crime.

6th. *The harvest is the end of the age*. This is, incontrovertibly, the exact English of the Master's language. He had just spoken of the *world* as being the *field*. And he employed the word which expressed his meaning, viz. *kosmos*. This means the material world; and metonymically, its inhabitants. And if he had intended to assign the event signified by the *harvest*, to the end of this material world, he would have repeated this word, *kosmos*. But as he did not mean that, he did not say it. He said that what is denoted by the harvest was to take place in the end of the *aionos*. And this word all Lexicographical authorities, as well as usage, define to mean literally and primarily, *duration or continuance of time*, i.e. indefinite. *An age, or periodical dispensation of providence*.

the devil; the harvest is the end of the world [*aiōnos*]; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [*aiōnos*].

To the end of *what* age did Jesus apply the event of this parable? He expressly applied it to the end of the then present or Jewish age. See verse 40. "As, therefore, the tares are gathered and burned in the fire, so shall it be at the end of *this age*." This is *definitive*. The crisis represented by the harvest in the parable, was to terminate the Jewish age.

7th. *The reapers are the angels.* The word angel, Greek, *angelos*, signifies a messenger. It describes not the nature or form of the person or thing to which it is applied, but its office. There is a high order of beings to which the term is sometimes applied as the common name of the species; but this is because of the extent to which they were understood to be employed of the Deity in conveying messages to the children of men. Officially, however, any agencies which God employed as messengers of his power for the execution of his will, especially in visible judgments upon the earth, were denominated his angels. Accordingly the Psalmist says, "He maketh the winds his angels, and the flames of lightning his ministers." See the London Improved Version's rendering, with Newcomb, of Ps. civ. 4, as quoted Heb. i. 6.

This completes the explanation by our Lord of the several parts of the parable in detail; and here follows his application of the whole, in a manner to render it pointed and impressive to those who heard it. *So shall it be at the end of this age.*

The Son of man shall send forth his angels: —the mediums of his spiritual influences and the messengers of his power. Those superior beings who are most familiarly denominated "the angels," are employed by the providence of God for guiding and controlling influences in conducting signal dispensations of any judgment eminently affecting the interests of his cause and kingdom on the earth. Jesus said to his murderers (Matt. xxvi. 53, 54), "Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels. But how then shall the Scriptures be fulfilled, that thus it must be?"

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

But in the judgment which terminated the Jewish age, and opened more distinctively the dispensation of the Messianic reign, it was of infinite importance, *that the Scriptures might be fulfilled*, that there should be employed a special interposition of personal angelic agencies, together with the ordinary instrumentalities of physical force, to subvert the destructive aims of the enemies of the gospel, and preserve the Church, purged and rejuvenated, to bear down the gospel kingdom to succeeding generations. When we reflect that the kingdom of Christ was the subject of inspired prophetic revelations from the beginning; that he was the specially Sent of God to the earth; that his advent was heralded by an angelic convoy; that God worked with and through him in his life to attest his Heaven-derived commission, and raised him from the dead by his power into a more exalted though to us invisible sphere of labor; through these reflections our minds attain to a standpoint from which it is seen to be eminently befitting, to be admirably in keeping with the whole course of providence in relation to the subject, that the primitive disciples, whose business it was to establish on a completed basis the Christian ministry and mission as of Divine constitution, should be guided by special inspiration; and that the church, the repository of Christ's kingdom for after ages, should by special Divine interposition be preserved in that judgment which was ordained to destroy the nationality and "scatter the power"* of the people which had determined its overthrow. And it was befitting also that the Master should impart to his church repeated and specific instructions in relation to the events of that terrible crisis through which they were to pass. The popular habit of applying this class of our Lord's parables to imagined events of the future resurrection world, both does violence to their connections, and robs them of their marked fitness to their respective occasions, and their start-

* Dan. xii. 7; Luke xxi. 24

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world [*aionos*]: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

ling impressiveness upon the minds of those whom they specially concerned.

And they shall gather out of his kingdom all things that offend, and them which do iniquity. What is here meant by *his kingdom*? Surely not the immortal heaven of glory in the resurrection state. No Christian will admit the thought that there are *things ofensive, and doers of iniquity*, in that "blest abode." But "*his kingdom*," familiarly called the *kingdom of heaven*, which is his spiritual reign, is here used, by the figure of metonymy, for the visible church, or his professed disciples, who were nominally the subjects of his kingdom. The same accommodated use of words which applies the name *world* to the *inhabitants* of the world, applies the name of any given *kingdom* to the mass of people who are nominally its subjects. And in the nominally Christian church there were growing numbers of false hearted professors, workers of evil. This was the very subject of the parable,—the mixture of the evil with the good. But they only whose faith was genuine and strong would be able to abide the trials of the approaching crisis. They who, from some unworthy motive, or in a want of a knowledge of themselves, had espoused the name of Christ, would prove traitors under that ordeal, and share with the enemies of Christ in that "great tribulation," the severity of which is here, as elsewhere, repre-

mented by a furnace of fire, and wailing and gnashing of teeth. (Isa. xxi. 9; Ezek. xxii. 20—22.)

Then shall the righteous shine forth as the sun in the kingdom of their Father. The church was purged, and the servants of Christ who survived the ordeal were full of gospel light and spiritual strength, in very deed "kings and priests unto God," and reigning with Christ.

In concluding my notes on the wheat and tares, I will remark that it is rich in instruction practically adapted to all ages. The tare or darnel, in its blade, so nearly resembles wheat that one in attempting to weed it out would be likely to often pluck up a spire of wheat by mistake. So it is usual that schemes of imposture are started with such pretentious show and air of plausibility, that, though spiritual insight and enlightened philosophy will discern the fallacy, yet it is difficult to show to the masses its true character by abstract argument. It is not until it *goes to seed* that its antagonism to truth and goodness is discerned by the many. And all false theories and corrupt devices will yield their fruit in a due course of development. There is a "harvest" to all these things; they must all have their day of judgment.

47—52. This parable represents the influx into the church in Judea from the ministry of the gospel kingdom, by reason of

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on

John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of *it*, he

the excitement of a new thing, and the sifting which would result from trials which test the soundness of their faith. The sifting process is the same in effect as is described at *vs.* 41, 42.

58. In declining to work many miracles among his kinsfolk because of their unbelief, Jesus carried out in practice the principle which he commended to his disciples in the saying,—"Cast not your pearls before swine." The unbelief of the people referred to was a fixed state of mind to turn all his performances to ridicule; and it would have been a profanation of that Divine power to have been making a familiar show of it for their sake, under those circumstances.

CHAPTER XIV. 1—12. The liability of harm from the practice reprehended by our Lord in Matt. v. 34, of making vows to

the Lord in the manner of an *oath*, to the performance of something to which we may feel impelled on occasions of strong excitement, is strikingly illustrated by the case here recorded of Herod, who, by reason of such an oath felt bound to perform an act from which his soul revolted in the hour of calm reflection.

13—21. These miracles, recorded in this and the succeeding chapter, of feeding the multitudes from only the apparent provision of a few small loaves and a few fishes, are deeply interesting, and have a beautiful moral. But the plan of these Notes does not afford space to admit of my sermonizing on portions of the Record of which no class of minds require an explanation.

In relation, however, to the feeding of the multitude from the few loaves and fishes, 1

departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes; and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were

will here remark, that all these aliments are ordinarily produced by combination and assimilation of certain properties in the elements of nature, by laws established of God in the system of things, into the given substances, whether fish or bread. And it is as easy to conceive of that omnific Power which constituted the laws by which this process is ordinarily carried on, when for a sufficient reason He chooses this method, effecting that combination and assimilation direct, as of his constituting the laws by which it is usually effected. With a rational faith in the being of a God who is the author of nature's laws, there is no difficulty in the exercise of faith, upon the ample evidence

about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and begin-

which we have, in all the beneficent miracles of the Gospel records.

25. As Jesus was endowed of the Father with the power, without measure (John iii. 34), which constituted the law of attraction and gravitation, he was able to countervail that law, and walk on the surface of the sea.

26. *It is a spirit.* It was commonly believed among the Jews that the spirits of the deceased sometimes made themselves visible to the living. And such apparitions were regarded as omens of evil. Hence the fear which was excited by anything which was taken to be a spirit apparition. Nevertheless, whenever God sent a spiritual mes-

ning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and

senger to communicate, in visible form, to the children of men, his mission was usually one of favor, especially to the party addressed.

30. *He was afraid*. It appears that Peter began to walk on the water, and sank not until the sight of the rolling billows caused his faith to fail. O, the sustaining and working power of faith.

CHAPTER XV. 1—12. Jesus here exposes the utter worthlessness of some of those things which the Pharisees estimated as essentials of their religion. Nay, more. He proceeds to show them that some of their religious doctrines, founded in the tradition of the Elders, were not only worth-

less, but positively pernicious. The tradition of the Elders was a set of doctrines held by the Jewish Doctors to have been committed of God to Moses as an interpretation of the written law, and which was orally committed by Moses to Aaron, and then to his two sons; and that it was handed down orally, through the Elders, from generation to generation. It was at length compiled and digested into the book which is called the *Mishna*. To explain the *Mishna* the two Talmuds were written, called the *Jerusalem* and *Babylonish* Talmuds. These records and expositions of the Tradition, however, were works not extant in the time of Christ. The former, in the estimate of

said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Ca-

naan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

Calmet, was compiled as late as A. D. 200; and the latter from A. D. 400 to 600.

The Jews held the teachings of this Tradition in higher estimate than the word of Moses and the prophets; as, in fact, the explanation and perfecting of the written law. But Jesus showed them that it was not only not an interpretation of the written law, but a positive violation of it, and of moral right.

13. In this verse we have the assurance that all doctrines, like those ridiculous and also corrupt inventions of the Pharisees, and all theories of faith and practice which are not of God, shall in due time come to nought.

22—28. The remarks which Jesus made

to the Gentile woman in answer to her request that he should heal her daughter, while they proved the strength of her faith, and drew out a development of it to the instruction of all who were present, were also designed to elicit attention to the method of order in the Divine economy; not that he would fail to do good unto all classes of humanity as he had opportunity, but that his personal ministry in the flesh should be particularly devoted to Israel after the flesh, unto whom were committed the oracles of God, which he expounded and fulfilled. Nevertheless "the last shall be first and the first last." This very people who, for good

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XVI.

THE Pharisees also with the Sadducees came, and tempting de-

reasons in the economy of the Christian mission as a whole were first in privilege, would be last in the improvement and benefits of the gospel.

32—39. In relation to this miracle of feeding the multitude by enlargement of the quantity of food, see observations on that recorded chap. xiv. 13—16.

sired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

3 And in the morning, *it will be foul weather to day*: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should be-

CHAPTER XVI. 1—4. *The signs of the times.* When the morals of a people have become seriously depraved, the depravity working from the higher class downward, unless reformatory measures are brought effectively to bear against it, the tendency is to a gradual increase of the evil, unto the completion of a natural cycle of

ware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered

and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

events, the filling up of the measure of iniquity, to a legitimate crisis, a day of judgment. And as the crisis draws near, the signs of its approach become as observable to him who hath understanding, as are the signs of winter's approach in the seared herbage and falling leaves of autumn. In our Saviour's time the prominent traits of Jewish character, and the accordant circumstances of the people in their various relations, were a transcript of the prophetic delineations of the signs of their national dissolution. But they saw it not, and were hastening to their doom.

13—17. The question of Jesus in respect to the disciples' estimate of his personality, was direct; the answer of Peter, as their spokesman, was explicit; and the sanction of it by the Master was full and unreserved. This truth had been revealed to the disciples by the spirit of the Father. The spirit of the Father had taught the disciples, not that Jesus was *the living God*, but that he was *the Son of the living God*. This is a beautifully simple and comprehensive doctrine of faith; and Jesus improves the occasion for propounding it as the basis of his perpetual church. He recognizes the appropriateness of the name of that disciple who acted as the spokesman of the band in the utterance of this God-given faith—*Peter*, which signifies *a rock*; and then he emphatically avers that, upon this rock, this faith, this doctrine, he would build his church; and the gates of *hades*

shall not prevail against it.

To hold the gates of a walled city, was to hold the city. *The gates of hades* represent the powers of earth which dispose of the question of life and death to the people. And even these powers, though they would often be hostile to the gospel of Christ, should not be able to suppress it. This prophecy has become history.

19. *The keys of the kingdom of heaven.* The reader will remember that *the kingdom of heaven* is the gospel economy; and, metonymically, as in the parable of the tares, the name of the kingdom of heaven is applied to the church, as the visible representative of that economy. *The keys*, figuratively, are ensigns of authority. The idea is that Jesus committed to his apostles plenary powers for all the purposes of their special mission, as the founders and unerring teachers of his church.

When an Ambassador is sent on a special mission from our government to a foreign Court, with instructions, all his acts within the sphere of his mission and the limits of his instructions are virtually the acts of his government, and receive its sanction. This sympathetic and co-operative relation between the mission of the apostles and their doings within its sphere, and the Court of Heaven, is significantly and comprehensively expressed by our Lord in his saying to them, that *whatsoever they should bind, or loose on earth, should be bound or loosed in heaven*.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, get thee behind me, Satan: thou art an offence unto me: for thou

savour'est not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

25 For whosoever will save his life [*psuchen*] shall lose it: and whosoever will lose his life [*psuchen*] for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul [*psuchen*]? or what shall a man give in exchange for his soul [*psuches*]?

27 For the Son of man shall come

I speak of this as an utterance designed for application to the apostles in general; for though Jesus, on account of Peter's standing forth in this case as the spokesman for the band, addressed him in the second person singular, yet as his question was addressed to the band, "but whom say ye that I am?" the answer was intended for them all. And on another occasion he addressed the same sentiment to them collectively. See chap. xviii. 18.

23. *Get thee behind me, Satan.* This is a personification of the spirit and policy of the world. It was *adverse* to the policy of the Messianic reign; and accordingly Jesus repelled it by personification, with the appellation, *adversary*, which is literally the English of the untranslated Hebrew, *satan*. Peter's deprecation of the course of events affecting his Master which drew forth from him this pointed reprehension, proceeded from a worldly view of the Messianic kingdom. He expected that the Messiah, whom he believed Jesus to be, was to be a worldly monarch, and set up a temporal kingdom in the earth. The statement of the Master on this occasion, that he was shortly to be killed in Jerusalem, seemed to Peter to augur a disappointment of all his hopes in him, and even to disprove his Messiahship. Jesus saw all this, and repelled the drift of it by personification, as we have seen, as *adverse* to the gospel scheme. It was not an adversary from a foreign and subterranean world that Jesus addressed in Peter. He expressly assigns it as the reason why he repelled Peter in the policy he betrayed, by the appellative *adversary*, that he savored

not the things that were of God, but *those that were of men*. This decisively determines the term *satan*, in this case, to be a personification of the *human*, in opposition to the Divine policy.

25. Jesus saw, from the worldly estimate of their prospects which he had just rebuked in his disciples, that they were illy prepared to meet the approaching trials, and that some of them might be tempted to abandon his cause for the sake of safety. To countervail this temptation, he assured them that, if they should prove traitors to him with the view to save their lives, they would lose their lives in the approaching judgment which should destroy his enemies; but, by a faithful adherence to his cause, though they would seem to be throwing their lives away, they should be preserved. Learned commentators exhibit the fulfilment of this promise, in the historic fact that the faithful Christians of Jerusalem and Judea were preserved at the time of Jerusalem's desolation, by fleeing, according to instructions of their Master, to Pella, and other places beyond Jordan.

26. *For what is a man profited.* Our translators were pressed by an inexorable theological necessity, when they rendered the Greek, *psuche*, *soul*, in this verse, which they had twice rendered *life*, in the preceding verse. Especially does this translation appear astonishing when we take notice, that this 26th verse is not original with Jesus, but is a quotation by him of a familiar Jewish maxim, and connected with his own admonition to the disciples, of the preceding verse, by the conjunction *for*. It was a

in the glory of his Father with his angels; and then he shall reward

every man according to his works.

28 Verily I say unto you, There

Jewish saying, with reference to any rash enterprise, "What is a man profited if he gain the whole world and lose his own life?" This Jesus quoted, and applied to the subject in hand with his disciples.

27, 28. These two verses conclude the course of conversation which Jesus, at that sitting, held with his disciples. He here re-affirmed the certainty of that judgment of which he had repeatedly spoken to them, and also to his enemies, before,—and to which he referred at verse 25. And he expressly affirmed that this judgment should come during the lifetime of some of his hearers. Of course he spoke of the judgment which involved the dissolution of the Jewish church and state.

The assumption that what is meant in these verses by the Son of man coming in the glory of his Father, and in his kingdom, referred to the transfiguration noted in the beginning of the next chapter, is a species of trifling with the Scriptures hardly worthy of notice. Dr. Priestly, to this assumption, well remarks, that it were unworthy of our Lord to solemnly predict that there were some present who would *even live* to witness an event which was to transpire in six days! And then, that vision of an hour, vouchsafed to three of the disciples alone, answers in no part to the sublime and awful descriptions of the passage before us.

But why was the terrible judgment of that age so repeatedly, as we shall find it to have been both by Jesus and the apostles, denominated the coming of the Son of man, in his kingdom, and in his glory, and with his angels? It was for several good reasons. 1. Because the events of that judgment were to exhibit an exact fulfilment of all the minutely descriptive prophecies of Christ in relation to them. This would constitute a manifestation of Christ in his glory as a teacher of truth from God. 2. Besides the various physical instrumentalities which were messengers of the Divine power in behalf of Christ's kingdom, executing destruction on its enemies, Jesus, in spirit, and his heavenly angels, such as he could have called more than twelve legions of to his rescue from his murderers, did directly interpose, and, by effective influences move and guide the faithful disciples, according to promise, in ways of safety and to final rescue, through the rage of those desolating

calamities. See chap. xxiv. 29 — 34, particularly v. 31. The Christians, undoubtedly by angelic influences, were preserved from the destruction which came on Jerusalem and the cities of Judea, by finding refuge in the mountains, and especially in Pella, beyond Jordan. 3. All these events,—the fulfilment of Jesus' prophecies, the visible manifestations of God's providence in behalf of his cause and church, and the dissolution of the power of that people who were, directly, and indirectly by instigating the Gentiles, his chief persecutors, involved a more extensive and permanent establishment of his cause and kingdom in the world. Though, in a sense, the Christian dispensation may be said to have commenced when Christ entered upon his public ministry, yet there was a lapping, as it were, of the two dispensations. Visibly and historically, the Christian age commenced when it supplanted the Jewish age, on the dissolution of the Jewish polity. This was, in an eminent New Testament sense, the *coming of the Son of man in his kingdom*.

And then he shall reward every man according to his works. This is not a final retribution, though it is a special one. In a moral sense the ever living moral government of God renders to every man according to his deserts, from day to day. That is, men enjoy or suffer, in a moral point of view, according to their characters. "Great peace have they that love thy law." "Wisdom's ways are ways of pleasantness." "In keeping of them, (the judgments of the Lord,) there is great reward." "To be spiritually minded is life and peace." At the same time, "The way of the wicked is as darkness." "There is no peace to the wicked." "To be carnally minded is death." This moral judgment of the Lord is the subject of Jer. xvii. 10; "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." And Ps. vii. 12; "The Lord is angry with the wicked (that is, the condemnatory operation of his law acts upon the souls of the wicked) every day." But there are consequences resulting from the conduct of men, especially in their social and civil relations, which accumulate in their forces to the completion of a natural cycle, and the reaching of a

be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

crisis, which is a *special* judgment, developing itself in *special* rewards and punishments, consisting in special, visible and external good and evil, blessings and curses, succor and calamity, accordingly as the parties have floated with the tide of corruption and crime, or have faithfully stemmed the fetid current. Such special judgment is the subject of the passage before us, signified by the rewarding of every man according to his works.

CHAPTER XVII. 1—9. This vision of transfiguration, to the three disciples who were its favored witnesses, was a beautiful fore-gleam of the light of immortality, calculated to cheer and strengthen them individually in their labors and trials, but not designed for publication until Jesus should have risen from the dead. The presence of Moses and Elias with Jesus, seems to be an instructive indication of the harmony and coöperation of the law and the prophets

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

with the mission of Christ.

10—13. When the people were speculating, as reported by the disciples in the preceding chapter, in respect to the person of Jesus, whether he were John the Baptist, or Elias, or one of the prophets, they were estimating upon the doctrine of the *transmigration of souls*. But Jesus ascribes to John the Baptist the mission assigned to Elias the prophet, Mal. iv. 5, in the sense of his coming in the spirit and power of Elias, as explained by the angel, Luke i. 17.

And *restore all things*. To restore is, literally, to replace. It was the mission of John the Baptist to bring back the estranged people of Israel to the knowledge and spirit of their Heaven-sent prophets, preparatory to their reception of Him whom they foretold. Or, as *Barnes* expresses it, he was to "put things," all things appertaining to the sphere of his mission, "in a proper state" for the coming of the Messiah. It

15 Lord, have mercy on my son ; for he is lunatic, and sore vexed : for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me.

18 And Jesus rebuked the devil ; and he departed out of him : and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out ?

20 And Jesus said unto them, Because of your unbelief : for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say

unto this mountain, Remove hence, to yonder place ; and it shall remove : and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men :

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute ?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of

is so explained by the angel in the passage above quoted, Luke i. 17.

14—21. The disease of the child in this case is interchangeably called lunacy, and possession of a demon. The latter appellation no more proves that the disease was caused by a demon, than the former proves that it was caused by the moon. The beneficent act which Jesus performed was the removal of the disease ; and the record employs the popular appellations in describing it.

The failure of the disciples to effect a cure in this case Jesus ascribes to a lack of faith. It was ordered in the divine economy that the power in man to work a miracle should only accompany a true and living faith in Him who was the source of that power. The grain of mustard seed, and the mountain, are here employed by Jesus in their familiar proverbial usage, to denote a germ, or a first perceptible incipient stage of being and development, on the one hand, and a great display of power, on the other. *Lightfoot* says, "The Jews used to set out those teachers among them, that were more eminent for the profoundness of their learning, or the splendor of their virtues, by such expressions as this ; 'He is a rooter up of mountains.' " The idea intended by our

Lord is, that the possession of a small degree of true and genuine faith on the part of those whom he had commissioned as his co-workers, would empower them to perform any work which appertained to their office.

This kind goeth not out but by prayer and fasting. It is the common understanding that the phrase, *this kind*, refers to the kind of disease. If it be so, the prayer and fasting would seem naturally to apply to the subject of the disease. But some commentators, and I think with good reason, refer *this kind* to the quality of faith which is requisite to the attainment of power for the working of miracles. This faith, which shall perform wonders of this description, cannot be effectively exerted, goeth not out to the achievement of such eminent works of power, but by the toning of the soul with prayer and fasting. The virtue of an often, entire and undiverted devotion of the whole mind to communion with God in prayer, is noticeably exhibited in the life of Jesus. Desert places, lonely mountains, and the coming of evening shades, often witnessed the earnest communion of Jesus with the Father.

22—27. Jesus renewedly reverts to the approaching events of his death and resur-

their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

rection, and provides means for the avoidance of unnecessary disputation with the magistrates, by the payment, for himself and Peter, of the assessment of tribute.

CHAPTER XVIII. 1-6. The disciples in this case betrayed again their carnal estimate of the Messiah's kingdom as a temporal monarchy, and their ambitious aspirations in regard to rank and position in it. *Lightfoot* says, "The dream of the earthly kingdom of the Messias did so possess their minds, that the mention of the most vile death of the Messias, repeated over and over again, did not at all drive it thence." A very marked conversion, or change of views and feelings, was requisite in order to qualify them for their appropriate place in the Messianic kingdom, which is here, as usual, meant by the kingdom of heaven. This change they met through the gift of the Holy Spirit on the day of Pentacost.

And Jesus called a little child. It was an effective method of impressing truth upon the minds of his disciples, that of setting before them a living model. The little child is an appropriate representative of the true Christian character, in unfeigned meekness, unselfishness, guileless simplicity, and an earnest spirit of honest inquiry for knowledge. The more of these traits any believer in Jesus possesses, the higher is his grade in the spirit and power of the kingdom of Messias,—the higher the true dignity of his manhood.

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that

Having presented in the little child an emblem of Christian truth and simplicity, Jesus turns over the endearing appellations, *little child*, and *little ones*, to his disciples. Having said that "whosoever humbleth himself as *this* little child (the one he held in his arms), the same is greatest in the kingdom of heaven," he continues, "And whoso shall receive one *such* little child (one of my believing disciples who has become as a little child in the sense just described), in my name, receiveth me." That is, whoever received a disciple of Christ *in his name*, receiving him *because he was a disciple*, thereby exhibited faith and love for Christ himself. *But whoso shall offend one of these little ones which believe in me.*—The learned agree that the word rendered *shall offend*, signifies *shall cause to offend*, or to *stumble*. It has ever been regarded as an act combining the greatest meanness with malignity, to induce treachery in others, and cause them to stumble and fall. *A millstone about his neck.* It was a mode of punishment practised in several countries of the East, to drown by tying a heavy weight to the neck of the culprit, and casting him into a depth of water. But even such punishment was light compared with the tribulations which the providence of God would bring upon those who should be guilty of devoting their efforts to the defection and subversion of the disciples' faith.

7-9. This passage comprises the fourth

offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting [*aionion*] fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell [*gehenna*] fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels

do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover if thy brother shall

instance of the use of *gehenna* in the New Testament. See the definition of the term in the INTRODUCTION, and the exposition of its scripture use in Note on chap. v. 22. It is literally the valley of Hinnom, which is sometimes figuratively used as an emblem of sore punishment, especially that which should involve the desolation of Israel. There is nothing in this case of its occurrence that suggests any new sense of the word; but there is that in the connection which conclusively proves that it has *not* reference to human destiny in the resurrection world. There is expressed the idea of one's entering into the life here signified, in a conscious *maimedness* in consequence of the self-denial involved in the excision of what would cause offence. No Christian supposes that we are to feel maimed in the immortal resurrection life, in consequence of having done so well in this world as to deny ourselves of what would be offensive to the spirit of Christ. But, in this world, we may enter into the spiritual life of the gospel, with a sense of maimedness, a consciousness of deprivation, on account of the alienation of friends, or the necessary relinquishment of familiar customs or cherished schemes, the sacrifice of which it costs us to walk boldly in the Christian profession and life. Yet in any age we are incomparably happier to walk in the rich and golden light of the blessed kingdom of spiritual life, even with these deprivations, than to hold upon false and corrupt principles and habits,

and suffer the legitimate consequences of shame and anguish, which are fitly emblemized by the *fire of gehenna*.

Now it is obvious that, as the entering into life maimed, in this passage, cannot be applied to the entrance into the life of the resurrection world, but refers to an advance into the spiritual life of the Messianic reign on earth; so the being cast into *gehenna*, which is the *reverse* of the picture, describes the opposite condition of unbelief and sin. The description, as I have said, truthfully applies to all ages. But it had a very signal application to that time and people, when it was likely to cost very much of self-deprivation to walk an open disciple of Jesus, and when that signal crisis was approaching, which was specially emblemized in the prophecies of the Old Testament, by the valley of Hinnom.

The *aionion fire* of verse 8, is the same in its import as the *gehenna fire* of verse 9. We have seen how familiarly the Scriptures employ, in descriptions of severe temporal judgments, the figure of fire, even the fire that should not be quenched, and the smoke whereof goeth up forever (*eis ton aiona*), that is, perpetually to the accomplishment of its appointed purpose. See Note on chap. iii. 12; also Isa. xxxiv. particularly verse 10.

10. *Their angels* — Jesus is still speaking of his disciples, under the endearing appellation, *little ones*. They were appointed to a special work by the election of God, that

trespass against thee, go and tell him of his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

of establishing, as co-workers with their Divinely commissioned Master, and handing down to after ages, a perfect religion, a completed system of Divine revelation. And he who appointed them to this work, would guide and guard them in its performance, and in some measure by angelic guardianship. Such guardianship Jesus familiarly recognized in his own case; and of it he gave assurance to his disciples. See notes on chap. iv. 11; and xiii. 41—43.

Their angels beholding the face of the Father, is, with good reason, regarded by *Clarke*, and other eminent commentators, as an allusion to the privilege granted by eastern monarchs to their chief favorites only, that of familiarly seeing their monarch's face. The idea is, that the servants of Christ were honored with the communion and guardianship of an angelic order who were favored with the familiar intercourse of the eternal Father in heaven. Could men, therefore, despise and wrong them with impunity?

11. This is a comprehensive statement of the purpose of Christ's mission. The word *lost* in this case denotes a condition of estrangement from the truth, and the service of the Father. And by the parable of the lost sheep, *vs.* 12—14, he represents his faithfulness, in his infinitely beneficent mission of restoring the lost, to be as that of a shepherd who would not fail to bring even his last lost sheep into the fold.

15—17. This rule of discipline is so

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

wise and explicit, that Christian churches universally adopt it in their By-laws, without comment.

18. See note on chap. xvi. 19.

19, 20. Though private Christians may approach the Father in prayer with the assurance of his blessing, and there is a peculiar efficacy in the devotional exercises of numbers in perfect harmony of spirit and aim, yet it is clear that these words were addressed specially to the apostles, to whom was committed supernatural wisdom and power, and to whom he had just repeated the assurance of the sanction of Heaven upon their decisions in the sphere of their mission. The idea is, that the conference and agreement of any number of them, even if it were but two or three, in any matter of interest in the kingdom or church of Christ, was preferable to single individual action, and more likely to be in that perfect conformity with the genius of the gospel which should receive the Divine sanction.

21—34. The direct instruction given by our Lord in answer to Peter's inquiry, on the subject of forgiveness, is full and decisive. The spirit of good will in us must not be exhausted by the misdeeds of others. However numerous may be the errors of our frail fellow beings, and whatever apparent severity we may be compelled to employ in self defence, and for the maintenance of public order, yet we must ever cherish that spirit of forgiving love, which

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants

will pour out its blessings upon the offenders, whenever their condition of mind and the relations of circumstances open a way for the transmission of favor. The parable of the debtors by which Jesus enforces his instruction on this subject, reminds us of our mutual dependence in the relations of society, and our own liability to err and need forgiveness.

The parables of our Lord are not to be strained in their application, by pressing every minute part of the story into the service of an assumed doctrine. Learned divines agree that parables are not like a plain on a plain, bearing at every point, but like a globe on a plain, with one prominent bearing. The assumption that the unforgiving debtor in the parable could never pay his large indebtedness in prison, and that therefore the parable teaches endless punishment, is unauthorized both as an assumption of fact, and, as a doctrinal inference.

saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto

In the first place, the language of the parable implies that there was a method by which the debtor might make an arrangement for a legal discharge of the debt. And the inflictions by the jailors, who are hence called *the tormentors*, were probably designed for extorting from the prisoner a conformity with such an arrangement. And then, in the second place, the application of the parable made by our Lord is simply this, — that we are self-excluded from the communion and enjoyment of the gospel forgiveness, *while* we cherish a cruel and unforgiving spirit in our own hearts. See note on chap. vi. 14, 15.

CHAPTER XIX. 1, 2. How continuous was the attention devoted by Christ to the removal of the sicknesses and sufferings of humanity.

3 — 12. This discourse of our Lord on the subject of matrimony takes up and enforces the doctrine which was originally

him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him,

If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

founded in the constitution of our species, and promulgated to the first pair, in regard to the sanctity of the connubial relation. It repudiates a cruel custom which early obtained in Israel, that of a husband's turning away his wife, giving her a bill of divorcement, as his own whims or caprices might prompt him. And the manner in which the allowance given them by Moses is accounted for, places his mission in the attitude of a transition economy, leading a chosen people upward out of a state of barbarism, towards that perfection which was in due time to be inaugurated. All the great moral principles of the Mosaic law, propounded by direct authority of God, are perfect, and live on in the Christian code. But there were certain things in the social customs of the people, which, though faulty, could not be conveniently removed by a sudden change, which Moses *suffered*, that is, permitted to remain, to be corrected by a more perfect dispensation. An appeal to

such customs, in a Christian community, customs which are obviously antagonistic to the principles of the Christian economy, — an appeal to them as a rule of conduct for a Christian state, is unchristian.

13 — 15. Notwithstanding all the disputations of the schools on the natural constitution of man, there *is* something in simple human nature which was so lovable to Jesus, that he seems to have embraced every suitable opportunity to express his estimation of it in little unsophisticated children, and to exhibit it to his disciples as emblematic of prominent traits of Christian character. It is not human nature that men are required to repent of, but rather their abuses of it, and their conduct which is beneath its dignity.

16 — 26. To be a true disciple of Jesus, to be possessed of the principles of the gospel, was to have, and was generally understood to have, in the Christian sense, *eternal* life. The young man was favorably dis-

17 And he said unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother; and, Thou shalt love thy neighbor as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

posed toward the cause of Christ, and, with good intent, inquired for the way of availing himself of its full possession. He appears to have been a well behaved young man, and had a large property by inheritance from his father. But, in that time, his open, faithful, effective espousal of the cause of Christ, must needs expose him to the loss of his property. Accordingly he could be of no valuable service to that cause, nor could he receive it in that measure which should satisfy his own soul, unless he could give it that position in his heart in which it should supercede all other interests. The particular form in which the test was put to him, the transfer of his property to the benefit of the poor, may have had reference to some particular circumstances in the young man's connections which is not mentioned; or it may have been chosen at the moment as an effective method of committing to him the decision of his own case.

The leading circumstance which gives point to the conversation, Jesus distinctly emphasizes in the saying, "That a rich man shall hardly enter the kingdom of heaven," i. e. the Christian state. The idea is, that the circumstances of the times above referred to, rendered it extremely difficult for men possessed of riches to consent to the sacrifice which a faithful Christian profession would ordinarily involve. And

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily, I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have for-

to leave the fact strongly impressed upon the minds of his hearers, Jesus employs, verse 24, a proverb, *It is easier for a camel, &c.* This proverb is found in the Jewish Talmud, it being varied by our Lord by the substitution of the *camel* for the *elephant*. Some ancient manuscripts have glosses substituting the word *cable* for camel; and some writers have supposed that Jesus referred to a small gate through the wall of Jerusalem called the Needle's Eye. The object of such glossers and commentators has been, to render the figure more gracefully synthetic. Nevertheless the proverb was in use in the form in which it stands in our accepted version. It was not original with Jesus; he borrowed and applied it. Literally it would signify a thing impossible. But these strong eastern figures were usually applied in a modified sense. This was adopted by our Lord to denote what was extremely difficult. The disciples were so impressed by it, that they exclaimed in astonishment, "Who then (of the class referred to) can be saved?" That is, who can become a subject of the Messianic kingdom, which is a state of salvation? Jesus informed them in answer that the difficulty he spoke of only appertained to the sphere of human action, and not to that of the Divine.

27 — 30. The apostles having heard the

saken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters,

or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

CHAPTER XX.

FOR the kingdom of heaven is like unto a man that is a householder,

conversation of Jesus in respect to the privations in a worldly point of view to which the espousal of his cause subjected men in that age, and the consequent difficulties, in the way of enlarging his church from the class distinguished for ambition and wealth, Peter, their spokesman, reminded him that they had forsaken all, and followed him; and desired to know how they should be rewarded. Jesus assured them that, when he should sit in the throne of his glory, (and this was when, after his resurrection and exaltation, he "came and spoke unto them, saying, all power is given unto me in heaven and in earth,") ye also shall sit upon twelve thrones judging the twelve tribes of Israel." *Krinontes*, judging, is to be here understood as governing or exercising authority. To *judge*, very familiarly, in the Scriptures, is to rule, or exercise controlling power; as where it is said of Samson, that he judged Israel, in the days of the Philistines, twenty years. Reference was made only to the control he exercised in Israel. In this sense the terms judge and judgment are applied by the prophets to Christ. "He shall bring forth judgment to the Gentiles." "He shall set judgment in the earth, and the isles shall wait for his law." "He shall bring forth judgment unto truth." Isaiah xlii. In this judgment or government which Christ was to set in the earth, and bring forth unto victory, his commissioned apostles shared after the day of Pentecost. This fact he had just before signified to them by the power of binding and loosing; and the same is meant here, by their sitting on twelve thrones and judging the twelve tribes of Israel. Authority was conferred upon them to order and determine in the interests of the church. As the twelve tribes comprehended all Israel, this phraseology, applied to the jurisdiction of the apostles, denotes the com-

prehensiveness of that jurisdiction under the Christian dispensation. This is, substantially, the view of the best commentators.

Shall receive an hundred fold. — Jesus had been adapting his discourse to the apostles specially; but this he applies to the disciples generally. *Every one that hath forsaken houses or brethren, &c.* The following considerations are suggested by this passage; The Jews were then in a state of subjection to the Romans, and their houses and lands were hardly their own; with their growing depravity, and disorder, their troubles were increasing; and the time was approaching when they that had wives should be as though they had none, and they that bought as though they possessed not. (1 Cor. vii. 29, 30.) Moreover God held the Messianic church in that embryo stage, under his special providence. And they who received his cause in such profound regard as to willingly sacrifice for its sake their homes, and even the sympathies of relatives and friends, should share the Divine protection, be a band of sisters and brothers among themselves, and in all the things that make up even the temporal comforts of life, enjoy what would be worth to them an hundred times more than that could have been, under the circumstances, which they were required to relinquish.

And shall inherit aionion life. This, the life of the spiritual kingdom, involves a condition of the higher nature, which was, and is, and ever will be, worth more than all things else. See note on Mark x. 28—31.

But there were many that stood lowest, apparently in point of privilege, who would be first in their acquirement of this Christian inheritance. Verse 30.

CHAPTER XX. 1—15. *The kingdom of heaven is like unto a man that is an household-*

which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his

steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do

er.—As we advance in the Gospel history, we see renewed evidence at every step that the phrase kingdom of heaven is familiarly used for the Messianic reign or the Christian order of things. In this case, it is the economy of the gospel dispensation that is like unto an householder hiring his laborers.

This parable exhibits in a strong and impressive light the profound wisdom of the gospel economy in contrast with the narrow selfishness of the world. Men with a superficial righteousness, consisting mainly, perhaps, in a violent attachment to a canonical creed, their hearts vacant of the love of God or men, are usually much concerned lest sinners should find access to too great privileges. The thought that certain wicked men should come suddenly, by any event acting upon their minds and hearts, into the love and sweet enjoyment of Christ, is repulsive to their souls. They imagine it will be making their life-long service of the Master of no account. The reason is, that such service, such righteousness as

theirs, affords them no satisfaction. Until they are converted and become as little children, they cannot enter into the kingdom of heaven. How often, when I have been walking in a strange neighborhood, has a little boy or girl started up from the way-side, run to me, and presented an apple, sometimes one partly eaten, or a rose, or some other pleasant thing of taste, beauty or fragrance, desirous that even the stranger should share its privileges and blessings. These "little ones,"—the truly Christian men and women, I mean, having become like these little children, will never murmur against the Lord of the vineyard for his gathering idlers, and even strangers and vagabonds, into his love and service. They are *satisfied* in his service; and they the more abundantly rejoice, the more they see others partake of their good.

Alexander Pope does but versify the doctrine of this parable of our Lord, in the memorable couplet,

"The blest to-day is as completely so,
As who began a thousand years ago."

what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed

unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

16 *So the last shall be first and the first last.* This is a repetition of the saying of the last verse of the preceding chapter, in illustration of which the parable of the laborers was spoken. Though a good moral and religious education may be always relied upon as productive of happy results, yet it is very common, in the order of things, that, when such education is not thorough and practical, a high degree of prosperity and extraordinary privileges are perverted to the nourishing of pride and vanity, and another people, lower in the scale of mental culture and material and social position, schooled by privations and disciplined by want, will seize with avidity upon new opportunities placed within reach, and supersede the others in all that is truly great and exalted in human acquirements and condition. But Jesus spoke this with particular reference to the relative positions and prospects of the vainglorious Pharisees, and "the sinners of the Gentiles" whom they regarded with contempt. The same idea is expressed in his address to the former, chap. xxi. 31; "The publicans and the harlots go into the kingdom of God (become partakers of the gospel faith and the true spiritual good) before you."

For many be called but few chosen.—"Many indeed are called to be disciples, but comparatively few are chosen to be apostles." PAIGE. With a general application, however, especially to the opening of a new era in human advancement, while there is a call of duty upon all by the law of God, and a general call of attention, an arousal of the common mind by the startling movements of the work and exciting incidents of the occasion, there are, comparatively, but few choice spirits, but few faithful ones, who can be trusted as workers in the cause. To describe this trait of character the word *eklektoi*, here rendered *chosen*, is obviously

used in some cases. See for instance Rom. xvi. 13. "Salute Rufus, (*eklekton*) chosen in the Lord." In the preceding verse the same trait of character is expressed in other terms, thus, "Salute Tryphena and Tryphosa, who *labor* in the Lord. Salute the beloved Persis, which *labored much* in the Lord." Next comes the word above quoted, "Salute Rufus, *chosen* in the Lord." Here the same position, of a reliable attachment to the cause of Christ and faithful devotion to his service, is twice described by the ascription to the parties of much *labor* in the Lord, and in the third instance by the phrase *chosen* in the Lord. Unquestionably the primitive co-workers with Christ in the establishment of his kingdom in the world, were particularly chosen and specially qualified by the Lord for that work. But the foregoing remarks are designed to indicate the particular sense in which this saying admits of a general application under given circumstances.

17—19. It seems strange to us that the disciples should have failed to understand what Jesus so repeatedly and descriptively said to them of his being put to death, and raised again. But their minds were so entirely preoccupied with the scheme of a worldly kingdom, that they could not give attention to these strange words of their Master. And it was wisely so ordered in the Divine economy; for it placed the disciples in an attitude to require such tangible evidence of the facts when they unexpectedly transpired, as qualified them more eminently for their subsequent ministry as witnesses of his resurrection.

20—28. In this address to the twelve, Jesus propounds a perfect theory of *civil government*. Civil government was the subject in hand. The two sons of Zebedee, expecting, as did all the disciples at that time, that Christ was to set up a temporal

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the

princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, say-

kingdom, put in their application for the highest offices of honor and profit in that kingdom. Jesus saw in them the spirit and policy of the rulers of the world, desiring power and emolument for their own sake. He took occasion to call the twelve before him, for a solemn political lecture. He called their attention to the lordly and oppressive character of the governments of the world, whose leading aim was rather the advantage of the incumbents than of the subjects. *It shall not be so among you.* He did not intend this lesson exclusively for these twelve apostles. It is the announcement of a principle which belongs, forever, to the Christian state. He purposed, and he knew, that his religion should spread among the nations, and should become the religion of peoples and tongues. Then it would be devolved upon Christian peoples to frame and administer civil government, as well as bear ordinary and lesser responsibilities. And then there shall be no such thing among them as a self-seeking and domineering aristocracy; no such thing as a government, or a social custom, which shall sacrifice the rights and interests of the weaker to the lust of power, and pelf, and

ease, in the stronger; no disability shall be imposed on any human being, which shall hinder the highest possible development and best possible improvement of all his powers as God's moral child. "*It shall not be so among you,*" i. e. among a Christian people. They shall institute government for the good of all the people, and they who minister in the government shall be servants of all. "Even as the Son of man came not to be ministered unto, but to minister." Himself he elevates before us as a model, an impersonation of the spirit of his religion." He came not selfishly to grasp, but to impart good. He consecrates power to the aid of weakness. And Christianity shall gradually mould the civil government of the world, by moulding the public mind and heart through its educational influences.

The baptism that I am baptized with—vs 22, 23. This appears to be the baptism of suffering and trial; and favors the opinion that the same is meant by the baptism of fire, chap. iii. 11. See note on that passage.

29—34. The persistence of these blind men, regardless of the multitude, affords us a valuable practical lesson. We should per-

ing, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on *them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee,

mit no custom of society, nor prejudice of friends, nor popular clamor, to restrain us from the utmost improvement of all our capabilities for valuable acquisitions, nor to stand in the way of our access to the supreme source of good.

One of these blind men was doubtless the Bartimeus of Mark x. 46—52; he only being mentioned by Mark for his being more familiarly known, and foremost in his entreaties.

CHAPTER XXI. 1—11. This triumphal march of Jesus into Jerusalem was beautifully significant, as shadowing the true dignity of his rank as the son of David, and the prince come in the name of the Lord. The owner of the ass and colt which the disciples were directed to bring to Jesus, was doubtless a believer to whom

meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord: Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said unto them, It is writ-

the announcement that the Lord, that is, the Master, had need of them, was satisfactory. Such was the use made, even by kings and nobles, of this species of animal, that its selection by our Lord for this occasion was no mock humility. The choice of this animal was also appropriate from the consideration mentioned by *Dr. Paige*, that "the horse was esteemed as a warlike animal; while the ass was an emblem of peace."

12, 13. Jesus, having publicly, by his triumphal entrance into Jerusalem, signified his claim as the Sent of God to order the new dispensation, now boldly puts forth his authority in that capacity by purging the temple of the mercenary and unhal- lowed practices to which its use (that of the court of the Gentiles) had been perverted.

ten, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye

have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

My opinion is, that Jesus, besides convicting the money changers and tradesmen of impiety by a quotation from their Scriptures, carried with his presence an influence of his miraculous power, which filled them with awe, so that they quailed before him.

17—19. The blasting of the barren fig-tree was an intimation of the same approaching desolation of the house of Israel, on account of their barrenness of the moral graces, which was represented by the hewing down and burning of the profitless trees, chap. iii. 10. See note on that passage.

21, 22. Upon this occasion Jesus again addressed to his disciples the familiar proverbial representation of the working power of faith. The idea is, that, with unfaltering faith, they could perform every necessary work within the sphere of their mission, and their prayers would become a channel through which the Divine strength would be vouchsafed unto them. Hence St. Paul, a subsequent convert and apostle, was able to say in truth and verity, "I can do all things, through Christ that strengtheneth me." See note on Chap. xvii. 20.

23—27. When the enemies of Jesus beset him in a captious spirit, having no

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.

31 Whether of them twain did the will of *his* father? They say unto him, the first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the

husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the cor-

wish to acquire knowledge, but aiming only to embarrass, and to find occasion for injurious complaints, his usual method with them was, to set their cunning at expending itself upon itself. So did he effectually in this case.

28—32. The common sense of the priests and elders instantly decided that the son who, on reflection, did his father's will, though he at first declined, stood justified of the father, rather than he who added falsehood to disobedience, by promising fair and yet acting the traitor. This concession Jesus at once improved as an admonition to them, who, notwithstanding their admission of the prophetic character of John, believed him not in his testimony of the Messiahship of him who stood before them, and suffered those of lower pretensions, even

the publicans and harlots, to go before them into the privileges and blessings of the Messianic kingdom.

33—41 How truly did the description given by the answer of the chief priests and Pharisees, to the question of our Lord in relation to the punishment of the husbandmen in this parable, represent the impending vengeance upon that people, who, stewards of God unto whom he had committed his oracles, had killed his prophets and stoned those he had sent unto them, and were about to kill his Son. So pertinent, indeed, was this train of parables to the matters in antagonism between himself and them, that *when the chief priests and pharisees had heard his parables, they perceived that he spake of them.*

42. *The stone which the builders rejected.*

ner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Jesus quotes Ps. cxviii. 22, 23, and applies it to himself as the chief corner stone of the great and ultimate spiritual edifice of the supreme Architect of the universe. See Eph. ii. 20.

43. *The kingdom of God* (the privileges, for a time, of the gospel dispensation) *shall be taken from you, and given to a nation bringing forth the fruits thereof.* This was a direct application to the Jews of their own judgment of what must be the just doom of the wicked husbandmen in the parable, so far as it relates to the transfer of the vineyard to other husbandmen. And this was fulfilled in a signal manner, when, in the Jewish synagogue at Antioch, while the Gentiles thronged the place with eagerness to hear the word, and the Jews contradicted and blasphemed, "Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of aionion life, (the ministry of the gospel which is aionion life; John xvii. 3.) lo, we turn to the Gentiles." Acts xiii. 46.

44. *And whosoever shall fall upon this stone &c.* Those to whom, on account of their blindness and perversity of mind, Christ should be a stumbling-stone, would, through their unbelief, suffer harm, signified in the figure by being broken, or bruised. But those who, by persistent and criminal opposition, should subject themselves to the weight of that judgment represented by

CHAPTER XXII.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and

the stone's falling upon them, would be crushed thereby.

This is a quotation from Isa. viii. 14, 15; "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both houses of Israel, for a gin and a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken." As this prophecy refers explicitly to "both houses of Israel" and "the inhabitants of Jerusalem," and as Jesus quotes it to the case then in hand, the guiltiness and impending doom of the Jews represented by the recreancy and incurred destruction of the wicked husbandmen in the parable, *Dr. Clarke* very justly applies it thus; "This seems to allude, not only to the dreadful crushing of the Jewish state by the Romans, but also to that general dispersion of the Jews through all the nations of the world, which continues to the present day."

45, 46. The chief priests and Pharisees, perceiving that these severe reprehensions, solemn admonitions, and terrible denunciations were intended for them, were greatly exasperated, and would have laid violent hands upon Jesus at once if it were not for their fear of the multitude, who "took him for a prophet."

CHAPTER XXII. 1—13. The Biblical student must not suffer his attention to be interrupted by the division of chapters in our Common Version. In the original each book is a continuous record. The parable

went their ways, one to his farm, another to his merchandise :

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were hidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together

all as many as they found, both bad and good : and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment :

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment ? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness ; there shall be weeping and gnashing of teeth.

14 For many are called but few are chosen.

comprised in these thirteen verses was spoken with direct reference to the device of the chief priests and Pharisees, on perceiving that he had been speaking in parables of them, to lay violent hands upon him, as written in the last verse of the preceding chapter. This parable illustrates the declaration which he had just uttered to these wily adversaries, "The kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof." The more privileged class, whom the king first sent his servants to bring into the wedding, and who not only refused to come, but illy treated the king's servants, represented the Jews, to whom the ministry of the new covenant was first sent (See Matt. v. 5, 6 ; Acts viii, 46), and who both rejected that ministry and were persecuting its messengers. The king's vengeance upon those insurrectionary husbandmen in the parable, represented the desolation which should be wrought by God's judgment upon Israel. The gathering in of guests from the highways and hedges denoted the conversion of the Gentiles by the ambassadors of Christ, giving to them who were last in privilege priority of those who had been first. This furnishes also another illustration of the saying, chap. xx. 16. The man who came in without a wedding garment, personated the hypocrites of the Christian church. In that time, when the idea was so prevalent that the Messiah was to establish a temporal monarchy, some persons, from the single conviction of the Messiahship of Jesus, rushed into the pro-

fession of his name from mercenary views, similar to those with which not a few unprincipled politicians, in times of political excitement, connect themselves with the expected successful party, looking for signal advantages. Such men, on meeting the trials which awaited that profession, would abandon the name of Christ with disgust, try to atone for their partial loss of caste by noteworthy zeal in the service of his defamers, and so, through the bitterness of disappointment added to the common sufferings, become the most miserable wretches of all that doomed "brood of vipers," in the "great tribulation," chap. xxiv. 21. This aggravated suffering is signified by *weeping and gnashing of teeth*.

With regard to the *wedding garment*, that it here represents the righteousness of the gospel, is clear. But to render the story symmetrical as a parable, there must have been a custom which would sanction the apparently severe treatment of him who intruded himself upon the wedding party without a wedding garment. Dr Clarke says that "among the orientals, long white robes were worn at public festivals," and that "the person who invited the guests prepared such a garment for each, for the time being, and with which he was furnished on his application to the ruler of the feast." Under these circumstances it was deemed insulting to the host and his company for one to enter the party without the appropriate garment, and he could offer no excuse.

14. See note on chap. xx. 16.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these* words, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

27 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read

15—22. This device for drawing our Lord into a damaging position was planned with much skill, and advanced with great preparation. The Herodians were procured for the management of the case, partisans of the Herodian family, noted for their cunning and duplicity. They essayed to throw him off his guard by flattery, and calculated upon making his answer, either way, turn against him. If he had replied that it was their duty to pay tribute to Cesar, they would have exclaimed, He is not the Messiah. For the Messiah, when he comes, will deliver us from the Roman yoke, and from the burden of tribute. If he had decided that they should not pay tribute to Cesar, they would have presented him to the Roman government as an insurrectionist, and subjected him to legal execution. But Jesus disposed of the case with that wisdom which characterized all his conversations. He demanded a piece of tribute money; and they handed him a penny,

bearing Cesar's image and superscription. It was a maxim among all people, that by adopting as current money the coin bearing the image and titles of any prince, the people virtually acknowledge his official authority. And Jesus bade them render unto Cesar the things which were Cesar's, and unto God the things that are God's. There is no evasion here. It is the true philosophy of the human relations and of good order, that every citizen shall do his part in support of his lawful government, and peaceably conform to the rules of good order. But nothing must be done, even if it be commanded by wicked men, in authority, which is positively immoral, or in violation of the known law of God. Up to this rule Jesus and his servants lived, accepting the consequences.

The profound wisdom of our Master's disposal of this subject, filled with awe the entire phalanx of Pharisees and Herodians who so valiantly encountered him.

that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was*

a lawyer, asked *him a question*, tempting him, and saying,

35 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbor as thyself.

23—33. But here was another sect on hand to make trial of their prowess for the discomfiture of the great Teacher. The Sadducees approach him with an ingeniously elaborated plot for the embarrassment of the sublime and fundamental doctrine of his ministry, that of a future existence to man. It will be observed that but a small part of the works and teachings of Jesus are recorded, only specimens of the various departments. Every day of his life, from his entrance upon his public mission, abounded in works of beneficence and teachings of wisdom. But little is recorded of his direct teachings on the subject of the resurrection of mankind from the state of death, though it is the *bonum summum* of the gospel revelation, and the supreme object of Christian hope. But it was a prominent theme of his ministry, as appears from this formal public encounter from the Sadducees.

And here let us be careful to understand the Master on this subject. His doctrine of a resurrection was understood by the people to be that of the resurrection of *mankind*, as a species, and not of a class by merit or partial favor. If he had been understood to hold that the future existence was a partial good to be bestowed only on favorites, it would have been naturally inferred that its bestowment would be confined to his own disciples. Then the case presented by the Sadducees, of the woman and her seven husbands, taken indiscriminately from among Jewish families, would have been inappropriate to their purpose. For their design was to present an insuperable difficulty in the way of an enduring regulation of society in the resurrection state. But if Jesus taught the resurrection only of his

own disciples, the Sadducees' case would have presented no difficulty at all, even in their own vague conception of the nature of that existence, for this old Jewish family would, probably, not be there.

Neither was Jesus understood to hold that mankind, in the future existence, would be separated into different worlds. The case presented by the Sadducees, hypothetical or historical, is conformed to the idea that, according to the doctrine of Jesus, the woman, and all the seven husbands, would unquestionably mingle in one social state in the future life. Our Lord, in his answer, accepts their construction of his doctrine in regard to its universality, and, with a bold and explicit exposition of the character and condition of man immortalized, dispels all the mist, upon this broad view of the subject. *For in the resurrection they (mankind, for the resurrection of the human race was the doctrine in question) neither marry nor are given in marriage, but are as the angels of God in heaven.* There will be no occasion there for that peculiar relation which provides for the propagation of the species, nor will there be any of those sensual passions, or animal wants or propensities, which gender the difficulties, and even induce to the vices, of this earthly existence. See Gal. v. 19—21. *As the angels of God in heaven.* The immortal life for the moral creation, brought to light through the gospel, is invariably presented as a subject of joy inspiring and soul renovating hope. See note on Luke x. 35.

The application which Jesus makes of the quotation from the Scriptures—"I am the God of Abraham, and the God of Isaac, and the God of Jacob," seems to indicate the doctrine of a progressive resurrection,—

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 *The Lord* said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAPTER XXIII.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do;

the being clothed upon with the spiritual body successively following the dissolution of our connection with the earthy. See notes on 1 Cor. xv. and 2 Cor. v.

34—40. When the Pharisees saw the discomfiture of their partisan opponents, but co-workers against Christ, the Sadducees, one of them who was a lawyer rallied with another question, touching a favorite subject of dispute among the Jewish doctors, who selected some one of the ceremonial laws as *the great commandment*. Christ points them to the higher spiritual law.

41—46. The enemies of Jesus found it not so easy to answer as to ask questions. Finding themselves nonplussed by the Scriptural question which he proposed to them, they deemed it a course of prudence to refrain from farther attempts to embarrass him with questions.

CHAPTER XXIII. 1—12. As far as the teachers of the law propounded to the peo-

but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and greivous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt

ple the statutes of the Lord, their precepts were worthy of practical regard. But their corrupt example was to be shunned.

They make broad their phylacteries. These consisted of scrips or rolls of parchment, inscribed with portions of the law, from a literal interpretation of Deut. vi. 8. *The borders of their garments*;—the fringe of Num. xv. 38, 39. The emphasis in this verse is on the words, "make broad," and "enlarge." "The Pharisees were not wrong in adopting these customs, but in magnifying their details in order to be seen of men." CROSBY.

All this supreme regard to pomp and show, and eagerness for selfish advantages over the masses of the people, Jesus repudiates, and enjoins meekness and humility, and a desire for power only that it may be used for the common good, making its possessor the servant of all.

Then Jesus turned to the scribes and Pharisees, and addressed them for the last

himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation [*krima**].

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell [*gehenna*] than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for wheth-

er is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

time before the finale of his earthly mission. His descriptions of the prevailing hypocrisy and wickedness are so direct and explicit, that I need not comment upon them in detail. But I will devote brief attention to the phraseology of a few of his sentences.

13. *For ye shut up the kingdom of heaven against men.* They employed every device which human ingenuity and malice could invent, for diverting attention from the ministry of the gospel, and rendering it onerous and difficult for men to take upon themselves the Christian profession.

14. *The greater damnation; krima,*—condemnation or punishment.

15. *Twofold more the child of hell,—gehenna, the valley of Hinnom.* It has been shown that *gehenna* was a scene which impressed the mind of a Jew with the conception of extreme odiousness and degrada-

tion. To say, therefore, that the Gentile proselytes of the Pharisees were twofold more the children of *gehenna* than themselves, was to signify that they were even more hollow hearted, odious and degenerate, than their masters who had been appropriately designated a *generation of vipers*. It is quite usual, in such cases, that the converts are foremost in zeal for whatever is pompous, and tyrannical, and odious in their masters, without the redeeming qualities which a better education had wrought in the latter.

24. *Strain at a gnat.* Learned Biblists generally agree that this should be rendered *strain out a gnat*, and that the error was at first a misprint. It refers to the use of a strainer. It is a strong representation of the extreme folly of men, who are sensitively exact in little matters, of etiquette and formalism, and complacently lax and tolerant of enormous crimes and great moral abominations.

* Condemnation, or punishment. See the same word in Chap. vii. 2. where it means a decision, or rule of judgment. See also John ix. 39; and Romans xi. 2, 3.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and

Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell [*tes kriseos tes gehenna*]??

34 ¶ Wherefore, behold, I send unto you prophets, and wise men,

33. *How can ye escape the damnation of hell*;—*pos plougete apo tes kriseos tes gehenna*;—how escape from the punishment of the valley of Hinnom?

It is not conceivable that a candid Biblical student can misunderstand the sense of this passage, with its use of *gehenna*. It has been seen that *gehenna* is literally the *valley of Hinnom*; and that this valley is used by the prophets as a metaphoric comparison, to represent the desolation of Israel which their growing wickedness would at length bring upon them. This people were now filling up the measure of iniquity upon which that judgment was predicated by the prophets; and yet they were building the tombs of the prophets and garnishing the sepulchres of the righteous, saying that, if they had been in the days of their fathers they would not have been partakers with them in the blood of the prophets. Nevertheless they were themselves in the very business of persecuting God's servants whom he sent unto them with his word, and were about to kill his Son. They were characteristic children of them who killed the prophets; they would fill up the measure of their fathers' sins; and their hypocrisy could not avert that great tribulation and sweeping desolation, which their own prophets had described as the punishment of *gehenna*, i. e. making Jerusalem as Tophet in *gee Hinnom*. And to bar all honest

misinterpretation of this passage, that is, of the punishment of *gehenna*, our Lord proceeds directly to apply it himself to the impending judgment of that age. "Wherefore, behold, I send unto you prophets," &c. Read the chapter out. The saying that, upon that generation should come all the righteous blood shed upon the earth, from Abel to Zacharias, is a proverbial expression of the idea that this people, by their cruel persecutions of God's servants, justified all like persecutions, and would suffer an aggregation of horrors which were, in some sense, the accumulation of declining ages. This prophecy of Christ becomes history in Josephus, who says of the judgment which desolated their city and nation, "Our city, of all those subjected to the Romans, was raised to the highest felicity, and was thrust down again to the lowest depth of misery; for if the misfortunes of all from the beginning of the world were compared with those of the Jews, they would appear much inferior in comparison."

In passing on from our study of this bold and judicial, this last public address of our Lord to the congregated representatives of the house of Israel, there is a relief in the observation that destruction is not final, that desolation is not the end of man. The closing words of the address look to an end of the woe, and a reverential recognition

and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem; *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall

and enthusiastic reception of our Lord and their Lord, by this same apostate people. *For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.* v. 39. This is the acclamation of praise which the disciples shouted when their Lord rode into Jerusalem; and though the Jews would fain have suppressed those manifestations of love and joy, no Christian will forbid the rapturous strain, when all Israel shall be saved with the fulness of the Gentiles, and shall join in the ascription of "blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rom. xi. 26; Rev. v. 13.

CHAPTER XXIV. 1, 2. At the close of that last, solemn, judicial address to the apostate leaders of Israel, Jesus walked away from the temple, and his disciples accompanied him. When they had reached a position which afforded a commanding view of the city, the disciples called his attention to the magnificent structure of the temple. Jesus replied with the prediction of its utter dissolution.

3. Jesus extended his walk, and seated

not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XXIV.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall* be the sign of thy coming, and of the end of the world [*aionos*].

4 And Jesus answered and said unto them, Take heed that no man deceive you.

himself on the mount of Olives; and the disciples, awe-stricken with the portentous words he had uttered of the doomed city and temple, came unto him privately, and asked him when that fearful event should come to pass, and by what sign its approach should be foretold. They had no stray thought, nor did their inquiries wander from the subject with which their Lord's astounding remark had filled their minds. They inquired concerning one general event only, its *time*, and the premonitory *signs*. They associated in their minds, as contemporaneous, the destruction of Jerusalem, a special coming of Christ, and the end of the Jewish age. Accordingly the sense of their questions is, *when* shall these things be, to wit, thy coming, and the dissolution of this city and temple, or end of the age? and what shall be the *sign* of their approach?

That I am right in my construction of this verse is certain, from the fact that Mark and Luke, in their records of the same questions, use the phrase, *these things*, as synonymous with Matthew's expression, *thy coming and the end of the age*; thus, "Tell us, when shall these things be? and

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

what shall be the sign when all these things shall be fulfilled?" Mark xiii, 4; Luke xxi. 7.

Since writing the above I have opened Archbishop Newcome's Observations on our Lord, at page 203, and find this same view of the unity of the questions recorded in this verse presented by that comprehensive mind, in this form:—"Master, tell us when these things will be, and what is the sign of thy coming [to effect this destruction] and the conclusion of the [Mosaic] age."

In relation to the pressure of circumstances which crowded King James' translators to mistranslate *aiōnos*, *world*, in this verse, see notes on Chap. xxv. 46.

I have been thus particular, preparatory to entering upon the study of this great address of our Lord, delivered to his disciples when he had taken his final leave of the temple, four days before his crucifixion, to set before the minds of my readers a clear and unquestionably correct view of the subject in hand, because this is indispensable to a right understanding of the discourse, both in the gross and in detail. It is now distinctly understood, that the questions of the disciples, which their Master proceeds to answer, relate only to the matters to which their minds were stirred up by his prediction of the approaching dissolution of the temple. They asked for information on the *time* of this event, and the premonitory *signs*. Jesus proceeds, with solemn emphasis, to answer these inquiries, and deliver such instructions as his

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

servants would need for their own safe conduct through the impending crisis.

5. Very soon after the crucifixion of Christ, pretenders began to intrude themselves as "the great power of God," and the Messiah; among whom was Simon Magus, spoken of in Acts viii. 9, 10; and Dositheus, mentioned by Origen. There was a succession of such; and as there was a general impression that the fulness of time had come for the Messianic advent, the people who rejected the true Messiah, were easily seduced by false and showy pretenders.

6—12. Every person conversant with the history of the times from the crucifixion to the subversion of the Jewish church and state in A. D. 70, knows how literally these predictions were fulfilled.

13. So, verily, the faithful servants of Christ who stood firm to the end of all these trials, were preserved. See notes on chap. x. 28; and xvi. 25.

14. The ambassadors of Christ had carried the gospel into all the nations of the then known world, prior to the final termination of this desolating series of troubles. St. Paul said in his Epistle to the Romans, written about eight years before the destruction of Jerusalem, "But I say, Have they not all heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Rom. viii. 18.

15. *The abomination of desolation*; i. e. the Roman army. See Dan. ix. 27, and xii. 11.

16 Then let them which be in Judea flee into the mountains :

17 Let him which is on the house-top not come down to take any thing out of his house :

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days !

20 But pray ye that your flight be not in the winter, neither on the sabbath day :

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there ; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; in-somuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert ; go not forth : behold, *he is* in the secret chambers ; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

16—18. When the signs were all fulfilled which the Christians were instructed to watch and wait for, and providential and angelic influences impelled them to flee, they must needs go forth at once, to their succor in the mountainous regions beyond Jordan.

19. It is obvious that the care of infant children, under those circumstances, was a serious incumbrance.

20. In the winter they would not have found comfortable refuge in the mountains ; and on the Sabbath the gates of the city were kept barred, so that the Christians would not have found egress.

21. See note on chap. xxiii. 36.

22. When famine and pestilence prevailed, robbers and assassins spread terror everywhere, and supplies from a distance were insecure, if this distress had long continued, even the Christians must have perished. But for the elect's sake, for the sake of the Christian fraternity, that they might be preserved as a seed of the future church, the seige was hastened, at length, to a sudden conclusion. Even the Roman commander, when he saw how extensively the Jews had been made their own destroyers, perceived a providence in it, and exclaimed, " We have fought with the assistance of God ; it was God who drove the Jews out of these fortifications : for what

could the hands of men, or the force of machines, effect against these towers." Josephus, W. B. J. vi. ix. 1.

23—26. The Jewish historian informs us of impostors who promised the people miraculous displays of power to their deliverance in certain desert places, and persuaded great numbers, bringing destruction on themselves and their dupes. In one instance a false Christ persuaded a mixed multitude of six thousand to flee to a portico of the outer temple, where they were all destroyed by the rage of the soldiers. How wonderfully prescient was the admonition of the Master, that they be not persuaded to follow specious pretenders either into the desert, or secret chambers, to find their Messianic deliverer.

27, 28. " Our Lord founds his caution against these dangerous deluders on the following reason :—The appearance of the Son of man, to be expected at the time referred to, will not be confined to a particular place, and much less to a place of retirement and obscurity ; it will be as extensive as the lightning which shineth from one extremity of the heavens to the other ; for his vengeance will be proportioned to the guilt of the Jewish people ; and wheresoever the carcass is, there will the eagles be assembled to partake of their prey. Accordingly Josephus informs us that there was no part

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

30 And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect

from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh :

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

of Judea which did not suffer destruction together with the city." BISHOP NEW-COME.

29—31. Dr. Clarke, in opposition to those commentators who force this passage away from its connection, by applying it to a supposed judgment at the end of this mundane system, says, "But the word *immediately* shows that our Lord is not speaking of any distant event, but of something immediately consequent on calamities already predicted, and that must be the destruction of Jerusalem." He then quotes with approbation the following from *Light-foot* ; "The Jewish heaven shall perish, and the *sun and moon* of its glory and happiness shall be darkened—brought to nothing. The *sun* is the religion of the *church* ; the *moon* is the government of the *state* ; and the *stars* are the judges and doctors of both. Compare Isa. xiii. 10 ; Ezek. xxxii. 7, 8, &c."

The sign of the Son of man—The manifestations of the Divine presence and power in behalf of his kingdom, before described.

Then shall all the tribes of the earth mourn. Dr. Clarke says, "By *tes ges*, of the land, is evidently meant here, as in several other places, the *land of Judea and its tribes*,—either its then inhabitants, or the Jewish people wherever found."

His angels. Many commentators take these to be the apostles and their successors, who, with the ministry of the gospel, as with the loud sound of a trumpet, would gather the Gentiles, now the elect or chosen, into the church. But as this is included in what was to take place so soon, I regard it as

more correct to understand these angels as including, with other instrumentalities, those guardian angelic agencies, such as ministered to Jesus in his trials, and of whom he could have commanded more than twelve legions for his rescue, who would, in the appropriate juncture, by effective impulses impel the disciples, and guide them safely, in the general convulsion.

Professor Moses Stuart, in the maturity of his age and Biblical study, in a long article in the *Bibliotheca Sacra* for April and July, 1852, shows, by an elaborate argument, that these three verses, 29, 30, 31, and also the whole of this chapter, refer to the destruction of Jerusalem and connected events. But this fact every candid reader of the chapter sees for himself.

32—34. The language of these verses determines the general time of the events described in the chapter beyond reasonable controversy. The assumption that *this generation* here means the Jewish race of all coming time, is a too violent wresting of the phrase from its connection, and *itself*, to be accepted by the candid. It strips it of all implication of *time*, and utterly ignores its usage. It evidently bears the same sense here as in the preceding chapter, "all these things shall come upon *this generation*." And that it here has its usual signification, denoting the *age of man*, is rendered certain by the phraseology in which the same idea of time is elsewhere expressed, in relation to the same event. See chap. xvi. 27, 28, where the lifetime of some of the hearers is put for "this generation."

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

36. But though the general time is designated, the particular day and hour when the disciples should flee for safety, was not even known to the Son of God. If they had been informed of the particular day when they should seek succor in the mountainous country, and entered it upon their memoranda, they would have been inattentive to the signs, and without that discipline to which their constant watchfulness conduced. It was better that they should be obliged to watch for the signs, and have their lamps trimmed and burning.

37—47. The importance of the above mentioned watchfulness and circumspection is variously urged and illustrated in these verses.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their

48—51. Our Lord here refers again to hypocrites and traitors of the church, such as he had before described as the man entering the wedding party without the wedding garment. Those who, professing his name, should prove recreant to his principles and affiliate with the abominable practices of his enemies, would share in their portion. See note on chap. xxii. 11—13.

CHAPTER XXV. 1—12. *Then shall the kingdom of heaven be likened unto ten virgins*—When? *Then*, at the time of the occurrences just described. There is no change of subject here. Though our translators, who divided the Scriptures into chapters and verses for the convenience of reference, were pleased to cut this discourse of our Lord

lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for

us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

into two parts, and to make the division here, there is not here any natural division. Jesus is continuing his unbroken and uninterrupted discourse; and, without change of subject, he proceeds to give a parabolic illustration of the sentiment which he had uttered in the last preceding words in relation to unsound and unworthy professors of his religion.

With regard to the change of subject at this point, which the advocates of endless punishment have habitually assumed, it is important to observe here, that of the three Evangelists who have reported this discourse of their Lord, only Matthew has recorded this concluding and parabolic portion. This clearly authorizes the inference that, while Matthew, in recording it, expressly attaches it to the preceding portion as a continuation of the same subject, Mark and Luke, who omitted to record it, did not understand it to be devoted to another and infinitely more astounding theme. For, if they had understood their Lord, at this point, to have turned from the judgment of that age (his own solemn remark in relation to an event which elicited from his disciples the questions which he proceeded to answer), to a simultaneous post-mortem judgment of all men of all ages, which should determine their immortal destiny upon the scale of their conduct in the rudimental earth life, they would not, they *could* not have omitted to record this addendum. It is utterly incredible that those faithful witnesses of Jesus, having minutely recorded the portion of their Lord's discourse which related to the concerns of that generation of the Jews, should have omitted to report a word of that

part (*if there had been such a part delivered*) which propounded a doctrine, suspending infinite joy or endless woe for the whole human race, on the merits or demerits of this infantile state. *It is not so.* The omission of Mark and Luke to record these three concluding parables, was for the reason that they understood them to be further illustrations of the subject embraced in the body of the discourse, and not essential to be written for after ages. And Matthew, who recorded them, has so carefully connected them with the points of the discourse which they illustrate, that it must have required a determined will for a darling dogma to have ever put them asunder. We proceed, then, to the perusal of this 25th chapter, as unquestionably a continuation of the subject of the preceding chapter.

The kingdom of heaven, likened unto ten virgins, five of whom were wise, and five foolish, is not the immortal sphere of glory, — for that is not half foolish. Neither is it in this case, according to its general usage, the spiritual reign of Christ; for that is not partly foolish. But it is the visible church, called the kingdom of heaven here by the familiar metonymy by which the name of a kingdom is attached to the community which is nominally subject to its jurisdiction. And the church was found partly foolish at that day. See note on chap. xiii. 41—43. At the conclusion of this parable Jesus directly applies it to the subject of his previous admonitions in relation to watchfulness for the signs of the crisis. "Watch, therefore, for ye know neither the day nor the hour, wherein the Son of man cometh." v. 13.

14 ¶ *For the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well

done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

14—29. There is no change of subject here. This parable of the talents is connected with the preceding by the conjunction *for*, indicating an illustration, in some other bearing, of the same subject. This parable illustrates the justice of God's dealings with men, in all these dispensations of his providence. His ways are equal; the ways of men are unequal. See Ezek. xviii. 25, 29.

On the subject of v. 29, see note on chap. xiii. 12.

30. The same description had been repeatedly given, of the severity of the impending tribulation.

31—46. *When the Son of man shall come in his glory*—And *when* was this to be? I conjure the reader, of whatever party he may be, to pause here, and prepare himself

32 And before him shall be gathered all nations: and he shall sepa-

to enter upon this closing paragraph of our Lord's discourse with profound reverence and childlike simplicity. Let not your conduct insultingly say to the Divine Teacher, "I care not for a knowledge of thy ways." This paragraph has been persistently used by the teachers of the terrible dogma of endless torments, as the most reliable and prominent proof of that dogma. To give it this position, it is assumed that it refers to a general and final judgment after death, which shall sentence all men for eternity according to their works in time. We have found no such doctrine in the New Testament, nor in the *Bible* even, up to this point; and what is the reason for regarding this passage as a new revelation of it? Can it be shown that our Lord utterly changes his subject at this point? Stop! Do not shut your eyes and take a leap in the dark. Be ye men. Be ye students of Jesus.

Prof. Stuart, one of the best of reputed Orthodox authorities, accompanies us—or rather accompanies the Master, in the keeping of the obvious bearing and connection of his discourse, up to this point. He peremptorily refuses, and gives indubitable reasons for refusing, to go with his brethren who take their leap in the dark by a violent break of the connection of this discourse, at the beginning of chapter 25th. In his able article before referred to, on chap. xxiv. 29–31, in which he exhaustively elucidates the application of those verses to events connected with the destruction of Jerusalem, he also comes over with his consistency and Biblical scholarship, into this chapter, and, with irrefragable argument, applies the parable of the ten virgins, even as Jesus applies it, to events of the same judgment of that age. This is his argument:—

"At the close of the parable of the ten virgins (Matt. xxv. 13), Christ says to his disciples, "Watch, therefore, for ye know neither the day nor the hour, wherein the Son of man cometh." If now this exhortation was addressed to the disciples as having respect to practical duty, and was uttered for the reason assigned, then it follows, that the *coming* of Christ here must be some other coming than the final one to the general judgment. If not, then Christ, as it would seem, was himself mistaken, and also led his disciples into error. How could he speak of their living on the watch and in constant expectation of his coming, when that coming was to take place some thous-

ands of years at least, and perhaps thousands of ages, after they were all dead? There is no other alternative here. Either the Saviour was mistaken, and led his disciples into error, or else the *coming* in question was different from the final one. A pious fraud, for the sake of making his disciples watchful, is inadmissible, and utterly incompatible with the character of him "who knew no guile."

In his argument for his exposition given, in this line of exegesis, of xxiv. 29–31, the Professor says:

"It seems difficult of supposition that any attentive and well informed reader should not be impressed with such palpable defects and lack of congruity and symmetry as the verses before us exhibit, in case the general judgment be the subject of them. It would be like breaking off the *Iliad* before the slaying of Hector, and the subjugation of Troy. In what other part of the New Testament can be found such an abruptness, and transition to another subject before the main object of any passage is developed, as takes place in the passage now under consideration, in case it relates to the general judgment?"

Further, on the violent change of the subject in this discourse, made by theologians who apply it in the now fashionable way, the Professor adds the following rebuke with its just severity:—

"This whole scheme, then, is full of crudities and incongruities. It maintains impossibilities. It insists on having pictures half made, or an abrupt desertion of them in that state. *It introduces matter which the subject urged on the attention of our Lord, by the questions of the disciples, did not comprise.* And if there were no other reasons, these are enough of themselves to justify the abandonment of such a scheme of exegesis. "But there are other reasons, and if possible weightier ones still, for abandoning it. These are comprised in the *limitations of time* which precede and follow verses 29, 31."

The learned Professor then takes into consideration the sayings, "immediately after the tribulation of those days," and "this generation shall not pass away," &c., and by the most conclusive argument annihilates all the labors and assumptions that have been devoted to making the intervening line between the "tribulation of those days" and the "coming of the Son of man," extend through the indefinite coming ages.

rate them one from another, as a shepherd divideth *his* sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was a hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

Nevertheless (I am amazed at the seeming temerity), this able critic, with a mind so clear in cases where it is free, takes up this last paragraph, commencing with verse 31, and, without a reason, severs it from its connections, and opens it as an after-death tragedy, a scene in the morn of eternity. What an illustration of the tremendous force of name and surroundings.

Dear reader ; I call your attention to the words of God's "beloved Son." Stop not your ears ; "hear ye him." "*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.*" Is this the introduction of a new subject ? Jesus takes it up here as a subject which was already before his hearers. Had he previously placed this event before them in the same discourse ? Yes,—in chap. xxiv. 29—31, a passage which the learned Professor conclusively shows to have referred to, and to have had its fulfilment in, the judgment which involved the destruction of Jerusalem ; and which we have clearly seen in this light from the definite limitation of time by Jesus himself in the immediate connection. And he had described this same event, in nearly the same language, *the Son of man coming in the glory of his Father, with his angels, when he should reward every man according to his works*, and solemnly affirmed that this coming should be within the life time of some who heard him ; chap. xvi. 27, 28. And now he says, "*When the Son of man shall come in his glory,*" which he had fifteen minutes before announced, and assigned to the time of that generation, "*then shall he sit upon the throne of his glory,*" &c.

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee* ? or thirsty, and gave *thee* drink ?

38 When saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ?

39 Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto

He resumes that point now in the conclusion of his discourse, and recapitulates in a scenic representation of a judicial and executive transaction, the proceedings and awards of that judgment, to the signs and details of which he had devoted his protracted discourse.

The Son of man came in that judgment, not in person, but "in power and great glory."

The throne of his glory is a metonymy of his governing power.

32. *And before him shall be gathered all nations.* This is a familiar Bible method of representing the extent of the Divine power in the execution of judgments widely affecting the nations, and the presence of the nations to the recognition of the Divine sovereignty. See Zeph. iii. 8—10.

33. *The right hand* denotes favor, and *the left*, disfavor.

34. *The kingdom prepared for you.* In a good sense we have all, as Christians, occasion to thank God for our gospel privileges and blessings as the appointment of his wisdom and love. But there is a special sense in which the inheritance of the Messianic kingdom is seen, by the predictions of patriarchs and prophets from the beginning of the world, to have been allotted of God to the primitive church, who, on the dissolution of the old and the inauguration of the new dispensation, should attain to this spiritual dignity "through great tribulation." Acts xiv. 22.

35—40. The test of true discipleship is in practical beneficence. Jesus pointed to his disciples as his brethren, chap. xii. 49, 50. They, therefore, who received any of

one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting [*aionion*] fire, prepared for the devil and his angels :

these brethren, his disciples, as such, that is, in his name, did really receive him, and should not lose their reward. Chap. x. 42.

41. *Into aionion fire, prepared for the devil and his angels, (to diabolos kai tois angelois autou), for the impostor and his emissaries.* The *aionion fire* is a familiar figure of the national judgment to which this passage refers. See notes on chap. iii. 12 ; xiii. 42 ; and xviii. 8.

As the word *satan* was, by personification, applied to the antagonistic policy developed by Peter, chap. xvi. 23 ; and the term *diabolos* was made a personification of the treachery of Judas, John vi. 70 ; so this word, *diabolos*, appears to be made, in this case, a personification of the imposture and treachery of the Jewish hierarchy, which was, as it were, an embodiment of the world's hostility to Christianity,—and for which, and its emissaries, the people who were its agents to execute its nefarious designs, this judgment was especially designed.

This rendering of the phrase *diabolos angelois, the impostor and his emissaries*, for whom the punishment represented by the *aionion fire* was prepared, which is the literal rendering, makes it an utterance of a fact which has since become history. This hierarchy and its subordinates both withheld hospitalities from the ministering servants of Jesus, and resisted them with cruel persecutions. It was upon the members of this hierarchy that Jesus pronounced a woe for both refusing to enter the gospel kingdom, and throwing hindrances in the way of others. Chap. xxiii. 13.

It is now clearly seen that the subjects of this particular judgment are not the whole human race. Neither infants, nor the heathen who had never been visited by the Christian teachers, are included among the parties here described. The basis of the awards administered by this judgment, is the reception of Christ's ministering servants in his name, on the one hand, and the culpable refusal to do this on the other, which implies their having been favored with the opportunity to receive them. This could not be

42 For I was a hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

said of infants, nor of the heathen who had not the gospel ministry. Indeed, they who apply this scripture to the popular theory of a general judgment deciding the final states of men, both do despite to the Saviour's application of it as to time and occasion, and destroy the Christian hope of immortality by subverting its gospel basis.

46. *Aionion punishment, and aionion life.* These terms are to be understood according to the time and occasion to which they are applied. The advocates for future and endless punishment perform with this passage what has with many minds proved a successful feat in the way of intellectual entanglement. In the first place, in the manner before described, they ignore the symmetry of this discourse of our Lord, take out this paragraph from its visible connection, and violently force it away into an application to an alleged final judgment of the human race disposing of their final destiny. Then, standing in that false position, they valiantly contend for the unlimited sense of *aionion* as applied to punishment in this case, on the ground that, although this adjective has a limited signification when applied to events of time, and things of a limited nature, it is here applied to an event of eternity, and a state of immortality, and is put in contrast with the endless happiness of the righteous, and must be taken in its unlimited signification. But all these preliminaries, as we have seen, are falsely assumed in despite to our Lord's own express limitations of time and circumstance. *It is not true* that this passage relates to the *final* condition of either party to the awards of this judgment. If there is anything to be learned from the language of an eminent teacher who perfectly understands himself, this verse announces the awards of a judgment affecting the condition of both the enemies and the friends of the gospel, at the end of the Jewish age.

From this standpoint it is seen that the *aionion punishment* is the long age of deprivation and affliction to which that apostate people were to be subjected. The prophecy

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inas-

much as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting [*aionion*] punishment: but the righteous into life eternal [*aionion*].

is abundantly verified by history even now. And the *aionion* life is the confirmed, enlarged and extended inheritance of the spiritual reign of Christ, which is *aionion* life, to the church militant. The idea is, that the events of that judgment, the like of which had never been, would, to the understanding of the Christian church, so manifestly fulfil the prophecies of the Old Testament and those of their Lord and Master, as greatly to confirm their faith, and would destroy the power of their leading adversaries and persecutors, and open to them a field of successful labor in the upbuilding of the gospel kingdom. Thus, while to one party should succeed an *aion* (an age) of darkness, shame and suffering, to the other should succeed an *aion* of life. Even so it came to pass. See notes on chap. xix. 29 and Luke xxi. 28.

The eminent Biblical scholar and Christian philosopher, Dr. Joseph Priestly, discusses the meaning of *aionion*, here, in connection with the duration of "future punishment." "Not devoting any corrective labor to the popular misapplication of this passage to a future after death judgment, he learnedly argues the insufficiency of the word *aionion* to prove its endlessness, and shows that its duration is limited by the very word here rendered *punishment*, which is *kolasin*, originally applied to the pruning of trees. Robinson's English Greek Lexicon defines the word as meaning primarily, a *curtailing*, *pruning*. This punishment, therefore, being disciplinary and corrective, is not an end, but a means to an end, and is consequently limited in its nature and design. So, then, an *aionion kolasin*, in whatever world it may be, can be nothing more than an age of disciplinary punishment, or a punishment which should complete its full cycle, and accomplish its wisely devised purpose.

In this view the learned very generally harmonize, whose judgment is unembarrassed by peculiar ecclesiastical relations. The London Improved Version of the New Testament, has the following note to this verse: "The word here rendered *punishment*, prop-

erly signifies correction inflicted for the benefit of the offender. And the word translated *everlasting*, is often used to express a long but indefinite duration. This text, therefore, so far from giving countenance to the harsh doctrine of eternal misery, is rather favorable to the more pleasing, and more probable hypothesis of the ultimate restitution of the wicked to virtue and happiness. See Simpson's Essay on Future Punishment."

But the fact is, as a careful reading of this entire discourse of our Lord in its connection will evince to every candid mind, that neither member of this 46th verse describes the future and final condition of any portion of mankind. Its application, as designated by our Master himself, and its obvious signification, have just been developed.

In passing on from the exposition of this important and much controverted passage, I deem it expedient to call attention to the fact, that *aionion*, in verse 46 of this chapter, is the adjective form of *aionos*, the substantive, in the question of the disciples which called out this address, chap. xxiv. 3, which is there rendered by our translators, *world*. The rendering of the two words should be made to harmonize. It is agreed by the literati that the adjective never means more than the noun from which it is derived. If, then, *aionion*, in the close of this discourse, means *eternal* in a strict sense, *aionos*, in the opening of it, means *eternity*. And then we have the incongruity of an *end of eternity*! Taking it the other way,—if the noun *aionos*, xxiv. 3, means *world*, then the adjective *aionion*, xxv. 46, means *worldly*, that being the adjective form of *world*. Then we should read it, *worldly* or *mundane* punishment. But, as the substantive, in the former case, means, and should have been translated, *age*, the adjective, in the latter case, would be most literally rendered *age-lasting*. So some scholars have rendered it. But *everlasting* is a more euphonious word; and I propose to our schools, authors and public speakers, especially religious teachers, that they, by familiar usage, make the

CHAPTER XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

English *everlasting* an exact synonyme of the Greek *aionion*, to mean time indefinite, a duration filling the natural sphere of the subject to which it is applied; and continual, or habitual, as the word *ever* is now employed to signify. In the line of this economy we will denounce everlasting punishment upon the unprincipled and vicious, in such connections that we shall be understood to mean a punishment filling the full measure of their sins. We shall thus familiarize the people whom we instruct with the use, in its proper sense, of Scripture language the sound of which, by misuse, has misled many minds. The Universalist Fathers, of the early ages, such as *Clement* and *Origen*, were familiarly in the habit of applying to punishment the term *aionion*, thus using it, of course, in what we have seen to be its proper and New Testament sense, denoting indefinite, but not unlimited duration. For their faith in the final holiness and happiness of all moral beings necessarily limited all punishment.

Clement, who flourished in the second century, says, "There are many evil affections to be cured only by suffering. Punishment, in its work, is like medicine; it dissolves the hard heart, purges away melancholy, * * * restoring its subjects to a sound and healthful state." "It is the office of salutary justice to lift up everything towards the best state of which it is capable. * * The necessary chastisements of the great Judge, who regards all with benignity, make mankind grieve for their sins and imperfections, and advance them through the various states of discipline to perfection." *Strom. vii. c. 2.*

I ask him who has any remaining doubt of the consistency of *aionion punishment*, in the New Testament sense, with faith, thro' Christ, in the ultimate end of all sin and suffering, and the final holiness and happi-

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it,

ness of all moral beings, to duly regard the case here presented;—A native Greek, an eminent Christian Father and renowned scholar, writing in Greek as his mother tongue, in the next century after the books of the New Testament were written in the same language, familiarly and unqualifiedly applying the adjective *aionion* to punishment,—and yet boldly and decisively maintaining the disciplinary nature of all punishment in the economy of God's government, and its end, in due time, in universal purity and blessedness. The same is true of *Origen*, a scholar of *Clement*, and other Greek Fathers.

For a determination of the questions by which controvertists essay to raise objections to our limitation of *aionion* in connection with punishment, calling for proof of the endlessness of the being of God, and of the being and glory of the resurrection life, the reader is referred to the article *Aion and its Derivatives*, in the INTRODUCTION to this volume.

CHAPTER XXVI. As I must not make this volume unwieldy by unnecessarily multiplying and extending my notes, I will not do a work of supererogation by offering comments in general on this simple and intelligible narrative of the arrest, mock-trial, and crucifixion of the *Son of man*. But there is phraseology employed in a few instances in the course of the narrative, which it comes within the legitimate province of these notes to elucidate.

8, 9. The complaint of the waste, from the use of the ointment by the devoted female disciple, is here ascribed to the *disciples*. - But Judas was the spokesman for the disciples in this case, as was Peter on other occasions; and it was doubtless all his own suggestion. So John records it. See note on John xii. 4—8.

they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

21, 23. The future tense of the verb *betray*, in these verses, is better rendered by the English auxiliary *will*. *Shall*, to an English ear, conveys the idea of a command. One of you *will* betray me, is the sense of the Master's expression.

24. *It had been good for that man if he had not been born.* The London Improved version of the New Testament, which adopts the basis of Archbishop Newcome's translation, renders this in the margin, "It would have been good for him (the traitor), if that man (the Son of man) had never been born." But I prefer the rendering of our Common Version. I think the later translators have been swayed in their choice of expression in the rendering, by a desire to avoid what the popular interpretation of the passage ascribes to Christ, viz., the denouncement, when he was about to taste death for every man, the denouncement of one man to an irrevocable doom of endless suffering.

But the passage, as it stands in the Com-

17 ¶ Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for

mon Version before us, conveys no idea, by the most distant implication, of such a doom. It employs a saying familiarly used and well understood among the Jews, as applying, not to the future, final condition of any man, but to an aggravated degree of shame and suffering in this life, or even the dishonor of one's name. With reference to any one who came to such shame or misfortune as it would not be desirable for a man to grow up in life to become subject to, it was common in Israel to say of him, "It were better that he had not been born." Solomon, whose proverbs were in every Jewish household, said, Eccl. vi. 3; "If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he hath no burial; I say that an untimely birth is better than he." Hence it is seen that, on account of the estimate in which that people held a formal *Jewish burial*, it was deemed preferable to have an untimely

that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

ly birth,—that is, not to be born into this life, than to have one's name, even after his decease, covered with the obloquy which would attach to the absence of such regular burial.

Job, in his deep affliction, cursed the day of his birth, and in various forms of expression denoted the feeling that it were better that he had not been born, to come unto such suffering and sorrow. Job iii.

Jesus, therefore, applied to Judas a common proverbial saying, which had no reference to the future resurrection life, but was understood to apply to the allotment of such a degree of shame and sorrow in this life, or in the manner of one's death, as would render his life undesirable. The Master's mind was on the miserable death of his treasonable disciple, and the obloquy which would cover his name.

Dr. Adam Clarke, in his commentary on this verse, screws out of it, by a forced inferential argument from the phraseology, oblivious of its popular use, what he is pleased to account as a refutation of "the doctrine of the non-eternity of hell's torments." But when he had advanced to the reference to Judas in the first chapter of the book of Acts, the learned Doctor had discovered reasons which inspired him to say, "that there is no positive evidence of the final damnation of Judas in the sacred text." For his authorities, additional to those which I have presented above, showing that the phrase, "good were it for that man if he

30 And when they had sung a hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I

had not been born," was a proverbial saying with reference only to shame and suffering in this life, see notes on Acts i. 25.

26—28. The bread is the body, that is, a symbol of the body of Christ; and the wine is a symbol of his blood. It was shed for many, for the remission of sins. There were, under the Mosaic law, ceremonial remissions; but a real remission of sins is a purging away of sin, a freeing of the mind and affections from it. This remission is effected by the love of Christ in the heart. And when it is said that his blood cleanseth from sin, the blood is used figuratively for his love which is sealed and attested by his blood, and which really cleanseth from sin, and thus works a practical remission of sins.

29. *Until I drink it new with you in my Father's kingdom.* Probably the meaning is, that this was the last Paschal supper that he should join them personally in celebrating. But on this occasion he re-appropriated the festival, turning it over to an account of greater interest, making it a memorial of himself. And, in his Father's kingdom, which would come with power after his death and resurrection, and on and after the day of Pentecost, which is, in other words, the Messianic reign, as they should meet for this festival in his name, he would be with them in spirit, and the cup of blessing would be ever new.

31. *Shall be offended.* Shall be ashamed to own me in my apparent disgrace.

Peter was confident in himself. He failed.

should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the Scriptures be fulfilled, that thus it must be.

39, 42. The love of comfort, and dislike of suffering, is inherent in the nature of all sentient beings. Jesus knows how to be touched with the feeling of our infirmities. He would fain have avoided all that contumely, pain and anguish which he saw in the way before him. But he knew that he was ordained of God unto a mission of great good to humanity, and that this was the way of God's appointment, for the achievement

of that good. And, on communion with God in childlike prayer and trust, his spirit rose up to the capacity of his sphere of labor, and he compliantly said, "Nevertheless, not as I will, but as thou wilt." Christian, here is your pattern.

52. For all they that take the sword—A proverbial form of speech, meaning, in general, that they who make physical war their profession, or engage in rash and destructive

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it* which these witness against thee.

63 But Jesus held his peace. And the high priest answered and said

unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

*64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after awhile came unto

acts of violence, are liable to come to their death by violence. It is not a general prohibition of self-defence in ordinary cases of lawless assault. But the band that arrested Jesus were a police force from the chief priests and elders; and resistance by force would be unavailing, nay, suicidal. He could call on God and receive protection from an angel host; but this scene about to be enacted was a Heaven-appointed part in the great purpose of his mission. When his gospel should come to be the religion of peoples and nations, his servants, having the

charge of civil government, must perform all the duties necessary to support good government, and to protect the social body against the aggressions of the lawless and disobedient. But Jesus and his disciples were not now in such a commission.

64. This refers to the manifestations of his power and dominion, of which he had spoken to his enemies in his last public address to them in the temple, chap. xxiii.; and of which he so largely discoursed to his disciples, chaps. xxiv., xxv. This was a virtual answer to their question touching his

him they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

claim to the Messiahship, and they treated it as they intended, making it an occasion for criminal complaint. Mark, xiv. 62, ascribes to Jesus a direct affirmative answer to the high priest's question whether he was the Christ,—saying, "I am."

74. That we may judge Peter fairly in respect to his conduct on this occasion, we must consider the circumstances under which he acted. He believed in Jesus as the promised Messiah, and loved him. But he did not understand the spiritual nature of his kingdom. He, with all the disciples, were expecting a temporal kingdom. This expectation so fully occupied their minds, that there was no room there for receiving his repeated statements of his approaching violent death, and subsequent resurrection. Hence it is seen how trying Peter's situation was at this time. He saw that there was a serious prospect of his Master's being killed by the Jews; he understood not the matters of his resurrection and spiritual reign; he realized the danger of his own situation, and his confusion, and consternation were great. It was a dark hour. He quailed. But shortly there was LIGHT. Blessed be God! that is *our* light;—life from the dead,—and the reign of God.

CHAPTER XXVII. 3, 4. Judas' repentance appears to have been sincere. His conduct was mean and wicked in any view of the circumstances. But it appears that he regarded Jesus as innocent of crime or immorality, and did not believe that his

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not law-

enemies would succeed in procuring his condemnation. I infer this from the fact that the moment when he saw that his Master's enemies had prevailed with the rulers to procure his death, he relented, and went back to the chief priests and elders, confessing his sin with shame and anguish, and first offering to them, and then casting down at their feet, the price of his perfidy. Indeed, *Dr. Clarke* is right in estimating his repentance as genuine, and his pardon and acceptance sure, even on the theory which makes salvation in the future world conditional on repentance in this.

But what about the manner of his death? The Common Version before us renders it, *v. 5, and he went and hanged himself*. *Dr. Clarke* renders the Greek *apegzato, strangled*; and adds, "Some eminent critics believe that he was only *suffocated* by excessive grief; and thus they think the account here given will agree with that in Acts i. 18. Mr. Wakefield supports this meaning of the word with great learning and ingenuity." *Dr. C.* himself seems to yield assent to this view of the case, in his comments on Acts i., where he instances historical cases of noted persons dying suddenly by the gushing out of the bowels, or bloody flux, from the convulsion of extreme anguish. The rendering of this phrase by the critics to whom *Dr. C.* refers, is, *he was choked with anguish*.

And now, taking the judgment of the learned that this rendering is admissible in a literary point of view, I accept it as de-

ful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called the field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Heardest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

terminately reliable, from the perfect harmony which it makes between the two accounts, this and that in Acts; and from the physiological naturalness of such a result from the extreme and convulsive agitation of the wretched traitor's mind.

24. Pilate, a weak and timid ruler, was overborne by the clamor of the multitude, who were excited by the demagoguism of

18 For he knew that for envy they had delivered him.

19 ¶ When he was sat down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the gov-

the chief priests and elders. Under this satanic influence, they clamored for the release of a robber, rather than of him whose purity of doctrine threatened to disturb their corrupt but *peculiar* institutions and practices.

25. The deluded and infuriated people exclaimed, "His blood be on us and on our children." Verily it hath been so.

ernor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

45. *From the sixth hour*, that is, noon; for the Jews reckoned the day as commencing at our 6 o'clock A. M.

46. *About the ninth hour*; 3 o'clock, P. M. Here again our Lord and Master was permitted to experience the weakness of

human nature, and to sink, for a moment, in his great distress, as if his God had forsaken him. O what a moment was that! Well does an apostle say, "For we have not an High Priest which cannot be touched with the feeling of our infirmities." But

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Josés, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

this emotion was momentary. The darkest hour precedes the break of day. He yielded up his spirit. It was finished.

51. It was an appropriate attestation of the dignity of Christ and the greatness of his mission, that his death was, as it were, heralded by convulsions of nature.

52, 53. *And the graves* (mnemeia, tombs) *were opened*;—that is, by the earthquake.

With regard to the resurrection of the bodies of many of the deceased friends of Jesus, and their appearance to their acquaintances in the holy city, that is, Jerusalem, there has been much useless speculation. If this record had been the romance of an impostor, he would have anticipated, and framed answers for, all the questions which would naturally arise in the reader's

mind, for what purpose these resurrectioned saints were manifested to their friends, and whether they died again, or were translated, &c. But it is a beauty of these Christian records, that they simply record the known facts, without essaying to act the philosopher. And, having the facts, this much it seems to me natural to infer:—That, as the resurrection of the natural body of Christ, and his manifestation in it to a cloud of witnesses, was designed as a demonstrable proof of human immortality, he being exhibited as "the head of every man," so the immediately succeeding resurrection of the bodies of some of his disciples, (recently deceased, so that they were recognizable,) was a testimony of the relation of Christ's resurrection to the hope of immortality for man.

66 So they went and made the sepulchre sure, sealing the stone and setting a watch.

CHAPTER XXVIII.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Christ's resurrection was not an isolated event. The life from the dead, of others, was associated with it.

62—66. As a matter of course, the malice and cunning of the sagacious conspirators against the life of Him whom they feared, and who had predicted his resurrection in three days, took every precaution to guard against deception in relation to this matter on the part of his friends. It was accordingly so done. The stone against the door of the sepulchre was sealed, and a reliable guard was posted at the place.

CHAPTER XXVIII. 1—10. Jesus, as the head and representative of the body of humanity, went down into hades. As such, his destiny is the destiny of the human race. If this is the end of his career, eternal death is our allotment. If he rises, we shall rise.

One and another day and night rolls by, and the human race is locked in the sleep of death. Another morning dawns—*He lives! we shall live*

The Marys were the first to be greeted by the risen Messiah; and they sped with the joyful tidings to the disconsolate disciples.

11—15. The chief priests were now in trouble, and they bribed the guard to lie on their behalf.

But here is a point which the reader must not pass without profound consideration. It affords us a most interesting test of the verity of these transactions, and the truth of this gospel record. Matthew writes, that the saying that the disciples of Jesus stole away his body while they slept, *is commonly reported among the Jews until this day*; that is, the time when he published his record.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

This Gospel was published eight years, or more, after the crucifixion and resurrection; and if the common report were not then among the Jews as is here asserted, the record would have been proved false upon the spot on its first appearance. I adore the wisdom of God in the simplicity of these Gospel records, and the countless internal evidences of their truth and verity.

18. There will be no failure in the mission of Him who "came to save the world." All power in heaven and earth, necessary for the prosecution and accomplishment of his work, is given him of the Father.

19. *Teach (or disciple) all nations.* The sphere of the Christian ministry is now enlarged. Formerly, for a wise purpose, their ministerial labors were restricted to the Jews; chap. x. 5, 6; now they were to preach the gospel, through all the world, to every creature; Mark xvi. 15. The *old covenant* embraced the Hebrew nation; the *new* embraces the whole humanity. *Baptizing them in the name*—The preposition *eis* is more properly rendered *into*. The Lexicons say it governs only the accusative, with the primary idea of motion *into* any place or thing. The idea is that the baptism administered to converts to Christianity, should be regarded as a sign of initiation into the doctrine, the dispensation, the kingdom, the name or denomination, which was purposed

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world [*aionos*]. Amen.

and instituted by the Father,—is made the special charge and executive mission of the Son,—and is attested and vitalized by the holy Spirit of love and power.

20. *Unto the end of aionos, the age* There is an interesting sense in which Christ is, by his spirit, with his servants in all ages. But he had now presented himself to his chosen apostles in his risen state, clothed of God with all necessary power to prosecute his work in the world through them. To this end he promised to impart to them also extraordinary powers. This was necessary in that rudimental stage of the gospel work, to establish it on a completed and immovable foundation in the world. He would accompany them with the gift of miraculous powers, and with the immediate inspiration of the spirit of truth, unto the end of the Jewish age, and the complete establishment of the gospel dispensation. Since then the Christian ministry and mission has been committed to ordinary human instrumentalities, under the general providence of God.

To this passage the London Improved Version has the following note: "To the end of the age, i.e. to the end of the Jewish dispensation; till the destruction of Jerusalem and the temple;—soon after which miraculous powers were withdrawn, and no personal appearances of Jesus Christ are recorded. See Bp. Pearce, Wakefield, etc."

THE GOSPEL ACCORDING TO

SAINT MARK.

CHAPTER I.

THE beginning of the gospel of Jesus Christ, the Son of God :

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins ; and he did eat locusts and wild honey ;

CHAPTER I. 1—11. Mark commences his Gospel record at the point of beginning for the third chapter of Matthew's record. Omitting the nativity and genealogy of Jesus, and the devices of Herod to destroy his life in his infancy, he begins with the ministry of John the Baptist, and introduces Jesus on the occasion of his baptism. These eleven verses comprise the substance of Matt. iii., on which see notes *in loco*.

12, 13. These two verses are a summary statement of the matter of the first eleven verses of Matt. iv. Referring the reader to the notes on that record of the event, I will add here, that some eminent divines have understood what is called the temptation of Jesus in the wilderness, to have been a visionary scene which the spirit of God caused to pass before his mind for the purpose of formally instructing him on the use he was to make of his superhuman powers. As one circumstance in favor of this view,

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water : but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him :

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan ;

they have noted the similarity of the introduction of this narrative, and of the narratives of the Heaven-wrought visions vouchsafed to the Hebrew prophets. Ezekiel, for instance, in describing his visions, says, "The spirit entered into me when he spake unto me;" "Then the spirit took me up, and I heard behind me the voice of a great rushing;" "So the spirit lifted me up, and took me away;" "The hand of the Lord was upon me, and brought me thither;—in the visions of God brought he me into the land of Israel, and set me upon a very high mountain;" etc.

So in the case of the retirement of Jesus after his baptism, preparatory to his entrance upon his public ministry, the record of Mark before us says, "*And immediately the spirit driveth him into the wilderness.*" *Sendeth him forth* into the wilderness, is the better rendering of *Abp. Newcome*. Matthew says, "Jesus was *led up* of the spirit into the wil-

and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Caperna-

um; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit: and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and Come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

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28 And immediately his fame

spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may

preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straightly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAPTER II.

AND again he entered into Capernaum after some days; and it was noised that he was in the house.

ified spirits under the common name of *demons*, the diseases ascribed to them, and the commendable habit of the Christian historians of acting the reporter and not the philosopher, attaching the popular names to the diseases which Jesus removed, see notes on Matt. viii. 28—34.

34. *And suffered not the demons to speak*; that is, the demoniacs, or subjects of the disease. They were restrained from making resistance.

45. *Could no more openly enter into the city*. The excitement was so great that his known presence in a city or populous town would draw out such a throng as would be

almost necessarily tumultuous, so that he could not quietly and effectively pursue his ministerial labors of instruction and works of beneficence. There was no lack of numbers seeking instruction and relief from his ministrations in desert places.

CHAPTER II 1—12. With regard to the association of the healing of a physical disease with the forgiveness of sins, if the disease were one which was produced by any vicious habit, the removal of that habit and the disease also, was itself, outright, an act of forgiveness of sin. For *aphiemi*, to forgive, signifies to send away, dismiss, or deliver from. But the miraculous cure of any

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take

disease was an attestation of that Divine power which governs in the moral as well as in the physical world, and can forgive sins. See notes on Matt. ix. 1—7.

15—17. *How is it that he eateth and drinketh with publicans and sinners.* As a general rule, in fashionable society, those persons who are the most unprincipled, corrupt, and hard hearted, affect the greatest horror of coming in contact with sinners. The enlightened, the pure and good, while they will avoid any such intimacy with the vicious

up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the

as implies a justification of their wrongs, and encourages them therein, will seek and improve opportunities for such access to them as shall win their confidence and respect, and penetrate them with an elevating and reforming influence. Such was the purpose of our Lord's familiar and benignant attentions to sinners. The salvation of sinners was the supreme object of his mission.

18—22. See Matt. ix. 14—17, and notes on the same.

Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he

23—28. *On the sabbath day that which is not lawful.* How mean was the spirit and contemptible the conduct of the aristocracy of that time, who, unable to confront Jesus with fair and candid argument, and slinking before the moral majesty of his principles and the loftiness of his aims, went mousing about for defects in formalities and errors in punctilios. It is so in the nineteenth century and on the Western continent, with heartless self-seekers, in their antagonism to the cause of truth and right, the universal fraternity, and the general elevation, improvement and welfare.

The sabbath was made for man. None of the services which God requires of us, nor any of the institutions the observance of which he enjoins upon us, are for his benefit. He is not to be "worshipped with men's hands as though he needed any thing, seeing he giveth to all, life, and breath, and all things;" Acts xvii. 25. The observance of the beautiful institution of the Sabbath, which calls all the members of the community simultaneously from the ordinary labors and cares of life, to retirement, repose, reading and meditation, and a holy convocation unto the Lord for religious instruction and worship,—the observance of this institution

went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

is among the things of which the word of truth has said, Deut. vi. 24, "And the Lord commanded us to do all these statutes, to fear the Lord our God, *for our good always.*" This institution will be necessary to the highest physical and moral good of mankind as long as this mortal world shall stand. But, as it was made *for man*, not man for a sacrifice to it, it does not enjoin upon man that he suffer his sheep to perish in the pit, or his cattle to famish for want of drink, or his neighbor to die for want of nursing, or himself to starve for want of food under any peculiar circumstance, on the Sabbath day. They who mean well, who reverence God and love duty, will always find circumstances an index to duty in exceptional cases, and all their spheres of duty to be as circles within circles, each of which may run its perfect round without intersecting the line of another.

Lord also of the sabbath. As the Son of man is the head of the gospel dispensation, and by him and for him are all things in that dispensation constituted, (Col. i. 16—18), the Sabbath, which has a relation to the spiritual interests of mankind, is among the things that are legitimately under his

CHAPTER III.

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he said unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a

great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; inso-much that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and

supervision, and he will never countenance its desecration.

CHAPTER III. 1—5. The narrative is continued, through these verses, in relation to the deeds which it is lawful or right to perform on the Sabbath. Jesus sternly questions his enemies whether it is lawful to save life or to kill on the Sabbath days,—and they are awed into silence. Then he boldly commands the partially paralytic to stretch forth his withered hand, which he does, and it is whole.

With anger. This was not a gust of british passion, but a just and holy indignation at the execrable meanness of the persistent and wicked hostility of those pompous religionists, with broad phylacteries, wide fringes, and elongated faces. True Christian love is not abject tameness,—moral

numbness,—a mere silly good nature. It is a bold and indomitable spirit of enlightened good will, which desires nothing even upon its enemies but what shall conduce to the general welfare and their best ultimate good. But it is capable of the most stern and withering moral contempt for such malign treason to the lovely and the good, and such despicable cant, as he witnessed then before him in men of assumed sanctity, who were seeking to extract a plea from religion against his life, for his relieving a brother's distress on the Sabbath day.

Being grieved. This moral indignation was mingled with grief for their obduracy.

11. This is a metonymy of speech. The meaning is, that persons possessed of unclean spirits fell down, &c. See on chap. i. 23—27.

Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into a house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him,

21. *And when his friends heard of it,—that is, his kinsmen.* They understood not the divinity of his mission.

22—30. *By the prince of the demons casteth he out demons.* This record of our Lord's treatment of the blasphemy against the Holy Spirit is parallel to Matt. xii. 24—33. By recurrence to the notes on that passage it will be seen that I have defined the sin against the Holy Spirit to have consisted in the ascription of the known miracles of Jesus, to Beelzebub. This definition I drew from the connection, the ascription of the works of the Holy Spirit to Beelzebub being the matter to which Jesus was replying in this passage. And now Mark's record puts in this definition explicitly, in these concluding words,—*Because they said, He hath an unclean spirit.* This being the sin in hand, Dr. Clarke is correct in his conclusion that it appertains solely to those who, witnessing the miraculous and beneficent works of Jesus, ascribed them to Satan.

Jesus shows his enemies that so determinate are they in their diabolical purpose to effect his destruction, that, for a charge against him, they outrage their own common sense, and their own received principles of moral philosophy.

But what of the punishment of him who is so utterly recreant to principle? He hath not forgiveness to the age, but is in danger of *aiouon* condemnation.

King James' translators have taken unusual liberty, even for them, in rendering the phrase *ouk echei aphesis eis ton aiona*. They

and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

have forced the negative adverb *ouk*, not, to swallow up the phrase *eis ton aiona*, and intensify itself into *never*, and otherwise ignored that phrase altogether.

Our translators have usually rendered the Greek phrase, ignored in this case, by the English *forever*. Even the unlearned reader will perceive that it is quite latitudinous to dispose of a Greek phrase, comprehending the preposition, and the article and the noun, by giving it the single word *forever*. But I do not object to this rendering, provided the term *forever* be made by use with us to bear a sense synonymous with the original, meaning indefinite time, or a limited period; as in the Septuagint, Ex. xxi. 6, "and he (the servant) shall serve him (the master) *eis ton aiona*." The literal rendering would be, what would express the fact signified, *to the duration of life*.

In Deut. xxviii. 46, this term of duration is used in a like limited sense, yet with a stronger adjunctive preposition than in this case: "And they shall be upon thee for a sign and for a wonder and upon thy seed *eos tou aionos*." The preposition *eos* has greater force than *eis*,—the latter primarily signifying *to or into*,—and the former, *up to, as far as to*. The idea in this case is, that the things enumerated should be signs and wonders to them and their seed *as far or as long as* their nationality should last; i.e. through their age as a people.

So in this remark of our Lord to the Pharisees; he indicates an age, or periodical dispensation of providence, to the fulness of

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness [*eis ton aiona*], but is in danger of eternal damnation [*aionion kriseos*]:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and

which that people who had contemptuously treated the highest moral evidence of his Messiahship would not be forgiven, or delivered from their blindness, but would abide under condemnation. So he expresses it; "hath not forgiveness (*eis ton aiona*) to the age; but is liable to (*aionion*) age-lasting condemnation. The adjective *aionion* denotes the same term of condemnation as the substantive *aionia* denotes of non-forgiveness. Both denote the term of God's providence in the dispensation of the gospel specially to the Gentiles. Matthew's record designates two *aions* of non-forgiveness to that people, thus; "it shall not be forgiven him, neither in this nor the coming *aion*;" thus noting the then present or closing period of the Jewish age, with the then coming *aion*,

appointed to the discipling of the Gentiles. See notes on Matt. xii. 24—33.

31—35. See notes on Matt. xii. 46—50. CHAPTER IV. 1—9. Parallel to Matt. xiii. 1—9:

12. *That seeing they may see, and not perceive.* Bishop Newcome renders it, "so that seeing they see, and do not perceive, neither are they converted and healed." This verse no more means that it was the direct design of Jesus so to conduct his ministry as to hold the Jews in blindness, than Matt. x. 34 means that it is the direct and legitimate tendency and purpose of Christianity to produce war. As in that case the idea is that the pure principles of Christ's religion would excite violent opposition from an aristocracy building their power and wealth

not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear

the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

on oppression and crime; so here, the meaning is, that, the Jews' deep rooted hatred of him, and disposition to misconstrue and pervert even his most simple lessons, precluded their access to him for an explanation of his parables, leaving them with the *parables* only, without the doctrine comprised in them,—the shell without the meat; otherwise they would have been converted and healed.

But the disciples, and those who had a desire to know the truth, found access to familiar intercourse with the Master, for explanations of whatever they failed to understand in his public discourses; *vs.* 10, 11.

13—20. This explanation of the parable of the sower is substantially the same as that recorded in *Matt.* xiii. 18—23.

21. No man has a right to live for himself alone. Our powers and resources are to be improved, not for ourselves alone, but for the dissemination of good. He who is blessed with the light of the gospel, is bound in duty, by his life and conversation, and by support of institutions of religious instruction, to extend the knowledge of Christian truth.

25. He that hath wisdom will accumulate wisdom; but he who hath it not will neglect the means of improvement. And as no one can stand still, he who does not improve will retrograde. See note on *Matt.* xiii. 12.

26—28. This parable beautifully represents man's natural susceptibility of moral culture, and the principle of gradual pro-

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the

even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

gress in the knowledge and graces of the gospel. As there is a natural quality in the soil, when it is cleared and tilled, to germinate the sown seed, and carry forward the corn through its stages of growth to maturity, so the moral nature of man has an affinity for Christian truth, when, the obstructions to its entrance being removed, it shines into the understanding. And, by suitable spiritual culture, the soul will nourish the Christian graces to a healthy growth.

30—32. *The kingdom of God.* Having discovered in the outset that *the kingdom of God* is the spiritual reign of Christ, or, in other words, his religion, called a *kingdom* because of its appointed government of the heart and life; and the kingdom of God, and of heaven, because it is of God, and is spiritual or heavenly in its nature; having discovered this to be the sense of the phrase on first meeting with its use, we find simplicity and beauty in the manner of its use in all its subsequent occurrences. The comparison in this case, likening the incipient stage of the cause and mission of Christianity to a grain of mustard seed, besides representing its small beginning and grad-

ual growth unto true greatness both in the world as a whole and in each individual soul receiving it, very significantly indicates the fact, that spiritual truth, heavenly wisdom, genuine goodness, in the work of its mission, commences, though earnestly, yet noiselessly, without empty vamping and pompous show, and produces its extended movements by its natural and genial developments through the understandings and hearts of the people. See Matt. xiii. 31—33.

33, 34. Even to his disciples Jesus usually, in his public discourses, spoke in parables. The parabolic form was wisely chosen by the Master, who taught not by written essays, but by oral discourses, as the medium for the conveyance of his sentiments. It embodied the sentiment in a story or figure, which impressed itself on the hearers' minds in a manner not to be forgotten, and easy to be recalled at any time by the law of association. The disciples themselves were sometimes unable to comprehend the doctrines of his parables; but they sought and received explanations in retirement.

CHAPTER V.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto

the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to

CHAPTER V. 1—20. This record of the demoniac from among the tombs is substantially the same as that of Matt. viii. 28—34; and Luke viii. 26—39. Matthew mentions *two* demoniacs. Mark and Luke, who speak only of one, probably take note of him who held the conversation with Jesus. In respect to this conversation, there is an incident noted here by Mark which, to the intelligent Bible student, confirms the theory of interpretation which receives the conversation ascribed to the *demons* as the

conversation of the demoniacs, or afflicted persons. The incident to which I refer is the ascription to himself by the maniac, or by the demons, for the conversation seems to be interchangeably ascribed to the former and the latter, of the name *legion*. Now it will not be assumed by any sane man that in this case there were a legion, five or six thousand little personal beings in the body of that man, like so many bees in a hive, speaking out with their separate voices respectively, through the pores of his skin!

publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of *Jesus*, came in the press behind, and touched his garment.

Away, forever, with these vain and foolish interpretations which turn into ridicule the sacred record. No; it is perfectly clear that, in all cases, the ascription of conversation to the demons is a metonymy of speech, putting the demons for the person who was supposed to speak or act under their influence.

With regard to the demoniac's instant perception of the exalted character of *Jesus*, I deem it pertinent to remark that some species of derangement involve a magnetic condition of the brain similar to that in somnambulism, which is, in a degree, a clairvoyant state. In this condition of the brain persons have a mental perception of the predominant characteristic of other minds with which they come in contact, especially of superior minds. To those who have given some scholarly attention to the clairvoyant powers of the mind of one thrown into an abnormal state by the Mesmerizing process, and who have studied the

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And *Jesus*, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy

operation of the same principle in cases of catalepsy, and various diseases which disturb the electric balance of the nerve centre and organ of the mind, it is easy to comprehend the philosophy of the instant recognition of the Messiah in *Jesus* on coming into proximity with him, by a certain description of maniacs. Their minds were familiar with the exciting reports of his wonderful works which filled the country; they knew he was in that vicinity, and on clairvoyantly perceiving the proximity of a superior mind on his approach, their recognition of him as the Son of God was a matter of course.

Go home to thy friends and tell them—v. 19. When he healed a leper in his own country (Matt. viii. 4), where it would be easy to raise a great tumult, and it was desired by some to make him king (John vi. 15), *Jesus* forbade the noising abroad of the miracle. But as this miracle on the maniac from the tombs was not so near his home in Galilee

daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were

astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands

as to render the extended knowledge of it thus dangerous, he permitted and even advised its publication.

The residue of this chapter is devoted to a plain and literal narrative of a series of wonderful and beneficent miracles of our Lord, stated in language which requires no explanation. I commend it to a reverent perusal, accompanied by the reflection that He whose life was devoted to such works of sympathy and love is the moral image of God, so that we see in his life what is the eternal Father's disposition towards the children of men.

With regard to the mission of the Christian miracles,—beyond the immediate benefits conferred upon the subjects on whom they were wrought, they serve a double purpose in their relation to a sound and steadfast gospel faith. As works of superhuman power, they attest the direct and

special mission from God of Him who wrought them; and having thus placed him before us as coming in the spirit and power of God, the uniform beneficence of the same mighty works demonstrates the truth that *God is love* (1 John iv. 8).

CHAPTER VI. 1—4. The astonishment of these people at the wisdom and power shown forth in the teachings and the works of Christ was very natural, they being his kinsfolks and his family acquaintances. Though he was a descendant from David, he came not practically in the line of royalty, or even of the aristocracy. And the amazing contrast between his humble origin and his superlative wisdom and mighty works, furnished a subject of earnest conversation. And there was much unbelief there, great suspicion of fraud and imposture.

5. In stating the fact which Mark here

upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom

and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard of *him*; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod,

expresses by the saying, "He *could* there do no mighty work," with few exceptions, Matthew writes thus, "and he did not many mighty works there because of their unbelief." Mark's expression varies not in sense. The idea is, that he *could* not, consistently with his true dignity of character and respect for the sacredness of his mission, be so trifled with, or himself so trifle with his Heaven-born powers, as to exhibit his miraculous works as if they were feats of legerdemain, in the face of inveterate unbelief and vulgar ridicule. See explanation of this matter in note on Matt. xiii. 58.

7—9. On the apparent discrepancy between this record and that of Matt. x. 9, 10, of the apostolic missionary outfit, the following is the most satisfactory explanation I have seen:—"The meaning of the whole injunction seems to be this: that the apostles were to make no preparation whatever for their journey, but to go in their present condition, relying on God that provision should be made for all their wants. This view of the matter obviates the difficulty arising from the apparent discrepancy between this account and that of Mark vi. 7-9.

Matthew says, provide no staves; Mark says they might take a staff. Matthew says; provide no shoes, or sandals; Mark says, be shod with sandals. But if we suppose the general idea to be, go as you are, without any further preparation, it is easy to reconcile the two accounts. Some probably had staves, others not; such as had might take them; such as had not need not procure them. And in regard to sandals, they might wear those they had on; but not delay their journey to procure more; or, as some suppose, they should not tarry to procure a sort of boots, sometimes worn on a journey." Dr. PAIGE on Matt. x. 9, 10.

11. *Shake off the dust under your feet*: a proverbial expression of marked disapprobation.

It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. Observe—the judgment here referred to is a judgment on cities. That which was soon to come on the cities of Judea would be so terrible, that the desolating fire which swept away Sodom and Gomorrah would appear tolerable in comparison. See notes on Matt. x. 15.

It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard

of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to

14—29. See note on Matt. xiv. 1—12.

30—56. This narrative is parallel with Matt. xiv. 13—36.

make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into

the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves; for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER VII.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the

CHAPTER VII. This chapter is parallel with Matt. xv. 1—31. Additional to the observations in that place, I will remark

here, that nothing in this discourse of our Lord can be construed into a disregard of personal cleanliness. The point made by

elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Harken unto me every one *of you*, and understand:

him against the Pharisees is, that they had carried these little things which at most are matters of personal decency and propriety, into superstitious ceremonials, were pampering their self-righteousness upon them, and were eagerly watching him and his followers for fault-finding, not in their doctrines of faith and their moral deportment, but in the numberless little formalisms of their traditional, and in some things, ridicu-

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it*: but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit,

lous superstitions. As was his wont in such cases, he turned, and, by striking illustrations, riveted the attention of his hearers upon those superior qualities of the higher nature, that purity of heart, those beneficent principles and affections of the soul, which make the whole (or holy) man.

But Jesus had a harder question for the Pharisees than that which they proposed to him. They demanded to know of him, *Why*

heard of him, and came and fell at his feet :

26 The woman was a Greek, a Syrophenician by nation ; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord : yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way ; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers

into his ears, and he spit, and touched his tongue ;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them, that they should tell no man : but the more he charged them, so much the more a great deal they published *it* ;

37 And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat :

3 And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy

walk not thy disciples according to the tradition of the elders ? He demanded of them to answer him—Why do ye also transgress the commandment of God by your tradition ? Matt. xv. 3. The injunction of the law, "Honor thy father and mother," was understood to involve both the duty of obedience and respect while under their care, and of nourishing and sustaining their declining years. But the Elders, to enrich their coffers, had inserted a provision in their Tradition, that if a son would make a temple gift of all his property, or put it into their treasury, he should be exonerated from the duty imposed upon him by God's law, one of the most sacred of life's obligations, that of the son to nourish the declining years of his aged parents.

In regard to "the washing of cups, and pots, brazen vessels, and of tables," (or

couches, as the Greek *klinon* should have been rendered), as the original word for *washing* is *baptismous*, baptism, *Dr. Clarke* very justly remarks ; "As the word *βαπτισμους*, *baptisms*, is applied to all these ; and as it is contended, that this word, and the verb whence it is derived, signify *dipping* or *immersion alone*, its use in the above cases refutes that opinion ; and shows that it was used not only to express *dipping* or *immersion*, but also *sprinkling* and *washing*. The cups and pots were *washed* ; the beds and forms perhaps *sprinkled*, and the hands *dipped* up to the wrists."

For observations on the case of the Syrophenician woman, see note on Matt. xv. 22—28.

CHAPTER VIII. 1—9, is parallel with Matt. xv. 32—38 ; on which, and on Matt. xiv. 13—21, see notes.

these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering

into the ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I break the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto

10—21, is parallel with Matt. xvi. 1—12. I need add nothing to my practical observations in that place on our Lord's remarks upon the subject of *signs*. With regard to the earnestness with which he improves the occasion of the disciples' misgivings on account of the want of bread, to renew his admonition that they beware of the leaven of the Pharisees and Sadducees, i. e. of their *doctrines*, Matt. xvi. 12,—this admonition is new and applicable to Christian teachers of our time—of all times. In our New Testament expositions, we must never interpret the words of Christ in his direct doctrinal discourses, by the doctrines of the Pharisees. If we do so, we treat with despotism his own prohibitions. As far as they

held the doctrines of Moses and the prophets, all was well; and for these doctrines we go to the Old Testament Scriptures direct. But of the doctrines which originated with the Pharisees, or with the Tradition of the Elders, we are solemnly admonished to beware.

22—26. In performing his cures, Jesus sometimes, as in this case, employed some simple appliance, doubtless for the purpose of a profitable impression on the spectators. *Men as trees, walking*. From this it appears he was not born blind. He knew the appearance of trees. But at first his sight was so indistinct that he could not distinguish men from trees; except by their motion. At length he saw clearly. In this

him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up, and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes,

and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life [*Psuchen*] shall loose it; but whosoever shall lose his life [*Psuchen*] for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul [*Psuchen*]?

37 Or what shall a man give in exchange for his soul [*Psuches*]?

38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

case, too, it appears that there were circumstances which rendered it inexpedient that the restored man should publish the miracle in the thickly settled town. The excitement would have conduced to an inconvenient pressure of the throng.

27—33, is parallel with Matt. xvi. 13—33, to notes on which the student is referred.

34—37. I insert the original word *psuche*, in brackets, after the word *life* in v. 35, and after the word *soul* in vs. 36, 37, that the unlearned Christian student may see at a glance the injustice done the discourse of our Lord, and the Bible reader, by the variant rendering in this close connection by our Common Version. See note on Matt. xvi. 25, 26.

38. This, and the first verse of the next or 9th chapter, compose one sentence, and should be read together. The first verse of chap. ix. designates the *time* of the event referred to in the last verse of this chapter. The division of the books of the Bible into chapters and verses was a work of the sixteenth century, for the facility of reference, but it was imperfectly executed. In many cases, probably from weariness of mind under the severe toil, it appears more like machine work than head work, mutually dependent members of sentences being very rudely put asunder. We do not mention this in the spirit of fault-finding. Those Christian scholars who appropriated such immense labor to the arrangement of the

CHAPTER IX.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

Scriptures in such form as to make them more profitably available to the people, are worthy of all honor. Only let the Bible student make no account of those divisions of chapters and verses but that for which such divisions were made, viz., for the facility of reference to the parts.

In Matthew's record, the two members of the sentence which are divided in the case before us by the interposition of a chapter heading, are permitted to remain in contiguity, Chap. xvi. 27, 28. See notes on that record.

I will note, however, in passing, the different form of expression here, in the way of indicating the bitter disappointment of false hearted members of the church, in the approaching judgment. Some were so far affected by the evidences of Christ's Messiahship as to believe on that single point, with the Jewish conception of the worldly magnificence of his kingdom; but, like Nicodemus, made only secret profession, being ashamed of the name before the public on account of the popular odium attached to it, and afraid of the consequent persecution. Such would be expecting safety and promotion when the Messiah should come in his

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and

kingdom, a temporal one as they supposed. But they would be in no situation to find available the protection and safety in that day, which Jesus had promised his true and publicly loyal subjects. While those who had committed themselves to his cause and faithfully kept his words, would be preserved, as they were, in the mountainous country, those who were ashamed of him and his word, and being afraid to trust him, trimmed their course by seeming worldly prudence, would be left to suffer the fullness of the dire calamities of the Jewish people. This idea, which is variously expressed by our Lord on different occasions, and literally expressed in v. 35, is here, v. 38, signified in a sort of scenic representation; as if a man, under imminent perils, were to send his card to the Chief in authority, claiming protection as an old associate, who had, nevertheless, been ashamed of the Chief's companionship. The Chief returns for answer, "I know you not as an honored associate." Such a scene is imaged in the language before us, *Whosoever shall be ashamed of me, &c.* See note also on Matt. x. 32, 33.

CHAPTER IX. 1—13. See the same in Matt. xvii. 1—13.

restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he tareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should east him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath east him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, if thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee: and he

14—29, is parallel with Matt. xvii. 14—21, to notes on which the reader is referred. But there is an additional remark here recorded, of the father who besought the cure of his son. The child was said to be possessed of a dumb spirit, or demon; but the description of the case shows that the dumbness was the effect of paralysis connected with frequent convulsion fits. The remark of the father to which I refer, is the earnest exclamation, with outgushing tears, *Lord,*

I believe! help thou mine unbelief. He was intellectually convinced by the logic of well attested facts, that Jesus was able to give health to his son. But could he really expect an event of such thrillingly joyful interest? O, he lacked the moral power to take hold on the assurance. *Help thou mine unbelief.* Br. Christian; cultivate the moral power to *lay hold on* the hope set before you by evidence convincing the reason. (Heb. v. 18.)

would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he fol-

loweth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell [*gehenna*], into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell [*gehenna*], into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to

33—42. See notes on Matt. xviii. 1—6. There is, however, an additional incident here mentioned by Mark, connected with the occasion of the solemn admonition relating to the danger incurred by inducing moral defection in others. John confessed to the Master that he and his immediate associates in the ministry had repelled one who was casting out demons, or healing diseases, in his name, because *he* followed not *them*. Jesus reproved this disposition to domineer, and enjoined sympathy and respect for whatever is really good and Christ

like. Christians may differ in their views of some things in relation to organized labor, and other matters, so far as to render it expedient that they should work in separate companies; but they must never fail to bid each other God-speed in all really good and beneficent work.

43—48. See notes on the same expressions of Christ as recorded in Matt. xviii. 8, 9. But Mark records an additional adjunctive expression, definitive of the word *gehenna*, in each of these three cases of its use,—viz., *where their worm dieth not, and the*

enter into the kingdom of God with one eye, than having two eyes to be cast into hell [*gehenna*] fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted

fire is not quenched. This definitive supplement to the word *gehenna*, confirms beyond question the definition I attached to it in its use by Matthew in the case above cited, and elsewhere. It demonstrates that Jesus did not use the word *gehenna* as the proper name of an invisible prison of disembodied spirits. The gospel does not bring life and immortality to light for *worms*. The resurrection state of the *worm* is the *butterfly*. Who believes that the spiritual sphere of life breeds worms? Away with the fashionable profanation of the sacred word. It comes nigh unto blasphemy against the Holy Spirit. No. These supplemental words in Mark's record expressly define the valley meant by *gehenna*, by directly referring to the description of it written in the prophets: "The days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom (*gee ben Hinnom*), but, The valley of slaughter; for they shall bury in Tophet till there is no place. And the carcasses of this people shall be meat for the fowls of heaven, and for the beasts of the earth; and none shall fray them away." "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Jer. vii. 32, 33; Isa lxi. 24. Hence it is seen that our Lord expressly defined the *gehenna* of which he spoke, to be the *gee Hinnom*, the valley of Hinnom, described by the prophets. And thus the description was made to be truthful. For a fire was kept constantly burning in Tophet, which was the place of the *fire stove* in that valley, to consume much of the garbage borne out there; and the worms were continually preying upon the unconsumed fragments scattered about.

Nevertheless, all the physical realities grouped in this hypothetical description are evidently employed by our Lord by way of comparison, for illustration of a system of moral economy which he would enforce on his disciples. The hand, the foot, the eye, and the valley of Hinnom, were all familiar physical facts. And the economy of ampu-

with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

tating a gangrened hand or foot, rather than that the mortification should reduce the whole body to a mass of corruption, so that it should be only fit, in the language of *Ben-gel's Gnomon*, "to be consigned to the valley of Hinnom, where carrion and carcasses lie unburied, and at length are burnt,"—this economy was well understood. And this is all there is of the hand, the foot, the eye, and *gehenna*, where their worm dieth not and the fire is not quenched. But Jesus, as I have said, introduced to his disciples this economy in the care of the physical system, for the illustration of a moral danger which was exposed by the circumstances before him. His disciples had been disputing who should be greatest. This remarkable colloquy betrayed that Jewish conception of the Messianic kingdom, and the insidious working of that worldly ambition, which, if indulged, would result in defection from his cause. Though it might seem like the cutting off of a hand or foot, yet they must renounce all these hopes of popular distinction, or come to disappointment and shame.

I will here recall particular attention to the fact urged in my notes on Matthew's record of the same, viz. that the terms in which the entering into life, over against the going into *gehenna*, is described, i.e. being *maimed*, clearly show that the gospel life on earth is meant, and that the immortal state is not the subject of this discourse.

See notes on Matt. xvi. 25, 26; and v. 22, 29, 30; and on Matt. xviii. 8, 9, above cited.

49, 50. *Salted by fire*; meaning, probably, that every one who would, in that age, offer himself a living sacrifice to the cause of Christ, must be conserved and perfected by fiery trials, as the sacrifices of the Mosaic economy must be seasoned with salt. They must have salt, i.e. the grace of the gospel, in themselves. If they should lose this, as Matthew's record has it (v. 13), they would be "good for nothing but to be cast out and trodden under foot of men." This description of the result from defection is substantially the same as that just considered above, the being cast into the valley of Hinnom.

CHAPTER X.

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife ? tempting him.

3 And he answered and said unto them, What did Moses command you ?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife ;

8 And they twain shall be one flesh : so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them ; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ?

18 And Jesus said unto him, Why callest thou me *good* ? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill. Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross, and follow me.

22 And he was sad at that saying,

CHAPTER X. 1-12. See notes on Matt. xix. 3-12.

13-16. See on Matt. xix. 13-15.

17-27. The same is written in Matt. xix. 16-26, to notes and practical observations on which the reader's careful attention is commended. Mark here records an explanatory remark of Jesus, drawn out by

the expression of astonishment from his disciples at the force of his expression on the subject, showing that he did not mean that there was sin in being rich. He answered them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God." There is nothing arbitrary in the saying. Understanding that the kingdom

and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God.

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no

man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world [*aion*]¹ to come eternal [*aionion*]² life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him.

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

of God is the Messianic reign, the Christian estate, and seeing to what hazard of loss and privation the profession of this cause exposed men in that age, our Lord's representation of the difficulty in the way of access into it by those who were wealthy, and made their wealth their chief concern, is perfectly natural.

28—31. This characteristic inquiry of Peter, as spokesman for the disciples, on the subject of reward for their sacrifices and labors, and the answer of Jesus to the same, are recorded in nearly the same language by Matthew, chap. xix. 27—30, on which see notes. But Mark has the additional phrases, *now in this time*, and *in the aion* to come. This is rather more explicit. The idea is, that even in that time of persecution, when they were reckoning all upon the side of loss from the espousal of Christianity, such was the condition of danger, turmoil and unrest throughout all Israel, and such the

protection which Christ would afford his people, and the gracious assurance and valuable friendships that they should enjoy, that even in these things, homes, friends, and common blessings, what they should receive would be worth a hundred times more than all they would lose could have been worth to them under the circumstances. And then, in the *aion* to come, the opening gospel dispensation, the kingdom which is "not meat and drink, but righteousness and peace, and joy in the holy spirit" (Acts xiv. 27), they would have in an elevated degree, what is the true and superior riches, *aionion life*.

It is so, that true Christian righteousness, in faith and spirit, is the highest good. Go even to the poor man, who is rich in Christian principle, and offer him a heavy price in gold that he may crone a slave to error and vice, and he will spurn you and your contemptible offer from his presence. If my

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, we can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came

body must be placed upon the rack as the price, let my *soul* maintain its manhood, and breathe the atmosphere of heaven. If need be I'll glory in the cross of Christ.

35—45. See notes on Matt. xx. 20—28.

46—52. How thrilling are these recitals of the earnest pressure upon Jesus of the suffering and the needy for his effective blessing, and of the inexhaustible fulness of his

not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your

soul, as well of love as of power Divine.

CHAPTER XI. 1—11; The triumphant ride of Christ into Jerusalem. 12—14; The miraculous blasting of the fruitless and useless fig tree. 15—18; Christ's righteous assumption, upon his credentials as the Son and the Sent of God, of judicial and executive authority to correct the abuses of the temple. 22, 23; A hyperbolical illustration

way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straight-way he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, losing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when

they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

of the working power of faith,—taking up the familiar proverbial saying, by which the effective influence of a man of great intellectual and moral force is represented by the appellation, *A lifter of mountains*. 24; This was addressed to the apostles, to whom it was promised that whatever they, in the

spirit which the Master gave them, should bind on earth, should be bound in heaven. 25, 26; No man can enjoy free access to God in prayer, but in an affinity of spirit with the spirit of God. Consequently none can experimentally receive the forgiving love of God, but in the exercise of the divine

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, if we shall say, From

heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER XII.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged a *place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir;

spirit of forgiving love. 27—33; The chief priests, scribes and elders were repulsed in their attempt at embarrassing Jesus, by being thrown back upon themselves.

All these things are written in Matt. xxi. 1—28, on which see notes.

CHAPTER XII. 1—12. This parable

of the vineyard so truthfully represents the conduct of the Jews in their treatment of the servants of God, and indicates the desolating judgment which should come upon that people, that "they knew that he had spoken the parable against them." See notes on the parallel record, Matt. xxi. 33—46.

come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of

men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

13—17. Parallel with Matt. xxii. 15—22, in notes on which see elucidated the profound wisdom of our Master in his teachings on the measure of our responsibilities to our several relations.

18—27. *For when they shall rise.* When who shall rise? Answer, mankind, or any portion of mankind,—the large family circle, for instance, embraced in the case in question. The fact is clearly developed in this Evangelical record, as in Matt. xxii. 23—33, that Christ held the doctrine, and was universally understood within the circuit of his personal ministry to hold the doctrine, of a future immortal existence for mankind as a race. And though his enemies had not fully comprehended his sublimely glorious theory in respect to the character of the future life, he here explicitly affirmed that the future immortal existence of mankind, universally, will be an angelic one, superior to this rudimental state, and free from such of its imperfections and passions as are sources of evil. If Jesus

had been understood to teach that only his disciples would be raised from the state of death into another life, they would not have presumed to embarrass him with questions concerning the relations in that life of a whole large family circle, taken up indiscriminately from a people whom he was known most severely to reprehend. For with such a view of his doctrine the Sadducees could not have inferred from it that all the members of that Jewish family, or even any one of them, would have a part in that future existence. Nor, if they had understood him to teach that mankind, for any reason, are to be separated to different worlds hereafter, would they so unhesitatingly have presented him with the case in hand, with a view to his embarrassment. Most clearly the subject of discussion between the Sadducees and Jesus was that of the future life of *mankind*; and we shall be increasingly inspired with the fullness of grateful hope, and raised heavenward by the power of a faith which is "the

20 Now there were seven brethren : and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed : and the third likewise.

22 And the seven had her, and left no seed : last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them ? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God ?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage ; but are as the angels which are in heaven.

26 And as touching the dead, that they rise ; have ye not read in the book of Moses, how in the bush God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob ?

27 He is not the God of the dead, but the God of the living : ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

29 And Jesus answered him, The

substance of things hoped for," (Heb. xi. 1), as we advance in the study of Jesus and his apostles, by the increasing light of the Evangelical truth that, every where, the life and immortality brought to light through the gospel is for MANKIND.

Fail not to examine the notes on Matt. xxii. 23—33 ; and Luke xx. 27—38.

28—34. This conversation on the great, or as it is here expressed, *the first commandment of all*, will be found, duly noted, in Matt. xxii. 34—40. Mark here adds the

first of all the commandments *is*, Hear, O Israel ; The Lord our God is one Lord :

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; and there is none other but he :

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David ?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies my footstool.

37 David therefore himself calleth him Lord ; and whence is he *then* his

comments of the scribe on the superior importance of the moral over the ceremonial law, which evinced so much good sense that it drew from Jesus the response, *Thou art not far from the kingdom of God* ; i. e. the wisdom that is from above, the Messianic religion. Our Lord was ever assiduous to draw the people out of their mechanical habit of thinking, into the use of their intellectual and moral faculties.

35—37. See on Matt. xxii. 41—46.

son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts :

40 Which devour widows' houses, and for a pretence make long prayers : these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury and beheld how the people cast money into the treasury : and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

38—40, is parallel with Matt. xxiii. 1—12.

41—44. A beautiful tribute to the large-heartedness of the poor widow, whose beneficence was restricted only to the limits of her ability. How noticeable, and how adorable in the life of Jesus, is his scrutinizing observance of character in all classes, and his appreciation of every, even the least development of genuine goodness from the humblest sources.

CHAPTER XIII. This chapter contains what St. Mark deemed it essential to record for after ages of the great prophetic and advisory discourse of our Lord, delivered to his disciples on the mount of Olives, to which he immediately retired from his last public address to the Jews in the temple, which closed with the prediction of the dissolution of their city and nation. As the disciples, retiring with him, spoke admiringly of the magnificent structure of the temple, he asserted the approach of its rasure with the ground. This astounding prediction over-burdened their minds, and four of them followed him in his retirement, and asked him, saying v. 3, "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"

The summary of events comprised in the phrase, *all these things*, included, of course,

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury :

44 For all *they* did cast in of their abundance ; but she of her want did cast in all that she had *even* all her living.

CHAPTER XIII.

AND as he went out of the temple, A one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here* !

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple,

the essential concomitants of such an astounding result. Among these was a special coming of Christ, and the end of the Jewish age. Accordingly Matthew records the second inquiry of the disciples more in detail ; thus, "and what shall be the sign of *thy coming, and the end of the aionos* (the age)?" But all are comprised in the phrase *these things*; and *these things* are of course the matters involved directly, and in the sequences of cause and effect. To thrust in here the doctrine of a simultaneous and final judgment of the human race, yet altogether future, a doctrine which we have not yet heard from the lips of our Master, but which was refined from heathen fables by Christian theologians of heathen extraction, to thrust in here, I say, that foreign doctrine, is what Prof. Stuart justly characterizes as imputing to this portion of the record unexampled crudities, impossibilities, and abruptness. (See the quotations from Stuart in notes on Matt. xxv.)

But they who apply all or any part of the 25th chapter of Matthew to such a doctrine concerning judgment, manifestly commit this act of violation against the law of symmetry in a discourse, and of its affinity with its occasion. I say this with profound reverence, in a solemn sense of my responsibility in binding up these notes and observations in one volume with the New

Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumors of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father

the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake; but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

Testament records, and of my amenability to Him before whose tribunal we are and must be manifest (2 Cor. v. 10). I cannot witness without rebuke a persistent recklessness in the disservice and perversion of the Master's direct and synthetic teachings.

This record of Christ's discourse to his disciples, in answer to their inquiries just noted, being substantially and almost verbally the same as that portion of Matthew's

comprised in chapter xxiv, it is sufficient that I refer the reader to the notes on that chapter.

I have said that this chapter contains what St. Mark deemed it essential to record for after ages, of this great prophetic and advisory discourse of our Lord to his disciples. Neither he nor St. Luke has made any note of the three concluding parables, of the ten virgins, the talents, and the sheep and goats, which, in St. Matthew's record,

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and

pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

CHAPTER XIV.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, not on the feast day, least there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spike-nard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and

are divided off into chap. xxv. I urge the critical attention of the Christian student to my argument from this circumstance, in notes and observations on that chapter of Matthew's record, that it must have been perfectly understood by the Evangelists that these concluding parables were but further illustrations of the same subject;—that is,

of the subject about the *time* and the *signs* of which the disciples inquired, and to which Jesus devoted the body of his discourse which Mark here, and Luke xxi, report, and Matthew in chap. xxiv.

CHAPTER XIV. This chapter comprises the same portion of our Lord's history as Matt. xxvi. The chief priests and

have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, the Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

scribes conspire against Christ. The reverent affection of a devout woman anoints the head of Jesus with precious ointment, of which some of the disciples complain,—

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*

20 And he answered and said unto them, *It is* one of the twelve that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung a hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite

on which account he delivers them a pointed and profitable lesson: Judas Iscariot covenants with the chief priests, for money, to deliver his Master into their hands:

the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy ;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that if it were possible the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee ; take away this cup from me ; nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

Jesus keeps the passover with his disciples, and improves the occasion for instituting the commemorative supper for his church: He foretells the treachery of one of his disciples, and the woe which the traitor would

39 And again he went away and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners,

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 - I, was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

incur: Peter is confident in his own integrity,—but fails: The agonizing prayers of Jesus in Gethsemane: Human nature shrinks from suffering,—but strong faith submits to the Father's will: He is seized,

50 And they all forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none,

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it* which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

dragged to a mock trial, and condemned to be put to death. For expositions of what

seems to require explanation in this narrative, see notes on Matt. xxvi.

CHAPTER XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, thou sayest *it*.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then

that I should do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Pretorium; and they called together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him,

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting

CHAPTER XV. This narrative of the arraignment of Jesus before Pilate; Pilate's misgivings in relation to the crucifixion, and his being overborne by the clamors of the Jews incited by their priests; the cruci-

fixion and interment, is substantially the same as that comprised in Matt. xxvii.

Mark does not note the miserable death of Judas. He speaks of the darkness over the land from the sixth to the ninth hour,

lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let

alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto *him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and

which is, by our reckoning, from high twelve to three o'clock, P. M., and of the rending of the veil of the temple,—but not of the earthquake.

The events occurring at the delivery of

Jesus to Pilate are more fully recorded by John, xviii. 28—38. So the events just prior to the crucifixion are recorded more extensively in detail by John, xix. 4—16.

rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

CHAPTER XVI.

AND when the sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away; for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 ¶ Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after that he was risen.

CHAPTER XVI. See on Matt. xxviii. for notes on the principal matters which are comprised in both narratives.

9. *Seven demons.* See Luke viii. 2. See on chap. v. 9, as showing that the habit of thought at the time associated the idea of numbers of demons infesting the afflicted corresponding with the virulence of the disease.

12. *In another form.* To Mary Magdalene he appeared as a gardener. See John xx. 15.

14. *Their unbelief.* That the disciples of Christ, chosen to be apostles, were so dull of understanding and slow of belief in regard to the resurrection of Jesus, is matter of surprise to us. But the idea that the Messiah of prophecy, the Prince Emmanuel, should be put to death by his foes, was so inconceivable to them, so contrary to all their conceptions of the dignity of the

Messiah and nature of his kingdom, that they would not give attention to any of his repeated conversations on the subject. And when he was put to death, they were thrown into the utmost confusion and despondency. The two disciples with whom Jesus fell in company on the way to Emmaus, conversing on the crucifixion, despondently said, Luke xxiv. 21, "But we trusted that it had been he which should have redeemed Israel." This hope was gone. And as they would not even hear their Master on the subject of his death, their minds had not taken hold of the subject of his resurrection. They were in no state of mind to understand it: they could not believe it on the reports they had heard.

And for these circumstances with regard to the primitive disciples, we devoutly thank God. It was the means of qualifying them peculiarly and eminently as wit-

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

nesses of the resurrection. If they had understood it all beforehand, so that they should have been looking for the resurrection, they would have believed it on its occurrence upon any evidence, and would not, by so rigid scrutiny, have qualified themselves as reliable witnesses to the world. We thank God that the primitive witnesses of the risen Saviour, were in a condition of mind requiring that they should work themselves into the faith of their Master's resurrection by the most positive and tangible evidence, thus becoming qualified for their mission as witnesses by the testimony of their senses. Accordingly the beloved disciple says, 1 John i. 3, "That which we have seen and heard declare we unto you."

15. On this extension of the Evangelical commission, see note on Matt. xxviii.

19. The word *evangelion*, here rendered gospel, signifies a good message, joyful tidings. Our word *gospel*, compounded of the Saxon *god*, good,—and *spell*, history or story,—signifies the good message. We shall find, in very deed, as we advance in our Biblical study, that the revelation of the gospel is good news for all people.

16. *He that believeth*. Human belief neither makes nor unmakes truth. It is the reception of truth on the authority of evidence. Accordingly the existence of the truth which is the subject of belief, must precede the belief. It is seen hence that they who assert that the saying, "He that believeth shall be saved; but he that believeth not shall be damned," is the gospel which was to be preached, are ignorant of the first principles of Christian science, and intellectual philosophy. They make faith to create its own subject. The gospel which is the subject of faith, is the revelation of "the mystery of God's will, according to his good pleasure which he hath purposed in himself" (Eph. i. 9); Christian faith is the reception of this truth with believing minds and trusting hearts; and the fruit or reward of faith is salvation; salvation from the love and power of sin, and from slavish fear.

The words of Jesus, "he that believeth shall be saved," are verified and explained by St. Paul (1 Cor. xv. 1, 2); "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in mem-

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned [*Katakrithesetai*].

ory what I preached unto you, unless ye have believed in vain." So then the salvation which is the fruit of faith, is enjoyed whenever faith is exercised.

And is baptized. It is spiritual baptism that saves. Yet I think that the ritual baptism is meant in this case, in a bearing which gives it the same significance. In that age no faith was of any account which was not sufficiently vital and effective to bring the convert out into associational connection with the Christian fraternity, or enroll him in the army of Prince Messiah. And as the rite of baptism was then the universally accepted act of such enrolment, the visible sign of such companionship, the words, *and is baptized*, appended to, *he that believeth*, are thrown in as a qualification of the saving faith, meaning that it must be sufficiently vital to be effective as a motive power.

16. *Shall be damned*. The original word rendered by this phrase, is *katakrithesetai*, which is a variation by mood and tense of *katakrino*, a word compounded of *kata*, against, and *krino*, to judge, signifying disapproval, condemnation, and punishment. The same word, in Matt. xx. 18, is used by Christ for the judgment of the chief priests against himself, and is rendered *shall condemn*. "And they shall condemn him (the Son of man) to death." In Matt. xxvii. 3, this word, varying in tense, is rendered *condemned*. "Then Judas, when he saw that he (Christ) was *condemned*, repented himself." So in John viii. 10, 11; of the woman arraigned by the scribes and Pharisees; "Hath no man *condemned* thee?—Neither do I condemn thee." See also Matt. xii. 41, 42; and Luke xi. 31, 32, in each of which verses the same Greek word is rendered *shall condemn*. In Rom ii. 1, we have this word for judgment against one's self. "Wherein thou judgest (*krineis*) another, thou condemnest (*katakrineis*) thyself." Rom. viii. 3; "*condemned* sin in the flesh." And xiv. 23; "and he that doubteth is *condemned* if he eat, because he eateth not of faith."

But I need not extend these references, to show that the word rendered, *shall be damned*, in the passage before us, is used in the Scriptures familiarly, and only, for disapproval and condemnation. The main root of the same word, in its participial form, is used in John iii. 18, in expression of the exact

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

sentiment of the text under consideration; thus,—“He that believeth on him is not condemned: but he that believeth not is condemned already.” And it is definitively added in the next verse, “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” This passage, I say, comprises the exact sentiment of the text under consideration. In John iii. 18, 19, Jesus was describing the then present fruits, seen to be developed, of faith in him on the one hand, and unbelief on the other,—the former being saved from condemnation, and the latter being condemned already: In Mark xvi. 16, he was looking prospectively upon the work he was committing to his disciples as ministers of the gospel to every creature, and described the same consequences of belief and disbelief, which, with their ministry, lay of course in the then future. Looking upon the present, he that believeth on the Son is saved from condemnation, as St. Paul testifies,—“There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit (Rom. viii. 1), while he that believeth not is condemned already: And looking forward, in contemplation on the advancing operations of the gospel ministry and mission, we are assured of the continuance of the same relations of cause and effect. The true gospel ministry is not a hypothetical proposition, resting upon the faith of man,—but the proclamation of the eternal truth of God, revealed, resting on his veracity, and constituting the basis of human trust. “For what if some did not believe? Shall their unbelief make the faith (the faithfulness) of God without effect? God forbid,” (Rom. iii. 3). But there is one thing that unbelief can do. It can and will, while it remains, shut men out from the sweet and sublime enjoyment of the hopes and consolations of the gospel, and hold them in the condemnation of a sinful, restless, cheerless state of spiritual darkness.

17, 18. *These signs shall follow them that believe.* It has been ingeniously argued, from the presence of unbelief which was re-proved in the apostles, and from the presumption that only the apostles had the gift of miracles involved in “these signs,” that

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

the phrase, *them that believe*, here applies to the apostles. But the fact that the subject of the ministry enjoined upon the apostles is the object of the verb *believeth*, seems to bar the idea that the apostles are the *subjects* of the same verb. Clearly the belief and unbelief of this passage refer to the reception and non-reception of the ministry committed to the apostles, on the part of the people addressed by them. And as it regards the *signs*, to a great extent they accompanied and attested the faith of those who believed through the apostles’ words. When Peter was preaching to a Gentile audience in Cesarea, “while he yet spake, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God;” Acts x. 44—47. This is one of the *signs* specified, and it was exhibited by the believing people.

When Peter reported to his brother apostles at Jerusalem his mission to the Gentiles, he said, “And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Forasmuch then as God gave unto them the like gift as he did unto us, &c.” Acts xi. 15—17. This gift to Gentile believers involved, of course, the power of miraculous demonstrations. And the case of one Simon (Acts viii. 18—20), who, seeing that a supernatural power was conferred upon those on whom the apostles laid their hands, thought to purchase this power with money, clearly develops the fact that *these signs* did accompany the advancement of the Christian faith among the people, to attest its divinity. It is not necessary, for the credit of this promise, that we suppose every believer received supernatural gifts. It is enough that they were sufficiently developed in the church unto the end of the age (see notes on Matt. xxviii. 20), to certify that it was the church of the living God, and its Head the Son of God. These Divine attestations were necessary in the season of planting and rooting Christianity as an ultimate establishment in the world. On this subject St. Gregory remarks; “Are we then without faith, because we cannot do these things? Nay; but these things

19 ¶ So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

THE GOSPEL ACCORDING TO

SAINT LUKE.

CHAPTER I.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

were necessary in the beginning of the church; for the faith of believers was to be nourished by miracles, that it might increase. Thus we also, when we plant groves, pour water upon them, until we see that they have grown strong in the earth; but when once they have firmly fixed their roots, we leave irrigating them."

19. See on Luke xxiv. 51.

CHAPTER I. 1—4. This Evangelist was the companion of the apostle Paul, in all his labors and sufferings, during many years. In the book of Acts, of which he was also the author, in his narratives of St. Paul's travels and labors, he uses the first person plural, *we*, and *us*, thus familiarly implying their companionship. St. Paul denominates him, Col. iv. 14, "the beloved physician." He is supposed to have been a man of learning before his introduction into the Christian faith and ministry, and his endowment with spiritual gifts.

Luke does not claim to write the history of the works and teachings of Christ as an

5 ¶ **T**HERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren; and they both were now well stricken in years.

8 And it came to pass, that, while he executed the priest's office before God in the order of his course,

9 According to the custom of the

eye and ear witness; but he claims to have had perfectly reliable information of all these things. And as he was an approved minister of Christ in companionship with the chief of apostles, imbued with the spirit of Christ, it was impossible for him to act the impostor. He perfectly well understood the whole history of Jesus, by information from those "who from the beginning were eye-witnesses, and ministers of the word;" and we can rely on this report which he has given us, as an exact daguerreotype of the knowledge and belief of the teachers of the church, in whose time, country, and *presence*, these things transpired.

Both this Gospel, and the Acts of the Apostles, are addressed to a person whom he held in high repute, and who probably occupied some commanding position, by the name of Theophilus.

5—25. This angelic communication to the father of John the Baptist is not recorded by either of the other Evangelists. Matthew and Mark's Gospels were probably extant when Luke wrote this; and it should

priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this?

have been expected that he, with the other records before him, and having heard from the lips of the eye-witnesses, and himself rehearsed over and over, all "those things," would make note of some matters of interest which the others had omitted. And as John bore the same relation to Christ, officially, that the morning star bears to the rising king of day; and as he was a subject of prophecy in connection with Christ, in that relation; there would have been a marked incompleteness, an ugly hiatus, in this course of things, if there had not been Di-

for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man

vine indications, indications as supernaturally given as were the prophecies to which I refer, of the approach of his coming. Accordingly this narrative is so symmetrical in the relation in which it stands, as to bear in itself a rational testimony of its truth. This internal evidence is additional to the ample external evidence of the authority of the record.

26—35. This account of the direct Divine interposition in the origin of Christ's personal existence is substantially in agreement with the more brief record of it given

whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill coun-

try with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be?

And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up a horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by remission of their sins,

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

by Matthew. See notes on Matt. i. 18-25.

63. *His name is John.* See *vs.* 13, 60. The name John signifies, from the Hebrew, *the grace of Jehovah*. All the old Hebrew names had a signification in themselves. Sometimes they were appropriated to children with reference to some circumstance of their birth, or to commemorate some incident in the life of the parents. When a

name was given by angelic order, it was made significant of the mission which the subject of it should serve. This name was appropriately given to him who was to go before the face of the Lord, Messiah, to prepare the ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God;" *vs.* 76-79.

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

CHAPTER II.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his

espoused wife, being great with child.

6 And so it was that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

CHAPTER II. 1. *Cesar Augustus* was the grand-nephew of the great General Julius Cesar, and became the first Emperor of Rome in the year 29 before Christ, in the 35th year of his age. He reigned 42 years, dying in the year 14 after Christ, 76 years of age. *All the world.* As this relates to a transaction of civil government, probably this phrase means only all the Roman empire. It appears to be used in the same sense in Acts xi. 28. *Should be taxed*; rather, registered, or enrolled.

7. *And laid him in a manger.* Wetstein adduces a multitude of instances to show that *phatēn*, here rendered manger, means the whole stable. It will be observed that the reason why the parents of Jesus lodged in the stable that night, was not that they were of a low grade of society, but "because there was no room for them in the inn." There was a general going up of the people to be enrolled, and the inn was overflowed.

9. *And they were sore afraid.* It was invariably the case that a supernatural appearance excited fear and trembling. Such a manifestation must naturally produce a

thrilling sensation; but the peculiar fear which marked the sensation doubtless arose from the prevailing belief that those apparitions which were taken to be manifestations from God were signs of sudden death. This belief was couched in the popular saying, "No man can see God and live." It is true that no living man can see God, which is what is meant by Ex. xxxiii. 20. And Jesus said, John i. 18, "No man hath seen God at any time." But seeing God in the sense of these passages is an infinitely different matter from the supernatural appearances with which the people had associated this language.

It is a pleasant circumstance, however, that whenever there was really a visit to the children of men from a heavenly messenger, his first care was to allay the fear excited by his manifestation, by assurances of friendliness of spirit, and beneficence of purpose. So in this case, as, see —

10, 11 *Good tidings of great joy.* What is the news? *Unto you is born a Saviour.* Unto whom? This was addressed to the shepherds on the plains of Judea; "unto you is born a Saviour." Is he born a Saviour to others?

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which

is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

Have *we* an interest in this message? Yes; the angel affirms that this good news shall be unto all people, — viz., *unto you is born a Saviour*. The closing injunction of our Lord upon his disciples on his ascension to heaven, was, "Preach the *gospel* to every creature." But long before, when the infant Jesus was cradled in the manger, Gabriel, comprehending the purpose of his mission, translated the gospel into good tidings of great joy, belonging to all people.

And the gospel is not an equivocal hypothesis, a dubious prognostication of what may happen by a doubtful coincidence of various conditions and chances. It is God's truth. It is not the creature of faith, but the subject of faith. See notes on Mark xvi. 15, 16. It is the revelation of the objective truth of the Divine purpose in the mission of Christ. It ascribes to Christ as God's agent the great moral work denoted, in the highest sense, by the term salvation. And the result will demonstrate the truth of Gabriel's message, when Jesus, having destroyed the last vestige of the kingdom of darkness, sin and death, shall resign the special mediatorial reign, and God shall be all in all. 1 Cor. xv. 24—28; and notes on 1 John iv. 14.

13. *A multitude of the heavenly host*. The heavenly host are our brothers. Whether they all originated, as did St. John's guiding angel, Rev. xxii. 9, in a rudimental state in this earth-world, or portions of them in other spheres, as spirits they and we have all one source of being, one nature, one Father, who is "the God of the spirits of all flesh;" Num. xvi. 22; xxvii. 16; and

there is a fraternity between them and our spirits. They are acquainted with our spiritual nature; they sympathize with it; they see in it the common Father's image; and however, in many cases, it may be environed and buried in moral defilement and sin, they know that a given degree of the Father's light and love, coming in contact with it, will quicken and attract it, that it shall rise up and fly to the Father's bosom. They saw the fulness that was in Christ Jesus whose advent Gabriel was proclaiming, and the efficacy of his mission, by constitution of God, in the fulness of time to bring into contact with all human spirits that effectively renovating degree of light and love; and they joyfully followed their herald leader with an anthem of rapturous praise for his tidings of good for all people. Well did an apostle say (1 Pet. i. 12), that this Messianic mission, so full of grace and truth for the children of men, is a subject which "the angels delight* to look into."

14. *In the highest*. In the superlative degree did the angelic choir glorify God in behalf of mankind, because the occasion was one of infinite interest. No mind could conceive or heart wish a scheme in relation to the destiny of our race involving greater or more extensive good than they saw included in the purpose of God in Christ. *Good will and peace among men* are the legitimate fruits of faith in this heavenly revelation.

15—20. See notes on Matt. ii. 1—12.

* For our authority for rendering *epithumeo*, in 1 Pet. i. 12, *delight* instead of *desire*, see notes on that passage.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

25—35. The spirit of prophecy in Simeon developed the fulness of God's grace in Christ Jesus, embracing the Gentiles with the Jews. Mary and Zacharias had proposed of salvation through him to Israel, which was all true, but in a higher sense than they conceived of; but it was not until after the passion of Christ that the spirit of prophecy was fully understood even by his church, in relation to the universality of God's purpose of grace in him.

The fall and rising again. This probably had reference to the disappointments and revulsions of which the mission of Christ would constitute an occasion. It was the expectation of the Jews that their Messiah

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thine own soul also;) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phannuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she *was* a widow of about

would be a temporal prince, deliver them from the Roman yoke, and make them a great nation. The entirely spiritual character of his life and teachings rendered him a stumbling stone and rock of offence to that people, according to ancient prophecy, Isa. viii. 14. But from the fall of those hopes founded upon false and carnal views of the Messiah's kingdom, there is, eminently, a rising again when the true light appears.

The saying to Mary, that a sword should pierce her own soul, probably referred to the anguish with which the sorrows and the crucifixion of her son would afflict her maternal heart.

four-score and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him

among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

42—51. *Twelve years old.* This is the age at which, as at fourteen in English custom, sons were usually put to the trade which was intended for their livelihood. Does not this fact give us a clew to the deep significance of the question of Jesus to his parents, "Wist ye not that I must be about my Father's business?" Joseph knew that, though he was the legal father of Jesus, he was not his natural father; he and Mary knew, from the instruction of the angel of God on his earliest communication to them, that he was the promised Messiah, —though they did not understand the sublime character of his mission as such; and now his question seems to urge upon them considerations which may be thus paraphrased; "You are aware that I am of suitable age to be giving attention to what is to be my life employment; you know my paternity; and know ye not that I must

now be about my Father's business?"

Both hearing them, and asking them questions. Intellectual capacity may be evinced in the framing of questions on important subjects, as well as in answering them. Though Jesus did not develop the gift of miraculous powers until after his consecration to his Messianic office by baptism at the legal age for the priestly office, yet his being's organism was perfect; and as he grew in stature his mind was wonderfully developed in all its faculties. As an example, however, of filial respect and due subordination, he remained with his parents during his minority, and, it is supposed, worked with his legal father at the carpenter's trade. Every true man, and every young man who is to fill an honorable place and do a good work in life, will waste no time in idleness, but will make himself useful in some honorable employment.

CHAPTER III.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene.

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be made smooth*;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to

say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the tree: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I com-

come on that apostate people. See notes on Matt. iii. 7.

8, 9. See on Matt. iii. 9, 10.

10—14. As John insisted on repentance, or a change of mind and habit for the better, it was natural that the inquiry should be put forth, *What shall we do?* The directions given to the occupants of different spheres in life are brief, and were doubtless aimed at the reprehension of the prominent and common errors of the several grades respectively; but the spirit of all is charity, justice, and integrity, in all life's relations.

16, 17. See on Matt. iii. 11, 12.

CHAPTER III. 1, 2. This detail of cotemporary facts in fixing the date of John's entrance upon his ministry is an interesting trait of the truthful historian.

3—6. The prophecy here quoted, Isa. xl. 3—5, figuratively represents the removal of obstructions and difficulties, and the making plain and pleasant the way of knowledge, faith and duty, in the gospel dispensation. *And all flesh shall see the salvation of God.* This denotes the impartiality of the grace and the universality of the ultimate benefits of His gospel whose official coming the Baptist heralded.

7. *Wrath to come*; the wrath about to

eth, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done.

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*,

24 Which was *the son of Matthat*, which was *the son of Levi*, which was *the son of Melchi*, which was *the son of Janna*, which was *the son of Joseph*,

25 Which was *the son of Mattathias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Esli*, which was *the son of Nagge*,

26 Which was *the son of Maath*, which was *the son of Mattathias*,

which was *the son of Semei*, which was *the son of Joseph*, which was *the son of Judah*,

27 Which was *the son of Joanna*, which was *the son of Rhesa*, which was *the son of Zorobabel*, which was *the son of Salathiel*, which was *the son of Neri*,

28 Which was *the son of Melchi*, which was *the son of Addi*, which was *the son of Cosam*, which was *the son of Elmodam*, which was *the son of Er*,

29 Which was *the son of Jose*, which was *the son of Eliezer*, which was *the son of Jorim*, which was *the son of Matthat*, which was *the son of Levi*,

30 Which was *the son of Simeon*, which was *the son of Juda*, which was *the son of Joseph*, which was *the son of Jonan*, which was *the son of Eliakim*,

31 Which was *the son of Melea*, which was *the son of Menan*, which was *the son of Mattatha*, which was *the son of Nathan*, which was *the son of David*,

32 Which was *the son of Jesse*, which was *the son of Obed*, which was *the son of Booz*, which was *the son of Salmon*, which was *the son of Naasson*,

33 Which was *the son of Aminadab*, which was *the son of Aram*, which was *the son of Esrom*, which was *the son of Phares*, which was *the son of Juda*,

34 Which was *the son of Jacob*, which was *the son of Isaac*, which was *the son of Abraham*, which was *the son of Thara*, which was *the son of Nachor*,

21, 22. On the baptism of Jesus, see notes on Matt. iii. 13—17.

23—38. This Genealogical table commences at Jesus and runs backward to Adam; and that of Matthew commences at

Adam and runs the line of descent forward to Jesus. For the comparison of this genealogy with that given by Matthew, see Matt. i. 1—17.

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAPTER IV.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil (*diabolos*). And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil (*diabolos*) said

unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil (*diabolos*), taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil (*diabolos*) said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give

CHAPTER IV. 1—13. On the temptation of Christ in the wilderness, see notes on Matt. iv. 1—11, and Mark i. 12, 13. In those expositions the Christian student will find a clear and intelligible view of our Lord's discipline of mind in retirement preparatory to his entrance upon his official labors,—a view free both from the ludicrous profanation of totting the Son of God through the air by the hands of a personal devil,—and from the irreverence of ascribing to him the passions of vanity and ambition. Having received consecration, by the baptism of John and that of the Holy Spirit, to the Messianic office, how eminently in keeping with his character it was that he should retire for a season into the lone wilderness, to commune with himself, his duties, his trials, and his God. Ease and comfort were desirable to him as to all rational beings. See how strong was his desire in the garden of Gethsemane that the cup of suffering might

pass from him; but with submission to his Father's will. So, in the wilderness,—with the prospective view of what trials and hardships lay in his way, he desired a relief from them; and the circumstances of his miraculous endowment would naturally, necessarily I may say, suggest to his mind those uses of his great power which would prospectively substitute worldly honor, ease, and grandeur, for contumely, poverty and suffering. But these suggestions found not in him that vanity and ambition on which they could take hold; he repelled them as characteristic of the *impostor*, and unsuited to the character of *him*, and the purpose of *his* mission, who was to exhibit the triumph of virtue over the severest trials, and to be made "perfect through sufferings." And this prospective survey of the field of his labors, and of the conflicts and duties marked out in it, could not have been represented to us in the record in any form so

his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil (*diabolos*) had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet *Esaías*. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to

preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many

vivid and effective, as that in which we have it here, viz., the personification of principles, and colloquial suggestions and repulsions.

16—21. This beautiful incident, at the opening, as it were, of Christ's public ministry, is eminently instructive of the spirit of his life, the purpose of his mission, and the genius of his religion. He saw the Father's child and a brother man in every, even in the humblest human being; and he had special care for those who most needed care, and sympathy and aid for the poor, the oppressed, the captive, the despised and neglected. The aristocracy of that time, and of our time, scoff and jeer at this principle. What care they for the inferior race, and the victims of wrong and oppression, but to use them for the lust of power and pelf? Verily oppression and slavery can no more originate or subsist in the moral atmosphere of Christianity, than ice in the Torrid Zone.

The acceptable year of the Lord, in this lesson read from the prophet by Jesus and applied to himself, was the year of jubilee, when all bondmen were liberated, and lost estates were restored. This Jesus applies to his mission of course in a spiritual sense. It is his office, or that of his religion, to deliver mankind from the bondage of unbelief and sin,—ultimately to deliver the creation from the bondage of corruption into the glorious liberty of the children of God; Rom. viii. 21.

23. The people were filled with wonder at the majesty of the personal bearing of Jesus, and the profound wisdom of his words; but they immediately descended in their estimate of him to his humble parentage and youth among them; and as a proof of his superior claims they demanded the working of such miracles as they had heard of his performing in Capernaum.

24—29. By this answer to the people's

widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city of Sidon*, unto a woman *that was a widow*.

27 And many lepers were in Israel in the time of Elisens the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have

demand for miracles, Jesus associated himself with the great prophets to whom he referred, and justified himself by their example in being his own judge as to the when and where of his working miracles, and in declining, as he deemed meet for good reason to decline, exhibiting his power to them in compliance with a demand put forth in contempt for his person. Hence their wrath against him, and effort to destroy him.

32. *His word was with power.* This fact is repeatedly noticed. The doctrine of Jesus, while it was propounded by authority of Heaven, uniformly commended itself to the reason and moral sense of the candid among his hearers, which made it remark-

we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he re-

ably distinguishable from the teachings of the Jewish Doctors, reiterating unreasonable, absurd and unheavenly sentiments, supported by arbitrary and cannonized words and phrases.

33—37. *An unclean demon*; that is, a disordered state of mind which conduced to filthiness of person and habits. On Christ's removal of the disorder the subject appeared unharmed.

38, 39. Parallel with Matt. viii. 14, and Mark i. 29—31.

41. *Crying out, and saying.* That is, the demoniacs, feeling the power of Jesus' presence, recognized and declared him to be the Son of God. In relation to the lan-

buking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the Synagogues of Galilee.

CHAPTER V.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other

ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according, as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain

guage ascribed to the demons being the language of the demoniacs, see on Matt. viii. 28—34. And on the semi-clairvoyant perception of the presence of superior mind,

by deranged persons, see Mark v. 1—20.

CHAPTER V. 1—11. See Matt. iv. 18—22; and Mark i. 16—20.

12—15. Parallel with Matt. viii. 2—4.

day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

19. The press of multitudes upon Jesus, including those who desired to see and to hear him from different motives, and who sought him for relief from physical disorders, great as it was notwithstanding the precautions he took to restrict the publication of his wonderful works, evinces the wisdom of his precautions in this regard, which are noted in connection with various occasions.

20—26. See on Matt. ix. 2—6.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

33—39. Jesus did not mean to discard all ceremonies. But as his religion consists essentially of principles and their practical issues, only such forms are compatible with it as may conduce to organic order in the prosecution of its interests, and such as have a significance in an educational bearing, as illustrative and impressive symbols. See on Matt. ix. 14—17.

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new; for he saith, The old is better.

CHAPTER VI.

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not law-

ful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named

CHAPTER VI. 1. *On the second Sabbath after the first.* Critics object to this rendering, and say that the original means literally, "on the *second-first* Sabbath." Some course or circle of Sabbaths is referred to, in which this is numbered. For comments on the first eleven verses of this chapter, see notes on Matt. xii. 1—13.

12. It is a matter for the most reverent consideration, that Jesus sought strength to bear his trials and sustain weighty responsibilities, in communion with God,—and oft in protracted exercise of such communion, away from scenes which might divert the mind.

13—16. See Matt. x. 1—4.

Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ;

18 And they that were vexed with unclean spirits : and they were healed.

19 And the whole multitude sought to touch him : for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor : for yours is the kingdom of God.

21 Blessed *are ye* that hunger now : for ye shall be filled. Blessed *are ye* that weep now : for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy : for, behold, your reward *is* great in heaven : for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich ! for ye have received your consolation.

25 Woe unto ye that are full ! for ye shall hunger. Woe unto ye that laugh now ! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you ! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other ; and him that taketh away thy cloak forbid not to *take thy* coat also.

30 Give to every man that asketh of thee ; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye ? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye ? for sinners also do even the same.

34 And if ye lend to *them* of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest : for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged : condemn not, and ye shall

20—49. These verses contain a synopsis of our Lord's sermon on the Mount, which is more fully reported by Matthew, occupy-

ing chapters v., vi., and vii. of his gospel. The reader is referred to the somewhat full notes on those chapters.

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not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord,

Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue:

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

CHAPTER VII. 2—10. See the record of the same in Matt. viii. 5—13, including (vs. 11, 12) a remark of Jesus not here

recorded, on the coming of many into the kingdom of heaven, &c., which is there explained.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up,

and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he, whosoever shall not be offended in me.

11—18. This miracle of Nain is a thrilling incident, most beautifully instructive of the character of Christ, and the spirit and mission of his religion of which his life is a transcript. He had walked out twelve miles from Capernaum, where he healed the centurion's servant the day before; and he saw a funeral procession, on the way to the interment of a young man, the only son of a widow, all personal strangers to him. But his heart was with that bereaved mother, and he approached her, spoke words of comfort to her, and gave her back her deceased son, in the bloom of life and health.

The aristocrat, who passes haughtily and indifferently by the needy, the suffering

and the afflicted, whatever he may profess, is not a Christian.

18—23. *And the disciples of John showed him all these things.* And John's mind was so exercised thereby (he was now in prison), that he sent two of his disciples to Jesus, to bring back a direct answer from him whether he was in very deed the Messiah who was to come. But Jesus returned for answer a recitation of his works. Read this recitation, Christian scholar, at v. 22, and say, is not this the Christ? and is not the Christ, who is "the same yesterday, and to-day, and forever" (Heb. xiii. 8), the unfeigned friend of universal man? Yea, and hath not the Christ dignified genu-

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

ine goodness as the only true greatness? See also Matt. xi. 1—6.

24—28. See notes on Matt. xi. 11.

31—35. This representation of a marked characteristic of the men of that generation, describes the want of congruity between their lives and their opportunities; and it exposes a trait of character which, in all ages, is prominent in the harnessed and narrow minded partisan, that of blowing hot and cold with the same breath, and condemning an opponent alike for opposite reasons. See on Matt. xi. 18, 19.

36—50. *One of the Pharisees*, named Simon. "This narrative must not be confounded with that in Matt. xxvi.; Mark xiv.; and John xii. The detailed circumstances, the time and the place are all different." CROSBY. On this question, however, commentators differ. But it would not comport with the rule of brevity which

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his

the play of this work imposes upon me to occupy room with an extended discussion of a matter of so little if any practical value. It appears at a glance that this incident occurred much earlier in the ministry of our Lord than that of Matt. xxvi. 6—13. Other parties, also, in the latter case, are introduced as the critics.

37. *A woman which was a sinner.* The name of the woman is not given in this narrative. It was probably the Mary Magdalene of the 2d verse of the next chapter, out of whom Jesus had cast seven demons. She was reputed a sinner,—referring, probably, to former lewdness. But she had probably become insane, also; for insanity is the disorder most naturally signified, by the *usus loquendi* of the age, by the possession of seven demons. It was obviously a miraculous cure which had been previously wrought upon her by Jesus, that wrought

feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this* is that toucheth him; for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I

in her such profound gratitude and ardent love as impelled her to seek him out in that aristocratical party, and bestow upon him such expressive tokens of affectionate regard. Abstract moral diseases, that is, sinful dispositions and habits, were not the subjects of the direct action of Divine power in Christ in his miraculous cures. By the direct action of his miraculous power he infused health into the corporeal system to the removal of physical disease; and this Divine work was usually, perhaps always, accompanied by such moral conviction and spiritual force as regenerated the soul too, and forgave or removed sin.

39—47. Persons of hard hearts and corrupt moral principles, who yet assume to belong to respectable society, usually affect the greatest horror of coming in contact with sinners. To seek companionship with the vicious in their habits of life, is dangerous and evil. But the wise and good should ever maintain that kind and sympathetic bearing towards the ignorant and wandering, which shall win their confidence, and keep open an avenue by which a saving influence may reach them.

By the parable of the two debtors Jesus drew from the Pharisee a concession by

suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

which he explained the philosophy of the forgiven woman's greater love.

The acts which Jesus charged the Pharisee with having neglected in this case, such as the salutation of a kiss, and providing water for the feet, are those with which it was customary with the Jews for the host to receive his honored guests. Jesus would have made no allusion to this neglect in the presence of the company, had not the occasion called for his turning the tables upon his wily censor.

48. *Thy sins are forgiven.* This is the public announcement, drawn out by the circumstances of the occasion, of a previously existing fact. She was not forgiven *because* she loved the Saviour; but she loved *because* she was forgiven. This is the main point in the argument of Jesus with Simon to which he elicited the latter's concession.

I will repeat here that the Greek *aphiemi*, rendered *forgive*, in the Scriptures, signifies *to dismiss, to deliver from, to send away*. When the person is the object of the verb, it means to deliver from. When the sins are the object of the verb, it means to *dismiss, to send away*. Accordingly the saying, *Thy sins are forgiven*, signifies, *Thy sins are dismissed*; thou art free from the love and

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

power of sin. Consequently that woman was not then, in the sense lying in the thought of the Pharisee, "a sinner."

It is worthy of remark here, that the Great Teacher was always bold and fearless in propounding the great doctrines of the gospel. There was no evasion of the truth for the fear of consequences, or of perverse misrepresentation. They whose minds are lost in the wandering mazes of a false moral philosophy, may object to Christ's doctrine which is emphasized in this passage, that it will encourage men to sin much, that

8 And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil [*diabolos*] and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

they may love the more on being forgiven. But Jesus was willing to trust his doctrine to its own influence. He knew that it would exert no influence on the life of men but in degree as they have faith in it; and that such faith will extirpate the disposition to sin. St. Paul conclusively argues this point, in Rom. vi. 1, 2.

CHAPTER VIII. 1. *The twelve.* See chap. vi. 13—16.

4—15. Compare Matt. xiii. 1—8, and 18—23.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candle-stick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

16. See on Matt. v. 13—16; and Mark iv. 21.

18. See notes on Matt. xiii. 12; and Mark iv. 25.

19—21. *His mother and his brethren.* See notes on Matt. xii. 46—27.

22—25. Compare Matt. viii. 23—27.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no cloths, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and

26—39. See notes on Matt. viii. 28—34; and additional remarks on Mark v. 1—20. I think those notes will render satisfactorily clear to the candid Christian student the facts represented in the case of the maniac or maniacs from among the tombs.

the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now, the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an

issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude thronged thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and

took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER IX.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and

went aside privately into a desert place belonging to the city called Bethsaida.

11 [And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.] C. 2 P.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of the fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom

CHAPTER IX. 1—6. See notes on Matt. x. 1—14; and Mark vi. 7—9.

7—9. Compare Matt. xiv. 1—12.

10—17. See on Matt. xiv. 13—21.

18—22. *The Christ of God.* It is matter of reverent observation, that the primi-

say ye that I am? Peter answering said, the Christ of God.

21 And he straightly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life [*psuchen*], shall lose it: but whosoever will lose his life [*psuchen*] for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

tive saints, men who had the knowledge of the Scriptures with the knowledge of the works of Jesus, and who had also the inspiration of the Holy Spirit, invariably ascribed to him the most exalted official dignity which is possible in the service of Jehovah. They call him, not Jehovah God,—but “the Son of the living God”—“the Christ of God.” And the appellation is so appropriately significant, so true to the living verity, that Jesus declared it to be not a discovery of human wisdom, but a revelation from God. And we may be assured that this revelation is not an outrage upon the human understanding. God, who calls upon us, saying, “Let us reason together” (Isa. i. 18), gives not his revelations to us in language which forbids our reason. He means that we shall believe on Jesus as his Son and his Christ in an intelligible sense,

28 ¶ And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

as having derived from Him, in a special manner, his being and his mission. On this subject see and compare notes on Matt. xvi. 13—17; Mark viii. 27—33; John i. 1, 18; x. 30—36; and Acts viii. 37.

23—25. See notes on Matt. xvi. 25, 26; x. 28, 39; and Mark viii. 34—37. Luke varies the closing expression of the passage, making it, instead of losing the *psuchen*, life, or soul, *losing himself, or becoming a cast away*. This describes the case of one's using such means in his eagerness to gain worldly advancement, as at length render him an outcast from the joys of life. The like of this is described in Eccl. vi. 1, 2.

26, 27. See on Matt. x. 32, 33; xvi. 27, 28; and Mark viii. 38 and ix. 1.

28—36. See on Matt. xvii. 1—9; Mark ix. 1—10.

35 And there came a voice out of the cloud, saying, This is my beloved son: hear him.

36 And when the voice was passed, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while

they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before

37—42. See notes on Matt. xvii 14—21; and Mark ix. 14—29.

46—48. So Luke neglects not to record, with Matt. xviii. 1—6, and Mark ix. 33—37, the Lord's stern rebuke in his disciples of the spirit of vain ambition, and his exhibition of the beautiful emblem, in a little child, of the spirit of unselfishness, meekness, and earnest inquiry, which characterizes his religion. See notes on the records of the other two Evangelists referred to above.

49, 50. See on Mark ix. 33—42.

51. *When the time was come.* "Rather,

when the time was approaching, literally, was being fulfilled." CROSBY.

52—56. *That we command fire to come down from heaven.* It should be remarked in explanation of this impetuosity of the disciples, that they had not yet understood the spiritual nature of their Master's kingdom. They were expecting that he would early assume sovereignty in the civil government of Israel, in which they were to hold subordinate but princely offices, about priority in which they had just been disputing; and they were promising themselves the use, with their Chief, of their miracu-

his face : and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have*

nests ; but the Son of man hath not where to lay *his* head.

59 And he said unto another, follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, let the dead bury their dead : but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee ; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them,

lous powers, in the enforcement of their civil authority and the subjection or extermination of their enemies. In this direction they desired to administer vengeance to the refractory Samaritan villagers, even in the spirit and power of Elias. But one thing we must note with imitative reverence. They would not assume to act in an emergency so important, without first obtaining the counsel of their Master. He reproved their rashness, and explained to them the nature of his mission, which was not to destroy but to save the lives of men.

This stands in no light of antagonism with the Christian teachings, which recognize civil government as the ordinance of God, the appropriate mission of which is, to bear the sword, not in vain, against insurrectionary brute violence, which would endanger the lives as well as the interests of the community. The doctrine of Jesus, involved in this lesson, and in all his teachings, is in opposition to all usurpation of arbitrary power over others, by individuals or cabals, and to the spirit of retaliation in all its forms.

59, 60. See on Matt. viii. 21, 22.

62. *And looking back.* This is a proverbial form of expressing a sentiment which

holds good in all ages, and in all spheres of life. No person is qualified for an important and responsible service in any interest, whose attention is so divided to other objects that ordinary incidents may divert him from his course. The phrase, *fit for the kingdom of God*, refers to fitness for responsible service in the Christian mission.

CHAPTER X. 1. Unquestionably the ministry of the gospel extended more generally, and was more generally received by the "common people" throughout Judea, in the time of Christ's personal labors on the earth, than we usually conceive. Jesus himself, during the three years of his ministry, was constantly travelling, preaching, and working miracles of mercy ; and wherever he went, the people, seemingly *en masse*, thronged to see and hear him. He had commissioned his twelve apostles ; great numbers of believers were working with good will for the advancement of his cause, and now he appoints other seventy, endows them with superhuman powers, and sends them forth by twos before him ; and he charges them to pray the Lord to send forth even more laborers to meet the wants of the people.

The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell [*hades*].

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

3—11. See on Mark vi. 7—9, and 11. *Be ye sure of this, that the kingdom of God is come nigh unto you.* That is, the heavenly reign of the Messiah was with them; the day spring from on high was visiting them.

12—16. *More tolerable in that day for Sodom, than for that city.* Jesus had so frequently spoken of the judgment of that age, when the growing corruptions of the aristocracy of Israel would culminate in unheard of tribulations, that Luke deemed it sufficient to employ the expression, "that day." In that day, too, the kingdom of God should come with power. He had just assured them, chap. ix. 27, that some of his hearers would live to see that day. For notes on these verses see on Matt. x. 15, and Mark vi. 11.

17 The seventy were elated with joy in being able to report to their Master that the most virulent diseases, even such as were ascribed to the possession of demons, yielded to their healing power.

18. *I beheld Satan as lightning fall from heaven.* All my readers know that the English synonyme of the Hebrew *satan*, is *adversary*. They have learned, too, by their accompaniment of us hitherto in our New Testament readings, that the term is familiarly used as a personification of evil, and especially of the principles and policies of the world as they involve opposition to the gospel of Christ. See Matt. xvi. 23; and iv. 10. And the word *heaven* is figuratively used for an exalted station; and the loss of position, or degradation from an eminent station, is described as a fall from heaven.

19 Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me

So in v. 15 of this chapter; "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to *hades*;" meaning that, from the state of pride and luxury, she should be brought to desolation. And the fall of Nebuchadnezzar from his proud dominion, is thus described in the form of personal address by the prophet; "How art thou fallen from heaven, O Lucifer, son of the morning!" Isa. xiv. 12.

In the verse before us, the phrase, *I beheld*, is, literally rendered, says *Crosby*, "I was beholding;" as if he had said to the returned and exultant seventy, "when you were disseminating the light and spirit of truth, and overcoming the evil that is in the world, I was beholding a vision of the reigning power of evil falling from heaven." He might have comprehended in his vision the ultimate destruction of all evil, which is to be the consummation of his mission (1 John iii. 8); or he might have taken into view particularly the approaching fall of the Jewish power of persecution, which then occupied the high places of that land.

20. This is a Hebrew antithesis. The phrase, *in this rejoice not*, is not meant as a prohibition of all joy on that account, but enjoins a less degree. The idea is that they should esteem it as their greater reason for joy that their names were written in heaven; that is, that they were registered with his army, in the citizenship of his kingdom.

21. *And revealed them unto babes*. It is so even to this day, that while the reputed wise and prudent; the learned, the titled;

of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

men of place in the church and of vows to the canonized creed, are perplexing themselves and their scholars with practice on canonized words and phrases by the rule of permutation, and seem oblivious to the simple truths of the gospel, these truths, in their simplicity and beauty, commend themselves to the minds and consciences of the plain, unlearned and unprejudiced people, "the common people," whose hearts are open, as those of little children, of *babes*, to the sense and spirit of the word.

22. Parallel with Matt. xi. 27. It is a comprehensive expression of the fulness of Christ's endowments from the Father, for the great work which is committed to him as the Saviour of the world. God only comprehends the extent, and efficiency, and glory of Christ's mission; and Christ is the only perfect manifestation of the Father, in his true character, to the children of men. See John i. 18.

25—37. This discussion, between Jesus and the Jewish lawyer, of the extent of obligation imposed by God's law, is rich in instruction, and illustrates the strong contrast, which we have had repeated occasions to notice, between the doctrines and argumentations of Jesus, and those of the Jewish Doctors.

Look first at the position and manner of the lawyer. *He, willing to justify himself, said unto Jesus, And who is my neighbor?* He supposed he should draw from Jesus a definition of the term neighbor, which would justify his narrow and exclusive spirit in

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and

when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on *him*.

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three,

practice. For the Rabbins defined the word neighbor, in the commandment, to signify their own people, the Jews. And the lawyer might have offered quite a learned *verbal* argument for that construction of the law. He might have quoted many learned expounders who held it; and he might have offered criticism on the word neighbor, as coming from a root which signifies *near*, arguing hence that it applies only to those near to us, or our own people. He might thus have entangled the mind of an unlearned Christian in a snare of words, whose heart would have beaten convulsively its moral protest, as the bird flutters in the snare of the fowler.

But the arguments of Jesus are of an opposite character,—insomuch that the unlearned as well as the learned can understand them; and the little child can employ them in their spirit and power.

See his reply to the lawyer. He employs no tricks of words, no feats of spiritual legerdemain. He takes God's law, and goes with it directly into active life, making his appeal to man's common sense. He presents a case of a helpless, suffering fellow being, and brother Jew. Two of the lawyer's own dignitaries, a priest and a Levite, pass in sight of him, and leave him

unaided. *But a certain Samaritan*—this party is not only not a Jew, but one of a people whom the Jews hated above all men. Jesus purposely introduces such a party, that the decision of this case may decide the question forever. This Samaritan, "when he saw the fallen Jew, had compassion on him, and went to him," &c. Read the passage. Now said Jesus to the lawyer, "which of these three, thinkest thou, was neighbor to the man that fell among thieves?" That is, which acted the part of a neighbor? Which acted up to the spirit of God's law, "Thou shalt love thy neighbor as thyself"? The lawyer's moral sense was reached. He saw, in actual life, the beauty and glory of the spirit of universal philanthropy, which, whenever it comes near enough to another human being to know his weal or his woe, sees a neighbor with whom to sympathize or rejoice. Accordingly he answered, that he who showed mercy on the suffering stranger fulfilled the commandment of the law. "Then said Jesus unto him, Go and do thou likewise." As if he had said, Cast away, to the moles and the bats, your absurd, heart freezing and men separating theologies, and enter into the free and happy spirit of truth and goodness,—which binds together the most

thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples

distant members of the human race as one family, and gives them an interest in every thing that may benefit mankind.

No wonder that the people who heard Jesus preach were filled with admiration of his teachings, so sublimely different were they from the cold, iron hearted, and creed bound verbalisms of the elders and scribes.

38—42. *But one thing is needful.* On this Dr. Clarke says, "This is the end of the sentence according to Bengel. 'Now Mary hath chosen,' &c. begins a new one. One single dish, the simplest and plainest possible, is such as best suits me and my disciples, whose meat and drink it is to do the will of our heavenly Father." Considering the circumstances of Martha's anxious and wearisome solicitude in cooking and serving for a great and fashionable variety with which to load the table for her honored guest, and her coming to Jesus with a

said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

complaint on this point, it seems appropriate that he should correct her error, and relieve her solicitude in this regard, by informing her of his preference for a simple repast. And this view of the one thing needful in diet, for the relief of her much anxiety with regard to her table, renders none the less appropriate and significant the subsequent remark on the wisdom of Mary, who gave her first attention to his spiritual instructions, which constituted the good part that should not be taken away from her. This idea of the primary good is distinctly emphasized in Matt. vi. 33.

CHAPTER XI. 1—4. See Matt. vi. 9—13.

5—8. Illustrations of the efficacy of earnest and persistent prayer, with the same bearing as this, are given on different occasions, as in chap. xviii. 1—8; and Matt. xv. 22—28.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

9, 10. Parallel with Matt. vii. 7, 8. An earnestly inquiring mind will always be accumulating knowledge and wisdom in the direction of his inquiries. As Jesus repeatedly said to the recipients of his healing grace, "Thy faith hath made thee whole," because their faith placed them in an attitude to receive these favors, so it may be said of the meek inquiring mind, that it enriches itself with the treasures of knowledge, because that spirit of inquiry places it in an attitude to receive knowledge, and stimulates its energies to acquire it. The same sentiment is expressed in the saying, Matt. v. 6. "Blessed are they which do hunger

and thirst after righteousness; for they shall be filled."

11—13. See on Matt. vii. 7—11.

14—23. See on Matt. xii. 22—33; and Mark iii. 22—30. Luke's record before us brings out the fact, with equal clearness as the others, that the blasphemy against the Holy Spirit consisted in the ascription to Beelzebub of the works of the Holy Spirit.

24—26. This, in accordance with the most effective method of parabolic reproof and admonition, takes up a story which was after the similitude of some of the Jewish legends, and applies it parabolically to themselves, forewarning them of the yet

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed are they that hear the word of God and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this genera-

tion, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it,

more deplorable condition which awaited them in the conclusion of that age. See on Matt. xii. 43—45.

29—32. *Shall rise up in the judgment with the men of this generation, and condemn them.* How plain it is that this *judgment of the men of that generation*, was the ordeal through which they were passing, and that more severe ordeal which was approaching, in the land of their habitation, under the ever operative moral government of God. They who imagine, when reading this Scripture, that they are reading of a simultaneous judgment of the human race in the yet unknown future, remind me of the case of the very little girl, who had learned a little story by rote from her mother. Not being able to read, but desirous of seeming to read, she would open and hold up a little picture book, as likely as not bottom up, and, in an air of glib reading, recite the story from memory. So there are conservative men, who, with the Bible open before them, and pronouncing its words with their lips, are

mentally reading a doctrine which the Bible utters not, but which was engrained in their minds by an erroneous theological education.

The queen of the South—The men of Nineveh—shall rise up. A rhetorical figure, popular in all ages, personifying the examples of the eminent dead. See on Matt. xii. 41, 42.

33—36. See on Matt. v. 13—16.

37—38. Here is brought out again the arrant hypocrisy and despicable meanness of the Pharisees, to whom the most perfect moral excellence was nothing, a life devoted to works of beneficence was unobserved,—but who were peering into the good and great man's treatment of little ceremonial punctilios for occasions of censure. Jesus, to whose discerning eye their hearts and lives were all open, proceeds—verses 39—52, to depict, with unerring truthfulness and unswerving fidelity, their hypocrisy and wickedness. See also Matt. xxiii. 13—39.

he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he, that made that which is without, make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the

sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that

53, 54. It was in vain that the learned and crafty enemies of Jesus set snares for his feet, and watched for his stumbling. They could hide no snare from his sight, nor did he ever commit a blunder.

CHAPTER XII. 1—3. *For there is nothing covered that shall not be revealed.*—

Whatsoever ye have spoken in darkness shall be heard in the light. How profound is the wisdom of the Heaven-sent Teacher. Pseudo philosophers talk about out-growing Christ! Set the taper at out-growing the

sun! The wisest among us must grow a great way yet to attain to "the fulness of the stature of a man in Christ Jesus." I had been preaching about the effectiveness of every good word, and good effort, to work out some visible result in due time. I deemed it a good philosophical speculation. But here I find the great doctrine to which that thought is related, brought out by the Master in its entirety. The doctrine is, that all the principles which we cherish, however secretly,—and as words have a social influ-

they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell [*Gehenna*]; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

ence, all the utterances of principle which we put forth, however covertly, will work out, in due time, some visible influence. The thought should fill us with awe, and prompt us to prayerful watchfulness and serious consideration with regard to the principles we inwardly cherish, and the influence, socially, which we exert. The diffusiveness of social influence, even from "evil communications," is represented by the Master in this place by the figure of *leaven*. *Beware of the leaven of the Pharisees, which is hypocrisy.*

4, 5. See an extended exposition of this passage, in detail, in notes on Matt. x. 28. The occasion and immediate connection here also, as well as in Matthew's record of the same, show clearly that it was the design of our Lord in these words to his disciples, to strengthen them, amid their dangers from persecution, with the assurance that they had nothing to fear in the path of fidelity to the mission he had committed to them; that though men might inflict upon them bodily sufferings and privations, yet in the path of duty they were immortal to the accomplishment of their appointed work. But apostasy from his cause would expose them,

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

with his enemies in general, beyond bodily scourgings and privations, to that judgment of God which was represented by the destruction of *gehenna*. See also on Luke xxi. 18, 28.

8, 9. See on Matt. vii. 21—23; x. 32, 33; Mark viii. 38; and Luke ix. 26, 27.

10. This judgment against the blasphemy of the Holy Spirit is separated by Luke from the description of that sin, which is given in the preceding chapter, *vs.* 14—23. It omits the limitation of the non-forgiven state of the Jews who committed this sin, which is recorded by the other two Evangelists. Matthew writes, that they should not have deliverance during the then present and the coming *aionos*, age; and Mark, that they were not to have deliverance *eis ton aiona*, to the age, but were exposed to *aionion*, age-lasting condemnation. Luke here omits the qualifying terms, barely saying, "it shall not be forgiven." The idea is that, as they had rejected with blasphemous contempt the highest moral evidence of Christ's Messiahship, of that age, their obstinacy should run its course. It is alike, in force, with the saying of Jehovah concerning Ephraim, he is "joined to his

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no

idols: let him alone;" Hos. iv. 17. See notes on Matt. xii. 21, 22; and Mark iii. 28—30.

15. How eminently worthy of serious practical consideration is this saying of the Master; "For a man's life consisteth not in the abundance which he possesseth." The highest good is in the possession of the graces of the gospel, with its rich immortal hopes and consolations. See on Matt. vi. 33.

16—21. This parable illustrates the idea of the preceding verse, the futility of resting

thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is* more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is

our chief hopes on earthly things. The word which is here thrice rendered *soul* is *psuche*, which primarily signifies the mortal life. But it is familiarly used for the *person*, in an address to one's self, as in v. 19. But in v. 20 it is obviously used in its primary sense.

22—31. See on Matt. vi. 24—34.

32. This is an encouraging assurance. Though the church of Christ was then a little flock, theirs was the cause of God, and the gates of *hades* could not prevail against

your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be

it. It even now has the power, if it will, to mould and administer the governments of the civilized world; and it will yet, more and more, apply the moral principles of the gospel to the business of civil government.

33—40. It was necessary that the working forces of the Messiah's kingdom, at that juncture, should be wholly devoted to its special interests, ready at any moment to part with any incumbrance, and engage in any necessary service. This is illustrated

by the servants whose Lord is absent at a wedding party, to return at an unknown hour; and of the householder whose goods, if not seasonably guarded, are liable to be molested at any hour in the night.

41—46. See on Matt. xxiv. 42—51.

47, 48. The doctrine of this passage is, that men are morally responsible according to the degree of light and knowledge with which they are favored.

49—53. See notes on Matt. x. 34—36.

baptized with ; and how am I straitened till it be accomplished !

51 Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division :

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, there cometh a shower ; and so it is.

55 And when ye see the south wind blow, ye say, there will be heat ; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time ?

57 Yea, and why even of yourselves judge ye not what is right ?

58 ¶ When thou goest with thine adversary to the magistrate, as thou

art in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ?

3 I tell you, Nay : but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ?

5 I tell you, Nay : but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable ; A certain man had a fig tree planted in his vineyard ; and he came and

54—57. The same as Matt. xvi. 1—3.

58, 59. This refers to the matter of prudential dealing with a prosecutor in a law suit. See on Matt. v. 25, 26.

CHAPTER XIII. 1—5. *Except ye repent, ye shall all likewise perish.* They who take the word *perish*, in *vs.* 3 and 5, to signify a final doom of woe in the spirit world, are of the class described in observations on chap. xi. 29—32. They are those who, with the Bible open before them (perhaps), read from their own minds, preoccupied with an unscriptural theology.

Ye shall *likewise* perish. Perish *like* as who perished ? Like as perished the Galileans whose blood Pilate mingled with their sacrifices, and the eighteen upon whom the tower in Siloam fell. That people generally, unless they changed their course, were doomed to calamities like unto those suffered by the parties mentioned. *Dr. Clarke,*

on this passage, presents the following matter-of-fact exposition ; — “ This prediction of our Lord was literally fulfilled. When the city was taken by the Romans, multitudes of the priests, &c. who were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims ; and multitudes were buried under the ruins of the walls, houses and temples.” See Josephus, War, b. vi. chaps. iv. v. vi.

6—9. This parable of the unproductive fig tree is appropriately appended to the prediction of Israel's approaching desolation, in the way of showing the righteousness of the dispensation of judgment which would involve such a doom. The house of Israel had been made subjects of signal favors from God. Though he had punished them, from age to age, for their manifold transgressions, he had as often restored them to their privileges, as the husbandman re-

sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be

healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities

peatedly digged about and manured his fig tree; and now, this generation of them were more corrupt than all, were filling up the measure of their fathers, and the judgment of God which should cut them off, was a righteous judgment.

11—17. Here is another case of the enemies of Jesus, a most religious people though they were in superficial show, making his healing an infirm and deformed woman on the Sabbath, an occasion of censure. Jesus answered with an eloquent vindication of his course, which made his adversaries "ashamed."

Whom Satan hath bound. It appears that the name *Satan* was familiarly employed by our Lord as a personification of any evil, moral or physical, to signify its antagonism

to virtue, health or happiness. The evil which in this case is introduced, *v. 11*, is a *spirit of infirmity*; and it is thus personified in this appeal to the humanity of his critics, for the sake of a rhetorical parallel with the first member of the sentence. They would not hesitate to loose their ox from even a day's confinement to the stall, on the Sabbath, to relieve his unendurable suffering of thirst; and should he hesitate to relieve on the Sabbath day a daughter of Abraham, who had been eighteen years bound by an adversary, and debarred from the blessings of life? The personification of the "spirit of infirmity" in this connection is rhetorically just and morally impressive.

18—21. The same as Matt. xiii. 31—33.

and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

23. *Are there few that be saved?* To be saved, is either to be preserved, or to be delivered, from evil of some sort. The expression, in our time, has received, by use, such a technical theological signification, that many minds, on reading it, are at once occupied with the thought of being saved from going to a post mortem hell of endless suffering. But the word must always be understood according to the subject with which it stands connected. And as Jesus had never spoken of such a salvation, nor of any occasion for it, and especially as nothing of that description seems to have been thought of in this connection, we are not authorized to so interpret it here. Such a definition of it in this case is as decisively unauthorized by the context, as it would be in Acts xxvii. 31; "Except ye abide in the ship ye cannot be saved." This question was proposed to Jesus as he was journeying through some village and teaching, apparently by some one in the crowd. Some have supposed that the question was proposed ironically, on account of the comparative fewness of Christ's disciples. But whether it were in irony, or good faith, we are to understand the meaning of the word *saved* in the question, according to what we may take to be the common understanding of the people who were attracted by his fame to come out and hear him, concerning the deliverance to be wrought by the promised Messiah. For this question, as it has been observed, came from one of the people. And it is certain that they believed that the Messiah was to work a temporal deliverance or salvation. Even the disciples had not yet outgrown that opinion. They had tasted his spiritual salvation; but they did not then understand this as the peculiar salvation of his mission, and the practical benediction of his kingdom. And this fact in regard to the common expectation in respect to the salvation of the Messiah, that it was to be a political deliverance, and that, too, of the whole Jewish nation, renders it probable that the ques-

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy pre-

tion was put somewhat in irony;—as if the voice from the crowd had said to Jesus, in view of the smallness of the number and the humbleness of the rank of his followers, "Are you the promised Messiah, the redeemer of Israel? and are they few whom you shall deliver?"

But Jesus, for the sake of those who were present, turned the matter to a serious account in his reply. He devoted his answer, first, to the subject of access to his spiritual kingdom and salvation; thus, v. 24,—*Strive to enter in at the strait gate.* The word *strive* here denotes solicitous and earnest exertion. At any time, and particularly in the face of difficulties and hindrances such as were interposed in that age, it requires the most determined application of the intellect inspired by the warmest affections of the heart to the scholarly study of truth, to comprehend the profound wisdom and acquire the sublime faith of the gospel, so as to inherit its superior, its spiritual salvation. On the *strait gate*, see note on Matt. vii. 13, 14.

For many will seek to enter in, and shall not be able. The idea is, that many, with vague conceptions of the nature of his kingdom, and with light, frivolous and selfish motives, even in some cases with political ambition, would give some thought to the policy of Christian discipleship, but to no avail.

And then, secondly, Jesus treats the inquiry about few being saved, also in its temporal aspect. For in that age, deliverance from the temporal destruction which should extinguish or disperse that people in general, was pledged specially to the sharers of his spiritual salvation.

25—27. Jesus proceeds to a parabolic illustration of the forlorn condition, in the judgment of that age, of those who rejected His instructions whom the Father had sent unto them, and despised the counsels of wisdom when she was entreating them to hear. (Prov. i. 23—33.)

And hath shut to the door. This is a part of the parable. It refers to a custom of the

sence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of

time in relation to evening festival parties. When the time was past assigned in the notes of invitation for the assembling of the guests, the master of the house would shut the door, to prevent the intrusion of uninvited and rude and disorderly persons. The description implies that, even then, if an old friend and associate of the householder, who was accidentally or by some primary duty belated, should knock at the door and ask admission, upon recognizing his voice the master would admit him. But no stranger could gain admittance thus at such an hour. "I know you not whence ye are," is the response. These strangers who seek admittance at such a time are presumed to be "workers of iniquity," i. e. persons prowling about for dishonest purposes.

No one will understand that Jesus designed, by the application of this to the case of the Jews in the impending judgment, to mean that there would be any such personal conversation between him and them as between the unseasonable intruders and the master of the house. Personal colloquies in a parable are designed to represent actual *experiences* in the events to which they are applied. And this parable of the vain efforts of the disorderly to gain unseasonable admittance to the evening's entertainment, very strikingly represents the anxious but fruitless *seeking* of the unbelieving Jews, in their tribulations, for the coming and the favor of their expected Messiah. There was a general impression with them that the Messiah should come about that time. He had come, and they had rejected and crucified him. But they were so earnestly looking for him to come to them in their troubles, that they were easily duped by impostors who presented themselves with large pretensions. Josephus says, Ant. b. xx. c. 7; and War, b. ii. c. 13, that many impostors and cheats persuaded the people to follow them to deserts, promising to show them signs and wonders from God, who brought destruction upon themselves by

God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first; and there are first which shall be last.

31 ¶ The same day there came

yielding to their persuasions. Others conducted their deluded followers to *secret chambers*. Josephus mentions a false prophet, War, b. vi. c. 5, who declared to the people in the city, that God commanded them to go up into the temple, and there they should receive signs of deliverance. A multitude of men, women, and children, went up under the encouragement of this promise, but instead of finding deliverance they met with destruction from the burning of the place by the Romans. Six thousand perished in that instance. In prophetic view of all these things, Jesus said to his disciples, Matt. xxiv. 26, "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not."

How aptly was this then future experience of his enemies, seeking deliverance from the Messiah, and finding only disappointment and sorrow, represented by the Messiah that *had come*, in the parable before us of the belated intruders upon the evening entertainment. But all this while, when these sorrows were upon them, the veritable Messiah, by his spiritual presence and the guardianship of his angels, was guiding and protecting his faithful followers. See Matt. xxiv. 16—18, and 31.

28. See on Matt. viii. 11, 12.

29, 30. *From the east and from the west*. How evidently the Great Teacher in this whole connection was treating on the progress of the interests of his kingdom in the earth, and of contemporaneous circumstances and events, pro and con. The coming into the kingdom of God from the east and from the west denotes the conversion of the Gentiles to Christianity; and the last being first, &c., implies the priority of the Gentiles in the gospel kingdom, who had been behind the Jews in regard to opportunities.

31—33. It is probable that this threatening word of the Pharisees in respect to the designs of Herod was a ruse on their

certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XIV.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

part for ridding the place of the presence of Jesus. But he promptly assured them that he was not to be diverted from his appointed work by the fear of men.

33. Jesus knew that he was to be put to death by his enemies; but not out of Jerusalem. That had ever been the slaughter house to the servants of God.

34, 35. See on Matt. xxiii. 37—39.

CHAPTER XIV. 1—6. See on Matt. xii. 9—13; and Luke xiii. 11—17.

7—11. We sometimes meet with this combination of words, *The Christian gentle-*

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fall into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen,

man. The true Christian is a gentleman, or gentlewoman, in the best sense of the word. The spirit of Christianity is that of meekness, gentleness, unselfishness, and reverence and kind consideration for all men. (1 Pet. ii. 17.) The "parable," as Luke calls it, "put forth" in these verses, contains an impressive lesson of practical modesty and self-respect, and assures us that genuine respectability need not be over anxious lest it should not find its place.

12—14. *For thou shalt be recompensed at the resurrection of the just:—en te anastasis*

nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

ton dikaiton; in the uprising of the righteous. This passage has commonly, in our time, been supposed to refer to the immortal resurrection of the righteous dead. But it is so beneath the dignity of the Christian revelation of life and immortality beyond the grave, and so unlike the whole tenor of Christ's moral teachings, to propose a reward in eternity, even the bestowment of a glorious immortality, as a motive for inviting the poor to a festival, that I cannot receive this passage in that light unless the fair exegesis of the sentence requires it. What then is the natural meaning of the passage? The Greek *anastasis*, here rendered *resurrection*, is defined by Donnegan thus; "The act of rising from a sitting or reclining posture, from a seat, or the ground; a rising up; a starting up, *from an ambush*: a rising up from, *viz.* recovery from a state of weakness, or sickness." Generally in the New Testament it is used for the rising of the dead, and is rendered *resurrection*. But it is not the force of this word that determines the nature of the subject; but the nature of the subject as indicated by its connections determines the force of the word. Accordingly when the subject is that of the literal resurrection of the dead, the *anastasis* is the *rising* of the dead. But when the subject is different, if this word is joined to it, it means the *rising* of whatever else is made its object. For instance, in Luke ii. 34, it is said by Simeon of Jesus, "This child is set for the fall and [*anastasin*] *rising*" or *recovery*, from their state of depression, of the "many in Israel" who should lose caste by their adhesion to Christ.

And now, in the passage before us, the subject is not the *anastasis* of the *deceased* righteous, but of the *living* righteous. When St. Paul says, Acts xxiv. 15, he has "hope toward God, that there shall be a resurrection (an *anastasin*, a *rising*) of the dead, both of the just and unjust," the *anastasis* for which he professed hope (and what he *hoped* for he must have expected as a blessing) was the *rising* of the deceased of mankind, those who had been in this life unrighteous as well as the righteous. This is determined, not by the force of the word *anastasis*, but by the subject as defined by the apostle. But in the passage before us Jesus does not speak of the dead righteous,

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

but of the just, the living righteous. What then is the rising of the righteous of which he speaks?

The sense is obvious. Changes are constantly going on in human society. Parts may seem at times to be misplaced; but there are cycles of events in the providence of God which will settle the parts respectively in their appropriate positions. The righteous may sometimes be persecuted, poor, and depressed, but this shall not be a permanent state of things. Reverses shall occur which will verify the saying of Solomon, Eccl. x. 7, "I have seen servants upon horses, and princes walking as servants upon the earth." The word of God declares, and familiarly reiterates, that he will "judge the righteous;" that "the needy shall not always be forgotten;" that the poor and needy shall be delivered, and "rid out of the hand of the wicked." And now, if the rich, whom Jesus addressed in the case in hand, would fraternize with "the poor, the maimed, the lame and the blind," make festivals for them, and disseminate happiness among them by their kind attentions, they should "be blessed;" their own happiness for the time being would be multiplied by as many times as they imparted of good to others; and then, among the poor whom their benefactions would reach were many of the most just and excellent of the earth; and in God's time they would *rise* to influence and power; and then, at their *anastasis*, they would remember them who had blessed them in their low estate. The poor, when they *rise*, will never forget those who kindly ministered to them in their necessity. The same sentiment is comprised in the sayings of our Master, "Blessed are the merciful, for they shall obtain mercy." "For with what measure ye meet, it shall be measured to you again."

These words of Christ, taken in this natural and obvious sense, propound to us a most important practical lesson for all time. There is a mutual dependence running through all grades of society; and we know not how soon we may need favors from those who are now below us, or how soon they may *rise* to the ability to do us good.

Though the sentiment of this passage is, as I have shown, of general application, yet it is probable that Jesus uttered it then

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to

prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden shall taste of my supper.

with particular reference to the change of circumstances between the righteous and the wicked which the providence of God would effectuate in that generation, when "the kingdom of God should come with power," and there should be an *anastasis*, a rising of the just. This event we have seen to have been frequently assured by the Master; and it will be found most clearly described in his address to his disciples recorded in Luke xxi. 20—28; "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The redemption here signified was their redemption from the calamities of war, and from the persecution of the Jews, and from doubts with regard to the assurances of their Master in relation to the favorable issue of these things. That was, in an eminent sense, an *anastasis*, a rising of the just, and a coming of the kingdom of God, the Messianic reign, with power. And it appears from the exclamation of one who was at the table with Jesus, that he was understood to refer to this event by the *rising of the just*. For it is added at v. 15, "And when one of them that sat at meat

with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God; or, blessed is he that shall sit at the Master's table, in His, the Messianic, reign. Of course that fellow guest understood Jesus to have been speaking of an event associated with his coming in his kingdom, which he had repeatedly, on other occasions, assigned to the compass of that generation.

16—24. Confirmatory of the foregoing remark is the fact that Jesus, as if in answer to that exclamation of one of the guests, proceeds to deliver this parable of the princely supper, which describes, in a figure, the train of events which involves the same Divine economy in the establishment of his kingdom and the *anastasis* of the just. The parable will be seen by the careful reader to represent, 1st, The ministry of the gospel to the Jews, the chosen people to whom "were committed the oracles of God;" 2d, The rejection of the gospel by that favored people, for low and sordid considerations, and the contumely with which they treated its divine Author; 3d, The ministry of the gospel to the Gentiles, and its reception by many of the most intelligent and civilized of that class of our race; 4th, The persistent labor of Christian teachers for the ex-

25 ¶ And there went great multitudes with him: and he turned and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not

down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

THEN drew near unto him all the publicans and sinners for to hear him.

tension of gospel instruction to the lower Gentile nations, represented by the highways and hedges, till the fulness of the Gentiles be brought in; and 5th, The giving up of Israel to blindness and stubbornness of mind all this while, that, in general as a people, they "taste not" of the gospel feast provided for all people. It is not until the fulness of the Gentiles come in that Israel shall find their Messiah, and be saved.

26. This is a strong hyperbolical style of expressing the idea that no man was a reliable working servant of Christ unless his love for the gospel was supreme, so that the counter influence of nothing, parent, wife, children, nor the danger of losing his own life, could swerve him from his religious fidelity and love.

27—33. The idea illustrated by these comparisons is, that the taking up of the Christian faith and life would require self-sacrifice for duty and the greater good. But this could not prove a hindrance to true manhood. In building a tower or waging war, one must make great sacrifices, or outlays, equal to the undertaking. At the same time he must give such attention to an estimate of the cost, as to be prepared for all the legitimate consequences. Great

enterprises must be undertaken considerately, that they may be prosecuted successfully.

34, 35. This is the most withering rebuke of apostasy and treason that was ever uttered. And it is just. This touches not the true reformer, or progressive. A man may cast off what is false and mischievous in religion and politics, and advance to that which is more perfect and noble. Then also he will himself occupy a more elevated stand, and work with the more self-sacrificing zeal for the improvement of man and society. He commends his course to the reason and conscience of the wise and good. But when one who has occupied a prominent place in the cause of Christian truth, or of free, orderly and beneficent government, drops off into sullen indifference, or into the habit of low contumelious reviling, he is one of the most execrable of all creatures, fit to be trusted by nobody, like the salt which has lost its savor, "neither fit for the land nor the dunghill." See on Matt. v. 13—16.

CHAPTER XV. This and the succeeding chapter comprise a continuous discourse of our Lord, at one audience,—and all in reply to the sneers of the Pharisees and

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety

scribes at v. 2. This fact must not be suffered to slip from the mind of any Christian student in his perusal of the two chapters at one lesson, if he will understand the point and signification of the six parables comprised in the reply, especially the last. The six parables are these; viz.: First, of the *lost sheep*; second, of the *lost piece of silver*; third, of the *prodigal son*; fourth, of the *unfaithful steward*; fifth, of the *divorced wife*; sixth, of the *rich man and Lazarus*.

1, 2. *All the publicans and sinners*: ** *this man receiveth sinners*. It appears, from the manner in which the epithet *sinners* is here employed, that it had come to be used by the Jews in rather a technically political, or, which was the same with them, an ecclesiastical sense, than moral, designating the Gentiles; and that the evangelist accommodates his style to the Jewish technical usage. So St. Paul applies the epithet, Gal. xi. 15, "We who are Jews by nature, and not sinners of the Gentiles." It is not probable, that in a mixed company of Jews, the ecclesiastically holy, — i.e., circumcised people, — the Pharisees would murmur at Christ's not distinguishing in his social intercourse the private characters of the company. The publicans were Gentiles, — Roman tax-gatherers; and there was at that time (Judea being a Roman province) quite an influx of Gentile population in that country. And these were generally more earnest and candid listeners to the teachings of Jesus than the bigoted Jews; and they were distinguishable in the crowd: but no religious fellowship with them, nor any such fraternizing act as eating with them in a social manner, was allowable with the Jews. Accordingly, when Peter had condescended to a mission to the Gentiles of Cesarea, on his return to Jerusalem, "they that were of the circumcision con-

tended with him, saying, Thou wentest in to men uncircumcised, and *didst eat with them*." — Acts xi. 2, 3. And this was evidently the occasion of the complaint before us: "This man receiveth sinners, and eateth with them." He devoted his kind attentions, as teacher and friend, to all who sought his instructions, — even the uncircumcised.

3—6. Jesus proceeds directly with his usual method of justifying, to the understandings and consciences of men, the principles and purposes of the Divine government in the gospel economy, by illustrations drawn from the wise economy of human life. He first takes them on their own ground, admitting, for the sake of the argument, that his self-constituted censors were as sheep of the fold that had never strayed; and shows how unreasonable is their censorious treatment of the conduct of his mission as the Saviour of those who were acknowledged to be lost in ignorance and sin. They knew, that, if one of them should lose even one sheep out of a hundred, he would devote very special attention to the recovery of that one. They knew, too, on reflection, that one of God's immortal children was dearer to him than a sheep was to them; and that, since millions of his children were strayed in the wilderness of sin, it comported with his dignity and honor to institute such a mission as he had committed to his Son, who will never relinquish his work while there is one lost child in sin not restored to the fold of righteousness and peace.

7. *Joy in heaven*: v. 10: *Joy in the presence of the angels of God*. This is a repetition of the sentiment which is variously developed in connection with the mission and teachings of Christ. The angelic world bears a relation to the family of man, and ever cherishes an active sympa-

and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

thy for them. Its demizens rejoice at every step of the advancement among men of the work of spiritual salvation and moral good. Their joy, then, will be full when the purpose of the Saviour's mission shall be consummated, and he shall present the great family, redeemed, before the glorious throne of his Father and their Father, saying, "Behold! I, and the children which thou gavest me." We saw, in the reading of the second chapter of this Gospel, that "a multitude of the heavenly host, delighting to look into" the glorious result "unto all people" from the mission of Christ, descended to Judea's plains with an anthem of joy and praise upon the occasion of his advent. Surely, if any god or demon should be able to hold a moiety of our race in endless darkness, sin, and pain, heaven will eternally be dressed in mourning, and its arches for ever echo the angelic wail of sorrow.

8, 9. The parable of the lost piece of silver found, further illustrates the same gospel economy, and in the same manner rebukes the Pharisaic narrowness of spirit.

11—32. In this parable, Jesus advances another step in self-vindication; and, at the same time, turns the dispensation of judgment upon his accusers, and convicts them of a satanic spirit. He takes them again, as in the two preceding parables, on their own ground, as if they had indeed been as the sheep, or piece of money,

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the

never lost; or as the son who had always been true and faithful in his father's house. And now he proceeds, in the example of the elder brother, to portray the despicable spirit and reprehensible conduct of those with whom he was in conflict.

The case of the prodigal presents a *fac-simile* of all punishment in the Divine economy, — in respect to its certainty, its nature, and design. First, its certainty: By laws which God has inwrought with the constitution of things, and which his ever-living moral government superintends, all violations thereof, physical and moral, shall bring evil upon the transgressor, — evil in kind and degree according to the nature and extent of the transgression. Accordingly, Wisdom says, Prov. v. 22, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Second, its *design*: The design of punishment is restraint and amendment. The prodigal, by his sufferings, was *brought to himself*. Punishment alone does not make a good man; but, in the fulness of its time, it *brings sinners to themselves*, and places them in an attitude to seek and imbibe those principles which make them holy. The prodigal was not moved by the fear of any future harm which his father might, if he should find him, inflict upon him. It was a realization of his own wretchedness in sin that moved him to *arise, and go to his father*. His enemies were all in the path of sin. He knew

swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

that his condition, at any rate, would be infinitely improved with his father.

When he was yet a great way off, his father saw him, and had compassion. He had, seemingly, run the length of his chain, and been driven by necessity to take his resolution to return home. This it was in character for the mean-spirited brother to fling at him; but not the father. His course, direct homeward, was evidence to the father of the yearning of his heart thitherward; and he joyfully met and received him. This is the spirit of Christ and of God. All the cases where parties are represented as calling on God or on Christ for succor in distress, and being repelled, are cases of fraud and hypocrisy, where persons sought rescue from calamity, while they hated the Master's principles and his service. But every poor, feeble child of the great Father must, at some time, be brought into a condition to feel and to know his weakness and his want, and to implore help of God in a broken, contrite spirit. Then, surely, the Father will not cast to him a serpent.

But the elder brother in the parable, on hearing the father's expression of joy in music and dancing, and being informed of the occasion, was angry, and refused to

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

participate in the jubilant festivities. He was in ill-temper even towards his father. He could not speak the word "brother" in relation to the honored guest; but he gruffly said to his father, "As soon as this *thy son* was come, which hath devoured thy living with harlots," &c. But the father replied, "It was meet that we should make merry, and be glad: for this *thy brother* was dead, and is alive again; and was lost, and is found." Oh, what a despicable spirit was that which refused to receive a repentant and heart-yearning brother!

But the elder brother in the parable as truthfully represents the hypocrites of all ages as the Pharisees and scribes of that time. They murmur against the impartial and efficient grace of God; and wonder of what use it is to be saints, if sinners are to be saved. They claim to have been living in the service of the great Father, but do not feel that they have been satisfactorily rewarded, — they have had no fatted calf. But the true and enlightened servant of God, who possesses the faith and the spirit of the gospel; whose soul enjoys the verity of the Master's assurance to such, that "my Father will love him, and we will come unto him, and make our abode with him;" whose sweet experience

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the

thrills to the Father's voice, "Son, thou art ever with me, and all that I have is thine," — ah! that soul is abundantly rewarded. His religion pays. Nay, all to him is grace. His religion itself is grace instead of mercantile toil, — the richest boon of Heaven. He feels to be infinitely a debtor, and longs that all men may come to partake of this supreme and lasting good.

CHAPTER XVI. 1. *And he said also unto his disciples.* The reader has already been informed that there was no division into chapters and verses in the original manuscripts of the Scriptures. This is a late device for the convenience of textual references. We are reading a continuation of Christ's reply to the censorious murmuring of the Pharisees and scribes, noted in v. 2 of the preceding chapter, because he received and ate with the publicans and other Gentile sinners. He had been addressing these murmurers in presence of his disciples and a mixed multitude; but now, as he is about to introduce a parable which shall import a more serious allegation of moral turpitude against his

same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And

accusers, and imprecate Heaven's judgment upon them, he turns, and addresses it to his disciples in the presence and hearing of the other parties.

2. *A steward.* The steward, subsequently described as "the unjust steward," doomed to the loss of his stewardship, represents the Jews. Jesus, in the three preceding parables, had taken them on their own ground, and exhibited the meanness of their sneers at his kind attentions to the "sinners of the Gentiles," even admitting that they were as sheep that had never strayed; or as the son who had never abandoned his father's house, nor transgressed his commandment. But now he proceeds another step, and exhibits their real character and prospects, in the unfaithful and unjust steward about to lose his place.

4. *That they may receive me; that is, my lord's debtors.*

5—7. It has been supposed, perhaps generally, that the steward, in settling with his master's debtors, ordered the indorsement of part payment on their bills

how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world [*aionos*] are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting [*aionion*] habitations.

at the master's expense, leaving so much less due to him. This would have been a repeated instance of fraudulent dealing with his lord. But I regard *Dr. Howard Crosby* as more correct in saying, "I take it, that the steward, having, of course, saved up some funds, paid part of the debts of these debtors. Thus I hold he did not cheat his master in this, but is called (in v. 8) 'the unjust steward,' because, in the first instance (v. 1), he wasted his lord's goods." — See Crosby's "Scholia," *in loco*.

8. This ingenious device of prudent foresight on the part of the steward was commended by his lord as a wise piece of economy.

The children of this age: that is, the business-men of the age. *Wiser than the children of light*: that is, than the Jews, who are here called the children of light, because of their extraordinary privileges in possession of the oracles of God. They were approaching a deprivation of their distinguishing privileges, but were exercising none of that economy which marked the course of the steward in the parable. He managed to lay numbers of friends under obligation to receive him, when he should be out of employment; but they were rushing headlong upon their displacement, with no hold upon any tie of friendship to mitigate their sufferings.

9. *The mammon of unrighteousness*. "Mammon" is the Chaldee for *riches*. The meaning of this phrase is not riches gotten by unrighteous means. The word "unrighteousness" is here used to set the worldly wealth to which it is applied in a strong contrast with the true spiritual

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he will hate the

riches. Many of the learned render the phrase, "the *uncertain riches*;" meaning that worldly wealth is not *reliable* as the basis of the highest good of life.

Make to yourselves friends of the mammon of unrighteousness; rather, of the *uncertain riches*. This particular form of expression grows out of the adaptation of the figure in hand; but the sentiment which Jesus was urging upon the Jewish portion of his audience was, that an ordinary degree of wisdom would lead them, as God's periodical dispensation of peculiar favors to them was about to close, to make such improvement of their opportunities as to secure even the higher favors of the ensuing gospel dispensation, represented by *aionion habitations*.

10—12. The observation of the wise and true of all ages attests the sentiment of this paragraph, that he who is negligent and unfaithful in matters of minor moment, even in the common things of life, is unfit to be intrusted with any important responsibility.

Who shall give you that which is your own? The covenant of grace and truth in Jesus Christ, though embracing the Gentiles, was *their own* also, "to whom pertaineth the adoption and the glory and the covenants, and the giving of the law, and the promises" (Rom. ix. 4); but, though heirs, they were not then qualified to enjoy this spiritual inheritance. God's dealing with them was as that of a father, who postpones the transfer of the inheritance to the heir while he is yet unfit for the charge. Nevertheless, the unbelief of the heirs cannot abrogate the covenant. — See Rom. iii. 3.

one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the king-

dom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar

13. *Two masters*; i. e., the two covenants, the law and the gospel. The relative positions and missions of these appear to be the points to which Jesus is now turning his discourse. There is no antagonism between the two covenants viewed respectively in their appropriate spheres. The former, the ritual, is fulfilled in the latter, the substantial; but they cannot both occupy one sphere. The introduction of the latter displaces the former. So says the apostle (1 Cor. xiii. 10), "But when that which is perfect is come, then that which is in part shall be done away."

14. Though Jesus turned, and addressed his discourse to his disciples from v. 1, the Pharisees tarried and listened, and perceived the application of his parables to themselves, and jeered and derided him; and he turned, and addressed his discourse again directly to them.

15, 16. After rebuking the Pharisees for their false and vain self-justification, Jesus speaks distinctly of the expiration of the legal term of the Mosaic dispensation in the ministry of the Messiah's reign by John the Baptist. *And every man presseth into it.* This refers to the general interest in John's ministry of the kingdom of heaven.—See on Matt. xi. 11, 12.

18. This verse is parabolic, using the laws of matrimony and divorce for illustration of the relations of the people respectively to the Mosaic and Christian dispensations, which is the subject of the preceding verse. The law (that is, the ceremonial code) to which they owed fealty in its time, having served its mission

as a preliminary dispensation, and been put away, was no longer binding upon them. On the contrary, to continue a practical religious devotion to it was spiritual adultery, and malign in its influence.

19—21. I know of no piece of writing, sacred or profane, which has been so extensively and persistently misused as this. It has been taken to be a literal history of a particular individual in a place of endless torment after death. But the endlessness of the torment were an unauthorized assumption, even if this story might be taken as a literal narrative. For the scene of the rehearsal is in *hades*; and the word of the Lord declares (Hos. xiii. 14), "*O hades*, I will be thy destruction!" and St. Paul, from a standpoint at the consummation of the great resurrection-work, raises the triumphant exclamation, "*O hades!* where is thy victory?" This is an interrogatory assertion, which is an assertion of the strongest possible form, with an implied affirmation challenging contradiction, that, in the consummation of the Divine purpose revealed in the gospel, no victim shall remain in *hades*; and that *hades*, the state of death, never more shall be. "There shall be no more death." Hence it is seen, that, when the doctors of the schools have made the most that can be made of this story as a literal narrative, they utterly fail to sustain by it the theory of endless suffering.

But, with all reverence and without presumption, I assume that Jesus did not deliver this story as a piece of literal his-

named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

tory of any, even a limited, term of torment in *hades*. Nor will those Christian doctors who have inconsiderately so applied it take it up, and go through with it as a literal history. It represents the abode of the subject of the story to be a place of literal fire, and his body to be material, and his tongue to be parched with the heat of the flame, and his conception to be that his broiling tongue might be soothed by a drop of water sprinkled by a friendly finger. All this must be understood as literally so, if the story is taken as a veritable history of fact; for to say that there was no flame of fire there, and no body capable of being scorched and pained by the fire, and no broiling tongue, and no call on Lazarus to come with a drop of water to cool the agonized tongue, but that all this is figurative, is to ignore the historic literality of the whole thing.

And then, allowing the strict literalizer to mix the narrative with figure enough to have Abraham's bosom to signify heaven, the story represents that heaven and this *hades* as being in one and the same country, on a level, separated by a gulf or river, yet in such contiguity that the inhabitants of the two places can and do hold familiar conversation with each other. This description answers precisely to the heathen fables of *hades*, with its Elysian fields, and its Tartarean prison of fire, separated by the river Styx; but it bears no resemblance to the view of any Christian sect with regard to their heaven and hell.

And now the only alternative, and the natural, easy, and legitimate method of Scripture reading, is to receive this passage as a parable. "A parable," as correctly defined by Dr. Albert Barnes, "is a narrative of some fictitious or real event, in order to illustrate more clearly some truth that the speaker wished to communicate. It is not necessary to suppose that the narrative is strictly true. The main thing, the inculcation of spiritual truth, was gained equally whether it was true or only a supposed case. Nor was there any

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell [*hades*] he lifted up his eyes, being in torments, and

dishonesty in this. It was well understood: no person was deceived. The speaker was not understood to affirm the thing literally narrated, but only to fix the attention more firmly on the moral truth presented."

So, too, a parable sometimes borrows its imagery from the opinions, though false, of the people addressed, in order to make its reproof of those false opinions the more stinging in its application. Accordingly, Dr. Lightfoot, on the parable of the unclean spirit (chap. xi. 24—26), says, "Here the Saviour takes a parable from something commonly believed and entertained, that he might express the thing propounded more plainly and fully."

Of this latter class, the use, for the more stinging application against the party addressed, of a story borrowing its imagery from their own received opinions, is the one before us of the *rich man and Lazarus*. The body of the story was not original with Jesus. It was not a narrative of his. So much of it as relates to the feast of a rich man, and a poor beggar out at the gate, was ready at hand to be taken up by our Lord for use in this case. It was contained in a work then extant, the "*Gemara Babylonica*," where, as cited by learned commentators, it runs thus: "A king made a great feast, and invited all the strangers; and there came one poor man, and stood at his gates, and said unto them, 'Give me one bit or portion;' and they considered him not. And he said, 'My lord, the king, of all the great feasts that thou hast made, is it hard in thine eyes to give me one bit or fragment among them?'" And, in the "*Gemara*," the title of this parable is, "A Parable of a King of Flesh and Blood." So, taking up this parable of the rich king and the poor beggar, in closing up his reply to the sneer of the vaunting Pharisees, who murmured at his kind regards to the despised Gentiles, he adds to it an after-scene, drawn from the Judaized heathen fables of the under-world, representing the approaching change of the relative conditions of the Jews and Gen-

seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my

tiles, and introduces a colloquy between the rich man and Abraham, which draws from Abraham a reproof to his people for their resort to these fables. For when the rich man in the parable asks that Lazarus be sent to his people to admonish them, lest they should come to the same place of torment, Abraham is made to reply, "They have Moses and the prophets: let them hear them." Let them hear Moses and the prophets about what? Surely not about a place of torment in *hades*; for they never said a word of such a thing. This we have before shown; and it is almost universally conceded by the learned. Jesus did not mean, then, by putting these words into the mouth of Abraham, to represent him as referring the Jews to Moses and the prophets for information of a place of torment in *hades*; but he meant to make the parable utter this sentiment: "Your neglect and perversion of Moses and the prophets, who have abundantly warned you of all the real dangers which impend over the way of sin and transgression, and your resort to the heathen fables of distant, false, silly, under-world dangers, is working your ruin. Moses and the prophets have told you, in your Scriptures, how that your persistence, after minor chastisements, in a course of corruption and crime, shall bring upon you such 'great tribulation as never was since there was a nation,' and the desolation of your city and country (Lev. xxvi.; Deut. xxix.; Dan. xii.). These calamities are now approaching, and your determined course of life is hastening their consummation; yet your study and obedience of Moses and the prophets would avert the impending desolation. But, if you will not hearken to Moses and the prophets, one sent to you from the dead with a reiteration of their teachings would only be mocked and scouted by you." And it was so. When Lazarus was raised from the dead as a witness of Christ's Messiahship, they sought to kill him; and though Christ himself, when they had slain him, was raised from the state of death, they be-

lieved not, but rushed on to the predicted destruction.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now

lied not, but rushed on to the predicted destruction.

In the clear light of this obvious and legitimate construction, the parable of Dives and Lazarus is seen to make a perfect finish of the train of theological and prophetic instructions which commenced with the preceding chapter. Take your ideal position in the presence of that occasion, and listen to Christ's graduated parabolic replies, rising in interest, and breadth of solemn significance, up to this climax. There stand the vaunting Pharisees, reviling Jesus for his kind attentions, in the spirit of his mission, to the publicans and other sinners of the Gentiles. His first three responsive parables — those of the lost sheep, the lost money, and the prodigal son — illustratively vindicate the honor and glory of God in his beneficent mission of grace to the erring and needy; and taking them on their own claim, as sheep that had not strayed, or the son who had not transgressed, expose the meanness of their hostility to him for his compassion on the erring. The fourth parable, that of the unjust steward, represents them in their real character, and admonishes them of their approaching fall. The fifth, that of wedding a divorced woman, sets forth the incongruity of their conduct in adhering to the ceremonial code, now that it had served its day, to the rejection of him whom it typified; and now the sixth and concluding parable in the series, this of the rich man and Lazarus, exhibits the two parties whose relative positions were before him, — the vaunting Jews and the despised Gentiles, — and represents the change of conditions soon to transpire, when the former would become involved in desolation and shame; and the latter, who had been without God and without hope in the world, would be elevated to the faith of the gospel and its attendant blessings, emblemized by the bosom of Abraham, the model of living faith.

If it be asked, on the hypothesis that the rich man represents the Jews as a people, Who are meant by the five bre-

he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can

they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that

thren? I answer, The rich man may more directly represent the priesthood and aristocracy, whom Jesus was addressing; and the five brethren, the masses of the people. But an application in detail of all the parts of a parable is not requisite. I have had occasion to advert before to the common understanding of the learned, that parables are not like a plane on a plane, bearing at every point, but are like a globe on a plane, with a prominent point of contact. The five brethren in this case may be merely a part of the imagery of the parable to give completeness to the story, and to draw out the important doctrine ascribed to Abraham, admonishing the Jews to give heed to the Scriptures of Moses and the prophets, instead of resorting to the heathen fables of tortures in *hades*.

The parabolic character of this story, with the same general application of it to which the occasion and connections have led us in this exposition, seems to have been held without opposition by many of the older and most eminent Orthodox commentators.

Lightfoot, in his "Hebrew and Talmudic Exercises," on Luke xvi. 19, says,—

"Whosoever believes this not to be a parable, but a true story, let him believe also those little friars whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the 'rich glutton' stood. . . . And that it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it.

"The main scope and design of it seems this, to hint the destruction of the unbelieving Jews, who, though they had Moses and the prophets, did not believe them; nay, would not believe, though one (even Jesus) rose from the dead. For that conclusion of the parable abundantly evidenceth what it aimed at, '*If they hear not Moses and the prophets,*' &c."

Whitby, in his annotation on the passage, says,—

"That this is only a parable, and not a

real history of what was actually done, is evident. 1. Because we find this very parable in the 'Gemara Babylonicum,' whence it is cited by Mr. Sheringham, in the preface to his 'Joma.' 2. From the circumstances of it; viz., the rich man's *lifting up his eyes in hell*, and *seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being *tormented with flames*, and his desire that Lazarus might be sent to *cool his tongue*: and, if all this be confessedly *parable*, why should the rest, which is the very parable in the 'Gemara,' be accounted history?"

Wakefield also maintains decidedly that this passage is a parable. So also do Hammoud, and Theophylact, a more ancient critic, and others. *Lightfoot* says, "all expositors" extant in his time. But I must add a quotation from the very Orthodox Gill. After having, in his exposition of the passage, run it, for the sake of his *theology*, into the future state, for the credit of his *understanding* he explains as follows:—

"*The rich man died*. It may also be understood of the political and ecclesiastical death of the Jewish people, which lay in the destruction of the city of Jerusalem and of the temple, and in the abolition of the temple-worship and of the whole ceremonial law. A *Loammi* was written upon their church state, and the covenant between God and them was broken; the gospel was removed from them, which was as death, as the return of it, and their call by it, will be as life from the dead; as well as their place and nation, their civil power and authority were taken away from them by the Romans, and a death of afflictions, by captivities and calamities of every kind, have attended them ever since.

"*In hell, in torments*. This may regard the vengeance of God on the Jews at the destruction of Jerusalem, when a fire was kindled against their land, and burned to the lowest hell, and consumed the earth with her increase, and set on fire the foundations of the mountains, and the whole

he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII.

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

land became brimstone, salt, and burning; and they were rooted out of it in anger, wrath, and great indignation (see Deut. xxix. 23, 27, 28; xxxii. 22): or, rather, the dreadful calamities which came upon them in the times of Adrian at Bithur, when their false Messiah, Bar Cochab, was taken and slain, and such multitudes of them were destroyed in the most miserable manner; when that people, who before had their eyes darkened, and a spirit of slumber and stupidity fallen upon them in those calamities, began to be under some convictions."

Now, the circumstance that so many of the most eminent and revered Orthodox commentators have explained and applied this parable substantially as the law of a just exegesis has led us to explain and apply it, while their theological bias and sectarian pride and interest bore the other way, is of weight in this regard. It demonstrates that they were *constrained*, by the legitimate force of the record itself, to expound it thus. If there were more *students* as well as *readers* of the Bible, there would be a more general understanding of the truth and beauty and har-

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may

mony and glory of the doctrines of the Scriptures.

CHAPTER XVII. 1, 2.—See on Matt. xviii. 6, 7.

3, 4. Compare Matt. xviii. 21, 22.

5. The apostles had strong external evidence which convinced their understanding that Jesus was the Messiah; but they felt the want of a perfect inward realization of the verity of his mission and its divinity, and of his power which they were to share and effectively exercise as his co-workers. They yearned for a higher consciousness of the spiritual forces of the Messianic kingdom, and earnestly besought their Lord to *increase their faith*.

6. For observations on these proverbial representations of the working power of faith, see note on Matt. xvii. 20.

7—10. These verses appear to have been designed to guard the disciples, on their becoming recipients of increased faith and enlarged powers, from spiritual pride and exorbitant demands. All their powers and graces were from the Lord, imparted to them for the important mission which they were, as servants of Christ, to work out, an understanding of which should

sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the

conduce to humble gratitude, and not to vain-glory.

11—19. The point emphasized in this recital is the weakness, or cowardice rather, of poor human nature. Of the ten lepers healed, nine, either from fear of persecution, or of slight from the aristocracy and their parasites for being classed with an unpopular cause and party, neglected to make acknowledgment of the eminent good which had been conferred upon them, and its source. How mean is moral cowardice!

20, 21. With what satisfactory clearness this passage defines the phrase *kingdom of heaven*, or kingdom of God, confirmatory of the understanding we have had of it from the beginning! The prophets had foretold the coming of the Messiah, to establish a kingdom, in the world, of righteousness and peace. The Jews generally were expecting this kingdom to be a temporal one, established by physical force; and even the disciples of our Lord, what time he was with them on the earth, though

they had learned much of the nature of his religion, did not, as we have repeatedly observed, know to apply the term *kingdom* to its governing power, but for this were also looking for a temporal reign, that should break the Roman yoke, and restore to Israel their former and more than their former political freedom and glory. But when they came, on and after the day of Pentecost, to understand that *the kingdom of Jesus is spiritual*, they apprehended, in a new and clear light, the significance of such previous sayings of their Lord as this: *The kingdom of God is within you*. It "cometh not with observation," or with outward pomp and show, like the advent of earthly princes; but its governing power is the force of moral principle which reigns within.

22—37. By *one of the days of the Son of man* (v. 22) is meant one of the signal displays of his presence and power to their rescue in an approaching time of trial, for which they would be obliged to wait with patience; but to the unbelieving and mo-

Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, See there: go not after them, nor follow them.

24 For as the lightning, that lighteth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII.

AND he spake a parable unto them *A* *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when

rally corrupt people of the land that day would come with great tribulation, when they would be falsely promising themselves peace and safety. Compare these sixteen verses with chap. xxi; also Matt. xxiv. and Mark xiii.

CHAPTER XVIII. 1—8. *Avenge me.* The proper rendering is, "See that my cause is made just against my adversary," or opponent in the law. The argument of this paragraph is, that if an arbitrary and uncompromising judge is induced by

the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

importunity to undertake the just cause of one whom he regardeth not, will not our heavenly Father, who loves us and cares for us, be reached by prayer?

When the Son of man cometh. That is, in any of his visitations of judgment,—individual, national, or ecumenical,—will he find faithful, loving spirits to greet his coming, and second its endeavors? “Even so, come, Lord Jesus.”

9—14. The character exhibited in this blustering, self-conceited Pharisee, is most noisome and despicable, void of every noble and estimable trait of character. On the other hand, the humbleness and self-

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

abasement of the praying publican evinced traits of character which inspire confidence, and promise advancement in future acquisitions of good.

15—17. See on Matt. xviii. 3.

18—27. *There is none good but one.* That is, God is the only source of essential goodness. Jesus embraced the occasion to urge upon the ruler's mind the necessary inference, that, if he were justly entitled to the appellation *good*, he bore a moral relation to God incompatible with any other than a beneficent mission. For notes on these verses, see on Matt. xix. 16—26.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world [*aion*i] to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

28—30. *Manifold more in this present time.* Mark records it, "an hundred-fold more in this time, *houses and brethren*," &c.; meaning, that the protection they should enjoy by the providence of God, and the mutual sympathy and aid of Christ's faithful servants, in that time of commotion and trouble, when, of the unbelieving Jews, they that had houses and wives were as if they had none, would be an hundred times more valuable to them, even in a secular point of view, than all they had left could have been under the circumstances, to have been retained by the sacrifice of the Christian principle. And then, over and above all, they had the *aionion* or spiritual life of the gospel; which was of itself a world of blessedness and glory.

Matthew, who was usually a personal hearer of the discourses of Christ which he records, does not put in the phrase added by Mark and Luke, "and in the *aion*i, the *age to come*, *aionion* life;" but has it, "shall receive an hundred-fold, and shall inherit *aionion* life." This *aionion* life was inherited, in a measure, at that present time, with the other favors signified. Yet it was the life of the Messianic age which was habitually denominated the *aion to come*.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

And then this Messianic *aion* had not fully come in the time of Christ's personal ministry on the earth. As I have remarked elsewhere, there was, as it were, from the commencement of Christ's personal ministry to the dissolution of the Jewish Church and State, a lapping of the two *aions*, — Mosaic and Messianic. Then there was a signal and eminent coming of the kingdom of God with power, and the Church of Christ advanced to a new and enlarged inheritance of the *aionion* life of the Messianic *aionos*. — See notes on Matt. xix. 27—29; Mark x. 28—30; and Matt. xxv. 31—46.

31—34. It appears strange to us that the disciples of Christ could not understand the repeated statements of their Lord, so literal and descriptive of his death at the hands of his enemies, and his resurrection on the third day; but it was so utterly opposed to all their conceptions of the mission of the Messiah as a temporal prince to conquer universal empire, that it could gain no admittance into their minds.

35—43. This was doubtless the Bartimeus of Mark x. 46—52; and one, the spokesman, of the two mentioned Matt. xx. 29—34. This persistent recourse to

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou Son of David, have mercy on me.*

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

the true source of the needed good, despite the popular clamor, is an instructive lesson to us, that we suffer no circumstance to hinder the improvement of our highest capabilities, or our familiar recourse to the supreme Source of good.

CHAPTER XIX., 1—10. Though *Zaccheus* is a Jewish name, this man is thought by some to have been a Gentile. There were, to be sure, some instances of Jews serving in the office of collector for the Roman government, of which St. Matthew was one. But it is thought that the Jews would not have regarded with so much horror the act of Jesus in calling at the house of one of their own people, even if he had been faulty in some of his dealings. His own words, however, which followed his reception of Christ in faith, seem to involve a confession of his having been guilty of extortion: "If I have taken any thing of any man by false accusation, I restore him fourfold." The saying, at v. 9,

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

"Forasmuch as he also is a son of Abraham," makes the best sense with the view that Zaccheus was a Gentile; placing his sonship to Abraham on the ground of his gospel faith. Thus we have the true and legitimate relation between his sonship of Abraham and the coming of salvation to his house. It was not a blood relation to Abraham (which the revilers of Jesus unquestionably possessed), but the spiritual relation as a child of faith, that brought salvation home to Zaccheus. And the succeeding words of our Lord, "For the Son of man is come to seek and to save that which was lost," seems to favor the idea that Zaccheus was a Gentile; for, though this language is really applicable to the Jews as well as Gentiles, Jesus usually applied it to the Gentiles on occasions like this, when the Jews were murmuring at his kind attentions to that portion of humanity.

This day is salvation come to this house.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

The modern technical use of the word *salvation*, for the rescue of the disembodied spirit from going to a post-mortem Tartarus, does not appear to have entered at all into the sacred record. In the Scripture *usus loquendi*, wherever the gospel found a reception, there was salvation, — salvation from the bondage of slavish fear; salvation from the love and power of sin, and from the condemnation of unbelief and sin.

11. *Because they thought that the kingdom of God should immediately appear.* There was a general impression that the Messiah was about to set up his kingdom, — a temporal kingdom; and in this expectation the disciples of Jesus sympathized, who believed in him as the expected Messiah. As he was then on his way to Jerusalem, and drew near the city, they probably had it in mind that it was his purpose to declare his royalty and ascend the throne on that visit. It was no time then for his undertaking to correct their misunderstanding in relation to the nature of his kingdom; for they were not in a state of

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

mind to comprehend him on that point. But he uttered the succeeding parable to instruct them that there was to be an intervening season of preparation before his coming in his kingdom.

12. The delay above mentioned is signified by a nobleman's going into a far country to receive for himself a kingdom, and returning; that is, going to the emperor for the bestowment of a tributary kingdom, and returning to the administration of it.

13—27. The general doctrine of this parable is the same as that of the talents, Matt. xxv. 14—30; on which, see notes. It is not the same parable, however, recorded by another evangelist in different terms: for this was delivered on the way to Jerusalem, in Jericho; and that was spoken on the Mount of Olives, after he had visited Jerusalem and addressed the people in the temple. The "ten servants" in this parable — the number *ten* having no use but to give compactness to the story — represent the same parties as "his own servants" in that on the Mount

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

of Olives; namely, his disciples. The "citizens," here, who hated him, and whom he slew on his return with his regal power, represent the unbelieving Jews. With that destruction which should, in the end of that age, fall upon the enemies of the

gospel, those professed disciples were to share who were false-hearted and treacherous. See on Matt. xxiv. 48—51.

28—40. See on Matt. xxi. 1—11.

41—44. The love of Jesus is fragrant with hope. — Compare Matt. xxiii. 37—39.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all

the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What

45—46. See on Matt. xxi. 12, 13.

CHAPTER XX., 1—8. Christ's repulse of the scribes, chief priests, and elders, by suspending his answer to their question till they should answer a question proposed by him, involves this reasoning: "If you have not the ingenuousness to express your honest convictions concerning John the Baptist, you betray a state of mind which promises no good from an answer on my part to your question."—Compare Matt. xxi. 23—27.

9—16. The chief priests and scribes

perceived that Jesus spoke this parable against them.—See v. 19. The husbandmen who rented the vineyard, and illy treated one agent after another sent to them by the landlord, and killed his son, represented the Jews, who persecuted God's ambassadors, and were about to put his Son to death. And the extermination of those husbandmen, and transfer of the vineyard, represented the judgment upon Israel which should destroy their city and disperse their nation.—Compare Matt. xxi. 33—41; and Mark xii. 1—9.

therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they

might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of

17. See on Matt. xxi. 42.

18. See notes on Matt. xxi. 44.

19. Compare Matt. xxi. 45, 46.

20—26. See notes on Matt. xxii. 15—22. Compare Mark xii. 13—17.

27—38. These verses comprise Luke's record of the doctrinal discourse of our Lord on the resurrection, drawn out by the ingenuously devised problem of the Sadducees. The same is recorded Matt. xxii. 23—33; and Mark xii. 18—27. The reader is referred to the notes on those records for elucidations of the doctrine of the resurrection taught by Christ, — showing that it was the doctrine of a future life for man as a species, and not for any class or caste or grade; that it was so understood by his enemies, on which basis alone could they have presumed to embarrass him with the indiscriminately taken case they presented; that the tenor of his answer to them was an acceptance of their understanding of the matter in this respect, inasmuch as he did not evade their point by claiming to teach a partial resurrection which might exclude the parties, or a portion of them, in their hypothesis, but placed

the future life beyond all occasion of their imagined difficulty, by affirming it to be, for all men, a spiritual and angelic state.

But Luke throws in an expression, designed to exalt the Divine estimate of men as heirs of immortality, which had been perverted to such a use as to radically change the tenure of the resurrection faith, and half extinguish the gospel light of immortality for man. I refer to verse 35: "But they which shall be accounted worthy to obtain that *aionos* (age, or state of being), and the resurrection from the dead, neither marry," &c. This has been construed to mean that the future existence is to be awarded to deserving individuals of our race in the way of compensation for their merits, embracing but a small portion of the great family. This is not the fair construction of the language, as I shall show; and to force upon it this unnecessary construction, is impliedly to impugn the records of Matthew and Mark as virtually false and delusive, and to expunge the doctrine of a future life as a fact for man as a species.

This construction, I say, impeaches the

the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

records of Matthew and Mark; for, though unimportant incidentals may be omitted in a record without falsification, the report of a great teacher's discourse on a subject of eminent importance, omitting the main point on which the interest of the whole subject turns, and without which he is made to imply an opposite sentiment, were practical falsehood and deception. Now, if the future life taught by Jesus, and expounded in this discourse drawn out by the Sadducees, appertains not to the destiny of man as a species, but is only an extraneous reward to be conferred on such individuals as may, in the earth-life, receive and practise his religion, then this fact constitutes the leading and prominent feature of the doctrine, and Matthew and Mark could not, as faithful reporters, have omitted it in their records. No: in such case, the doctrine of a future life for man can never be preached without falsehood but by presenting this condition in the foreground; for then "life and immortality," "according to the purpose and grace of God given us in Christ Jesus before the world began," is not "brought to light through the gospel" (1 Tim. i. 9, 10): for light does not create its objects; it only reveals to our vision things that are. Nor does the Christian faith in immortality create its subject. It takes hold, through the medium of evidence, of the great and glorious fact constituted by the purpose and grace of God before the world began, and revealed by the gospel. And Luke, in the passage before us, throws no cloud of darkness over this glorious light of gospel revelation. Let us treat his record with fairness.

The Greek *kataxiō-ō*, — rendered *accounted worthy*, — in this verse, is not the

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world

word used for merit of compensation, or intrinsic moral excellence, — qualities which are expressed by a different word, as in Matt. x. 10: "For the workman is *worthy* of his meat;" and Rev. iv. 11: "Thou art *worthy*, O Lord, to receive glory and honor and power." This word occurs only in three other instances in the Greek of the New Testament, — viz., Luke xxi. 36; Acts v. 41; and 2 Thess. i. 5: in all of which cases, reference is made to the estimate of the parties named, by other parties. It is defined in *Donnegan's Lexicon* thus: "*To deem worthy, to honor, to esteem, to desire, to sue for.*" In the case before us, the word is evidently used for the Divine estimation of mankind. Thus we adopt *Donnegan's* third definition. *Dr. Campbell* adopts the second definition; rendering the phrase, "shall be honored with a share in the resurrection." We regard as more natural in this case the third definition as above, *to esteem*, referring to the Divine estimation of mankind. It has the same force as the word *value* in Matt. x. 31: "Ye are of more value than many sparrows." This does not relate to moral desert; for there can be no comparison between men and sparrows in moral worth. It relates to the scale of being in the Creator's regards. Human confidence in Him who cares even for the sparrows is urged, on the ground that his estimate of his children, created in his own image, is much greater than of the sparrows. So, here, the children of his love, whom God *estimates* as subjects of a resurrection to a life beyond death, he will endow in that life with a dignity and glory commensurate with the majesty of that vast design. "They neither marry nor are given in marriage, neither can they die any more;

[*aionos*] marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world [*aionos*], and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised,

even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

for they are equal unto the angels, and are the children of God, being the children of the resurrection."

And who are they whom the great Father estimates as subjects of a devise so transcendently glorious? Answer: "As in Adam all die, even so in Christ shall all be made alive." — 1 Cor. xv. 22. Not the just alone; for this infinite inheritance is not wages for the poor services of the rudimental life: for "there shall be a resurrection of the dead, both of the just and unjust." — Acts xxiv. 15. But they will not be unjust then. God knows what is in man. He sees in every man's moral nature his child; and, however deep down beneath darkness and pollution that Divine image may be, he knows, that, when a sufficient degree of his own light and love reaches his child there, he will spring up, and fly to the Father's bosom; and, entering upon the life immortal, the corruptible putting on incorruption, mankind enter into a closer spiritual relation with the Father, and into a clearer and more transforming perception of his being and glory. Hence the significant description, "and are the children of God, being the children of the resurrection."

In the argument from the revelation to Moses in the bush, Luke adds to the records of Matthew and Mark, — *for all live unto him*. This is drawing for us the argument from the preceding declaration, that "God is not a God of the dead, but of the living." If Jehovah is the God of those who have passed off from the earth, they all live unto him. — See on 2 Cor. v. 1—8.

I will remark, in conclusion of this important lesson, that while it may be presumed that Matthew, from having been a personal hearer of this discourse of Christ,

has probably employed more nearly the exact words of the Master, this careful exegesis of Luke's record discovers that there is a perfect agreement between them in sentiment. Luke, who derived his information from familiar intercourse with all the apostles (see the prologue to his Gospel, i. 1, 2), and being a man of superior education and more florid style, added a significant expression of what he received from all the apostles as the spirit of the Master's teaching in exaltation of the Divine estimate of mankind as heirs of immortality, and in recognition of the close filial relation, in that state, to "the Father of the spirits of all flesh."

With the view which I advanced in the INTRODUCTION, of the authority of these Gospel records, regarding them as the records of chosen servants and witnesses of Jesus, imbued with his spirit, insomuch that they could not lie, directly inspired in all cases of doctrinal communication in which they needed such inspiration, but writing these histories from personal knowledge and reliable information, — with this view, these slight variations in expression, on the same subject, by the different Evangelists, while they perfectly agree in sentiment, add to the value of the records, showing that they wrote independently of each other, and without collusion.

39—44. The listeners were awe-stricken with the profound wisdom and inspired sublimity of Jesus's doctrine, and they were disinclined to any further encounter with him. But he chose to give them a lesson which should further impress them with their own insufficiency, by a question in their prophets concerning the Messiah and his relation to David.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation [*krima*].

CHAPTER XXI.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

45—47. The outward pomp and self-adulation of the aristocracy, with selfish, grasping, and cruel dispositions, are here again exhibited in their disgusting odiousness; and the impending aggravated judgment of condemnation is assured.

CHAPTER XXI. This chapter comprises the discourse delivered by our Lord, addressed to his disciples, which is recorded in Matt. xiv., xxv.; and Mark xiii. And this record is so similar to that of Mark above referred to, and so much of Matthew's as is comprised in chap. xxiv. of his Gospel, that I need not comment on this in detail, but rather refer the reader to the

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

notes on those other records. Nevertheless, I will remark on a few passages of this chapter, where the language is peculiar to this evangelist.

1—4. See on Mark xii. 41—44.

7. See on Matt. xxiv. 3; showing that the second question as there recorded, "And what shall be the sign of thy coming, and of the end of the *aionos*?" referred to no other matters than are comprehended in this passage of Luke's record of the same: "And what sign will there be when *these things* shall come to pass?" For the *coming of Christ*, and *end of the age*, denoted by the question as recorded by Matthew,

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kins-folks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin

were simultaneous events with the coming to pass of *these things* connected with the dissolution of the temple.

20. *When ye shall see Jerusalem compassed with armies.* This was to be regarded, not as a sign of the dissolution of the material world, but of the "desolation" of Jerusalem, and the "end of the (Jewish) age." In this connection, there was good sense in the instruction to the disciples to flee from Jerusalem and Judea into the mountains, and in commiserating the misfortune of mothers with nursing children. All this were irrelevant and meaningless if the catastrophe impending were the dissolution of the material world; for, with the whole globe on fire, there would be no succor to be gained by fleeing into the mountains.

The perversion and misapplication of this portion of the Christian records, which has been facilitated by the mistranslation

of the word *aionos*, in Matt. xxiv. 3, has tended much to the embarrassment of the Christian student and the corruption of the doctrine of the Church.

25. *And there shall be signs in the sun and in the moon.*—See notes on Matt. xxiv. 29, and quotation from Prof. Stuart on this figurative style of prophetic descriptions of the fall of cities and empires.

28. *For your redemption draweth nigh.*—When the disciples should see Jerusalem compassed with armies, and other signs specified, they might be assured of soon realizing their redemption from the calamities of war, from the persecutions of the Jews, and from the pressure of doubt and depression with regard to the issue of these things; and that would be, in a signal sense, a "resurrection to life," even into "*aionion* life."—See on Matt. xxv. 46, and John v. 28, 29.

The pledge was peremptory, v. 18, that,

to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable: Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away; but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come

on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and com-

abiding true in all these trials, *not a hair of their heads should perish*. So, then, though men might scourge (*apokteino*) the body, they could not destroy the *lives* of the faithful in that juncture. Though they seemed to abandon their lives by their adherence to Christ, they should be preserved. — See on Matt. x. 28; xvi. 25, 26; and Luke xii. 5.

31. *The kingdom of God is nigh at hand*. The kingdom of God — the spiritual reign of Christ — *was at hand* when John proclaimed his advent. — Matt. iii. 2. The kingdom of God *had come* in the sweet and mighty influences of its healing power. — Matt. xii. 28. The kingdom of God *was within* those who cherished the love of his word. — Luke xvii. 21. But, by *way of eminence*, the kingdom of God — the Messianic reign — *was said* to come in the consummation of the special judgment of that age, in the sense of a public exhibition and establishment of its authority, as Divinely constituted successor to the Mo-

saic dispensation. From that time the Christian Church has been the leading spiritual power in the world; and the Jewish, its prime competitor and adversary, has been “under foot.” — See on 2 Thess. i. 5—10.

36. *Accounted worthy to stand before the Son of man*. — See on 2 Tim. iv. 1; 1 John ii. 25.

CHAPTER XXII., 1, 2. The fear of the people, who had an exalted estimate of the character of Christ from information of his works, greatly embarrassed the conspirators against his life.

3. *Then entered Satan into Judas*. This is another instance of the personification of enmity and evil. *Satan* (an *adversary*) is a personification of an evil disposition, a covetous spirit, by which Judas expected to defraud the priests and enemies of Jesus of a sum of money, by delivering his Master into their hands; who he thought, no doubt, would easily escape from them. — See *London Improved Version*; note *in loco*.

muned with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not

any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that

7—11. Compare Matt. xxvi. 17—75.

On verse 16, I will add Dr. Crosby's note in agreement of sentiment with my note on Matt. xxvi. 29. *Until it be fulfilled in the kingdom of God*; i.e., "Until the passover have its type answered by the death of Christ—the real paschal Lamb—at the

establishment of the new Christian dispensation." And verse 18, *Until the kingdom of God shall come*; i.e., "Until the new Christian dispensation shall be established."

For notes on vs. 24—27, see on Matt. xx. 20—28; and on vs. 29, 30, see on Matt. xix. 28.

sitteth at meat, or he that serveth? *is not he that sitteth at meat? but I am among you as he that serveth.*

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have you*, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and

he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

The *Satan*, v. 31, that desired to sift the apostles (for the pronoun is in the plural number) as wheat, is the Jewish hierarchy, in its intensified enmity, personified.

When *thou art converted*, v. 32. The original word, here rendered *art converted*, signifies to *turn*, to *return*, to *turn back*. There is a peculiar appropriateness in its use in this case. Jesus had prayed for Peter, that his faith might not fail. It did partially fail, but not utterly. And when he should have turned back, or recovered himself, he was enjoined to strengthen his brethren. His trying experience was an effective lesson to him;

and he, with peculiar qualifications for the work, did labor abundantly to confirm and strengthen the Christian brotherhood.

The suggestion to the disciples, v. 36, in regard to the purchase of swords, appears to have been intended as an intimation that a scene was about to open, which, in the ordinary estimate of human prudence, would require them to be well armed for self-defence. And the form of the proposition seems also to have been designed, as was Jehovah's proposition to Abraham to offer up his son Isaac as a sacrifice unto the Lord in its bearing upon that patriarch, as a trial of their faith in

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour; and the power of darkness.

54 ¶ Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him

as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

the Divine method for their warfare; for, when it was replied that they had two swords (v. 38), *he said unto them, It is enough.* And when one of them who were about him smote the servant of the high priest, and cut off his right ear, Jesus exclaimed (v. 51), *Suffer ye thus far; or, as Campbell renders it, "Let this suffice."*

And then he healed the wound that had been inflicted.

We receive this rendering of Campbell the more readily for its placing Luke's record in so perfect agreement in sentiment with that of Matt. xxvi. 52, and of John xviii. 11. Thus we have from Matthew, "Put up again thy sword into its

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, a king.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

sheath;" from Luke, "Let this suffice;" and from John, the same as Matthew.

For what else in this chapter seems to require comment, see on Matt. xxvi., referred to above.

CHAPTER XXIII. This chapter comprises substantially the same account of the mock-trial of Jesus, his condemnation and crucifixion, as Matt. xxvii. and Mark xv.; but we will notice, as we pass, a few particulars in this evangelist's record of those things.

4. Pilate found no fault in Jesus.

5. The trouble was, that he had greatly interested the people throughout the country with his works of beneficence and his teachings of wisdom and purity. And what was the harm of all this? It crossed the prejudices of the people, and endan-

gered the corrupt and selfish devices of the tyrannous aristocracy.

6. Pilate, who was the Roman governor of Judea, on hearing of Jesus' having stirred up the people in Galilee, made that an occasion for shirking the responsibility of the perplexing case by sending him to Herod, to whose jurisdiction that place belonged; but Herod could find nothing even *preferred* against him like a charge of crime or moral wrong, and he sent him back to Pilate, — not, however, without contemptuous treatment. This interchange of magisterial civilities made Pilate and Herod friends, who had long been alienated from each other. This mutual friendship between the two governors does not appear to have grown out of mutual hostility to Jesus; for Pilate condemned

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him:

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify *him*.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them *him* that for sedition and murder was

cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood behold-

him with great reluctance, under the pressure of the popular clamor. Their friendship probably resulted from a better acquaintance with each other.

13—26. How lamentable are the cases where civil magistrates are wanting in moral decision and courage to execute

their own judgment of right, and yield to the ignorant and clamorous mob, excited by wicked demagogues!

27—30. How pathetic, and yet how astounding, was this address to the daughters of Jerusalem!

31. "If they act thus cruelly when

ing: And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

there is the restraint of the Roman government upon them, what will they do when that restraint is overthrown in rebellion? The figure is taken from the readiness to burn of dry wood as compared with green and moist wood." — CROSBY.

34. *Father, forgive them.* This dying prayer of Jesus is a testimony and a pledge to the ultimate triumph and victory of love over hatred, holiness over sin, and good over evil. When the *sin* hid his face in the cloud, as if he would not look upon the scene of horrors; and the earth groaned and trembled, as if beneath the heavy load of guilt; and the rocks burst in fury, as if all nature would have revenge (Matt. xxvii. 51), — Jesus, in the midst of all this consternation, raised his voice in the majesty of love, — "FATHER, FORGIVE THEM!" As Jesus was exhibited as the moral image of God, the love here attested is God's love for all men: for he, by the grace of God, tasted death for every man (Heb. ii. 9); and his dying prayer is the testimony, and his blood the seal, of the indissolubility of Heaven's love to our race. That love can never be put to another so severe a test as this; and, as it did not fail here, *it never will fail.*

For they know not what they do. This was unqualifiedly true of the soldiers; but the prayer referred to the responsible enemies of Christ. To assume the contrary, would rob it of its majesty. And those prominent enemies and persecutors did not know that they were killing the Lord

of life and glory (1 Cor. ii. 8): but they were culpably wilful in their refusal to weigh evidence, for which they were doomed to suffer; and immunity from the incurred suffering was not the object of the Saviour's prayer. The gospel forgiveness is a forgiveness, not of punishment, but of sin. Jesus, as noted at *vs.* 28—30, had just proclaimed the certainty of a just judgment upon that people; but this transcendently gracious prayer of faith takes hold of that infinite power of love and truth which shall so overrule even the sorest judgments as to subserve a purpose of beneficence, and finally overcome all this evil with the victory of immortal life and good. This will be a glorious *aphiemi, deliverance from sin.*

43. *To-day shalt thou be with me in paradise.* Preparatory to a correct understanding of this reply of Jesus to the robber, it is important that we truly apprehend the purport of his petition.

It is not reasonably supposable that this malefactor understood the spiritual nature of the coming kingdom of Christ, and petitioned to be remembered by him in that kingdom beyond death. The apostles themselves had not then attained to so advanced a knowledge of their Master's kingdom. They were looking for his setting up a temporal kingdom; and were probably hoping, that, at this time, he would do what the rulers derisively bade him do: "Let him save himself, if he be the Christ, the chosen of God." For,

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit:

when he had expired and been laid in the tomb, the disciples, on the way to Emmaus, talked of the matter despondently, saying (Luke xxiv. 21), "We trusted that it had been he which should have redeemed Israel;" as if they had said, "We are disappointed in our hope in him." And surely that malefactor, from a convict's prison, had not advanced beyond the apostles in the knowledge of the Christian system. Nay, his companion, on the other hand of Christ, was joining with the rulers below, challenging him in the spirit of raillery, "If thou be the Christ, save thyself and us." But this malefactor in hand, more humble and considerate, having, with the people generally, heard of the fame of Christ, was impressed with the opinion that he was indeed the Messiah, and that he would deliver himself from the cross, and take that occasion, by his mighty power, to set up his kingdom. On this hypothesis, he preferred his plea to be remembered with favor, and delivered from suffering and death. Every connected circumstance appears, to my understanding, to favor this view of the case.

And from this standpoint we can see the significance of our Lord's reply, "To-day shalt thou be with me in paradise." The word *paradise* is a Grecized-Persian word Anglicized, and signifies a *garden*, in the sense to imply pleasantness and fertility. The Septuagint uses it in Gen. ii. 8 for garden,—thus, the *paradise of Eden*; and it occurs in two other places in the New Testament,—2 Cor. xii. 4, and Rev. ii. 7,—in both of which it signifies a state of blessedness in the spirit-world. It appears that the Hebrews came to use the term, when applying it to the future state, synonymously with the Greek *Elysium*. Jesus, however, did not mean to adopt the paraphernalia of the popular fables of Elysium and Tartarus. If he had said, "To-day you and I shall be in *hades*," it would have expressed substantially what he meant to communicate. The idea was, that, instead of Jesus' descending from the cross, setting up his kingdom, and liberating the suppliant malefactor, they would both *that day* be in the land of spirits. The patriarch Jacob, in his day, could safely

express the same kind of meeting with Joseph, by the saying, "I will go down to *hades* (sheol) to my son." But at this time the spirit-world had become so checkered by human fable and poetic romance, that Jesus could not speak to the petitioner at his side the comfort he designed, by the use of that general term; and he instantly took up an expression which should not fail to convey to his understanding the idea of a "blest abode." He said, *To-day shalt thou be with me in paradise*. This was not his state of exaltation; for, several days afterwards, he said he had not yet ascended to his Father;—John xx. 17. But the saying was a beautiful and benignant form of correcting the suppliant's misapprehension in regard to his immediately assuming a kingdom, comprehending in the same expression an assurance rich in a better hope,—*To-day you and I will meet in the land of spiritual and deathless pleasures*.

Matthew's record of these transactions, instead of making note of this favorable circumstance in relation to one of the malefactors, says, xxvii. 44, "The thieves also, which were crucified with him, cast the same in his teeth;" that is, the challenge, in the tone of raillery, that he descend from the cross. But the discrepancy is such as is common between the most reliable reporters who write separate accounts of complicated scenes. Matthew's informants, if he was not present, perceived that the two thieves also had something to say to Jesus, but were too distant to understand the words uttered by him who was most reverent, yet perceived that the one who was most noisy chimed in with the railers and the soldiers below. It was natural, under these circumstances, to speak indiscriminately of the *thieves also as casting the same in his teeth*. But Luke obtained information of persons who were so near the cross as to understand the words which passed between the reverent malefactor and the compassionate Saviour. Hence the report which we have of this interesting conversation.

46. Christ's voluntary resignation of his life, long before death would naturally have ensued from the crucifixion, impressed the centurion and many others

and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; and *he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

with the conviction that he was a righteous man and the Son of God. See also Mark xv. 39.

50—56. Compare Matt. xxvii. 57—61, and Mark xv. 42—47.

CHAPTER XXIV. Compare Matt. xxviii. and Mark xvi. But, as Luke's record of the resurrection of Christ is more full in details, I will remark on a few incidents in this narrative.

CHAPTER XXIV.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother of* James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to

4. *Two men in shining garments*; i.e., angels. Matthew and Mark speak of one. One of those spoken of by Luke, was, of course, the spokesman; and he was the one mentioned by the other evangelists. As I have remarked on other instances, these occasional slight variations in the Gospel narratives, as presented by the different evangelists, affect not the credibility of either, except in the way of confirma-

them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be con-

demned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat

tion; showing that each wrote independently, without collusion.

11. On the economy of Providence in the slowness of the apostles to understand the subject of the resurrection of their Master, see notes on Mark xvi. 14.

21. *But we trusted.* How manifestly the ideal in the minds of the primitive disciples, up to the last breath of life on the cross, was that of a magnificent temporal kingdom, to be established by their Mas-

ter, and shared by themselves! Now they desponded, and regarded the enterprise a failure.

27. *And beginning at Moses and all the prophets.* Though the Christian history is wonderfully self-sustaining in its validity, and Christianity is so rich in its intrinsic excellence, yet to deny the authenticity of "Moses and the prophets," and to repudiate their missions as constituting Heaven-graduated stages in a progressive

at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed

not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

system of Divine revelations, is to rob the Christian revelation of its glory as the culmination of the progressive system, to break up the symmetrical relations of the parts in the stupendous whole, and to charge with imposture the claim of Christ as the subject of prophecy. It is not so. In him is no guile. See on Acts viii. 35.

30, 31. The repetition of the form at table, with which they had been familiar, revealed to their perception his identity.

And he vanished out of their sight. See on John xx. 19.

44—46. See on v. 27.

47, 48. See notes on Matt. xxviii. 19; and Mark xvi. 15, 16.

49. See Acts i. 4.

☞ 51. *And carried up into heaven.* What became of the natural body of Christ? This is a trite question. I repeat what I have said and reiterated, that it is a grateful circumstance that the

52 And they worshipped him, and returned to Jerusalem with great joy :

Christian historians avoided all entanglements of philosophical speculations, and recorded the simple, visible facts. Christ's natural body, "flesh and bones," which "cannot inherit the kingdom of God" (v. 39; 1 Cor. xv. 50), was resuscitated by the living spirit (1 Pet. iii. 18), and borne as a visible habiliment during his forty days' closing labors with his disciples before his ascension. This was necessary as a tangible evidence to the disciples, whom he made competent witnesses to the world, that the person presenting himself to them was indeed and for certainty the crucified Jesus alive from the dead. Otherwise their preaching that they had seen him in his resurrection-state might have passed for a "ghost story." He must needs have presented himself to them in the form which was their familiar

53 And were continually in the temple, praising and blessing God. Amen.

acquaintance. And, from the fact of his having done so, the "beloved disciple" was able in boldness to say (1 John i. 1—3), "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life, — that which we have seen and heard, declare we unto you." But when Jesus had no further occasion for this manner of testimony, and ascended to his perfected spiritual sphere of being and glory, the power which was able to resuscitate the natural body, and take it from the tomb, could instantly dissipate it to its primitive invisible elements, as all our bodies are slowly dissipated by the law of decomposition. "It is sown a natural body: it is raised a spiritual body." "AMEN."

THE GOSPEL ACCORDING TO SAINT JOHN.

INTRODUCTORY REMARKS.

As there is a marked difference in arrangement and substance, as well as style, of this Gospel, compared with the other three, I deem it expedient to offer a few remarks expository of these particulars. Biblical critics, who have investigated the evidences both internal and external, are generally agreed in the opinion, that John wrote this Gospel at a late period of his life, — some time after the destruction of Jerusalem. This accounts for the circumstance of his omitting to make record of the numerous parables of our Lord which related to his coming in the end of that age, and the destruction of Jerusalem. He does, in one instance (chap. v. 28, 29), record a forcible expression of Jesus in relation to that event, figurative, but direct, and obvious in its import; and he records it in a connection and manner to make it serve the purpose of his writing it, — the exaltation of Christ in his regal and judicial majesty.

The other three Evangelists, who wrote at a much earlier date, are usually termed *Synoptic*, because they wrote a mere historic *synopsis*, without speculative comment, of the principal sayings and doings of Christ, leaving the facts to speak to all subsequent ages in their own sublimity of literal simplicity; and these records are of infinite value. But John had read these other Gospels, had seen fulfilled the prophecies of Christ which they recorded of the judgment of the age, and had himself attained, and witnessed in the Church an attainment, to the spirituality of their Master's kingdom. Being of a tender and sympathetic nature, and full of the Divine love, and having been a peculiarly dear companion of Jesus in his teachings and trials and miraculous works, though he recognizes some of the most prominent of the same foot-prints of the Saviour's life-journey, he principally devotes his record to other and deeply affecting passages in his life and conversations; and, more abundantly than the Synoptic Evangelists, John, though no less simple and direct, gives eloquent utterance to the great spiritual truths and moral forces of the gospel.

CHAPTER I.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in dark-

CHAPTER I., 1, 2. *In the beginning.* This is the phraseology with which Moses commences his account of the origin of the material universe. It refers to the inception of whatever thing, enterprise, or order of things, is the connected subject of discourse. It is sometimes used by this

Evangelist for the commencement of the gospel dispensation, or of the ministry of Christ, as in chap. v. 64: "For Jesus knew from the beginning who they were that believed not;" and xv. 27: "Ye have been with me from the beginning."

But, in this case, I think that John in-

ness; and the darkness comprehended it not.

tentionally copied Moses in the initiatory of his historic record, and referred to the same beginning,—the inception of creation's work.

The Word. What are we to understand by this significant term, the *Logos*, rendered the *Word*?

I have said, in the above *Introductory Remarks*, that John, more extensively than the other evangelists, gives eloquent and descriptive utterance to the great spiritual truths and moral forces of the gospel. In his deep and quenchless love and profound reverence for Christ, he gives unrestrained expression to his exalted conceptions of his greatness and glory, in the glowing style of Hebrew poetry. But he writes for the instruction of rational beings, and presumes that his readers will not turn his sublime effusions into the *ludicrous*. To say that *God* was in the beginning *with God*, and *God was God*, and then to repeat that the *same God* was in the beginning *with God*, is a fearful derogation of the reverent truthfulness and sublime beauty of the scripture before us. The natural idea, from the reading of this passage, is, that the evangelist means by the term *Word* some quality of the Divine Being, or some person bearing in a high degree such quality, distinct from the person of God.

The Greek *logos* signifies a *word* in the sense of verbal expression; and it is also used for the substance, or the subject-matter communicated. I understand it to mean, in this place, the original purpose of Divine wisdom and love, which is revealed in the gospel. This infinite good for man is not an after-thought of the Creator: it was in the mind of God in the beginning of creation. Accordingly, Christ, who was provided of the Father for the development of this purpose in due time, and for its ultimate consummation, is called (Rev. iii. 14) "the beginning of the creation of God." In that "beginning," with reference to which the "Book of books" salutes us at its opening, when God created the heaven and the earth, this infinitely wise and benignant purpose was with God; yea, for this purpose, solely on account of it, the universe was created. The inferior creation was provided for the use and accommodation of the superior,

6 ¶ There was a man sent from God, whose name *was* John.

the physical for the intellectual and moral, and the latter for this glorious purpose of immortal life and good indicated above. And this is truthfully called the *Word*, because it is the subject of the *Word*; and *Christ* is called the *Word* by a metonymy of speech, because he is the medium of its communication to mankind. The *Word*, *i.e.* the truth, the will, the mind of God, involving this sublime purpose of Grace, *is expressed* by and through Christ. So, by the same metonymy of speech, in this poem of John's Gospel, and nowhere else in the New Testament,* he is called God, because God is manifested in and through him. So it is explained at ver. 18: "No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him." But that John did not intend to make Christ to be literally and personally the self-existent God, is obvious, not only from the natural force of the connections in this place, but especially from the fact that he very carefully and in detail (chap. x. 33—36) records the case where the Jews falsely accused Jesus of making himself God; and he repelled the charge. See notes on that passage.

The Scripture of the Old Testament, Prov. viii. 22—30, personifying wisdom, the same wisdom with which it urges the children of men to enrich their minds, places it in the same relation to and with God in the beginning, *before the earth was*, in which the *Word* is placed in this passage. I do not mean that the terms *logos* or *word*, and *sophia* or *wisdom*, are lexicographical synonyms; but when wisdom, personified, is made the reflex of the original gospel purpose, because it is wisdom's plan, and that purpose, by a metonymy of speech, is named for the *word* which re-

* In one instance in the Old Testament, Isa. ix. 6, in a prophecy of the birth of the promised child, among the names by which he should be called, indicative of the dignity of his office, are "Mighty God," and "Everlasting Father." So the prophet Elijah was called *God the Lord*, such being the signification of his name. When we consider the Hebrew custom, and the custom of the primitive ages in general, of attaching names to persons indicative of the prominent feature of their missions, we find it easy to perceive the force and the fitness of the ascription of the Divine names to Christ, who is, in a peculiar and eminent sense, the Son of God.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

reveals it, then the *wisdom* and the *word* become to us the same in substance, comprehending in the ultimate the same reality; and by the same comprehensive figure of speech by which the subject of the Word is called the Word, and the Word for its revealing God is called God, Christ, for his being the medium of the Divine revelation, is also called the Word. So, likewise, for his being made of God the teacher of his truth to men, and the medium of his light and life, and the safe and unerring guide, Jesus is called the *Truth*, the *Light*, the *Life*, the *Door*, and the *Way*. Moreover, for his appointed agency in the development of the Divine wisdom and power, in the construction and government of the moral system, he is called, by way of eminence, "the *Power* of God and the *Wisdom* of God." I cannot conceive that a man of fair intellect, who is not forced by prejudice to dishonor his own understanding, can essentially misconstrue these beautiful and significant expressions.

3. *All things were made by him.* If the original, *egeneto*, for *were made*, in this verse, properly expressed an act of creation, I should find no difficulty in so receiving it, in perfect consistency with the proper Sonship of Jesus Christ. God may have committed to his Son an agency in the creation of the world; or the passage may have meant, that all things were created by the Divine wisdom and energy, which is signified by the *Logos*, and for which a pronoun of the masculine instead of the neuter gender is employed, because of the personification of the principle. But the attachment of this sense to the word would make the passage, with either of the two constructions indicated above, appear in singular disharmony with the general teaching of the Scriptures on the Messiah's appropriate work. The business which the Scriptures seem uniformly to ascribe to his mission, is that of doing, enlightening, renovating, changing, ordering, governing, reconstructing, saving, in the moral and spiritual sphere of being,

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

and not that of *creating* in the physical. So then, in consideration of this general tenor of the Scripture teachings in relation to the Messiah's work, and of the decision of literary authorities, and especially by a personal examination of this evangelist's abundant use of the word in question, I am constrained to adopt the view thus strongly expressed by the learned editors of the "Improved Version of the New Testament." Speaking of the opinion that this verse asserts "the creation of the visible material world by Christ," they say, "But this is a sense which the word *egeneto* will not admit. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*. It signifies in this Gospel (where it occurs fifty-three times) to be, to come, to become, to come to pass; also to be done or transacted, chap. xv. 7; xix. 36. It has the latter sense, Matt. v. 18; vi. 8; xxi. 42; xxvi. 6. All things in the Christian dispensation were done by Christ, *i.e.* by his authority, and according to his direction; and, in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5: "Without me ye can do nothing." Compare vs. 7, 10, 16; John xvii. 8; Col. i. 16, 17. CAPPE, *ibid.*

4. God gave unto Christ to have life in himself in an eminent and peculiar sense (chap. v. 26); and the energies of this life, in its practical developments, become regenerating light to men.

5. The darkened mind of the world did not *comprehend* the light of Christ. See v. 10.

6—8. The Baptist's mission is comprehensively exhibited in his capacity as a witness of Christ.

9. The rendering of this verse by the *Improved Version*, and by *Newcome* in his Notes, is as follows: "That was the true Light, which, having come into the world, is enlightening every man." For this construction, *Newcome* refers to chap. iii. 19, and xii. 46. *Is enlightening every man.* The idea is that the ministry of the gospel is

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

without partiality, uttering grace and truth alike for all, Jews and Gentiles, rich and poor.

10. *And the world was made by him.* The same facts and observations adapted to v. 3 will apply to this passage. The same original word is here rendered *was made*, which is rendered *were made* in that verse; a word which does not signify the act of physical creation. The same word is rendered *there was* in v. 6. *Egeneto anthropos*, "there was a man;" and, in this phrase, *egeneto* seems, in like manner, to bear the sense of *was*. "The world was — by him," leaving something understood to be supplied, from the connection between *was* and *by*. In Matt. xxiii. 15, *proselutos*, "proselyte," is understood after *genetai*, "is made," which were better rendered *is become*; for nobody understands it to mean *when he is created*. And when he is made or is become — *what*? Why, that, to be sure, which is the subject of the immediate connection; viz., a *proselyte*. Thus supplying the word understood, we have the full sense: "When he (*genetai*) is become — a *proselyte*, ye make him twofold more the child of Gehenna than yourselves." So here: "He was in the world, and the world (*egeneto*) was" — *what*? What office of Christ is the subject of the immediate connection, from which to supply this word understood, as the participial adjunct of the verb *was*? It is that of *enlightener*. "That was the true light, which, having come into the world, is enlightening every man. He was in the world, and the world was *enlightened* by him; and (yet) the world knew him not." The same in substance as v. 5.

With this view of the case, the *Improved Version* renders this passage: "He was in the world, and the world was enlightened by him; and yet the world knew him not." To this rendering it adapts the following note: "The common version is, 'the world was made by him,' meaning that the visible material world was created by him. But this, as we observed before on ver. 3, is inadmissible, as the word *egeneto* never

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-

bears that sense. In the present version, *pephotismenoi*, enlightened, is understood after *egeneto*, as best connecting with the preceding verse."

11. Though all men are Christ's, to whom God gave even the heathen for his inheritance (Ps. ii. 8), probably John, in this place, meant by *his own* the people who were his by nationality, and who were looking for the Messiah promised by the "oracles of God" which were committed to them. To this people, Christ first came; and, generally, they rejected him.

12. But, to those who did receive him, he imparted the power to enjoy, in a dear and familiar sense, the filial relation to God.

13. *Not of blood.* The Jews were expecting to enjoy the benefits of the Messiah's kingdom, when he should come, by virtue of their blood-relation to Abraham, as his progeny. But the Evangelist here emphasizes the peculiar gospel doctrine, — that this privilege of spiritual sonship is not an hereditary inheritance descending through the royal lineage from Abraham, nor the result of any will or device of man; but that it is of God, of his purpose and grace in Christ Jesus, and becomes a living and practical possession to every one who believes on his name. See on chap. iii. 3, 7.

14. *And the Word was made flesh.* Here we have the same *egeneto* again rendered *was made*. Certainly it does not mean that the Word was *created*. It were better to omit the participle, and receive *egeneto* in its first signification, which is *to be*, and read, *the Word was flesh*, than to put in the participle *made* in the sense of *being created*. This is, indeed, the reading of several translations. But I prefer the adoption, in this instance, of the second sense of *egeneto*, *to become*. Then we read, "And the Lord became flesh, and dwelt among us."

These strong expressions of St. John in relation to the divinity of Christ's mission, the dignity of his character, and the

begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

unity of his person, are better understood in the force of their significance, and the greatness of their simplicity, when we consider the circumstances that called them forth. The Gnostic heresy became prevalent before the decease of this apostle, asserting that the Christ was a super-angelic being, who entered into Jesus at his baptism; and that Jesus had only the outward appearance of a man; that he was incapable of feeling pain, or of dying, which was regarded as beneath his dignity. In opposition to such speculations, which tended to confound the testimonies of the gospel with ghost-stories and old wives' fables, St. John maintained that Jesus and the Christ were one person; that as bearing the real image of God, and showing the credentials of his power, and revealing his purpose of truth and grace which was in the beginning, he is the Word of God; and that he was a real, tangible being, with a physical body like unto ours; so that, in a significant figure, the Word became flesh, and dwelt among us. To the same point, see the earnest protestation of this Evangelist in his First Epistle, i. 1—3, and note on Luke xxiv. 51. *Full of grace and truth.* See on v. 17.

16. *And grace for grace.* In Christianity, all is grace or favor. The very duties which it enjoins, it gives us power to appreciate as privileges and blessings; and the rewards of these duties are favors upon favors.

17. This verse comprises a world of doctrine. It propounds the prominent characteristics and distinguishing features of the two dispensations. The former is a *law*, a code of statutes, with its awards; and this was given by Moses. The latter is a *gracious truth*, "not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began, but now *made manifest* by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel."—2 Tim. i. 9, 10.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only-begotten Son, which

18. This is a more explicit statement of the doctrine which begins with the first verse, and runs through the prologue: to wit, that Christ is the Word of God by virtue of his office, the business of which is to reveal God to mankind as the universal Father; to bring to light his purpose of immortal life and good for our race; and thus regenerate us with a hope full of love, and full of immortality.

The only-begotten Son. Jesus is the Son of God in a peculiar sense,—a sense in which *he only* is God's Son. Hence the ascription to him of the appellation in this verse, which has a deeper significance than the phrase "well-beloved" (though it comprehends that), *the only-begotten Son*; and in v. 14, "the only-begotten of the Father." The Greek word here rendered *only-begotten* is used by John four times in his Gospel, and once in his First Epistle, and is in every case applied to Christ. Our Common Version, *only-begotten*, is the exact literal rendering of the Greek *monogenes*, from *monos*, only, and *geno*, to beget. Besides the five instances in which John applies it to Jesus, the same word is used in four other cases only in the New Testament,—Luke vii. 12; viii. 42; ix. 38,—in all of which cases the reader will see, by reference, it is employed in a sense strictly literal; and Heb. xi. 17, where it is applied to Isaac as Abraham's only-begotten son. As Abraham had another son at the time, some critics have rendered *monogenes*, in the latter case, *well-beloved*; and hence have carried the same rendering back to the cases where it is applied to Christ. But this is a commentary rather than a translation, and is inadmissible, unless the connection can be shown to require it. But we do not think that the connection in this case authorizes any such latitude in the rendering of *monogenes*. But the connection *does* modify the *sense* of the sonship recognized in Isaac, in the ascription to him of this appellation. The qualification is in the next verse: "Of whom it was said, In Isaac shall thy seed be called."

is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make

straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth

The idea is, that Isaac was the only-begotten of Abraham in the line of the promise that he should be the father of nations. When he was called upon to offer up his son Isaac a sacrifice to the Lord, his faith in God's promise to make him the father of nations, and to bless all nations in his seed, was just as severely tried as if he had no other son; because it was in Isaac that the promised seed should be called.

To return to the Son of the blessed Virgin: he was, in the high and eminent sense intended, "the only-begotten Son of God." See on Matt. i. 18—25, and Luke i. 26—35. There was, in the primitive constitution of his being, a union of the Divine and the human, such as there is in no mere man. If man may be called an animal because he has an animal nature, and yet be far above the animal by the inheritance of the human nature; so may Jesus Christ be called, as he sometimes is, a man, — "the man Christ Jesus," — for his inheritance of the human nature, and yet be far above the mere man, by the inheritance, in an eminent sense and degree, of a Divine nature. Thus, with an endearing relation to us by the ties of consanguinity, he inherits also a nature far superior to ours, — below God; above man, to draw us upward: the one Mediator between God and men; *Emmanuel* (God with us).

Which is in the bosom of the Father. This is an expression denoting a peculiarly dear relation and companionship with the Father.

19—27. The priests and Levites were representatives of the whole ecclesiastical system of the Jews. John's negative answer to the question, whether he were *Elias*, may seem to conflict with the words of Jesus, Matt. xi. 14, saying of John the Baptist, "This is Elias, which was to come." But the querists meant to ask whether he were personally the prophet Elias risen from the dead; and it was to the question in this sense that he rendered the negative answer. And then it would be no derogation from the dignity of John, and his qualification for the positive work of his mission, to suppose that he was not at this time aware of all the points on which his work would fulfil divers prophecies of old.

28. Here recurs that *egeneto*, out of which certain doctors have essayed to make Christ the creator of the visible universe. But here it is correctly translated, "These things were done in Bethabara."

29. *Behold the Lamb of God!* The Baptist now designates Jesus as the antetype of which there was a shadowing-forth by the types of the ritual law. *Which taketh away the sin of the world.* The sprinkling of the blood of the Levitical sacrifice represented, in a figure, a cleans-

Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the

ing from sin. It is the purpose of Christ's mission to destroy the works of *Diabolos*, and save the moral creation from sin. See on Matt. i. 21, and 1 John iii. 8.

31. *And I knew him not.* Though John had personal acquaintance with Jesus, he knew him not as the Messiah until he had that visible attestation of the fact in the dove-like descent of the Holy Spirit at the baptism, and heard the announcement of the voice of God. See vs. 32—34.

41. That was a soul-thrilling announcement of Andrew to Simon, *We have found the Messias, the Christ, the Anointed One.*

42. The surname of Simon is here called Cephas, which is Syriac; but in Greek it is Petros, or Peter, which, like the Syriac, means *a rock*,

45. *We have found him of whom Moses in the law, and the prophets, did write.* That the spirit of prophecy in the patriarchs, Moses, and the prophets, imaged One to come greater than they all,—One who should never be anticipated nor succeeded by an equal,—is as clearly in the record of the Old-Testament Scriptures, as a provision for the office of President or Chief Magistrate is in the record of the United-States Constitution. And it is as unquestionable to the believer in the New-Testament Scriptures, that Jesus of Nazareth was, in the estimation of his Heaven-sent forerunner, and of his apostles, and of the primitive Church, and in his own consciousness and claim, that predicted One, as it is to the believer in American history,

prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had

that George Washington, in his time, filled the supreme office of our Government, pursuant to that constitutional provision. See notes on chap. v. 46, 47; Luke xxiv. 27, 44; Acts ii. 34, and viii. 35.

46. Nathanael's question to Philip implies that Nazareth had become proverbially abandoned. Philip very judiciously proposes to submit to the test of personal observation the subject of his commendation.

47—51. Beautiful is the compliment bestowed upon the character of the *Israelite indeed*; and the same beauty of guileless simplicity appears in the artless expression of Jesus, in this incipient stage of his ministry, with regard to the subsequent rising developments of his Divine commission.

CHAPTER II., 3. *And when they wanted wine*; rather, "when the wine failed."

4. *Woman*. This term in the original, and in the usage of the time, was not

harsh, as it seems in our translation. *What have I to do with thee?* To remove the appearance of reproof in this response of Jesus to his mother, some have rendered the phrase, "What is this to thee and me?" meaning, that, as they were guests, they were not responsible for the provisions of the occasion. I regard it, however, as full of good reason and sublime sentiment as it stands,—making due allowance for the greater smoothness of the original language in which it was spoken, and for the living manner of its utterance. Often there is a tone and spirit in the expression of a thought, which cannot be reported. It is evident from the manner of Mary, as she turned and gave instruction to the servants, that she was not wounded by his words. My own view of the case is this: That Mary knew that Jesus was the Christ, and had the power to work miracles; that the virtual appeal to him for

tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

replenishing the wine was a demand for the exertion of his miraculous gift to that end, in the manner in which she had been accustomed to call upon her son for any appropriate service; and that his interrogatory reply imported, and that by design, that while he had been a beautiful example of obedience to his mother in his minority, and of kind and respectful regard in his manhood, his doings in his official capacity as Messiah (Son of God) — in which capacity alone he could work miracles — must take direction, always and solely, from the higher parentage, — the Father in heaven.

My hour is not yet come. The time had not then quite arrived when he was to enter upon his public career as a worker of miracles. Nevertheless, it was his intention, from the first appeal of his mother, to work this miracle, after imparting to her the important instruction noted above. But this was done in secret. No word was spoken by him in the performance of it; nor did any of the company know whence the superior wine came, except himself and mother, the servants and his disciples.

11. *And his disciples believed on him.* That is, their knowledge of the divinity of his mission was advanced, and their

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto

faith in him confirmed. They had become his disciples from the testimony of John, whom they held to be a prophet, and from minor evidences derived from a personal acquaintance with him; but to be a disciple is to be a scholar, and they had much to learn. And it appears to have been the design of this miracle, beyond the accommodation of the family and their guests, to advance the disciples who were with him in their knowledge of his special relation to God. This was the first miracle wrought by Christ which we have on record; and it was, all things considered, a beautifully appropriate *beginning of miracles* in attestation of his mission.

13—16. Compare Matt. xxi. 12, 13; and Mark xi. 15—17. This probably refers to the same transaction, though the record of it is not in chronological order.

17. *The zeal of thine house hath eaten me up.* This is written in Ps. lxxix. 9. The idea is, that his whole soul was absorbed in the interest of God's house. The disciples may have thought that their Master, in this bold assumption of judicial and executive authority, was beside himself; but he understood his own position, and the duties of his office.

18—22. This conversation between Jesus and the Jews, which was remembered

them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man; for he knew what was in man.

CHAPTER III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee,

by the disciples *after* his resurrection, was remembered by the chief priests and Pharisees *before* that event. See Matt. xxvii. 40, 62, 63. *And they believed the Scripture, and the word which Jesus had said.* Such Scripture, for instance, was then opened to their understanding, as Ps. xvi. 10: "For thou wilt not leave my soul in *hades*; neither wilt thou suffer thine Holy One to see corruption."

23—25. To them who intellectually believed on his name from witnessing the wonders he wrought, but understood not his true character, and received him not in spirit, he did not commit his confidence; for he was capable of looking into their hearts, and discerning the shallowness of their faith. *He knew what was in man.*

CHAPTER III., 1. *A man of the Pharisees, named Nicodemus, a ruler of the Jews.* This man was, at least, *inclined* to believe on Jesus as the Messiah, and was disposed to gain further information of him; but he was timid, and held a position in society which it was difficult to relinquish. For social position is sometimes as serious a hinderance as riches to an entrance into the kingdom of God. This same Nicodemus proved himself a friend to Jesus on subsequent occasions, as a member of the sanhedrim which condemned Jesus (John vii. 50), and in assisting Joseph in the preparation of the

body of Jesus for the burial. John xix. 39.

2. *The same came to Jesus by night.* Who can calculate the magnitude of the loss to Nicodemus, in real life, by the influence of those circumstances acting on his love of place, which excluded him from the privilege of that free and open day intercourse with Jesus for which his soul yearned?

3. *Except a man be born again.* The general sense of this language must, of course, be such as Nicodemus should have been familiar with as a teacher in Israel; else the reproof from Jesus for his putting upon it so clumsy a construction as he did would have been arbitrary. The reprehensive interrogatory, v. 10, "Art thou a master in Israel, and knowest not these things?" implies that there was a use of phraseology similar to this in Israel, with which he as a teacher should be familiar, which should have suggested to him a more rational construction of his saying, "Ye must be born again." And it was verily so. It was a familiar saying among the Jews, that a Gentile convert to Judaism had "become as a new-born child." Accordingly, this teacher in Israel should have understood Jesus, by this phraseology, to mean religious enlightenment or conversion.

As I remarked in the note on chap. i.

Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound there-

of, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down

13, the Jews were expecting to share the benefits of the Messiah's kingdom, when it should come, by virtue of their natural birth of Abraham's lineage. But Jesus would have it understood, that their distinction of natural birth did not entitle them more than others to the inheritance of his kingdom. *They must be born again*, intellectually and morally, in order to enter into the kingdom of God. It is a spiritual kingdom, to be entered only by spiritual enlightenment. See on 1 Pct. i. 22, 23.

5. *Of the water and of the Spirit*. Probably reference is here made to both water and spiritual baptism. The baptism of water was applied by the Jews to Gentile proselytes; and by the apostles to converts to Christianity, both from Judaism and Gentilism. It was the recognized form of an open profession, without which open profession one's conversion was of no value to the cause of Christ in that age. And for this requisite boldness the baptism of the Divine Spirit was necessary also. Hence both an open espousal of the cause of Christ, involved in the baptism of water and the inward consecration of the Holy Spirit, are essential to one's qualification for a place in the Messianic kingdom, which is "not meat and drink, but righteousness and peace, and joy in the Holy Spirit." Rom. xiv. 17.

6. This verse confirms my construction of the phrase *born again*, vs. 3, 7, as referring to the Jews' reliance on their

physical relation to Abraham. They must be *born again*, by spiritual enlightenment, to enter his spiritual kingdom.

8. The power of the wind is an expressive illustration of that spiritual influence which is not seen, but is felt.

12. If Nicodemus was so slow to understand the language of Jesus in relation to visible transactions on the earth, such as the change of ecclesiastical relations, how could he be expected to comprehend the doctrine of the spiritual life?

13. *But he that came down from heaven*. Uniformly, Christ claims a heavenly origin and a Divine mission. *Even the Son of man which is in heaven*. This is one of the most interestingly comprehensive expressions contained in the record, of the sphere of our Lord's life during his personal ministry on earth. The word *heaven* bears the same sense in this place as in Matt. v. 12, "For great is your reward in heaven." It means the sphere of spiritual life and being, irrespective of locality. Christ united in himself, at the same time, the verities of the two spheres. While, for a visible manifestation of God to the children of men, "the Word became flesh and dwelt among us," he lived in free intercourse with the Father and with the heavenly world, — in all matters embraced in the interests of his mission, his mind was a reflex of the mind of God; and when he described the character and condition of mankind in the resurrection-life

from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned [*krinetai*]: but he that believeth not is condemned [*kekritai*] already, because he hath

not believed in the name of the only-begotten Son of God.

19 And this is the condemnation [*krisis*], that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Enon near to Salim, because there

as immortal, equal unto the angels, and children of God (Matt. xxii. 30; Mark xii. 25; Luke xx. 36), he just as literally *spoke that which he knew*, as when he testified of earthly things. "He that came down from heaven, even the Son of man who is (who was when he delivered the doctrines which are recorded for our instruction) in heaven," is our reliable Teacher and Guide. This description of himself as "in heaven" should instruct us not to be inconsiderately in haste in the way of literalizing and localizing the familiar expressions of our Lord in relation to his having *come down from heaven*, &c. These are comprehensive expressions of his peculiarly and eminently heavenly origin and mission. See on chap. viii. 58; xvi. 28; xvii. 5.

14, 15. This refers to the manner of the death which Christ was to die, in attestation of his gospel; a living faith in which saves us from that spiritual destitution represented by the exclamation of the prodigal, "I *perish* with hunger," and imparts *aionion life*. The term *life*, in this and all like cases, is not from the Greek *psyche*, which signifies the animal life, and, by way of accommodation, the affections of the mind and heart; but from *zoe*, which, though sometimes used for life

in the sense of conscious being, is commonly, in the New Testament, employed in description of a spiritually enlightened and happy state or condition of the mind. Our Lord describes it, chap. xvii. 3: "And this is life eternal (*aionios zoe*), that they might know thee the only true God, and Jesus Christ whom thou hast sent."

16, 17. These verses repeat with emphasis the substance of the two preceding, in respect to the blessedness of faith in Christ; and add the recognition of God's love as the source of the Saviour's mission, and the purpose of that mission in its fulness, which is the salvation of the world.

18, 19. How conspicuously does the truth stand out in these verses, that while, as indicated in the preceding verses, the life, the blessedness, the salvation, which is the reward or fruit of faith, *is enjoyed in and through the possession of faith*, the condemnation (sometimes in the Common Version rendered *damnation*) of unbelief and sin is suffered in and through the dominion of unbelief and sin in the mind! See on Matt. xxiii. 14, and Mark xvi. 16.

20, 21. How true to the life, for all ages, is this description of the relation of cause and effect in human moral condition and conduct!

was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of

the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that

22—30. This is another faithful and worthy testimony of John the Baptist to Jesus as the Christ, the subject of the prophecies of all preceding ages. *He must increase, but I must decrease.* The splendor of the morning-star fades away, to human vision, on the rising and ascension of the great king of day.

31, 32. See v. 11. *And no man receiveth his testimony.* This is hyperbolic; meaning, that but comparatively few accredit him. The next verse modifies the hyperbole.

33. *He that hath received his testimony hath set to his seal that God is true.* He does not create God's truth by believing it; but he honors God as true, and enriches his own soul with the enjoyment of God's truth.

34. *For God giveth not the Spirit by measure unto him.* To and through Moses and the prophets God communicated by visions, and special visible and audible manifestations, at given times; and conferred upon them power to work miracles on particular occasions for special purposes. But Christ he endowed with so large intellectual and spiritual capacities, and so great a degree of Divine power, all his own as our mere

human powers are our own, sufficient for all the purposes of his mission, and for universal use, that the distinction is well expressed by the beloved apostle in these terms: *For God giveth not the Spirit by measure unto him.*

35. The phrase *all things* sometimes means all men, or all rational creatures; as in Col. i. 20, "By him to reconcile *all things* unto himself." Also Eph. i. 10, and Phil. ii. 9—11. And it is also an unquestionable truth of revelation, that God has given to Christ, as his inheritance and ultimate joy, all the Adamic family: so that, as Adam is in the physical relation, Christ is in the spiritual, *the head of every man*. 1 Cor. xi. 3; xv. 22; Ps. ii. 8; *Ezek.* xviii. 4; and John xvi. 15. But I apprehend that, in this case, the idea is, that the Father has committed to the control and disposal of the Son all things affecting the spiritual and ultimate interests of mankind; all things appertaining to, or bearing upon, the sphere of his mission: so that nothing shall interpose to produce a failure in the result.

36. *Hath aionion life.* The first clause of this verse is a more direct and explicit statement of the doctrine which we have

believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have

seen rising into prominence as we have advanced in our Scripture-reading; to wit, that the eternal life which is the fruit of the Christian faith is not an immortal heaven beyond death, allotted to a portion of our race in payment for their having believed in the present life; but that it is the superior life and good which the true believer *hath*, as the concomitant of his faith and virtue.

Of course, the antithetic member of the sentence, placing over against the fruit of Christian faith the fruit of unbelief and sin, exhibits also the fruit which is indigenous to the moral state described. *Shall not see life*. The future tense, in such cases, is common, as expressing a standing and general principle. So when Isaiah says, i. 19, "If ye be willing and obedient, ye shall eat the good of the land;" and Solomon, Prov. xi. 31, "Behold, the righteous shall be recompensed in the earth, much more the wicked and the sinner;" and Jesus, Matt. v. 9, "Blessed are the peacemakers; for they shall be called the children of God,"—no new principle was announced, to be inaugurated in a future state of being; but a standing and legitimate law of compensation under the Divine government was recognized and emphasized. So it is a standing and necessary truth, that man, abiding in unbelief, shall not see the *aionion life* which is the fruit

of righteous faith. Of course he cannot. *But the wrath of God abideth on him*. On the terms *wrath* and *anger*, when ascribed to the Divine Being, see notes on Matt. iii. 7. With reference to the wrath of God in the sense of the passage before us, meaning the condemnatory operation of the Divine law in the alienated soul, St. Paul (Eph. ii. 3) speaks of himself and Christian brethren as having been "children of *wrath*, even as others." While men remain in a state of alienation from God and his law of love, this *wrath abideth on them*. This verse, in its entire antithesis, is substantially paralleled by our evangelist in his First Epistle, iii. 14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." See on vs. 18, 19. And, for more light on the final issue of these things, see notes on 1 Cor. xv. 24—28.

CHAPTER IV., 5. Sychar. The same as the Shechem of Gen. xxxvii. 12—14. It is near Mount Gerizim, between that and Ebal.

6. *Jacob's well*. This well is still shown at the north end of the plain El Mukhara. *Sixth hour*; i.e., twelve o'clock at noon.

9. The last clause of this verse, *for the Jews have no dealings with the Samaritans*, is the language, not of the woman, but of the Evangelist, by way of parenthesis.

asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 [But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.]

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

10. Jesus represents his gospel, which is life-giving refreshment to the soul, by the figure of water.

11, 12. The woman misunderstands.

13, 14. The description which Jesus here gives of the living nature and soul-satisfying qualities of his religion is surpassing in richness and beauty. When professors of religion protest, that, if they should believe that the love of God in Jesus Christ will ultimately overcome all evil with good, so that they should be freed from the fear of Pluto and Tysiphone in Tartarus, they would relieve themselves of the concerns of religion, we know that their religion is spurious. For he who has the genuine religion of the gospel finds it a source of living and exhaustless life and blessedness, joy and gladness. *It is in him a fountain of water, springing up into everlasting life.*

15. The woman, for such is human nature, would be pleased with any improvement which would lighten her labors;

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I

but she understands not the allusions of the Master.

20. *Our fathers worshipped in this mountain.* Thus the woman seeks to avert the force of Christ's rebuke of her manner of life by turning the conversation to the difference of national religions. On Mount Gerizim, which was in sight where they stood, the Samaritans built their temple.

21—24. Jesus indicates the surpassing excellence of the Christian dispensation, in the light of which men are not confined to any designated spot for the worship of God, but find all nature God's temple, and everywhere commune with the presence and spirit of the universal Father, and worship him in spirit and in verity. Men will always find it necessary to provide places, for their own convenience, for social worship and mutual religious instruction; but the enlightened believer in Jesus will find God's presence, and give him love and praise, everywhere.

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know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth

wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honor in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

26. Jesus directly announces his Messiahship.

34. Educate the people into the principles of Christianity, and baptize them into its spirit, so that they can say in truth with the Master, *My meat is to do the will of God*, and the voice of rejoicing and salvation will go up from every dwelling, and safety reign within our borders.

35—38. This was probably harvest-time in Samaria; and the fitness of the fields to harvest was an appropriate representation of the ripeness of the minds of the people in that country for the ministry of the gospel. They were free to con-

verse, to inquire, and to hear: hence many of them believed. The sowers that had gone before the disciples who now accompanied Jesus were Moses and the prophets, by the influence of whose teachings they were prompted to be looking for the Messiah, and were ready to receive him. These disciples, then, were the reapers, who entered into other men's labors, reaping what they had sown.

42. *The Christ, the Saviour of the world.* It would be a rich privilege to us to hear Jesus preach, as did these willing Samaritans. But, for catching the spirit, and gathering up the prominent ideas of a

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the

hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled

speaker's discourse, the next best opportunity, short of hearing him ourselves, is to hear the remarks and exclamations of the people coming out of the meeting. And, in this case, the people who had been listening to Christ said unto the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, *the Saviour of the world.*" See on 1 John iv. 14.

43—54. The miracle of Jesus at the wedding in Cana of Galilee became sufficiently known to induce numbers of the people to put themselves in the way of witnessing his wonderful works, at the time of a national feast at Jerusalem: so that now, on his returning to his own country, where he had not received due honor, he was greeted with favor. This second miracle in that place was one of great notoriety, and must have greatly advanced the honor of his name.

CHAPTER V. We now enter upon the second great division of St. John's Gospel, which, from this point to the close of chap.

xii., is devoted to JESUS IN CONFLICT WITH THE JEWS.

2. After the word *sheep*, here used adjectively, the substantive is wanting in the original. The Common Version supplies *market*; but most critics prefer *gate*, as there was a *sheep-gate*, which is mentioned in Neh. iii. 1, 32, and xii. 39.

The argument from the present tense, "there *is* at Jerusalem, by the sheep-gate, a pool," that John must have written his Gospel before the destruction of Jerusalem, I regard as of no weight; for, though there did not remain those appurtenances to that pool after Jerusalem was destroyed, it was natural for the historian to throw himself back into the past in his narrative, and describe the scene as he saw it when it transpired.

4. *An angel went down.* There was, probably, an intermittent spring that ran into that pool, or some subterranean cause of a periodical agitation of the water of the pool, which varied its medicinal qualities. The Jews, believing the agitation to be caused by Divine interposition, would

the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another step-peth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto

him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him,

ascribe it to an angel; which was their familiar name for any Divinely interposed agency, material or spiritual. And, if I were satisfied that St. John wrote this verse, I should not find it difficult to believe that God did interpose to impart supernatural virtues to the water of this pool at times, to figure the Fountain, Christ, then being opened for all sin and uncleanness. But I am induced, by satisfactory authorities, to regard this verse, and the last clause of the preceding verse, as an interpolation. The critically revised Greek version of *Griesbach*, successively Divinity Professor at Halle and at Jena, in the last century, rejects this passage as spurious. And *Alford*, Minister of Quebec Chapel, London, and late Fellow of Trinity College, Cambridge, Eng., in his Greek Testament, with Critically Revised Text, and a Critical and Exegetical Commentary, a work of great labor, says on this passage, in his third edition: "The spuriousness of this controverted passage seems to me more clear than when I prepared my second edition." Among *Alford's* reasons for rejecting this passage are the following: That there are no less than seven words (in the Greek)

used here only, or here only in this sense; showing that it must have been the production of a later writer, using different Greek; and that these three ancient manuscripts, THE CODEx VATICANUS, THE CODEx EPHRAEMI, and THE CODEx CANTABRIGIENSIS, concur in omitting it. So, in addition to *Griesbach*, *Tischendorf* and *Meyer* omit it.

But it is not supposed that there was any intentional imposture in the introduction of this passage. It is probable that some early copyist put into a note, or gloss, in the back-ground or margin, a sketch of the popular belief of the Jews, by way of accounting for so many sick people being present in the porches or hospitals over and around the pool at the time of our Lord's visit at the place. Subsequently this gloss was copied, perhaps by accident, into the Evangelical text. Omitting this, we read the undisputed record of John: "In these lay a great multitude of impotent folk, of blind, halt, withered; and a certain man was there, which had an infirmity thirty and eight years,"—*vs.* 3, 5. The evangelist proceeds with the narrative of the miraculous cure.

14. *Sin no more, lest a worse thing come*

because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him

greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

unto thee. From this it is inferable that the case was one of infirmity induced by some vicious habit.

16. Another case of the Jews quarrelling with Jesus on account of his healing the sick on the sabbath.

17. *My Father worketh.* God continues his work of providence. He does not cease from his kind care of his creatures on the sabbath. And his example imposes it upon us as a duty to relieve distress, and do any necessary work of beneficence on that day. This can never interfere with the appropriate use of the sabbath; which "was made for man," as a day of rest and religious instruction.

18. In construing the claim of Christ to be the Son of God, as making himself equal with God, the Jews had their minds upon the pagan "endless genealogies" of *Eons* and gods, wherein the sons and daughters of the gods were of equal grade with the parents, as are the children of men. For Christ's elaborate correction of their error, see chap. x. 34—36.

19—21. Repelling the charge of making himself equal with God, Jesus reiterates his profession of entire dependence upon God for all his wisdom and all his power.

22. *For the Father judgeth no man, but hath committed all judgment unto the Son.* This is one of those parallelisms, common to the *usus loquendi* of our Lord, and of

the Scriptures generally, in which each branch of the parallel is made to cover the whole ground, and they seem to contradict, but, in their true design, limit each other. For other instances, see Mark ix. 37: "And whosoever shall receive me, receiveth not me, but him that sent me." The two phrases, *receiveth not me*, but *him that sent me*, by the unqualified positiveness of each, present the same apparent opposition that we have in the verse before us, — *the Father judgeth no man*, &c. But the proper limitations by which the two branches of the parallel in Mark modify each other, give us this idea, that he who received Christ, received not him on his own account alone, but on account of the Father who sent him. As the Father and the Son are one in spirit and purpose, he who receives one receives the other. So, in the verse before us, the saying, *the Father judgeth no man*, is modified by the other branch of the parallel to mean, not that the Father has abdicated his throne of judgment, — for he is, throughout the New Testament as well as the Old, represented as the supreme Governor and Judge, — but that, under the Christian dispensation, he judgeth no man extraneously, or in opposition to the principles of the Messianic reign: he hath committed judgment unto his Son; or, as elsewhere expressed, "will judge the world in righteousness by that man whom he

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

hath ordained." So in chap. i. 3: "All things (in the Christian dispensation) were done by him; and without him was not any thing done that was done."

24. Another explicit statement of the inseparable co-existence of faith in Christian truth, and the blessedness denominated *everlasting life*.

25. The life which is the subject of discourse in all this connection is spiritual life. Of course, the *dead*, in this verse, are the spiritually dead, who were, and in time coming should be more extensively, by the gospel word, raised "from death unto life." See preceding verse.

26. The Son hath life in himself. See on chap. iii. 34.

27. A re-assertion of authority from the Father as Ruler and Judge.

28, 29. *Marvel not, at this.* That is, marvel not at my claim of authority from God to execute judgment: for the time is at hand when you will see it exemplified; when all that are in the graves shall hear his voice, and shall come forth.

That the subject of this passage is not the literal resurrection, appears to me obvious, for the following reasons:—

First, This was to be an event of extensive and exciting interest, coming next in order of remarkable crises. The Greek phrase *erchetai hora, the hour is coming*, is used for what is about to come. It occurs in this sense in v. 25, and in six other instances in this Gospel; viz., chap. iv. 21, 23, and xvi. 2, 4, 25, 32. The reader will perceive, by turning to these passages, that they all relate to what was *approaching*. And the Scriptures generally, perhaps I may say invariably, when they say of an event, not that it *will come*, but that it *cometh*, or *is coming*, mean that it *approacheth*. Here it evidently refers, as we shall see more clearly on further examina-

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [*kriseos*].

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine

tion, to the then approaching judgment of that generation.

Second, The general arousing, or coming-forth, in this case, is not from *hades*, the invisible receptacle of the departed spirits, but from *mnemeiois*, the tombs, or burial-places of the body. The literal resurrection is never spoken of in the gospel as a rising of the flesh or its ashes from *mnemeiois*, the graves or sepulchres, but of mankind from *hades*. St. Paul says, that, when the immortal resurrection shall be consummated, the triumphant exclamation shall be raised, "*O hades! where is thy victory?*" 1 Cor. xv. 55.

Third, The description of the condition into which this *anastasis*, or rising, ushers some of its subjects,—viz., a state of condemnation,—is utterly inapplicable to the immortal resurrection. For that resurrection, our Master explicitly instructs us, shall make all its subjects "equal unto the angels," and "children of God." Luke xx. 36. It shall make all men alive in Christ (1 Cor. xv. 22); and "there is no condemnation to them that are in Christ Jesus" (Rom. viii. 1).

No: there is nothing in the description of this passage, nor in its surroundings, which adapts it to the literal resurrection of the physically dead into immortal life. But as the terms *death* and *dead* in the preceding context are figurative; and as the matter to be verified by the event signified was the authority of Christ to execute judgment; and as he was addressing his enemies (the Jews), who were in this very instance plotting to murder him; and as that signal judgment, which was by way of eminence called the judgment of the Son of man, and which was to affect all, both friends and foes, was then approaching,—the true exegesis of the passage seems to apply it to that event.

own will, but the will of the Father which hath sent me. /

31 If I bear witness of myself, my witness is not true. /

32 ¶ There is another that beareth

witness of me; and I know that the witness which he witnesseth of me is true. /

33 Ye sent unto John, and he bare witness unto the truth.

And the lawfulness of this application seems to be attested by all considerations bearing a relation to the subject.

Though the terms *death*, v. 24, and *dead*, v. 25, are used figuratively, they represent a state of spiritual darkness and sin, from which the word of Christ delivered them who received it. But now, on proceeding to speak of an approaching exemplification of the power to *execute judgment*, which should affect all classes, believers and unbelievers, saints and sinners, he changes the figure from *death* to *mnemeiois*, the *graves*. Jesus and his hearers were familiar with this figure in the Old Testament, representing a depressed and afflictive external condition of a whole people. In Ezek. xxxvii. 11, 12, 13, the whole house of Israel, in Babylonish captivity, are described as being in their *mnemeiois*, graves; and the promise of their national deliverance is expressed in the assurance of their being brought up out of their *graves* to inherit the land of Israel. So here Jesus figuratively represents all classes as being in the graves; which, in a sense, is a truthful description. The unbelieving Jews were in a state of blind infatuation, under the cry of peace when there was no peace. They should be aroused by the approaching judgment, and ejected from their graves of false security into a sense of the terrible reality of their condemnation. And the Christian disciples, who are "they that have done good," and who, from external persecutions and the general calamities, and in that darkness of prospect which must have weighed upon their spirits, were in the graves in the sense in which the whole house of Israel were, in their captivity, should, at the same time and by the same judgment, be brought forth unto a resurrection of life. To this point, Jesus said unto them, Luke xxi. 28, describing the signs of the judgment of that age, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This referred to their redemption from the persecution of the Jews, the calamities of war, and the de-

spendency of the times. See note on that passage.

Jesus had before him, in the Prophet Daniel, a description of this identical judgment, under the same or a similar figure. See Dan. xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to *aionion* life, and some to shame and *aionion* contempt." When should this be? See v. 1: "And at that time shall Michael stand up; . . . and there shall be a time of trouble, such as never was since there was a nation even to that same time." This is the time of trouble described by Jesus, Matt. xxiv. 21, as "the great tribulation" of that age. And the prophet here adds the same assurance, for "them that shall have done good," which was reiterated by Jesus in Luke xxi. 28, just referred to, and virtually in the passage under consideration, in these words: "And at that time thy people shall be delivered, every one that shall be found written in the book."

The sense of the passage before us I regard as obvious, in the light of all the considerations which I have presented.

In my Introduction to this Gospel, having spoken of its having been written after the destruction of Jerusalem, I offered an observation, which I will here repeat for its appropriateness: "This accounts for the circumstance of his omitting to make record of the numerous parables of our Lord which related to his coming in the end of that age, and the destruction of Jerusalem. He does, in one instance (chap. v. 28, 29), record a forcible expression of Jesus in relation to that event, figurative, but direct, and obvious in its import; and he records it in a connection and manner to make it serve the purpose of his writing it,—the exaltation of Christ in his regal and judicial majesty."

They who wish to verify my exegesis of this passage by the examination of parallel passages in our Lord's discourses, will please consult notes on Matt. xvi. 27, 28, xxv. 46, and Luke xiv. 14.

31. The idea is, that, if his mere word were to be taken for his claim of Divine

34 But I receive not testimony from man : but these things I say, that ye might be saved.

35 He was a burning and a shining light : and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you : for whom he hath sent, him ye believe not.

39 ¶ Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honor from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not : if another

shall come in his own name, him ye will receive.

44 How can ye believe, which receive honor one of another, and seek not the honor that *cometh* from God only?

45 Do not think that I will accuse you to the Father : there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me : for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

authority, they had not sufficient evidence.

32—35. He refers to the witness of John, because he was generally regarded as a prophet.

36—38. But the greater evidence was in his works of Divine power, which were the proper credentials of a mission from God.

39. Another explicit testimony of Christ to the authority of the Old-Testament Scriptures as repositories of Divine instructions, and rich in prophetic testimonies of himself.

43. True it was with the Jews, and too true it is with the mass of the people to this day, even in our nominally Christian land, that they will receive with *éclat* one who comes unto them as a teacher exalting himself, and accommodating himself to their trained prejudice, and low, selfish aims ; while they will reject with

disdain him who comes in the name of the Father of truth and love, and labors to save them from their ruinous errors.

45—47. And yet another glorious testimony to the Divine legation of Moses, as occupying one of the stages of a progressive series of revelations from God, culminating in Christ. Jesus would not have the Jews to think that he was disposed, with an unfriendly spirit, and by way of revenge for their abuse of him, to accuse them to the Father, or interpose his authority for their condemnation. For they stood condemned by the law of Moses ; and he forewarned them of the identical calamities for which the measure of their iniquities was then being filled. See notes on Luke xvi. 19—31.

CHAPTER VI., 1—13. Compare Matt. xiv. 13—21 ; Mark vi. 31—44 ; and Luke ix. 10—17.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him : for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. *That Prophet.* The expectation of a prophet, greater than all that had been, was general among the people. Whence was this impression? Undoubtedly the travail of soul, even among the Gentiles, conducted to an expectation of some greater manifestation of God in due time ; but the Jews derived their expectations from Moses and the prophets.

15. As the people expected their Messiah to be a temporal prince, their first impulse, on becoming convinced that Jesus was the promised one, was to press him to

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship : and they were afraid.

20 But he saith unto them, It is I ; be not afraid.

21 Then they willingly received him into the ship : and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone ;

assume the crown. It was this zeal without knowledge, on the part of some early believers, that rendered it expedient for Jesus, in some cases, when near his home, where this disposition was most manifested, to caution the subjects of his healing power against noising abroad his mighty works.

16—21. Compare Matt. xiv. 22—33.

22—26. Jesus, who knew what was in man, saw that many in the crowd that followed him to Capernaum were influenced by motives which were frivolous,

23 Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks :

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto

them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me

compared with the superior good which a spirit, thirsting for righteousness, might derive from intercourse with him. Their motives were similar to those of not a few in our day, in some sections of the country, who attend religious associations and conventions, not for either receiving or promoting religious instruction, but for the sake of the company and gratuitous entertainment.

27. *Labor not for the meat which perisheth.* Another of those parallelisms, in which the first unqualified line of the parallel is limited by the second. The Saviour does not mean that we should not labor at all for sublunary and perishing good, but that we should not be wholly devoted to this, which is delusive and transitory, and, at best, is insufficient to satisfy our higher nature. The possession of Christianity, in its sublime principles of faith and practice, is the superior good; and, with this, nothing shall be lacking. See Matt. vi. 23.

For him hath God the Father sealed,—by prophecy, miracles, life, and doctrine.

29. Faith in Christ was to be regarded as the basis of all true righteousness.

30, 31. The people desired a sign of Jesus' Messiahship, and expressed a doubt whether he could present a greater, or even so great an attestation of a Divine commission as that which accompanied Moses in the gift of manna in the wilderness.

32, 33. Jesus asserts the superiority of the spiritual good which his ministry imparts, which is the true bread of heaven, such as the manna was not. And by the bold metonymy of speech by which he is called the *Word*, because he is the living and visible expression of God's will of purpose to mankind, he here describes himself as *the bread of God*, because his gospel is nourishment to the human mind.

34. *Evermore give us this bread*, was the earnest exclamation of the attentive listeners to Jesus: let it be ours.

shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus,

the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you,

36. *Shall never hunger.* The idea is not that the believer in Jesus shall retain no appetite for yet more of this bread; but he shall no more famish.

37. *All that the Father giveth me shall come to me.* This may be relied upon as true, both in a special and a general respect. All whom the Father had allotted to Christ as his co-workers in the planting of his Church in the world, would, by the providence of God, be brought to attach themselves to him in that work. And in the great and comprehensive plan in which Christ is constituted "the Head of every man," and all the children of the first Adam are given him for an inheritance, all whom the Father hath given him in this scale shall ultimately come to him. And so he reiterates, chap. xii. 32, *And I, if I be lifted up from the earth, will draw all men unto me.* And whenever the feeble children of men, coming to feel their weakness and want, cast themselves upon the bosom of Christ, he will in no wise repel them.

38, 39. *Not to do mine own will.* Another parallelism, by which the first member is limited by the second. Christ has a will, and acts in accordance with it. But it is not his independently. It is inspired by the will of the Father. And it is the Father's will which he is to accomplish,—that, of the great body of humanity which he hath given him, he should lose nothing

finally, but raise it all up ultimately. The phrase, *the last day*, in the usage of the Jews, was the time of the Messiah. This comprehends the whole work of the dissolution of the kingdom of darkness, sin, and death; so that the force of the phrase in this case is included in that general signification, if we receive it here as signifying *ultimately*, or *at last*. "That he should raise it up again *at last*." Then shall he, who gave himself a ransom for all, present to his Father and our Father the great family redeemed, saying, *Behold, I, and the children thou gavest me, are thine for ever.*

40. Jesus further specifies, that it is God's will, not that all shall wait for the blessing until the great consummation, but that every one who believeth on the Son *may have everlasting life*,—i.e., in his faith; may be living on his inheritance: not that this shall be his final estate; for he shall live in the assurance of being raised up at last.

41, 42. The Jews were offended by the assumption of so exalted a relation with God by one whom they had known, of so humble parentage.

44. Upon Him, of whom, and through whom, and to whom are all things (Rom. xi. 36), Jesus acknowledges dependence for the various instrumentalities, by the influences of which his alienated children should be drawn to him.

45. See Isa. liv. 13.

He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man,

and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

46. Another claim of the privilege of direct and sensible communion with God.

47. The doctrine, re-affirmed, of the present co-existence of faith, and that everlasting life of which faith is a condition.

48. A repetition of the metonymy of speech by which Jesus is denominated (chap. i.) "God" and the "Word." This doctrine comprises the verity of God's presence and gracious will, and of his Word; and it is the nutritive principle of life to the children of men.

49, 50. *And are dead, . . . and not die.* As the death of the fathers that ate manna was the natural death, it would seem to follow, if there were not an insuperable objection to it, that the death signified in the contrast, by the saying that a man who eats of the heavenly bread, or receives Christ's word, shall *not die*, is also natural death. But that Jesus did not mean to assert the power of faith in him to free the believer's body from the change called death, is evident; for he repeatedly urged upon his disciples the fact, which it was difficult for them to believe, that he himself should be put to death in the flesh, and their hope of a future immortal life be founded on the doctrine of the resurrection. We are obliged, therefore, to understand it to be the meaning of Jesus,

in these verses, to exhibit the contrast between the *nature* of the life which the manna nourished, and of that which his word inspired and sustained. The former was physical, and perished with the perishable aliments, including the manna, which nourished it; but the latter is spiritual and imperishable. Both the higher nature of man, which is nourished by the bread of life in Christ, and that bread itself, are imperishable. Yes, verily, there is an interesting and experimental sense in which the true and living believer in the living Christ, the Head of every man alive from the dead, even in his own consciousness has the victory over death. To him there is no death. His mind sinks not at all with the wreck of matter. In the very hour of dissolving nature, his spirit sings,—

"Heaven opens on my eyes, my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O *hades*, where's thy victory?
O *death*, where is thy sting?"

52—58. What is here said of eating the flesh and drinking the blood of Christ, is explained, at v. 63, to have a figurative meaning, thus: "The flesh profiteth nothing: the *words* that I speak unto you, *they* are spirit, and *they* are life." That is, by his flesh and blood he meant the *word* of

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered

him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil [*diabolos*]?

71 He spake of Judas Iscariot *the son of Simon*: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My

spirit and life, which (chap. i. 14) "became flesh, and dwelt among us;" *i.e.*, was manifested in a real person.

60—63. Many of the disciples were astounded at his words, and some of them faltered and seceded. But, by reference to his ASCENSION, he assures them of still more astounding developments in the advancement of his glory; and he explains also, in v. 63, before noticed, the figurative sense in which he had spoken of eating his flesh and drinking his blood.

65. See on v. 44.

68. *To whom shall we go?* A question of thrilling interest. Christian friends, when overgrown pedants and pseudo philosophers essay with great swelling words to

beguile you away from the Sent of God, the Christ of Moses and the prophets, appeal to your souls with the solemn interrogation, **TO WHOM SHALL WE GO?** You plunge into the *bottomless* pit when you depart from "the Son of the living God."

70. *One of you is an impostor.* This was spoken of the traitor *Judas*.

CHAPTER VII., 1—9. Dangers to the life of Jesus multiplied in Jewry, or Judea, because the leaders of the people were exasperated by the antagonism between his pure and searching doctrines of godliness and their general depravity. His brethren, meaning his unbelieving relatives, endeavored to persuade him to go

time is not yet come : but your time is always ready.

7 The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast : I go not up yet unto this feast ; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he ?

12 And there was much murmuring among the people concerning him : for some said, He is a good man : others said, Nay ; but he deceiveth the people.

13 Howbeit no man spake openly of him, for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned ?

16 Jesus answered them, and said,

up to the feast at Jerusalem, and exhibit his miraculous powers more publicly. But he answered them that his *time had not yet come* for the enlarged sphere of his labor.

10—13. After the kinsfolks of Jesus went up to the feast, he soon followed them ; but for a time he remained an observer, not making himself known to the people. His observations certified him that his enemies were earnest in their intent to get possession of his person, that they might kill him.

14, 15. Jesus at length went up boldly into the temple, and taught the people. Even they who would have destroyed him were paralyzed by the wisdom and majesty of his discourse.

17. Good men may differ in speculative opinions of doctrine ; but they cannot

My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law ? Why go ye about to kill me ?

20 The people answered and said, Thou hast a devil [*a demon*] : who goeth about to kill thee ?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision ; (not because it is of Moses, but of the fathers ;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken ; are ye angry at me, because I have made a man every whit whole on the sabbath day ?

materially differ in respect to the essential duties of life enjoined by the law of God. Let them, then, conform their minds and feelings to that practical spirit of love and good-will to men which they know to be required by the preceptive will of God ; and, with that godly frame of mind known to be in the likeness of the spirit of God's law, compare the principles of Christ's doctrine ; and they will see it to be of God.

21. *One work.* He may have referred to a new miracle not described ; but probably his reference was to the healing of the impotent man on the sabbath ; chap. v. 8, 9.

22, 23. The unreasonableness of their fault-finding spirit in relation to him is impressively elucidated.

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

25, 26. Some of the common people wondered at the moral power of Jesus to overawe the priests and rulers who were inclined to take and kill him.

27. But they had a traditional impression that the Messiah would burst forth from the infinite unknown, leaving no trace of his origin to human view: therefore they could not believe that Jesus, whose pedigree they knew, was the promised One.

28, 29. Jesus publicly conceded in the temple, that they knew him and his parentage after the flesh; and he challenged them to confront the evidences he had given and was giving them, that his descent in his official capacity was from God, the constant communion of whose

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

presence and spirit he enjoyed, and whose power was working with him.

30. The division of the people was made of God a means of the restraint of Christ's would-be murderers.

31. *Will he do more miracles?* It was the universal opinion, that the Messiah, when he should come, would make miracles, among other developments, credentials of his mission from God.

34. *Ye shall seek me* (that is, to destroy me or my cause), *and ye shall not find me,—thither ye cannot come*; referring to his passing, through death, the resurrection, and ascension, to his glorified state, beyond their reach. See notes on chap. viii. 21; and xiii. 33.

40. Many of the people were con-

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

vinced of his Messiahship by the wisdom and power of his words.

41—53. The division among the people as to the claims of Jesus, and the place whence the Messiah should arise, still hindered the success of the priests and rulers in their purpose to seize him; and the officers whom they sent to arrest him, when reproved for returning without having laid hands upon him, delivered their excuse in these significant words: *Never man spake like this man.* As I said

CHAPTER VIII.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

on vs. 14, 15, of his enemies in general on that occasion, they were paralyzed by the wisdom and majesty of his discourse.

CHAPTER VIII., 1. This verse should have formed a part of the last verse of the preceding chapter.

2—11. This little narrative presents us with another illustration of the “wisdom and prudence” of our Master. He knew what was in man. He discerned the licentiousness of those scribes and Pharisees. And he seized upon that

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

occasion to compel them with shame to testify against themselves. I believe that the very majesty of his presence and power of his words, which had caused his enemies to stand in awe of him in the temple, impressed those accusers of the sinful woman with a consciousness that he saw their secret thoughts and propensities; and hence their retirement. In his treatment of the accused, he exemplified the spirit of the ministry which he committed to his apostles,—“the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;” 2 Cor. v. 19. *Go, and sin no more.*

13. The Pharisees would impeach the testimony of Jesus in relation to his high spiritual position, on the ground of its being a witness of himself.

14. Jesus asserts his perfect knowledge of his position for which he demands respect; and at vs. 17, 18, he adds, that he has also the witness of the Father that sent him, showing forth in his works the power which is God's alone.

15. *Ye judge after the flesh: I judge no man.* Here is another of the parallelisms, the branches of which modify each other. The Greek *krino*, here rendered

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek

judge, often signifies to *condemn*. It is so rendered in chap. iii. 17: “For God sent not his Son into the world to *condemn* the world.” I think it should be so rendered in this place. The Pharisees were in the very attitude of condemning him out of their own corrupt hearts, without a cause. It was their *business* to condemn whatever and whomsoever came in contact with their blind prejudices, and schemes of self-aggrandizement. In this sense, Jesus condemned no man. To *condemn at all* was not the primary and positive purpose of his mission. It was to *save*. But the general statement is qualified by the next words:—

16. *And yet, if I condemn.* Though this is not the primary work of my mission, if incidentally, in prosecuting the administration of my government, I administer the judgment of condemnation, *my judgment is true*; the condemnation is just: for I judge the judgment of the Father that sent me. See Isa. xi. 1—5.

21. *And ye shall seek me, and shall die in your sins: whither I go, ye cannot come.* This is a repetition, with an addition, of v. 34 of the preceding chapter. The addition to the declaration in this place is, *and shall die in your sins.* To die to sin is

me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me

is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue

to become freed from it. To die *in* sin is to remain servants or slaves to sin. "To be carnally minded is death;" Rom. viii. 6. "He that loveth not his brother abideth in death;" 1 John iii. 14. So, then, this determinately unbelieving and hostile people would continue to seek Christ, that they might destroy him, either personally or in his cause and kingdom, dying in their sins. Jesus may have comprehended in this denunciation their national death, which would also be the result involved in the case; but taken in the sense indicated above, as abiding in the bondage of sin, which is death, it is corroborated by numerous other testimonies to the same point from Christ and his apostles. A specimen of such other testimonies from Christ is in his denunciation upon that people of the evil of an unforgiven condition during the remainder of the then present and the next succeeding age; Matt. xii. 32. See notes on Matt. xii. 14—35. For one among the *apostolic* testimonies to the same point, see Rom. xi. 25, 26; or, indeed, the whole chapter.

Whither I go, ye cannot come. The sense of this phraseology was observed in our notice of chap. vii. 34. He referred to his passing, through death, by his resurrection and ascension, to his glorified state with the Father, whence, all power being given him in heaven and earth (Matt. xxviii. 18), he would order and direct the

affairs of his kingdom; and, though they would still seek to destroy that kingdom, their puny forces could not reach the throne of his dominion.

That the saying, *whither I go, ye cannot come*, had this reference, indicating his ascension to heaven, where he would be beyond the reach of his persecutors, is shown by his own explanation in chap. xiii. 32. "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go, ye cannot come; so now I say to you." It was for different motives that the Jews and the disciples would seek Jesus; but the saying, *whither I go, ye cannot come*, has, by Jesus' own showing, the same significance in both cases, referring to his ascension to heaven, whither they could not repair. True, Jesus explained to Peter, in the latter case, upon his earnest inquiry, that he did not mean to pronounce a final exclusion. *Thou shalt follow me afterwards.* So of the Jews it is explained, that though "blindness in part is happened to Israel until the fulness of the Gentiles be come in," yet, succeeding that event, "all Israel shall be saved." See Rom. xi., as above. No: this exclusion is not final, as may be seen by reference to Eph. i. 9, 10.

24. See on v. 21.

28. See Matt. xxvii. 54; Luke xxiii. 47, 48; Acts ii. 42; iv. 4.

in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto

him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them; If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil [*diabolou*], and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth

32. The knowledge and love of Christian truth makes its possessor a free man in various and eminent regards. It makes him free from the love and power of sin; free from the terrible bondage of slavish fear, involved in false views of God and his government; free from the fear of light, and from abject servitude to stultifying creeds; and bold in the pursuit and profession of truth, and the discharge of duty in all life's relations.

33. *Abraham's seed, and were never in bondage.* See on chap. i. 13; and iii. 3, 7. The Jews relied on their natural birth of Abraham's lineage, and repelled the implication of their being in a state of bondage. But Jesus assures them, *v.* 34, that they were slaves to error and vice, and needed a liberation from their thralldom.

39. Jesus here speaks of the filial relation in a moral respect. He concedes, *v.* 37, that they are Abraham's seed by natural descent. But their moral principles and characters were of a different parentage.

41—43. The same line of paternal and

filial relation is continued in these verses, the moral or spiritual, but applied to God instead of Abraham. That they sustained a real and natural relation to God as the Father of their spirits, as they did to Abraham as their earthly progenitor, was not intended to be questioned. If this relation were denied, it would remove the basis on which was founded the obligation of that people, as of all people, to return to God as their Father, and love and obey him as children. But, in the spirit of their minds, they did not stand in relation to God as children. The phrase, *children of God*, in a spiritual and characteristic sense, describes a spiritual relation, such as our Evangelist in his Epistles designates by the phrase, *born of God*; that is, characterized by the indwelling of the light of truth, and spirit of love, which are of God.

44. *Ye are of your father the impostor.* To suppose that this *diabolos*, which signifies an *impostor*, was the personal Devil of the fables, and that these Jews, in the sense of this passage, were his children in

in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil.

any other sense than that of moral affinity, would be to impose on Christ the Zoroastrian doctrine of another independent deity; and, worse than that pagan philosopher, the making of the evil god the creator of wicked men. In such case, these wicked men would owe to *Ahriman*, the evil god, their filial love and obedience. But such is not the gospel of Christ. That reveals God as the loving Father of all, to whom they should come as confiding children. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us;" Rom. v. 8. Nevertheless, in the spirit of their lives, those unbelieving Jews were children of *imposture*; which, by the figure of personification, is here called *diabolos*, or the *impostor*. On the personification of the principle of evil, see notes on Matt. iv. 1—11; xiii. 39; xvi. 23. And on the designation of persons distinguished for any quality, as the *children* of that quality, see on Matt. xiii. 38.

In respect to the personification of evil

Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to

principles, it cannot be conveniently dispensed with. It gives compactness and force to expression, and identity and active life to the principle in hand. Nor is it misunderstood by intelligent hearers or readers, who know the sentiments of the speaker or writer. None more familiarly employ the terms *Devil* and *Satan* to represent the insidious workings of selfishness, hauteur, demagogism, and treason to the right, in our day, than they who discard the popular theory of a personal Devil.

51—53. See on chap. vi. 49, 50.

56. *And he saw it, and was glad.* He saw the day of Christ, his promised Seed, in the vision of faith.

58. *Before Abraham was, I am.* This passage has been thought to assert, more directly than any other, the pre-existence of Christ; that is, his personal existence long prior to his birth into this world. I acknowledge a long-standing prejudice in favor of this theory. But, by the extensive re-examination of the Scriptures to which the preparation of this Commentary has

cast at him: but Jesus hid himself, and went out of the temple, going

through the midst of them, and so passed by.

called me, I have come to a devout reception of a soul-inspiring view of this subject, which appears more perfectly to harmonize with all the Scripture phraseology bearing upon it, and more intelligibly to attest the Divinity of his nature, and the glory of his character. I invite the religiously earnest attention of my readers to the following considerations:—

FIRST, Regarding Christ, as he uniformly represents himself, as having a derived existence (*i.e.*, a beginning), the question of his personal dignity is not at all affected by the date of such beginning.

SECOND, No strength of faith, no assurance of hope, no expanse of reverence, is added to our soul's estimate of Christ, by believing his personal existence to antedate his advent into our world; because the Scriptures do not furnish us with a history of his personal labors in any former sphere of action. If he occupied such a sphere of labor, it is a blank to us.

THIRD, The New-Testament account of the conception and birth of Jesus, clearly appears to be a record of the origin of his personal being. (See notes on Matt. i. 18—25.) And this account of the origin of the personal Christ, presents, to my mind, a clearer conception of his Divine nature with the human, on account of which he is called, in a sense in which no other being is accorded the appellation, THE SON OF GOD. See Luke i. 35. His having been an angel, and having now passed into the body of the child Jesus, would not have constituted him the Son of God in this peculiar sense. The angels have not that dignity, though they are spiritual beings. No other being, human or angelic, is the Son of God as Christ is, originating by an emanation from God in conjunction with the human genesis. And such an origin, with such a constitution, is beautifully and eminently befitting the character and mission of IMMANUEL. In all the surroundings with which he is presented in the Old and New Testaments, this item of his history sets "as apples of gold in pictures of silver."

But how shall we understand the words of Jesus in the verse before us, "Before Abraham was, I am"? To my mind the sense appears in a beautiful light. The Christ spirit and purpose was with God

from the beginning. (See notes on chap. i. 1.) This phase, the Christ phase, if I may so express it, of the Divine nature, that which desired the paternity of a race of children of the human grade, was turned, as it were, towards this race, and, "calling those things which be not as though they were," rejoiced in the perfectness of the gracious plan, before Abraham was, and announced to that patriarch that its spirit of wisdom and love should be individualized in due time, and that in his Seed. So all the prophets prophesied. And, when the fulness of time had come, this promised individualization of the Christ spirit was fulfilled in the person of Jesus, in whom the "Word," which was before Abraham, "was made flesh, and dwelt among us." See on chap. i. 14.

Furthermore, the connection of the passage in hand favors this view of the subject. The discourse of Jesus to the Jews in this instance, so far as it placed himself in comparison with Abraham, primarily related to his *pre-eminence*; for it provoked the question, "Art thou greater than our father Abraham? Whom makest thou thyself?" Jesus answered, "... "Your father Abraham rejoiced to see my day; and he saw it, and was glad." Surely he did neither say nor mean that Abraham actually saw him in his personal being and labors in the time of his earthly life. He meant that Abraham had the promise, and the foresight by faith, of his personal coming and kingdom, the individualization of the Word. But the Jews understood him, or, in their mad haste, construed him, as meaning, that he was personally Abraham's cotemporary. And they replied, "Thou art not fifty years old, and hast thou seen Abraham?" As he had been speaking of his pre-eminence, how appropriate, now, that he should rise to a conception of the majesty and comprehensiveness of his mission, as an impersonation of the Word (which was before Abraham, and with God in the beginning), and lodge in the minds of those present, and in the world of mind for all coming ages, the sublime enunciation, *Before Abraham was, I am!*

The familiar expressions of Jesus, in relation to his coming down from heaven, being sent of God, proceeding and coming

CHAPTER IX.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 *Jesus* answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of

the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way, therefore, and washed, and came seeing.

8 ¶ The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called *Jesus* made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash :

forth from God, &c., address themselves to my mind as in beautiful harmony with the view I have advanced of the origin of his personality. And that strong and significant description of his pre-eminence in the Divinity of his nature, comprised in the appellation, "the *only-begotten* of the Father," received in the present light of the general subject, speaks to our understandings with a force of reality. See note on John i. 18.

The language of *Jesus* in prayer to his Father, "Glorify me with thine own self with the glory which I had with thee before the world was," I take to be clearly confirmatory of the view I have offered in this note. See note on chap. xvii. 1. Expositions of other passages bearing upon the same point will be found attached to the passages respectively. See, in particular, notes on chap. iii. 13, and xvi. 28; and on Heb. i. 6, and Rev. iii. 14.

CHAPTER IX., 3. The Jews had carried to extreme the theory, that the natural deformities and imperfections of children are caused by the sins of their parents, not on principles of physiological science, but by interposition of Providence in the way of punishment upon the parents. And *Light-foot* quotes from Jewish authors to show that they also believed that infants might commit sin before they were born. Hence

the question in this case. *Jesus* does not repudiate the idea, that certain vices of parents may injuriously affect their offspring; he does not go out into a discussion of that scientific question: but he disposes of the case in hand by the recognition of it as a providential occasion for a manifestation of the divinity in his own mission.

4. *While it is day.* By the term *day*, in this case, *Jesus* meant the term of his natural life. His life in this sphere was assigned him for a great mission, and it was his business to diligently perform his appropriate work. A lesson, this, for all. The work which ~~is~~ assigned us in this world is peculiar to this world. We cannot do it elsewhere.

6—34. The giving of sight to the man born blind was a notable miracle, and produced an extensive excitement. Some of the more determinately hostile Pharisees, in casting about for an occasion for disparaging the merit of the deed, hit upon the fact of its having been performed on the sabbath. There were others who could not so stultify their reason as to allow that this circumstance should eclipse the glory of so beneficent a work. They then sought to disprove the alleged facts in the case as reported. The young man was self-possessed and intelligent, and explicit under

and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now

seeth, we know not: or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

the rigid cross-examination; and the Pharisees resorted to his parents for information in regard to his identity and his former condition, and the means of his illumination. They answered as far as it was necessary, and as far as it would be safe under the circumstances to speak, and referred them back to their son. Meeting with no better success in their rencounter

with him, they gravely charged him to give God the praise, and account Jesus a sinner. With what great good sense that young man responded to these sophistical quibblers! *v. 25: Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.* So may every lover of Christianity rebut the sceptical falsifiers and quibblers on the external

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment [*krima*] I am come into this world, that they which see not might see; and that they which see might be made blind.

evidence with a bold reference to what Christianity has done in the world.

A further colloquy ensued between the Pharisees and the recipient of eye-sight, in which the latter became increasingly bold and pointed; and the result was that *they cast him out*. This was their only available way of answering his arguments.

35—38. The subsequent recognition was a joyful one.

39. *For judgment I am come into this world*. Let it be observed, that it is into this world that Christ came for judgment. Among the effects of his administration was the enlightening of many who were blind, and the development of the veritable effects of blindness in the cases of many who conceived that they saw.

41. *If ye were blind, ye should have no sin*. This language must be qualified by

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6 This parable spake Jesus unto

the occasion which elicited it. The sin referred to was the sin of unbelief and persecution. If they had been in heathen darkness; if they had not been favored with the light of revelation by Moses and the prophets who spoke of him; and if they had not seen and known the demonstrative proofs which he had given of his mission from God, — they would not have been blame-worthy for their unbelief. But, as it was, they had no excuse for their treatment of him and his word.

CHAPTER X., 1—5. This description of the relation between the good shepherd and his sheep, and their attachment to him, and recognition of his voice, presents a beautiful analogy of the relation between Jesus and his disciples. He careth for them: they desire his presence, and recognize his word as Divine. The Jews did

them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the

sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but

not understand the parable; but he continued his instructions.

7. *I am the door of the sheep.* A metonymy of speech, signifying that his instructions open to mankind the way of ingress to the fold of righteousness and peace.

8. It is not meant by this saying, that all who ever came in God's name before Christ, such as the patriarchs and prophets, were thieves and robbers; but that all who had set up a claim to the Messiahship were impostors. And impostors are always governed by selfish motives, sacrificing the interests of the people to their lust of power and pelf.

9. The condition into which we enter through faith in Christ is a state of salvation; and the spiritual privileges which are opened unto us through this channel are beautifully represented by the saying, *and shall go in and out, and find pasture.*

10. *That they might have life, and—more abundantly.* The term *life*, here, is not from the original which denotes mere animal vitality. It relates to the higher nature,—the intellectual and moral being. Life, to man, is the mission of Christianity. And the conditions of this life are faith and hope and love towards God, and prac-

tical good-will to men. In this faith and hope we have the fellowship of the Divine Spirit, and the foretaste of immortal life and good. And we have an enlarged enjoyment of all the common things of earth and time; receiving them as the gift of a Father whose goodness will never leave nor forsake us. And this spirit enjoys over and over the good it imparts to others. This life is multiplied in us by as many times as we are able to impart it to others of the Father's children. Verily, it is the office of Christianity to impart life, and that in superlative abundance.

16. Having spoken of the *mutual* attachment between himself and the sheep who had entered into his fold, and become familiarized to his voice, he announces his care for his other sheep not yet gathered in. Who are they? He says, and reiterates, that he would lay down his life for his sheep. For whom did he lay down his life? It was in the gospel economy, "that he, by the grace of God, should taste death for every man;" Heb. ii. 9. "Them also I must bring; and there shall be one fold and one shepherd."

18. If it had not been in the economy of God, as a part of a plan of infinite wisdom and love with which the whole soul

I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

of Christ was accordant, that he should seal the covenant of grace with his blood, no man could have taken his life. Virtually, he gave himself a sacrifice for us.

24, 25. Of what avail would have been a direct statement from Christ of his Messiahship, delivered to that people who had seen and known the valid evidence of his works of Divine power, and yet believed not?

26—28. Jesus here speaks of his sheep in the sense of discipleship, of their enjoyment of the gospel life, and of the Divine care and protection guaranteed them.

30. *I and my Father are one.* In what sense are they one? To say that the Father and his Son are one being, were a solecism. They are one in spirit and purpose. So Jesus explains it, chap. xvii. 11. Praying for his disciples, he calls upon the Father to keep them, "that they may be one, as we are."

31—36. The Jews took up stones to stone Jesus. He speaks of the many good works he has shown them from his Father,

26 But ye believe not because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them. Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not

and asks to be informed for which of them they would stone him. They answered, that it was for blasphemy that they proposed to stone him, making himself God.

I ask the Christian student's devout attention to the answer of Jesus in this case. Does he concede that his accusers had rightly apprehended him, and proceed to show from the old Scriptures that the Messiah was to be very God? No: he repels their charge as a false allegation. He answers thus: "Is it not written in your law, I said, Ye are gods? If he called them gods to whom the word of God came, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?"

It appears to my understanding that this settles the question decisively, in the negative, of Christ's claim to be very God. In reply to the allegation of his enemies, charging him with this claim, he quotes a passage from their Scriptures, in which their rulers were called gods because

written in your law, I said. Ye are gods?

35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him; but he escaped out of their hand.

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

God's word was manifested through them; and then pleads, on his own part, that he had not assumed so high a title as the Scriptures ascribed to their rulers. He whom the Father had sanctified, and exalted far above those rulers, had only said, *I am the Son of God*. We will not reiterate the allegation of the Jews. We will accept the explanation of our blessed Lord, and elevate our souls to the apostolic confession of faith, *Thou art the Christ, the Son of the living God*. Matt. xvi. 16.

37—42. Jesus again appealed to his well-known works as witnesses to his claim upon the regards of the people as the Son of God. And though the leaders of the opposition only the more earnestly sought his destruction that they might make an end of the appeal of such effective testimony to the public mind, yet to many minds the evidence was conclusive, and they gave him their confidence.

CHAPTER XI.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

CHAPTER XI. The story of Lazarus, his sickness, the solicitude of his sisters, his death, the visit of Jesus, and the resurrection, is so simple and pathetic, that it would be marred by any extensive comments. I will only attempt a passing remark on a few of the incidents of the narrative.

5, 6. In these verses, the fact that Jesus loved Martha and her sister, and Lazarus, is mentioned as the reason why "he abode three days still in the same place where he was." The delay of Jesus to answer their earnest request that he should come and heal Lazarus must have been hard for the loving sisters to bear; and, if they had known that the delay was of design, they would have doubted his love for them. Nevertheless, in the result, they saw that the course of events, as they transpired, was ordered in wisdom and love. And so, in all the dispensations of

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

God's government affecting us, even when we repine at his delays to answer our desires and remove our troubles, if we could see as God sees, — nay, if we could see even in the full light of Christian doctrine, — we should see that Infinite Love is directing, and Infinite Wisdom planning, in all these things.

15. The same sentiment which is noted above.

22. Martha must have learned much of Jesus, to have acquired the strength of faith which is here developed.

24. Martha supposed that Jesus referred to the ultimate resurrection of the dead; holding the opinion of the Jews who were not Sadducees, that this was to be a simultaneous event to all men in the unknown future.

25, 26. *I am the resurrection and the life.* I think that through the light of the expressions of these two verses, in answer to the remark of Martha, I see in the

mind of Jesus the doctrine of immortality as the birthright of man, the principle or germ of which is in him, to be developed in personal, organic being, or clothed upon with the spiritual body (2 Cor. v. 1—4), successively as the earth-life completes its cycle; so that there is no such waiting, no such long winter of death's cold sleep, over to a resurrection of a theoretic last day, as Martha supposed. The words of Jesus do not explicitly state all this; but my mind is carried by his words up to this great doctrine as their source. To the sorrowing mind of the bereaved sister, who was expecting to wait for ages in death's cold sleep for the resurrection, he gives assurance that the resurrection is a living, present fact; that he, standing before her, *is the resurrection and the life*: that we have spiritual and immortal life in him, as "the Head of every man," as we had the earth-life in embryo in Adam, the earthly head of our race. And of this

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid

him? They say unto him, Lord, come and see.

* 35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken,

he gave a tangible assurance by visibly raising Lazarus in the form which they could know. Upon this principle, the additional remarks of Jesus are pertinent and intelligible. *And whosoever liveth and believeth in me shall never die.* With an enlightened faith in this living and continuous work of life and immortality, there is to him no death. As his left hand is breaking its grasp upon this world of shadows, his right hand lays hold upon the life beyond the veil, and death is swallowed up in the victory of faith. To him the dissolution of the mortal body is not that he should be unclothed, "but clothed upon, that mortality might be swallowed up of life." See on chap. vi. 49, 50.

27. Martha answered affirmatively to the Master's question, *Believest thou this?* seeming, confessedly, not to understand it all, but confident in its truth and verity, as coming from the Christ, the Son of God.

35. *Jesus wept.* This is a succinct record of an incident which the believer in Jesus cherishes in deepest interest and affection. It is an expression of the sympathy of Jesus for humanity. Let the mourner be assured, that, though Jesus has not the same passions now as when in the flesh, in love and sympathy he is "the same, yesterday and to-day and for ever;" Heb. xiii. 8. "For we have not a High Priest who cannot be touched with the feeling of our infirmities;" Heb. iv. 15.

he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only,

but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

CHAPTER XII.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

47, 48. It appears that the enemies of Jesus concerned themselves not at all with the question, *What is right?* but were only interested for their own determinate policy. And it is inferrible from the apprehension expressed, that the prevalence of Christ's influence with the people would bring the Romans to take away their place and nation, that there were demagogues in those days, who had striven to excite prejudice against him by insinuating that he had political designs against their country.

49, 50. From the occasion which elicited this remark of Caiaphas, it appears to have been intended by him as a piece of advice to the rulers, that they should put Jesus to death as the most expeditious way of allaying the excitement, and averting that calamity to the nation, their apprehension of which had just been expressed, *v.* 48. But then, as the Evangelist explains, *vs.* 51, 52, in his priestly capacity he was made of God, as Baalam was in the employment of Balak, to utter a prophecy of what was soon to come to pass.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of plam-trees,

and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle. 7

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them,

CHAPTER XII., 4—8. Compare Matt. xxvi. 8, 9. The complaint of the waste in the anointing of Jesus, and the affectation of regard for the poor, is here directly ascribed to Judas. This was the motion of the traitor spirit. All sacrifice is not waste. There is an extent to which appropriations of time and means for the honor of moral worth, and the culture and

expression of religious devotion, may be among the most really profitable appropriations. Nothing conduces so eminently to the moral beauty and general welfare of society as enlightened faith and pure devotion. And where these graces live and reign, there the poor are most surely cared for.

12—19. Parallel with Matt. xxi. 1—11.

saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life [*psuchen*] shall lose it; and he that hateth his life [*psuchen*] in this world shall keep it unto life eternal [*zoen aionion*].

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

24. *Except a corn of wheat fall into the ground, and die.* Jesus in these words predicts his death, and the advancement of his cause and kingdom in the world through this means.

25. The words *loveth* and *hateth*, in this verse, are used in the manner of oratorical hyperbole. The phrase, *he that loveth his life* (*psuche*, natural life), is a strong expression of the idea of holding the natural life as the object of supreme regard; and one's *hating his life in this world* means his holding the estimate of his natural life subordinate to the interests of the gospel kingdom. *Shall keep it unto life eternal.* John has recorded repeated assertions of our Lord, that he who believeth on him hath eternal life. Of course, the saying in this place, *shall keep it unto life eternal*, refers to the more visible change of dispensations at the special coming of Christ, or "of the kingdom of God with power" (Mark ix. 1), which is the kingdom of life everlasting. He who held the estimate of his natural life subordinate to his love of the gospel, should, through the approaching tribulations, under the Divine pledge to the faithful, that *not a hair of their heads should perish* (Luke xxi. 18), keep it, his natural life, unto the approaching triumph of the Messianic reign, which is (*zoen aionion*) spiritual life. See notes on Matt. xvi. 25.

26. *There shall he be also.* Though Jesus here uses an adverb of place, for the sake of a strong expression of mutual presence, I understand him to mean a sameness of condition or companionship

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment [*krisis*]

of experience in the Divine care and protection. This interpretation I draw from the connection. He had just assured his disciples, as we have seen, that, if they would hold even their natural lives in subordination to the interests of his gospel, they should be preserved to his coming at the end of the age; and now, at the close of the saying in hand, he adds, *if any man serve me, him will my Father honor*: which seems to imply the Father's special regard and protecting care.

27. See on Matt. xxvi. 39, 42.

31. *Now is the judgment of this world.* Now is the *krisis*, the decision, the determination of the case of this world. The death and resurrection of Christ were then at hand, which were steps in the process of his exaltation to supreme authority, to which the world shall be subject. Hence it follows, *now shall the prince of this world be cast out.* The *prince of this world* is the same as the *God of this world* (2 Cor. iv. 4), which "blinded the minds of them which believed not;" and the *principalties and powers* (Col. ii. 15), which were spoiled by the death of Christ; and the *prince of the power of the air* (Eph. ii. 2), "the spirit that worketh in the children of disobedience." The principle that is personified under these different appellations is *selfishness*, the synonyme of which is *lust*. The Christian principle is its antagonism. Accordingly, Jesus said, emphasizing this distinguishing point, "The Son of man came not to be ministered unto, but to minister;" not to grasp, but to impart good. And now, through the

of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

34 The people answered him. We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the

prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the

exaltation of Christ, this principle is put in the ascendant. To the representative of this principle is given "dominion and glory, and a kingdom, that all people and nations and languages should serve him;" Dan. vii. 14. True, the evil yet annoys the world. St. Paul, when on the same subject, recognizes this disagreeable fact, — Heb. ii. 8: "But now we see not yet all things put under him." He adds, "But we see Jesus," he lives, and prosecutes his work, "who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." In him we see the assurance, that the spirit of evil, which has made itself the prince of this world, shall be utterly cast out.

32. *Will draw all men unto me.* His being lifted up from the earth, as explained by the apostle, referred to the death of the cross. As "the Head of every man" (1 Cor. xi. 3), he cannot af-

ford to lose any member of his body, and *will draw all men unto him.* See chap. v. 37, 44.

34. The Jews held the opinion, that the Messiah would never suffer physical death. Yet their prophets described his persecution and martyr-death as clearly and correctly as the Evangelists have described them since their occurrence. See Isa. liii.

35, 36. It is the usual order of God's providence, that great opportunities to a given people have their *day*, their *aion*, their legitimate cycle; and, to them who do not improve these opportunities in their time, there must follow a succeeding season of deprivation and want. See on Matt. xiii. 12.

39—41. *He hath blinded their eyes.* When men have long abused their privileges, God, in his judicial administration, subjects them to delusions, and to blindness of mind, even to simple things which plain common sense might discern, "that

Sch. 14. 1499.

Garrison.

9 o'clock - morning
A fine mist.

world, [that] whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil [*diabolon*] having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands,

and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. [Jesus answered him, If I wash thee not, thou hast no part with me.]

9 Simon Peter saith unto him, Lord, not my feet only, but also *my hands* and *my head*.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

they may suffer in themselves that recompense of their errors which is meet." Rom. i. 27,

47. See on chap. iii. 17.

48. *The word that I have spoken* — shall judge him. It was because the pure and elevated doctrines of Christ were a living reproof of their spiritual and moral degeneracy, that they shrunk from his companionship, and hated and abused him. But the principles of those doctrines are the principles of the Divine government: they must be tried, and stand or fall, by them. The phrase, *the last day*, appears

to be used for the closing stage of different periods, according to the nature of the subject. When used for the time of a special judgment on that unbelieving people who confronted Christ, it signifies the closing stage of the Jewish dispensation, at the opening of the Messianic age. See 1 John ii. 18.

CHAPTER XIII., 10. *He that is washed.* That is, *he that had been to the bath*, as the disciples probably had, only needed then to wash his feet of the soil that may have adhered to them on his walk to the place of entertainment.

Sunday -
and fine
even -
1855

Hyde Park, Sept. 22, 1889 -

First Sunday after the death of
our dear one, J. W. Payson who
died (Sept. 14, 1889)

Fairmount - Sept. 22/98.
Early morning -
Before 7 - Sunshine -
crisp -

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Je-

sus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on 'Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while

15. *For I have given you an example.* By this, Jesus did not mean that he had established for them a ceremonial service,—that of the washing of feet,—to be ever after observed at stated times as a ritual in his Church; but he took that method of enforcing on his disciples the amiable grace of an humble and accommodating spirit, that we should always be cheerfully disposed to do good services for one another, as there may be need, and we have opportunity. Christianity crowns with honor and glory a life of active usefulness.

27. *And, after the sop, Satan entered into him.* That is, this exposure enraged Judas, and stirred up his sordid and envious passions, of which Satan, or the Devil, v. 2, is a personification.

31, 32. This Jesus spoke prophetically, of what was about to come to pass, in his triumphant death and glorious resurrection.

33. Jesus, in this verse, explains what he meant in his saying to the Jews, chap. viii. 21, *Whither I go, ye cannot come.* He referred to his ascension to heaven, whi-

1849 - I visited my dear friends
grown in Miller's cemetery
baby Silliman's - buried
six miles and JOHN XIV. 265

I am with you. Ye shall seek me ;
and as I said unto the Jews, Whither
I go, ye cannot come ; so now I say
to you.

34 A new commandment I give
unto you, That ye love one another ;
as I have loved you, that ye also love
one another.

35 By this shall all men know that
ye are my disciples, if ye have love
one to another.

36 ¶ Simon Peter said unto him,
Lord, whither goest thou ? Jesus an-
swered him, Whither I go, thou canst
not follow me now ; but thou shalt
follow me afterwards.

37 Peter said unto him, Lord, why

ther they had not access. See notes on
that passage.

35. The Master was solicitous that his
Church should cultivate, and bear out in
practice, the glory of Christianity, — frat-
ernal love.

The principal incidents of this chapter
are embraced in Matt. xxvi., Mark xiv.,
and Luke xxii.

CHAPTER XIV., 2. *In my Father's house
are many mansions.* There are several very
extensively and ingeniously elaborated
theories of interpretation of this phraseo-
logy ; but I will offer in brief the idea
which the reading of it has uniformly im-
pressed upon my mind. I endeavor to
place my mind in an attitude of sym-
pathy with the occasion on which the
language was uttered. It was a solemn
occasion to Jesus and his company of
friends. He had been communicating to
them the astounding fact of his approach-
ing death at the hands of his enemies, and
his soul had been in travail in prayer to
the Father for strength for the impending
crisis. The disciples were filled with sor-
row and amazement. Accordingly, he
opens his mouth to them with words of
strength and comfort. Their views are
yet too narrow in relation to the economy
of God, and the resources of his wisdom
and love for his rational creation. Their
conceptions of his kingdom, and the pur-
pose of his mission, had not yet risen
above the ideal of a great earthly mon-
archy. To think of his being put to death,

cannot I follow thee now ? I will lay
down my life for thy sake.

38 Jesus answered him, Wilt thou
lay down thy life for my sake ? Verily,
verily, I say unto thee, The cock shall
not crow, till thou hast denied me
thrice.

CHAPTER XIV.

LET not your heart be troubled : ye
believe in God, believe also in
me. *Sept. 22, 1849, Hyattsville.*

2 In my Father's house are many
mansions : if *it were not so*, I would
have told you. I go to prepare a
place for you.

3 And if I go and prepare a place

therefore, was to give up all as lost. Un-
der these circumstances he addresses them,
with the view, as I have said, to give
them strength and comfort. He images
upon their minds a capacious family home,
comprising a cluster of many mansions ;
and he makes it represent the munificent
economy of the great Father in his ample
provisions for his children. *In my Father's
house are many mansions.* As if he had
said, "The Father has provided other
mansions for his children than this. This
world, magnificently beautiful as it is to
the believer who sees the Father's wisdom
and goodness in it, is but the lower man-
sion in the Father's house. It is a promi-
nent purpose of my mission in this world
to open to man's vision of faith the immor-
tal sphere, the more glorious home above
the present. When my natural life is cut
off from the earth, I am not lost, nor shall
you be lost. I go into the more sensible
presence of my Father, and will *prepare a
place for you.*" This is not philosophical
language adapted to the screw of philo-
sophical criticism. It is the language of
strong and elevated faith to the tried and
faltering soul. It is a figure taken from
the custom of the East, of one's going in
advance of his company to make arrange-
ment for their accommodation. Jesus was
going as their forerunner.

3. *I will come again, and receive you to
myself.* The going-away of Christ, through
death and the resurrection, was necessary
to his instalment in power, and the estab-

for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I ~~am~~ the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?

lishment of his kingdom in the world, and for bringing back the full revelation of life immortal for man. He came to them again, after his resurrection, for the establishment of their faith; and after his ascension he came to them in the gift of the Holy Spirit, by which spirit he abode with them for ever (v. 16), *eis ton aiona*, to the age (Matt. xxviii. 20), or to the end of their lives, when he literally took them to himself in the heavenly abode.

4. Jesus had so repeatedly told them whither he was going, and the way (that is, through death), that he might well say they knew these things; but they had not comprehended his sayings.

5, 6. As Thomas protested that they knew not the way, Jesus turns his discourse to the then present practical way for them, which was himself, in his gospel instructions.

8. *Show us the Father.* In all ages, and in all nations, there has, in feeling after to find God, been a want, and travail of soul, for a personal manifestation of the Deity. How beautifully adapted, then, to the wants of the world, is God's chosen method of communicating the knowledge of 'himself to the children of men!—sending his own Son into the world in his moral image, manifesting his own presence in

He that hath seen me hath seen the Father; and how sayest thou, *then*, Show us the Father?

10 Believeest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

him in works of Divine power, to live, to walk, to love, to sympathize, to converse, to act among mankind, thus showing forth God in a person; or, in other words, making Christ a personal manifestation of the Deity. So truly did Christ prove to be what the prophet had described him, Hag. ii. 7,—*The Desire* of all nations. And thus fully are the words of Jesus to Philip explained, v. 9: *He that hath seen me hath seen the Father.*

12. *And greater works than these shall he do.* Jesus did not probably mean that his faithful apostles would do greater works of physical power than He who had healed all manner of diseases, and raised the dead to life. But because he would, through death in the triumph of truth and love, and the resurrection, go to his Father, and the Father would work with him for and through them by the power of the Holy Spirit, they would go out with a completed revelation, and with a vast accumulation of evidence, which would exert a more effective moral force to the enlightenment of the popular mind, and the advancement of his cause and kingdom in the world. It was so.

13, 14. It was through this promised aid of the Master that his disciples wrought so effectually, and that one of them was

* 14 If ye shall ask any thing in my name, I will do it. *May 4 - 1899.*

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

authorized to exclaim (Phil. iv. 3), "I can do all things through Christ that strengtheneth me." See on Matt. xxi. 21, 22.

15—18. Let it be observed, that the Holy Spirit promised the disciples is the Comforter, and the Comforter is the spirit of truth. Those dogmas which have been transferred from Pagan fables into Christian theories of faith, which infuse death agonies into the soul that receives them, are not that theory of Christian truth, the spirit of which is the sweet Comforter of man.

19. *Because I live, ye shall live also.* Jesus is the head and representative of the human species, and his life is the life of the world.

20. At that day; i.e., when he should be exalted.

* 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

21—24. These verses contain rich instruction, which we may all verify by compliance with the requirement of faith, love, and obedience, in regard to that sweet communion of the spirit of the Father and the Son, in which they come in unto us, and make their abode with us.

26. The Spirit did, after the ascension of Christ, bring to their remembrance many things which Jesus had said to them and they did not receive, and open their understandings to a comprehension of other things which had seemed to them mysterious.

28. *For my Father is greater than I.* A most explicit avowal of his proper Sonship, and subordination to the Father as his senior.

May 4 - 1899.

Dear Papa & Mother - C. A. P.

My Willie -

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches.

30. There was no moral weakness in Christ, through which access could be gained, in the midst even of his sorest trials, by that spirit of selfishness and lawless ambition which distinguished the reputed nobility of the world.

In closing my notes on this portion of the Gospel Record, I will remark, that, though its marked phraseology was adapted to the disciples of that time under the peculiar circumstances of the occasion, there underlies the whole a principle which is in truth applicable to all, and appreciable by all believers, now and ever.

CHAPTER XV., 2. *He taketh away*, that is, excludeth from the Christian privileges and blessings those who have professed the name, but care not for the principles, of Christianity; those who have it not in heart to work for the advancement of truth and righteousness. *And every branch that beareth fruit, he purgeth*; rather, *pruneth*. Christian, despise not the chastening of the Lord; for whom he loveth he chasteneth. Heb. xii. 6, 7.

4—10. This is a beautiful and instructive figure, on which our Lord amplifies in this connection, representing the relation between him and his true and living disci-

He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

ples by the relation between the vine and its branches. Life in all its forms, vegetable, animal, and spiritual, is proportional, in its being and manifestation, to the perfection of the organs and conditions of its development. In the tree, or the vine, the perfection of life is seen in the normal condition of all its parts, and the full and free circulation of the nutritive fluids. If a leaf or twig or branch shows signs of decay, we know that the flow of nutrition in that part is checked. And a separation from the vine is death to the plant.

So with the spiritual life: its full development in us requires our connection with Christ, the Vine, by a living and loving faith. And the development of this life is more and more perfected by culture, or what is called, at v. 2, *purging*, or *pruning*.

11. *That your joy might be full*. This is the natural fruit of the perfecting, by culture, of the living relation with Christ,—fulness of joy. External hardships and trials are of but small account, if they must come, when the soul lives and luxuriates in the light and spirit of Christian truth, and communion with the Master.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said

15. *But I have called you friends.* True and worthy disciples of Christ are indeed his servants: but they are more than servants; for they sit at the Master's table, and have constant familiar communion with him.

16. *That ye should go, and bring forth fruit.* It was not the purpose of our Lord's mission to build up a party for an empty name and senseless ritual drill. It was for work, effective and significant work, in the extirpation of reigning evils, and the moral education, improvement, elevation, happiness, and glory of mankind, individually and collectively, that Christ came into the world, and gathered around him a church of co-workers. And if there is any body of men, calling themselves a Christian denomination, that are

unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

only aiming to please themselves by the prosecution of party purposes, with no intention to work for the expurgation of the evils, and the promotion of the superior and everlasting good, of mankind, their being will be ephemeral, and they will be cast forth as a disconnected branch, and withered.

Whatsoever ye ask. See on xiv. 13, 14; and Matt. xxi. 21, 22.

22. *They had not had sin.* That is, as we say, "they would not have been to blame" for rejecting the claims of Christ, if he had not manifested himself to them in so many unquestionable developments of Divine wisdom and power. See also v. 24.

25. *The word, written in their law;* that is, the Scriptures. Ps. lxxix. 4.

CHAPTER XVI.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

CHAPTER XVI., 1. That ye should not be offended; i.e., hindered by the stumbling-blocks mentioned in the succeeding verse.

7. *It is expedient for you that I go away.* It was an indispensable process, in the bringing-out and perfecting of the Christian scheme of revelation, that Christ should die, and in such a way, too, as to seal the testimony of Heaven's immortal love and truth with his blood; and that he should rise again from the dead, and come and speak to them again from the other world, and thence shed abroad his spirit, the Comforter, upon them, in power.

8. *Will reprove the world.* The word for *reprove* is better rendered, in this case, *convince*. The holy spirit of power and love, by which Christ, through his apostles and the Church, with all the accumulated evidences developed in his death, resurrection, and glorification, would convince the world of the things specified below.

9. *Of sin, because they believed not on me.* See vs. 22, 24, of the preceding chapter. The sin of unbelief, involving positive, wilful rejection and abuse, is particularly referred to, indeed specified, in this case. And the turpitude of the treatment of Jesus by his own people, to whom he was

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

sent, was more and more visibly manifest to the world after the day of Pentecost, when the apostles occupied the "twelve thrones," and went out in the full spirit and power of their mission, and developed the whole history of Christ from the beginning.

10. *Of righteousness, because I go to my Father.* The Father, by that accompaniment of Christ with his sustaining presence on the cross, and those convulsions of nature (as if resenting the villany that put him to death) which extorted from the centurion the confession that he was "the Son of God;" and by raising him from the dead, and elevating him in dominion and glory at his own right hand,—has witnessed, and is witnessing to the world, the righteousness of Christ, and of the whole Christian scheme.

11. *Of judgment (kriseos, a just decision), because the prince of this world is judged (kekritia, is separated, his doom determined).* The prince of this world is a personification of the antagonistic principle of selfishness and lust which has predominated in the world, and in the kingdoms of the world, and which, in the exaltation of Christ, is condemned to an overthrow. See on chap. xii. 31.

12. The disciples were not then in an

3 arrived - Oct. 12. 1908
A moist - morning - Miss
wonderful utterances -
Christ - and the
Comforter -

Remarkably warm in October 1898 - This month of the year
 my sister's Birthden - My God bless her and her family -
 Fairmount - Oct. 12. /98 - One and all - God is Love.
 G. L. Loring, Secy. C. G. P. Den Page 271
 in of Bible and Letters mine

13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

* 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you,

That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

* 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

* 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

* 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

* 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

attitude of mind to understand all that it was necessary for them to know, that they might be qualified for their work. With favorable changes of circumstances, through multiplied developments, our capacities for understanding are also enlarged.

13. *He will guide you into all truth.* Jesus said to the disciples, v. 25, that he had spoken these things to them in proverbs. And as one of old, in his proverbs, personified wisdom, giving it, for the force and convenience of the descriptions of its works, a living personal form; so Jesus here personifies his spirit of love and truth and power, which should work with, guide,

and sustain his chosen ones in their mission.

The remainder of this chapter is devoted to continued conversation of our Lord with eleven of his disciples, there in evening retirement at the close of supper, when the traitor had gone out to consummate his treason. He spoke, as he said, in proverbs, in relation to the scenes through which he and they should pass: his departure from them; his return to bring them joy, and assurance of hope; and the gift of the Holy Spirit, which should be their sustaining strength, and their guide into all truth.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

28. *I came forth from the Father, . . . and go to the Father.* The Improved Version properly paraphrases the first member of this sentence: "I was sent by the Father as his messenger to mankind." There is always associated with the mission of a messenger the idea of a return, with report of his doings to the superior authority that sent him. Accordingly, the apostle (1 Cor. xv. 24) signifies the ultimate perfect accomplishment of the work of the Saviour's mission by his delivering up the kingdom, *i.e.* resigning the dominion, to the Father. But, if we altogether localize and humanize these forms of expression applied to Christ, we shall lose much of their significance and force. Unquestionably, there is time and place to all these transactions. But if, in our interpretation of these passages, we do not give due prominence to their spiritual force, we shall stand in relation to their true significance where the Jews stood in relation to the coming of the kingdom of God. They erroneously expected it "with observation," and with "Lo, here!" and "Lo, there!" Luke xvii. 21.

CHAPTER XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of

Christ, in the Divinity of his person, and in the fulness of his gracious mission, came forth in a special sense from the Father; and, on closing the labors of this earthly sphere, he was raised to a more sensible exaltation with the Father, and a more visible share in his kingdom. Rev. iii. 21; Acts ii. 33; v. 31; Phil. ii. 9—11.

CHAPTER XVII., 2. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* The implication is obvious here, that God has given to Christ, to be his eternal inheritance, all his rational creation. The phrase, *all flesh*, is a synonyme for the whole humanity. And the extent of the sphere over which God has given power to his Son, defines the extent of the sphere within which it was designed that he should disseminate eternal life.

3. Here eternal (*aiouion*) life is defined to consist in a knowledge of God, as he is revealed in Jesus Christ.

5. *With the glory which I had with thee before the world was.* Some Christians, who receive the doctrine of the proper Sonship of Christ, believe in his pre-exist-

the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

* 10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the

world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

- 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

* 14 I have given them *thy* word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: { thy word is truth. }

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify

ence; in his having been created, or having had a personal existence, before the creation of our world. But as I do not find this to be directly revealed, and as the passages of Scripture which are thought to imply it admit of a different construction by a fair exegesis, I am not disposed to assume the point. As his personal existence had a beginning, being derived from the Father, the dignity and glory of that personality consists, not in the date of its beginning, but in *what he is when he cometh upon the stage*. To my mind, in its most reverent and devotional attitude, in view of his miraculous conception as narrated by Matthew and Luke, the most adorable recognition of his personal origin is there as peculiarly and eminently the Son of God, yet, by the ties of consanguinity, related to us of Adam's race.

The very passage before us, which has been thought to favor the doctrine of Christ's personal pre-existence, could not, as it appears to me, be applied to him in that attitude. For, if he had a personal existence before the world was, he could

not then have possessed all the actual achievement of personal glory and honor, which was to be the achievement of his great work as Saviour of the world, to which he refers in this prayer. I will literalize in the following paraphrase substantially, the thought which I understand Jesus to have expressed in this earnest prayer of faith:—

“O Father! glorify thou me with thine own self with the glory which in thine own mind filled the conception of my mission in its wholeness before the world was.” To have been put back into the personal glory of any stage of being, then for long ages past, would have been an unfitting retrograde. It was a transcendent glory which he had in vision, and recognized in prayer. But it was all conceived and allotted in the purpose of the Father from the beginning. See on chap. viii. 58. On the exaltation of Christ *after the Passion*, and that of which he had a prospective view in his prayer, see Phil. ii. 9—11.

9. *I pray not for the world: i.e.*, in this particular prayer, he was not asking for

myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word ;

21 That they all may be one ; as thou, Father. *art* in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them ; that they may be one, even as we are one :

23 I in them, and thou in me, that they may be made perfect in one ; and that the world may know that

thou hast sent me, and hast loved them, as thou hast loved me,

24 Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it* ; that the love wherewith thou hast loved me may be in them, and I in them.

things for which the world was then prepared, but he was enumerating special favors peculiarly adapted to his chosen apostles. But he was not indifferent to the wants of the world. His own whole mission, and that which he was committing to his apostles, for whom he then petitioned Heaven, were for the good of the world. So he had said (chap. xii. 47), *I came to save the world*. And he remembered the world in the course of this prayer (v. 21), that they might be brought to believe on him.

21. *As thou, Father, art in me, and I in thee, that they also may be one in us*. This explains the sense in which Christ and God are one. Jesus did not ask that his disciples should be all one person, and that person God. Yet he would have them all one among themselves, and one in him and in the Father, as he and the Father were one ; that is, one in spirit and purpose.

24. *Be with me where I am*. It would be narrowing the import of such expressions too much to define them strictly of place. Of course, all created beings occupy, and always will occupy, time and place. But it gives this sentence a larger, and a more probably true significance, to receive it as signifying a companionship in condition, and a participation, on the part of the disciples, in his glory. This he adds, — *That they may behold my glory. For thou lovedst me before the foundation of the world*. This latter phraseology, likewise, conveys to the mind the most ex-

alted and comprehensive sentiment, when accepted in a liberal construction. The mind of Jesus, in the attitude of this and other like utterances, was in the mood of grasping the sublime conception, that the glorious economy developed in him was not an afterthought, or a late and temporary device, with the Deity ; but that it was the supreme good for which all other things were made ; that it was the primary care and love of the Father ; and he, too, as the representative and executor of this glorious economy, was the peculiarly cherished one of the Father's love, before the foundation of the world. To apply this expression to an act of God's love to the pre-existent person of Christ, as an individual among other angels, before the foundation of the world, would seem to me to narrow its significance. And such is not the usual import of similar phraseology in the Scriptures, when applied to Christ or his co-workers. It is said of him (Rev. xiii. 8), that he is "the Lamb slain from the foundation of the world." If the passage in hand proves the personal pre-existence of Christ, so does this in Revelation, proving at the same time his crucifixion as an event simultaneous with the laying of the foundation of the world. The mode of interpretation to which I object would also prove the pre-existence of the apostles of Christ, in their apostolic capacity. For Paul says (Eph. i. 4), "He hath chosen us in him before the foundation of the world, that we should be holy and without blame

CHAPTER XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none,

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain, and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of

before him in love." And the same apostle, speaking of the system of things in the gospel dispensation, says (Heb. iv. 3), "The works were finished from the foundation of the world." The theory of interpretation which I have adopted for this class of Scripture sayings seems to me to be without strain, to develop in them the most sublime and comprehensive sentiment, and to be the only theory which can harmonize them all under one rule of exegesis.

CHAPTER XVIII. The account furnished by St. John, in this chapter, of the arrest and mock trial of Jesus, is substantially the same as that of Matt. xxvi.; Mark xiv., xv.; and Luke xxii. Nevertheless, I will note a few expressions peculiar to this record.

6. *They went backward, and fell to the ground.* There was a majesty in the presence of Jesus, and a power in his expression, which paralyzed the police force that went out to arrest him.

coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high^{*}priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be

31. *It is not lawful.* The Roman government permitted the Jews to dispose of minor offences; but the execution of capital punishment it reserved to itself.

32. *Signifying what death he should die;* i.e., death by crucifixion: for that was a Roman capital punishment, while the Jewish form was stoning.

36. *If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.* This seems to be a recognition of the necessity of earthly

governments, and of the use of physical force for the maintenance of such governments, and protection of the people, when assaulted. But it was the mission of Christ to establish a spiritual kingdom, and that even through death. His spiritual kingdom, nevertheless, though it is not of this world, is *in* and *for* this world; and by a Christian education, forming the sentiments of communities and peoples, it is designed to mould even the civil governments of the world.

delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

THEN Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

37. The kingdom of Christ is the reign of truth and righteousness.

38. Pilate asked him, saying, What is truth? But he waited not for an answer. It was probably his anxiety for the case in hand that hurried him out. I do not think Pilate was so frivolous as many are in our time, who will hurriedly throw out questions to the teachers of Christian truth, for the sole purpose of embarrassing them, giving no attention to their answers.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 ¶ When Pilate therefore

CHAPTER XIX. This chapter closes the trial of Jesus, and narrates his crucifixion.

11. Jesus, through all this scene, felt that he was in the hand of God, and that Pilate was one of the rulers who was instrumental in accomplishing the purpose of God in his tragic death. His culpability was in his evil motives. But the high priest who brought Jesus to Pilate was more blame-worthy.

12, 13. The Jewish priests and officers

heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement; but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

intimidated Pilate by threatening to report him to Cesar as favoring the pretensions of a usurper of the government, and thus excited in him a fear to act according to his own convictions of right, lest he should be deposed from the procuratorship of Judea. Pilate is not the last politician who has bartered principle for place.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it

24. *That the Scripture might be fulfilled.* Ps. xxii. 18.

26, 27. John very delicately records the tender regard of Jesus for his mother, exhibited in his dying hour, and the earnest and affectionate manner in which he commended her to his (John's) filial care.

28. *The Scripture.* Ps. lxxix. 21.

was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

37 And again another Scripture saith, They shall look on him whom they pierced.

38 ¶ And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound *weight*.

40 Then took they the body of

Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAPTER XX.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she ranneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and *looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen

32, 33. The breaking of the legs of the victims of the cross was probably to expedite death. Therefore, as they found Jesus already dead, they refrained from this harsh operation.

35. John assures us that he was an eye-witness of what he here reports, so that he knoweth that his record is true.

36. *The Scripture.* Exod. xii. 46, and Ps. xxxiv. 20.

37. *Another Scripture.* Zech. xii. 10.

CHAPTER XX., 2. *We know not where they have laid him.* Though Mary only is mentioned, this form of expression shows that Mary was not alone at the sepulchre.

3. *And that other disciple.* This modest reference is to John himself, the author of this faithful historical narrative. — See chap. xix. 26.

clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw

Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the

9. *The Scripture.* Ps. xvi. 10.

16. *Jesus saith unto her, MARY!* Oh, what a moment was that! Then the light of immortality burst upon human vision. When Jesus addressed her by the more common appellation, *woman*, she recognized him not, but supposed she was addressed by the gardener. But as he greeted her by the distinctive and familiar epithet, *Mary*, the whole truth flashed upon her mind instantly. The devoted disciple saw in the speaker her Lord alive from the dead; and RABBONI (MASTER)! was her instant exclamation of rapturous surprise.

To all Christian women I would say, there is good reason why you should be understandingly zealous for the faith of that glorious immortality, the light of which, in its personal development, first burst upon the vision of your sister Mary.

17. *Touch me not.* It appears that Mary, in her joyful enthusiasm, was on the point of grasping him. But he gently repels her. *For I am not yet ascended to my Father.* He had told his disciples

(chap. xvi. 16) that he would go to his Father, and, in a little while, return to them again. Mary may have thought that this was that promised return. But his meaning was that he would come by the Spirit; and this was to be after going to the Father. His appearance at this time, immediately after his resurrection, was only for completing the work of qualifying his witnesses, as noted in 1 Cor. xv. 4—9; and Acts i. 2, 3. He had not yet ascended to the Father; and, of course, this was not his promised coming.

19. *When the doors were shut.* The incident here noted, the appearance of Jesus in the room where his disciples were, with the doors shut, when they had not observed his entrance, has been taken by some as proof that Jesus did not take on himself again his natural body restored to life, but that it was only his spirit that appeared to his disciples. The argument is raised out of the supposition, that the natural body could not have passed into the room while the doors were shut. This is creating a difficulty by an unnecessary

disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

* 21 Then said Jesus to them again, Peace be unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast

and false assumption. The power which controls all the properties of nature can make one material body pervious to another material body; or it could open and close a door without eliciting the observation of the persons in the room. As I have repeatedly remarked before, it is a grateful circumstance that the primitive Christian historians have given us the simple record of facts, with no attempt to act the philosopher.

To deny the resurrection of the natural body of Jesus appears to me to be a denial of what the primitive witnesses of Jesus make the basis of their ministry of "Jesus and the resurrection." They did not go out with a mere *ghost story*. They stood before even persecuting kings and rulers with surprising boldness as witnesses of the resurrection, because they spoke what they knew, and testified what they had seen. (1 John i. 1-3.) The first discovery connected with the resurrection was the emptiness of the tomb. (Had the disciples stolen away the body while the guard slept?) Thomas must needs see in his hands the print of the nails, and thrust his hand into the pierced side of his Master. And, when the disciples supposed they had seen a spirit (Luke xxiv. 39), he said unto them, "A spirit

hath not flesh and bones, as ye see me have."

Finally, the apostles could not have been completely qualified as witnesses of Jesus alive from the dead, but by God's chosen method recorded in the New Testament, favoring them for a sufficient season with familiar intercourse with Jesus *in the form with which they had been familiarly acquainted*, and which the governor's strong guard could not hold in the tomb. But this does not appear to me to constitute a reason for believing that there is to be a resurrection of all the dissolved bodies of human kind. The purpose of Jesus' taking on himself for a season his natural body, was, as we have seen, to make it serve as a reliable evidence of the identity of the person who presented himself to his witnesses as the crucified One. In relation to the query as to the disposal of the natural body on his ascension, see on Luke xxiv. 51.

22. *He breathed on them.* This was probably a symbolic act, having a peculiar significance in Oriental custom.

23. See on Matt. xvi. 19.

28. *My Lord and my God!* "These words are usually understood as a confession. Beza says that they are an exclamation: *q.d.*, 'My Lord and my God!' how great is thy power! Eph. i. 19, 20.

believed: *blessed are they* that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER XXI.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter

heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 ¶ So, when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third

Whitby's Last Thoughts, 2d ed. p. 73." — NEWCOME: In a sudden exclamation of overwhelming surprise, on an instant recognition of his risen Lord through the marvellous power of God, the combined use of the two epithets, Lord and God,

was natural, and constitutes no basis for a theory ascribing to Christ that supreme Godhead which he uniformly disclaimed.

CHAPTER XXI., 15—17. It appears that Jesus intended that Peter, who had denied him thrice, should thrice pledge

time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about,

seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

him his love and fidelity. Peter doubtless so understood it; for he was grieved on his Master's pressing upon him the searching inquiry the third time, *Lovest thou me?* His answer was earnest and decisive.

22. *If I will that he tarry till I come.*

23. *That that disciple should not die.* It appears that the disciples, who had been so slow to understand the teachings of their Master on the nature of his kingdom, and on his death and resurrection, had some misconception of his meaning when he spoke to them of his subsequent coming in his glory. They got the impression from his words to Peter in reference to John, implying that John would live till his coming, that John should not die. They probably understood him to speak of his coming in the general resurrection of mankind from the dead, when John, remaining alive, would be translated, and would not die. But "that disciple" himself here corrects the misunderstanding. He says, "Yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?" He spoke, of course, of his coming in that judgment which terminated the Jewish age, with the dissolution of the Jewish Church and State, and inaugurated a new era for the gospel kingdom. He had said with regard to that coming (Matt.

xvi. 27, 28), that there were some then present who should live to see the event. It was in accordance with that annunciation of long time before, that Jesus now indicated to Peter that John was one of that number. He did live till after the destruction of Jerusalem. He escaped martyrdom in the rage of persecutions; and after the power of the arch-adversary of Christianity in the Jewish hierarchy was destroyed, and the Church had comparative rest, he remained in quiet with his church at Ephesus, to the age of a hundred years or more.

24. *This is the disciple which testifieth of these things, and wrote these things.* This last chapter is supposed to have been added by St. John to his Gospel, some time, more or less, after the body of it was written. There, with his church at Ephesus which had long been established, the venerable apostle, who had been seventy years or more a public minister of Christ; who was with him from the beginning, familiarly with him in all his labors and teachings, trials and sufferings, and held forty days' intercourse with him after his resurrection, and subsequently had the witness of his spirit working with his servants,—he now, with no favor to ask of any man, or party of men, on earth, closes his record of Christ, and solemnly affirms that he KNOWS IT IS TRUE.

- 25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

THE

ACTS OF THE APOSTLES.

CHAPTER I.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together

with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

25. *Even the world itself could not contain the books that should be written.* The idea is, that the world would not comprehend all the books, or the world would be overrun with books. We are impressed with this fact, when, on reading the Gospel narratives, we observe how constantly Jesus was addressing crowds of anxious people, and performing beneficent works of Divine power. "Amen." My soul responds, AMEN.

CHAPTER I., 1. *The former treatise; i.e., the Gospel of Luke.* The internal and external evidences agree that Luke is the author of this book. *Theophilus.* See Luke i. 3.

3. Christ's forty days' personal intercourse with his disciples, after his resurrection, afforded ample opportunity for demonstrating to them his identity, and giving them all necessary instruction with regard to the "things appertaining to the king-

dom of God;" that is, to the affairs of the gospel ministry and mission, involving the permanent establishment of the Christian Church.

4. *But wait for the promise of the Father.* See Luke xxiv. 49.

6. *Restore again the kingdom to Israel.* Even to this time, the disciples had not outgrown their theory of a temporal kingdom for the Messiah. When Jesus had been put to death, they despaired of realizing their hopes in him. See Luke xxiv. 21. But, now that they had come to know that he was verily alive from the dead, the same worldly hope was revived; and they earnestly inquired, "Wilt thou at this time restore again the kingdom to Israel?" He assured them, *vs. 7, 8*, that they were about to receive power and illumination from on high, which should qualify them both to understand and to do the work of his spiritual kingdom. *Unto the uttermost parts of the earth.* This, as very reli-

* 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

* 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

* 10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room,

where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,)

16 Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity;

able tradition avers, was literally accomplished by the visits of the apostles with their ministry to the extreme borders of the then known world. See Matt. xxiv. 14, and Rom. viii. 18.

9. See Mark xvi. 19, and Luke xxiv. 51.

11. *Shall so come in like manner.* As Jesus had repeatedly instructed his disciples in regard to a coming of his in power and great glory, which coming should involve the termination of the civil power of the most virulent enemies of the Church, and the more signal establishment of his kingdom in the world, it is most fairly inferrible that this is his coming to which these angels referred. With regard to the saying that he should come *in like manner* as they had seen him go up into heaven, we have to inquire, for what point of view was the comparison intended? Was it intended for the personal appearance, or for the general manifestation of Divine power and glory? For the latter, I have no doubt. The phrase, *in like manner*, occurs in five other instances in the New Testa-

ment; and it generally refers to a prominent resemblance, but not to every minutiae in form. In this case, the angels did not say to the disciples that they should see Jesus come as here specified, though he had said that some of them would live to witness the event. They had seen him ascend in power and glory, and enveloped in a cloud. He was to come in like manner; that is, in a glorious manner, and in the clouds of heaven. (Matt. xxiv. 30.) It was not to be a personal appearance, which but few at a time could have seen, but a coming as extensively manifest as the lightning, which "cometh out of the east, and shineth even unto the west." (Matt. xxiv. 27.) So extensive was to be the manifestation of his power and glory.

16. *This Scripture.* Ps. lxxix. 25—28.

18. *He burst asunder in the midst.* In relation to the manner of Judas' death, see notes on Matt. xxvii. 3—5. By rendering the Greek phrase in that passage, which the Common Version makes, *hanged himself*, as the best of Greek scholars render it,

and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, *Aceldama*; that is to say, *The field of blood*.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishopric let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was

taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

choked with anguish, the agreement is perfect between that account and this before us. The traitor's death was produced by an internal rupture, caused by violent anguish. In my comment on the portion of Matthew's record referred to, I spoke of "the physiological naturalness of such a result, from the extreme and convulsive agitation of the wretched traitor's mind." I will illustrate by one among the many historical cases of this description, that of Aristobulus. Josephus, speaking of Aristobulus, when he, being confined by sickness, gave orders which resulted in the murder of his brother Antigonus, says, "He also grew worse and worse, and his soul was constantly disturbed at the thought of what he had done, till, his very bowels being torn in pieces by the intolerable grief he was under, he threw up a great quantity of blood. And upon learning that his servant, in carrying out his blood, fell, and spilt some of it upon the spot where his brother was slain, he burst out into tears, and groaned, and said, 'So I perceive I am not likely to escape the all-seeing eye of God, as to the great crimes I have committed; but the vengeance of the blood of my kinsman pursues me hastily.'" War, b. i. c. 3, § 6.

20. *In the book of Psalms; i.e., Ps. lxi. 25, and cix. 8.*

23—26. The reason for the appointment of another apostle was the expediency of keeping up the number twelve.

That he might go to his own place. Many theologians have recklessly assumed that his own place, in the meaning of this historian, is hell, in the theological sense of the Augustinian creed. They might just as well assume that their hell is meant by the phrase, "his own place," in Num. xxiv. 25, and Balaam returned to his own place. But Balaam's return to his own place was his return to his country, friends, and employment. In a similar sense, I receive the saying, his own place, as it is applied to Judas. The idea is, expressed in brief, that Judas abandoned the service of Christ, that he might go to his old home and occupation, or perhaps to the place he had purchased.

Some critics make the words, from which Judas by transgression fell, a parenthesis, and connect the phrase, that he might go to his own place, with Matthias, as denoting the office which he was to fill.

In my notes on the expression, It had been good for that man if he had not been born, spoken of Judas, in Matt. xxvi. 24, I showed that similar expressions were used in the Old Testament to express the idea of suffering and shame connected with the earthly life. Dr. Clarke, who made great advancement in biblical knowledge, on his way from Matthew to Acts, furnishes, in his commentary on this passage, several quotations from profane authors, to show that that expression was a proverbial form of speech among the Jews

CHAPTER II.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

* 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

* 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

* 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with

to express the visible condition of any flagrant transgressor, having no reference to his immortal state. The following are of the number:—

"In CHAGIYAH (fol. ii. 2) it is said, "Whoever considers these four things, it would have been better for him had he never come into the world; viz., that which is above, that which is below, that which is before, and that which is behind. And whosoever does not attend to the words of his Creator, it were better for him had he never been born."

"In SHEMOTH RABBA (sect. 40, fol. 135, 1, 2) it is said, "Whosoever knows the law, and does not do it, it had been better for him had he never come into the world."

Adding several other quotations of the same character, the learned and pious doctor became inspired to utter the following emphatic sentiment: "There is no positive evidence of the final damnation of Judas in the sacred text."

CHAPTER II., 1. *The day of Pentecost.* The word *Pentecost* is Greek, and means *fiftieth*. It was held on the fiftieth day after the sheaf of barley was waved before the Lord in Passover Week; and that oc-

curred on the day after the sabbath in that week. Pentecost was thus a week of weeks after that day.

2. *As of a rushing mighty wind.* This was appropriately indicative of the diffusiveness and effective force of the spirit then poured forth upon the apostles, in God's full endowment of them with power for their holy mission.

3. *Cloven tongues like as of fire;* that is, *divided or separated* tongues. Such is the meaning of the original. The same word is rendered *parted* in v. 45: "And parted them to all, as every man had need." In this verse, instead of *cloven* tongues, it should be rendered, "tongues distributed among them, like as of fire, and a tongue sat on each of them." On each of them there was the appearance of a tongue of fire, which was emblematical of the purity and effective power of their utterances to mankind in their evangelical mission. They were to speak the word of God, which is "quick and powerful, and sharper than any two-edged sword."

4—13. The interposition of the Divine spirit, modulating the words of the apos-

the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words :

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel :

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy :

tles so as to give them intelligible expression to men of various languages, was a most beautiful and appropriate form of miraculous testimony to their Heaven-born authority, as it signified the universality of the grace of their mission.

16. *The third hour of the day ; i.e., our nine o'clock, A.M.*

17—20. Peter teaches that they were then in the stage of advancement in the events of the world's history, which was denominated by the prophets "the last days." Upon the wonders in heaven and the signs in the earth, *vs.* 19, 20, see on Matt. xxiv. 29—31.

21. *Shall be saved.* See on Matt. x. 28, xvi. 25, xxiv. 13.

22. The miracles of Christ cannot be rescinded, and Christ retained ; for they are his credentials of a Heaven-derived commission. And he, Christ, is not the God who is the source of all power, but the agent by whom God wrought these wonderful works. He repeatedly guarded against misconception, by protesting that these works were not independently his, but the Father's who sent him. And his apostles have done him the greatest possible honor by presenting him always in his own true character.

23. *By the determinate counsel and fore-*

19 And I will show wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapor of smoke :

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. *7*

22 Ye men of Israel, hear these words : Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

knowledge of God. The inspired apostles did not believe that the mission of Jesus Christ for the salvation of sinners was an afterthought on the part of the Deity, to recover himself from failure and disappointment in the primitive purpose of his creation ; or that the great trials of his life and his tragic death, all in fulfilment of ancient predictions, and all necessary to give us the Christ which we have in the heavens to love and trust, were the works of chance. They understood all these things to have been embraced in the original plan of the great Father, with whom was, in the beginning, the Word which is now developed in Christ, who is "the Lamb slain from the foundation of the world." God had foreknowledge of these things : but it was not a naked foreknowledge, like moonshine, reaching out to the ken of things purposed and made sure by other agencies ; but it was based on his own *determinate counsel*.

How, then, was it by *wicked hands* that he was crucified and slain ? The apostles do not philosophize on these subjects. They give us the facts. Sin is a transgression of the law ; that is, the law of moral health inwrought in the constitution of our being, and revealed in the word. Then, when men violate this law, they are

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul [*psuchen*] in hell [*hades*], neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

sinner, or morally diseased, just as truly as, when they violate the law of the physical system, they are physically diseased. And God's government in the prosecution of a wise and beneficent purpose in the moral system no more infringes this fact or philosophy in man's relations of responsibility to the moral law, than his purpose and government in the physical world infringes the philosophy of the physical relations.

27. *Thou wilt not leave my soul in hell.* The next clause makes a parallel, after the manner of Hebrew poetry. *Psuche* is the life, or rather the person in this case; and *hades* is the state of death. The sense is as if he had said, "Thou wilt not leave me in the state of death, even until the flesh shall be subject to decay." And so the fact attests the prophecy. The prophecy referred to is Ps. xvi. 8—11.

31. See the preceding on v. 27. On the economy of God in raising the fleshly body of Christ, wherewith for him to be clothed during his forty days with the disciples before his ascension, see notes on Luke xxiv. 51, John xx. 19.

34. *For David is not yet ascended into the heavens.* This has been understood by some to imply that David was remaining

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

in the sleep of death up to the time of this speaking, having had no conscious being, or, at most, only a dreamy slumber, involving the condition conceived of by the Jews as *hades*, or, in their native tongue, *sheol*. But I perceive, on due examination, that all the difficulty in this, as in other cases, is created by the presumptuous but clumsy efforts of men to supply the omissions of the Scriptures. The inspired servants of God had, in each communication, a specific object. And if we will accept in each case what they have said to the object in view, waiting for the seeming omissions to be supplied by other Scriptures, we shall find ourselves abundantly satisfied.

Now, it was the leading purpose in hand with Peter, in this instance, to show that David, in the passage quoted from him, did not speak of himself. He adduces the fact, that David's flesh did see corruption; his sepulchre, enclosing his mortal remains, being with them unto that day. This makes no conflict with the idea that David's spirit had been clothed upon with a spiritual body, invisible to mortal eye (2 Cor. v. 1—4), associating with Moses and Elias, who appeared to the disciples in the vision of the transfiguration. It has nothing to do with that question. The

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

business which Peter undertook was to show the people that Jesus was the Christ of the Scripture prophecies. In conducting the argument, he quoted a prophecy from David, showing that the promised One was to be personally and visibly, in his natural body, raised from the dead as a witness, before putrefaction of the flesh should ensue. He recognized the fact, that this was not fulfilled in the person of David; and affirmed that it was verified, literally and perfectly, in the person of Jesus, whom he preached. Let us accept this argument in its legitimate relation, and await the settlement of side-issues by appropriate testimonies bearing upon them. See on 1 Cor. xv. 20; Col. i. 18; and 2 Cor. v. 1—8.

36. Jesus is *Lord and Christ*, not of original self-existence, but so constituted by the power of God.

37. The argument and appeal of the apostle had great force upon the minds and consciences of the people.

40. *Save yourselves from this untoward generation.* I ask the reader's attention, as he advances in the perusal of the Sacred Record, to the free and natural use of the word *save*, in its different tenses, as denot-

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

ing deliverance or rescue from whatever evil or danger may be the subject of discourse. The admonition to the people in this case was, that they should free themselves from the deleterious influence of the corrupt principles and practices of that generation of the Jews, and thus rescue themselves from the approaching vengeance upon them. See references from v. 21.

41. *Three thousand souls*, — *psuchai*, persons.

44. *Had all things common.* This was a local, special, and temporary communism, adapted to the peculiar circumstances of the time and place, when great numbers of foreign Jews were converted, and were now staying unexpectedly in Jerusalem. There is no evidence that "communism," i.e. *community of property*, was introduced as a permanent order in the primitive Church. In the apostolic Epistles, which refer in the manner of caution and counsel to all the essential social relations and interests, there is no reference to such a system of society. The nearest to it is the small band of aged widows, who were beneficiaries of the Church at Ephesus, mentioned by Paul in 1 Tim. v. 9.

47 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER III.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and

walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

47. *Of such as should be saved.* The best of Orthodox critics render this phrase, "of the saved." Christian believers are called "the saved;" the unbelieving world, "the lost." The *prodigal of the parable* was lost, when living in dissipation. Christ came "to seek and to save that which was lost."

CHAPTER III., 1—11. This was a grand and successful opening of the apostolic commission in the name of the risen and glorified Saviour. The subject of the miracle was extensively known from the conspicuous position which he had daily and for a long time occupied, soliciting

alms, it being at a gate of the temple. He was born a cripple; and when, by the God-given power of the apostles, quietly and noiselessly exercised, his physical system was made symmetrical and athletic, and he stood upright, and entered with the people into the temple, "walking and leaping and praising God," none could gainsay it.

12—16. These verses furnish matter to the Christian student for the most devout and earnest consideration. The conduct of the apostles, with the results thereof, coming out from the baptism of Pentecost, is as valid *prima-facie* evidence

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers.

18 But those things which God

of the truth and verity of the trinity of occurrences which it claims as its source, the resurrection and glorification of Christ and gift of his spirit, as is the conduct of the healed cripple, in the temple, of the verity of the power which made him whole. They came forth with an honest assurance, an ingenuous and unaffected boldness, and a sublimity of working power, which imposture could never copy. And they refused to accept praise to themselves. Christ was their foundation; and his name was the credential of their mission.

Another noteworthy trait in the ministry of the apostles is the directness and pungency of their reproofs. They shrunk not from the arraignment and reproof of wrong in men of low or high degree. See vs. 13—15.

17. *Through ignorance.* The Jews knew not that he was the Lord's Christ whom they were murdering. But they were blameworthy for stopping their ears to the testimonies of the truth.

18. *He hath so fulfilled.* St. Peter could not regard as the caprices of chance the extended chain of events in the history of Christ, which were essential tests of his character, and so largely contributed to the bringing-out of his life as it is; and which also erected his cross, the STANDARD of the Church. He found them foreshown by all the prophets of God; and regarded them parts, of course, of the Divine arrangement.

Nevertheless, the disposition of mind cherished by the Jews, their antagonism to the spirit of the Divine law, their wilful refusal of the evidences of truth, the selfishness of their motives, and the injustice of their conduct, constituted a condition of moral turpitude which always tends to destruction and misery that only moral reform can avert. Therefore Peter enjoins repentance.

before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

19. *Repent ye, therefore, and be converted.* To *repent* is to change the mind so as to influence the subsequent behavior for the better. To *be converted* is to be turned about. It were better rendered, *turn yourselves*; for the original is in the active voice; and its meaning is, to turn, or return. It is rendered *return* in Luke xvii. 31; and *turned*, in 1 Thess. i. 9. *That your sins may be blotted out.* This is a figurative expression of the forgiveness of sins. Forgiveness is deliverance from. *Blotting out* refers to the erasure of a record. When men are living in sin, the sentence of condemnation stands in the judicial record against them. When they turn from the way of sin, that condemnation ceases; or, in the figure of the text, that record is blotted out. "For there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit;" Rom. viii. 1. *When the times of refreshing shall come from the presence of the Lord.* The learned generally agree that this should be rendered, "*that the times of refreshing may come from the presence of the Lord.*" By changing their minds, and turning themselves to the way of Christ, they would be in a sure way of the enjoyment of rich seasons of refreshing from his presence, instead of that tribulation and anguish which lay before them in the way they were then pursuing. These seasons of refreshing are described by the Lord himself in John xiv. 23, and Rev. iii. 20.

20. *And he shall send Jesus.* Jesus had promised to be with the faithful, in his spirit and power, to the end of the age; and, in an eminent sense, Jesus was to be sent in the end of that age, in judgment upon the enemies of his Church, and in the protection and deliverance of the latter. See on Matt. xvi. 27, 28; and xxiv., xxv.

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world [aionos] began.

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye

hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

21. *Whom the heavens must receive (or retain) until the times of the restitution of all things, &c.* Reference is here made to the exaltation of Christ to his heavenly abode. He had repeatedly spoken to his disciples of his going to his Father; by which he meant a personal remove to a more glorious abode, in some significant sense more immediately in the presence of God. All sentient beings, however extensive may be their power and influence, must occupy place. When Jesus had assured his disciples as qualified witnesses of his life from the dead, "while he blessed them, he was parted from them, and carried up into heaven;" Luke xxiv. 51. I take St. Peter's meaning to be, that the personal abode of Jesus is to be in the heavens, with ample power and authority, and the command of appropriate instrumentalities, to conduct the affairs of his spiritual kingdom, until its purpose shall be accomplished. Peter's expression of the idea is, *until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the aionos*, i.e. the age of prophecy, began. With regard to the word rendered *restitution*, *Lightfoot* contends, that, while it primarily signifies a repairing, or a restoration to a former estate, yet, in the Scriptures, "it doth not so properly signify this, as what the Rabbins would express by a *fulfilling* or *accomplishment*." This makes the sense of the passage to be as follows; that "Christ will dwell in the heavens until the *accomplishment* of all things which God hath spoken by his prophets."

And what is the work which the prophets have assigned to the promised One? It is that he shall utterly destroy the reign of evil; Gen. iii. 15. That in him shall all nations, families, and kindreds of the earth be blessed; Gen. xii. 3; xvii. 18;

xxii. 18; xxvi. 4; xxviii. 14. That he shall inherit a kingdom, dominion, and glory, and subdue and reconcile the moral creation to himself; Dan. vii. 13, 14; ii. 35, 44. That he shall swallow up death in victory, and wipe away tears from off all faces; Isa. xxv. 8. And all this, which God has spoken as the work of Messiah's mission by his prophets since the beginning of the age of his communications to the children of men, Christ will reign in his exaltation to accomplish. Such is Peter's doctrine; and so it is applied and expounded by St. Paul: "Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" Phil. ii. 9—11. To this point, see also Eph. i. 9, 10; Col. i. 20; and Rev. v. 13.

22. *A prophet like unto me.* There are several points in which Christ is like unto Moses; but the most prominent is in his headship of a new covenant and dispensation.

23. *Shall be destroyed from among the people.* The prophecy of Moses referred to is Deut. xviii. 18, 19. There the penalty for rejecting that prophet is expressed in this form: "I will require it of him;" that is, he shall be accountable for his treatment of him. But Peter paraphrases the penal clause to make it describe what was the form in which persons were usually made to answer for contempt toward the supreme authority; viz., being cut off from among the people. And this punishment, temporal destruction, was indeed extensively suffered by that people who contemptuously rejected the Sent of God.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAPTER IV.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the

tomorrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other

25. *Ye are the children of the prophets, and of the covenant.* These people were, to be sure, lineal descendants of the fathers with whom the covenant of promise was made; but, in this case, the term *children* appears to be used in the sense of heirship. "Ye are the *heirs* of the inheritance spoken of by the prophets, and of the covenant which God made with our fathers." And, in his recognition of the terms of that covenant, Peter quotes one of the passages to which I referred in notes on *v.* 21, respecting the all things which God had spoken by the mouth of all his holy prophets, to be accomplished by the reign of Christ; to wit, "Saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."

26. *Unto you first.* It was the economy of God to send the promised One and his ambassadors, first, to the natural children of the fathers to whom the promise was revealed. And the legitimate blessing of

the gospel is moral reform, *turning away every one of you from his iniquities.* See Matt. i. 21. But, generally, this people rejected the great Reformer. Nevertheless, the covenant shall not fail: for though the kingdom of God was transferred from them to the Gentiles (Matt. xxi. 43; Acts xiii. 46), yet, when the fulness of the Gentiles shall be brought in, all Israel shall be saved; and with the same salvation here specified,—*i.e.*, from sin; for (Rom. xi. 26) "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

CHAPTER IV., 5—7. The object of this examination of the apostles was not information, as the result shows, but the seeking of an occasion against them.

8—12. The directness and majesty and power of Peter's reply measurably paralyzed the dignitaries of the extemporaneous council. He again ascribes this working power to faith in the name of

name under heaven given among men, whereby we must be saved.

* 13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

Jesus Christ, whom they had crucified; and accredits him as the head stone of God's spiritual temple, in whom alone is salvation.

13—18. Amazed and confounded, assured by the manner and matter of the apostles' discourse that they had fellowship with Jesus, and restrained from raillery by the presence of the man who was healed walking erect among them, and fearing to lay violent hands upon them because of the influence of this man's presence upon the minds of the people, they complacently proposed to the apostles a compromise! They would condescend to let pass what had been done, if they would not any more speak at all nor teach in the name of Jesus! Nay, they commanded them to this effect.

19—20. How was this command of silence received by the apostles? See them standing there,—men who had, in a very practical sense, been with Jesus; who had become imbued with his spirit of reverence for God, and love to mankind; whose mission it was, received from him, to instruct, enlighten, reform, elevate, and bless the world of mankind; and who had received power from on high to work

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *Farmington - Nov. 17 / 99*

* 20 ¶ For we cannot but speak the things which we have seen and heard. *Den Sm*

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was showed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

mightily in his name,—these men, the rulers and scribes, Annas the high priest and his kindred, command, on pain of imprisonment, and perhaps death, to do no more of their appointed work as moral teachers; to speak no more in the name of Jesus! Methinks I see, in the stern expression of these servants of the crucified and risen Lord, mingled contempt and pity for the debased politicians, when they respond, *Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.*

21—22. The self-constituted council found it not prudent to pursue their war upon the apostles for the present, further than to repeat their threatenings, and let them go.

23—30. The "company" which were joined by Peter and John were other apostles and believers (chap. ii. 41—47), from whom they parted when they went up into the temple (iii. 1). The report which Peter and John gave of the doings and events of their brief mission filled the hearts of the whole company with new confidence and joy, and they vented their rapture in strains of grateful devotion.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Whatsoever thy hand and thy counsel determined before to be done. The primitive Church of Christ believed that they, and all the events affecting them and their cause, were in the hand and at the disposal of their almighty Father and Friend. This confidence was their strength. And they saw that those seemingly adverse circumstances, which tried their faith and gave additional impetus to their cause, were before mapped out by the spirit of God through the prophecies of old.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that aught of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

31. There was on this occasion a fresh effusion of the Holy Spirit. See on chap. ii. 2.

32—37. *All things common.* See on chap. ii. 44.

CHAPTER V., 1—10. The case of Ananias and Sapphira, viewed in all its circumstances, is one of instructive interest. If it should seem to any reader to involve a degree of severity inconsistent with the benignant spirit of the gospel, let it be considered that the apostles, by the power and

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of

the guidance of the Holy Spirit, were perfecting, in its manifestations, the Christian system of revelation on the earth, and founding the Christian Church on a completed basis. It was a necessity of the case, that every part of the work should be characterized by incorruptible purity, guileless truth and simplicity, and unsuspected sincerity. If fraud, imposture, deceit, and chicanery could have mingled in the work at that juncture, it would have spoiled the incipient record to which the Christian student now recurs with grateful pride, and thwarted the Christian mission. But to repel all advances of foul corruption, and preserve intact the essential purity, there must needs have been peremptory and impressive lessons from unquestioned authority.

In the spirit of these reflections, we are able to look upon the case in hand with admiration of the wisdom and beneficence of the providence it develops. Ananias and Sapphira undertook a fraudulent transaction in connection with the wonderful work of the Lord then and there in progress. They sold a possession, and, keeping back a part of the price, came and laid at the apostles' feet a fraction of it, as the whole sum received. It was a deceitful scheme for acquiring the credit of a degree of devotion and self-sacrifice to the Christian cause to which they had no just claim. And this was attempted in the face of that Divine presence which was so strikingly

three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

visible in the things which they saw and heard; and by the power of that presence they were made admonitory examples to others. Peter explained to them that their property was their own, and there was no command laid upon them to sell it; and, when they had sold it, the proceeds were their own, and they had a right to appropriate all or any part as they pleased: but to stealthily conceal a part for their subsequent private use, and to come with the other part and put it into the common treasury as their all, was a most daring and presumptuous falsehood, as if they thought to deceive the Holy Spirit, of whose presence in this work they had such visible attestations. Their death "by a stroke of Providence" was designed solemnly to impress all minds with the fact, that this was the work of the Lord; that their hearts were all open to his sight; and that nothing but truth and sincerity could be permitted a share in this mission. And the effect was as intended. For "great fear came upon all the Church, and upon as many as heard these things." "And of the rest," i.e. in Solomon's Porch, "durst no man join himself to them;" *vs.* 11, 13. Believers were multiplied greatly; but the summary rebuke of that fraudulent transaction filled those who heard of it with awe profound, and conduced to such fearful self-scrutiny as enforced great restraint from rushing into the common fund company.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women;)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

17. *And were filled with indignation.* It is a mysterious fact in the workings of the human mind, that when men have committed their souls to a venial party policy, or to a scheme of self-interest or aggrandizement, they become the more violently exasperated by increased developments of

surpassing excellence and superabounding goodness in the cause which comes in competition.

20. *All the words of this life;* i.e., this gospel or ministry of life.

28. *Did not we straitly command you?* They might as well have commanded the

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men,

about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

sun to withhold his beams of light. Nor were prisons of any force to suppress the word of life.

29. See on chap. iv. 19, 20.

31. *To give repentance to Israel, and remission of sins.* Repentance and remission of sins are inseparably associated; because repentance is a turning-away from sin, and remission is the purging-away, or deliverance from sin. And the whole is ascribed to the grace of God through Jesus Christ; because the teachings and influences which lead to repentance, as well as the kindly assurance of pardon and peace on repentance, are of Divine favor.

33. *They were cut to the heart.* Peter's repeated direct and explicit charge upon the Jews of the murder of the Lord's Christ had filled them with consternation and rage; for they construed it (v. 28) as an intention to bring his blood upon them

in the form of penal judgment. Yet he reiterates the charge without palliation. They were cut to the heart, not with contrition, but with a violent passion for the apostles' destruction.

34—40. This Dr. Gamaliel was the preceptor of Saul of Tarsus; chap. xxii. 3. His advice to the council was judicious, and the argument by which he enforced it philosophical. How great a pity it is that prominent parties of men in the United States of America, in the nineteenth century of the Christian era, will lash themselves into a rage about some earnest plea of moral principle, without ever bethinking themselves to take home the questions, Is it truth? Is it right? Is it the will of God?

What did the servants of Jesus care for these beatings and threatenings and commands from the enemies of truth? See v. 42 for an answer.

CHAPTER VI.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

CHAPTER VI., 1—6. The increase of numbers, embracing persons of different nationalities and prejudices, called for corresponding additional arrangements. And there is with the Church of Christ, in all ages, a discretion regarding the adaptation of means to ends as circumstances change. It appears that those deacons or stewards appointed to the care of the poor of the Church, and the distribution of charities, were also competent to teach and exhort in a subordinate sphere. Thus they aided the apostles likewise in dispensing the spiritual food. They were selected with this service in view,—"men of honest report, full of the Holy Spirit and of wisdom."

8. One of the newly appointed and consecrated deacons became forthwith an

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called the *synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall de-

efficient co-worker with the apostles in teaching and confirming the word with miracles. And he exposed himself, too, to the same species of opposition from the enemies of the gospel.

9. *The Libertines.* The word *Libertine*, in this place, is not descriptive of moral character, but of citizenship of *Libertum*, a place near Carthage in Africa; just as the epithets Cyrenians and Alexandrians describe citizenship of Cyrene and Alexandria, a country and a city in the northeastern part of Africa.

11. *They suborned men.* *Suborn* is compounded of the Latin *ornare*, to instruct, and *sub*, under, or secretly. They procured unprincipled men for witnesses, who would testify according to their secret instructions.

stroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as* yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

14. *For we have heard him say.* It is probable that this was a perversion of a discourse which they had heard from Stephen, admonishing them of the judgment upon that generation of which Jesus himself had discoursed so repeatedly.

15. *The face of an angel.* A supernatural glow of the countenance testified to the verity of his Divine mission.

CHAPTER VII., 1. This is a continuation of the narrative which commences in the preceding chapter. The synopsis, which follows, of the history of God's

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

dealings with the Hebrews, from the first manifestation of God to Abraham in Mesopotamia to Solomon's building of the temple in Jerusalem, evinces Stephen's familiar acquaintance with the Scriptures of the Old Testament, and his enlightened recognition of God in those Scriptures, and of their relation, as a part of the whole, to the constitution and the mission of the New-Testament dispensation.

There are a few passages in this historical summary on which I will remark with brevity.

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father of Sychem.*

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

29. *Then fled Moses at this saying, and was a stranger in the land of Midian.* It was by reason of his discovery that the circumstance of his having killed the Egyptian in defence of his brother Hebrew was known and noised abroad, and that he feared an arrest and punishment by the authorities, that Moses fled into the land of Midian for safety. At the time of his interposition for his brother, he supposed the act was unobserved. See Exod. ii. 11—14. It was understood by Stephen, that Moses, at that early day, in his deep sympathy for his kindred, was impressed with ideas of a subsequent deliverance to be wrought out for them by his hand.

25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, *Sirs, ye are brethren; why do ye wrong one to another?*

27 But he that did his neighbor wrong thrust him away, saying, *Who made thee a ruler and a judge over us?*

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Then Moses trembled, and durst not behold.

33 Then said the Lord to him,

This sympathy on his part was eminently honorable to Moses. Though he was brought up in Pharaoh's house as one of the royal family, and in all the learning of Egypt, yet he was not ashamed to own his relation to his people because they were enslaved and degraded: he did not justify slavery for the sake of princely and popular favor. He had it in his heart, that in due time, with God's blessing, he would see their wrongs righted; and he cheerfully relinquished the most flattering social position, and subjected himself to serious deprivations and hardships, preparatory to an entrance upon that desirable mission. See Heb. xi. 24, 25.

Put off thy shoes from thy feet : for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear.

38 This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers : who received the lively oracles to give unto us :

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us : for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them : and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David ;

46 Who found favor before God, and desired to find a tabernacle for the God of Jacob.

37. *A prophet shall the Lord your God raise up.* Moses prophesied of the coming of the Christ, whom Stephen was now engaged in preaching to the people. Deut. xviii. 15, 18. See on chap. iii. 22, 23.

42. *Then God turned, and gave them up to worship the host of heaven : as it is written ; i.e., in Amos v. 25—27.* Under the Divine administration, by the instrumentality of laws founded in the constitution of things, sore punishments are brought upon individuals and communities for abuse of privileges, through the tendency

of such abuse to increase the downward momentum, involving a descent into deepening degradation and wretchedness. See Hosea iv. 17 ; Rom. i. 24.

45. *Brought in with Jesus ; i.e., with Joshua.* Joshua and Jesus are the same name in the Hebrew. The Israelites were led by Joshua into the possession of Canaan, driving out the Gentiles, who, since their fathers left it, had spread over that land. Deut. xxxi. And the tabernacle of witness, as ordained by Moses, they bore with them.

47 But Solomon built him a house.

48 Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

48. *The Most High dwelleth not in temples made with hands.* This admonitory explanation is put in to guard against a descent into the narrow conception of the idolaters, who erected temples with the view that they were accommodating and befriending their deities by providing them with dwellings for their personal convenience. God needs no such accommodation. Nevertheless, there is a spiritual necessity for the erection and consecration of temples to the Lord, in this appropriate sense; to wit, the adaptation of them to the services of religious worship and instruction, for the improvement and happiness of mankind.

51—53. Stephen notes the trait in the character of former generations of their people, which was prominent in that of the then present; and which consisted in pride and selfishness, involving a restiveness under the wholesome restraints and obligations of God's law, and a disposition to copy the corrupt and vicious

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

AND Saul was consenting unto his death. And at that time there was a great persecution against

customs of the heathen nations. In this restive insubordination and impetuous love of self-indulgence, they would not suffer the interference of God's servants, whom he sent to restrain, correct, and reform them, but killed them off as troublesome to Israel (1 Kings xviii. 17), to rid themselves of annoyance. This wickedness and folly, Stephen charged directly, as Peter had done before him, on the generation whom he addressed.

57. *And stopped their ears.* They would not hear.

58. *And stoned him.* Saul of Tarsus held the garments of the murderers of Stephen. See his humble confession when he had become Paul the apostle, chap. xxvi. 10.

Stephen, "the first Christian martyr," died, as Jesus his Master died, praying for his enemies, and commending his spirit to the Father's care.

CHAPTER VIII., 1. This is a continuation of the paragraph which commences

the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad went everywhere preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that

were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he

with v. 54 of the preceding chapter. It appears that, though persecution scattered abroad the members of the Church which was gathered at Jerusalem, the apostles were able, by some arrangement or some providence, still to make that city their headquarters.

3. Saul was no laggard in any cause into which he was enlisted. See his confession of this practical zeal on the wrong side, in chap. xxii. 4, 5.

4. Men know not what they do when they undertake to suppress the cause of truth and righteousness by crushing out its Heaven-approved supporters: they add notoriety to its claims, activity to its friends, and celerity to its progress. In this case, even the laymen of the Jerusalem Church, on being dispersed abroad, became preachers of the word wherever they went.

5—7. It appears that Philip, one of the seven deacons appointed to meet the wants of the enlarged Church (chap. v. 3—5), though not an apostle in official position, was endowed with apostolical gifts, and did good service in the Christian work.

8. *Great joy in that city.* And so it was, that a great religious revival, produced in

any community by the ministry of the gospel in its primitive simplicity and purity, instead of overspreading the place with lurid gloom and maddening anguish, by an appalling description of human destiny, created and left in its train a cheering light, a saving hope, and pious joy.

9. *Used sorcery.* Sorcery is magic or witchcraft; an art of wonder-working which was acquired by persons of peculiar gifts, and carried to great extent in heathen nations; but prohibited by the law of Moses, as productive of mischief. Incidental descriptions of this art, by the old philosophers, indicate that one of its working forces was electricity in the mode of animal magnetism.

And bewitched the people of Samaria. To bewitch is to fascinate. The same word is translated, in v. 13, *wondered*. A better rendering in this verse would be *astounded*.

13. *Simon himself believed also.* Simon the sorcerer, convinced on this point by the arguments of Philip, believed that Jesus was the Messiah of the prophets. Philip was mighty in this line of argument for the Messiahship of Jesus, as will

continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on

them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot

be seen by reference to *v.* 35, on his successful method with the eunuch of Ethiopia. But Simon had not attained to that knowledge and faith of the spiritual kingdom of Christ which belonged to the then advanced stage of the Christian work.

14—17. Though Jesus had committed to the subordinate ministers of the word the power to work miracles in his name, he had not empowered them to transfer this gift to others. Therefore, when the apostles, who yet abode at Jerusalem, heard of the pleasing success of the ministry of their subordinates in Samaria, they sent unto them Peter and John, to perfect their instructions, and to confer upon their converts the baptism of the Holy Spirit. Before this, they had only received water baptism in the name of the Lord Jesus. By the laying-on of hands and prayer, the apostles imparted to these believers the power of the Holy Spirit. Or rather, I should say, in answer to their prayers, accompanying the sign of the laying-on of hands, God granted this gift to the believers.

18, 19. I remarked above, that Simon had not attained to that knowledge and faith of the spiritual kingdom of Christ which belonged to the then advanced stage of the Christian work. He had made the sorcerer's art a trade, perhaps partly from the love of surprising and astonishing mankind, and partly for sordid gain. And now it appears that he set so low an estimate on the superior powers of the apostles as to class them with his acquired magic powers, as of the same genus, though of a higher species. And he pre-

sumed to offer a sinister contract with the apostles, for the procurement of gifts like theirs. He probably had it in mind, that he could, with their gifts, make wonder-working a more lucrative business than had been his former sorceries.

20. *Thy money perish with thee.* Peter was called upon in this case to confront the same species of danger as that which he repelled in the case of Ananias and Sapphira. Those builders who were completing the establishment of the Christian system of revelation in the world, and laying the foundation of the Church for all subsequent ages, being endowed with wisdom and power from on high, must needs have seen to it, that no *clay* should be introduced for *granite* in that foundation; that there should be no self-seeking, no fraud, no imposture, — nothing but guileless simplicity and incorruptible truth and sincerity. See notes on the case of Ananias and Sapphira, chap. *v.* 1—10. That presumptuous imposture was repelled by Peter in a manner which seems to have been made by the Holy Spirit instrumental of the death of the guilty parties. The same apostle's rebuke of Simon the sorcerer brought him to a sort of repentance (*v.* 24). The result is not recorded here; but probably it was only the motion of fear excited by the rebuke from Peter, which savored of imprecation. Tradition says that this Simon subsequently employed his persuasive powers and magic arts in repelling and turning men from the way of Christ, until he met with a violent death in the midst of his impostures.

21. *Neither part nor lot in this matter.* That is, Simon had no share in that gos-

in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and, sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

pel-work which was then and there in progress.

23. *The gall of bitterness, and the bond of iniquity.* The *gall of bitterness* is a Hebraism for extreme anguish of mind. And such bitterness is an appropriate accompaniment of the bond of iniquity.

26. Philip, in the mission to the events of which the remainder of this chapter is devoted, went out by instruction of an angel of the Lord. This was, doubtless, a spiritual messenger.

30. *And said, Understandest thou what thou readest?* This is an important question, which every reader of the Scriptures should put to himself. The primitive conversions to Christianity were not wrought by a miraculous change of human nature in man, but by an enlightenment of the mind through the understanding of God's word. The ministry of the gospel ad-

dressess mankind as reasonable beings, appealing to their understanding, and to the heart through the understanding; and, when they understand and love the truth, they are *born again by the word of God*, which by the gospel is preached unto them (1 Pet. i. 22—25).

31. The eunuch desired assistance of Philip; and Philip, being a Christian, and, of course, believing in the universal brotherhood of men, and their equal heirship of the grace of God in the gospel covenant, parleyed not with the dark complexion of his Ethiopian brother, but took a seat beside him in his carriage.

35. Philip took up the portion of Scripture which the Ethiopian was reading (Isa. liii.), and expounded it to the satisfaction of his pupil, as having its fulfilment in Jesus. The Divinity of the power which was developed in the works of

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the

Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

CHAPTER IX.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whe-

Jesus, and the beauty and sublimity of his doctrines, were, of course, abundantly exhibited by his ministers in proof of the verity of his Messiahship as the subject of the prophecies; but to deny that the Scriptures prophesied of the Christ, whom Jesus is, is to make a fraud and a farce of the primitive apostolic ministry. Everywhere they made converts to Christianity by showing that Jesus was the Messiah of the prophets. St. Paul, whose labors, though later, were most abundant of all, habitually, on every sabbath especially, *reasoned with the people out of the Scriptures*; chap. xvii. 2.

37. *I believe that Jesus Christ is the Son of God.* This is a beautiful and simple confession of faith, the same which Peter declared to his Master (Matt. xvi. 16), which Jesus recognized as the rock on which he would build his Church.

The version of *Griesbach* omits this verse as spurious, it being wholly wanting in many ancient manuscripts.

38. *And they went down both into the water*; i.e., they alighted from the chariot into the shallow pool of water, by the edge of or over which the chariot was stayed. Dr. Robinson shows, that, on the supposed road to Gaza which the eunuch took, there is standing water after the rains, forming pools. There is nothing in this record of the transaction which determines the mode by which the rite of baptism was administered. They alighted from the carriage into the pool of water, and came up out of the water, or *from* the water, as the

preposition may with equal correctness be rendered, and resumed their seats. The officer of great authority under the queen of the Ethiopians was doubtless dressed in official uniform, and had no change of garments with him. But, stepping into the pool, with his feet shod only with sandals, and receiving baptism with the sprinkling of water, he was in a condition to resume his journey with comfort.

39. *The Spirit of the Lord caught away Philip.* From the first, Philip was moved in the plan and work of this mission by angelic direction, and the impulse of the Divine Spirit. Probably, the fact expressed by this phraseology is, that Philip, having completed his work with the eunuch, was moved by the Spirit to take himself suddenly away from this agreeable companionship, leaving his convert to go on his way rejoicing.

40. *But Philip was found at Azotus.* This was the next place at which he made his public appearance. It was one of the five Philistine cities, situated about twenty-five miles north of Gaza, near the coast. *Till he came to Cesarea.* Cesarea was nearly sixty miles north of Ashdod, on the coast. Philip preached in all the cities on the way from Azotus to this place, where we find him settled, and at home, more than twenty years afterwards. See chap. xxi. 8.

CHAPTER IX., 2. *And desired of him letters to Damascus.* Damascus was one of the most ancient cities of the world, situated east of the ranges of Lebanon and

ther they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Anti-Lebanon, about a hundred and thirty miles north-east of Jerusalem. So zealous was Saul against the way of Christ, that he did not await orders to exert himself for its suppression; but he "went unto the high priest, and *desired*, *asked* of him letters to Damascus, that if he found any of this way, men or women, he might bring them bound to Jerusalem.

But Jesus had determined on making this violent persecutor a minister of his word. What! to force him against his will? To compel him to be saved, whether he would or not? No. There is no such abruptness and discrepancy in the moral government of God. He accomplishes his purposes in the moral creation in as perfect harmony with the laws of the moral system as he governs in the physical creation in harmony with the physical laws. See the instructive illustration of this theory in the history of the case before us.

Saul, with his retinue, is journeying along in the spirit of war and violence; determined, if possible, to exterminate the cause and church of Christ from the earth. Suddenly (*v.* 3) there shone round about him a light from heaven; and a voice (*v.* 4), "Saul, Saul, why persecutest thou me? Who art thou, Lord? I am Jesus whom thou persecutest (*v.* 5). Lord, what wilt thou have me to do?" (*v.* 6.) What! forced into the love of Jesus against his will? NO. He desires to serve Jesus now. It is as if he had said, "Lord Jesus, whose kingdom I, in my darkness, have been determinately striving to destroy, in this new light I see thee to be God's own Son, our Messiah; the Saviour of the world; my everlasting Friend, my Life, my All. I give thee my heart. It is my soul's desire to devote, henceforth, my moral agency, my heart's affections, my being, to thy service. What wilt thou

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks.*

6 And he trembling and astonished said, Lord, what wilt thou have me to do? [And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.] *Paul's conversion, Mar. 26. 1491.*

have me do?" And Jesus said unto him then and there, as Saul (Paul) himself reports it in his plea before Agrippa (*chap.* xxvi. 16), *I have appeared unto thee for this purpose.* What! a purpose in relation to the future character and employment of a free, accountable, moral being? So Jesus says. And, if we have a theology which does not admit of a Divine purpose and government in the moral system, it is not Christian theology. What was that purpose? *To make thee a minister, and a witness of me.* What an implement that was for Jesus to select of which to make a Christian minister! The gnarliest stick in the moral wilderness to work up into the beautiful spiritual temple! Could he do it? Yes: with all the ease with which the rising beams of the morning dispel the dark shades of night, did the sweet light of Jesus' truth dispel the darkness of that mad man's soul, and enlist all his moral agency into free and full co-operation with himself. And when that shall be fulfilled which God by his holy prophets hath declared (*Isa.* xxv. 6—8),—that the veil of darkness shall be taken from all minds, so that the sweet light of heavenly truth and love shall shine into every soul,—then, because men are *free* moral agents, and *will* love what fills their whole soul with its loveliness, will they all love and adore their Father and Redeemer.

Having run through this interesting biographical record for its doctrinal instruction, I will return, and take the reader over the same ground again for comment on a few incidental items in the narrative.

4. *And he fell to the earth.* Saul and his retinue were probably travelling on foot.

5. *The pricks* were stationary goads fastened upon the gear behind the oxen, which would pierce their feet if they kicked.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, *I am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord. I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will show him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

7. *Hearing a voice.* In chap. xxii. 9, it is said that they who were with him saw the light, but heard not the voice of him that spake. I understand Luke in this narrative to mean, by the word *voice*, the sound of the voice; and Paul, in the place referred to above, to mean that they heard it or understood it not as a *voice* or an *utterance*. Crosby says the difference in the Greek cases of the noun in the two places supports this view.

17. *And he filled with the Holy Ghost;*

i.e., inspired with the knowledge of Christian truth, and endowed with apostolic authority, by the Divine spirit of wisdom, love, and power.

23. *And after that many days were fulfilled.* The time which had elapsed was three years. See Gal. i. 15—18. During this time, Paul had remained in comparative seclusion in Arabia, not extending his labors among the Jewish synagogues. But now he had returned to Damascus, and the Jews took counsel to destroy him.

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he essayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he

came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them.

Aretus, an enemy of Christ, then bore rule in Damascus. See 2 Cor. xi. 32, 33.

25. And let him down by the wall. See the case of the spies, Josh. ii. 15.

30. And sent him forth to Tarsus. This is the place from which Saul hailed when first we hear of him as a persecutor of the Church. It was the chief city of Cilicia, and a noted centre of learning. And here Paul remained in retirement several years. We hear nothing more of him, until, about ten years afterwards, as is judged from contemporaneous historical events, he was

sought out by Barnabas. See chap. xi. 25—26.

32. Lydda was situated near the coast, about thirty miles north-west of Jerusalem, and ten miles east of Joppa. The narrative leaves Paul in comparative retirement, and again places in the foreground the tireless and efficient labors of Peter.

39. And showing the coats and garments which Dorcas made; i.e., for the poor and needy. Nothing so endears the memory of the departed as mementos of the good which they have done.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X. *Dec. 12*

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He saw in a vision evidently, about the ninth hour of the day, an

angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry,

CHAPTER X., 1—8. *Centurion* was the title originally given to the commander of a hundred soldiers in the Roman army. Afterwards the number was not exact.

The description of character here given of Cornelius shows that the change wrought in men by their becoming believers in Christ and his gospel is not a change of nature, the same, in all respects, in all cases; but that it is a change of mind, feelings, and habits, into a conformity with the doctrines, the spirit, and the life of Christ, varying in extent according to previous character and circumstances. Cornelius was a good man before, and devout according to his conceptions of God and duty. But we learn from this case that goodness alone, that is, kind affections and upright moral conduct, cannot fully satisfy the human soul. There is need also of that knowledge of God, of his fatherly love, and the principles and purposes of his government, which alone is furnished

by the revelation of Jesus Christ. *He saw in a vision evidently*; i.e., clearly, and without illusion; v. 3. *He called two of his household servants, and a devout soldier*; v. 7. He had a favorite member of his body-guard, who was also a religious man, according to the light he possessed. It was an Oriental custom to send more than one messenger on important errands. It added dignity to the occasion, and tended to prevent suspicion of fraud.

9. *On the morrow, as they went on their journey.* Cesarea was situated on the coast of the Mediterranean, about thirty-six miles from Joppa. Twenty-two miles was an ordinary day's journey by foot-travel. The messengers started soon after the ninth hour, or three o'clock, P.M.: so that, by putting up for the night at nine o'clock, and resuming their walk at four the next morning, they would reach Joppa at noon, when Peter had his vision.

10. *He fell into a trance*; i.e., an ecstasy

and would have eaten : but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth :

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter ; kill, and eat.

14 But Peter said, Not so, Lord ; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice : and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the

fell upon him. An ecstasy is an absorption of the mind with an elevated theme, which steals it away from flesh and sense.

11. *Knit at the four corners* ; holding securely its contents.

12. *All manner of four-footed beasts and wild beasts* ; many kinds of meat which were not recognized by the Mosaic law as clean or eatable.

14. *Not so, Lord*. It was contrary to the custom of Peter to eat any thing which the Levitical code repudiated as common and unclean.

15. *What God hath cleansed*. This sheet was let down from God out of heaven, and all its contents were cleansed, not by the ceremonial law, but by the spirit of God.

16. For a strong and lasting impression, as this was designed for a decisive lesson on the fulness of the gospel provision beyond the Jewish conception, the vision was thrice presented, and "all were drawn up again into heaven ;" chap. xi. 10. Such

men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise, therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and

is the destiny of the whole humanity ; for this we shall find to be the lesson of the vision.

17—23. While Peter was in a study as to the meaning of the vision, he was called down to receive the messengers from Cesarea. Upon their statement of the substance of their errand, his understanding was opened to the doctrine of the vision which had thrice passed before him. He saw that the great sheet let down from heaven, knit at the four corners, represented the new or gospel covenant ; that its containing *all manner* of four-footed beasts, &c., such as were not sanctified by the Levitical code as clean meats, and all these being cleansed of God, signified that not circumcised Jews alone, but all nations, kindreds, and families of the earth, are embraced in the gospel covenant, to be redeemed and cleansed from sin. So Peter explains it. He accompanied the messengers to Cesarea, and found Cornelius and his household, and many of his neighbors

certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days

ago, I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the seaside: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But, in every nation, he that feareth him, and worketh righteousness, is accepted with him.

whom he had invited in, waiting to receive and hear him. "And he said unto them (v. 28), Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation (in a fraternal manner). But God hath showed me that I should not call any man common or unclean." How had God shown him this? By declaring to him that all the varieties of creatures in the great sheet of the vision were cleansed of God, and not to be called common and unclean.

Thus he explains, that, by the contents of the sheet, *all men* were signified as embraced in the new covenant of grace; for he says he was taught thereby not to call *any man* common or unclean. He did not see all men then personally pure and holy; but he saw them all embraced in the provisions of that scheme of grace, which will, in the dispensation of the fullness of times, present the moral creation saved from sin, gathered together in one in Christ. Matt. i. 21; Eph. i. 9, 10.

29. *Therefore came I unto you without gainsaying*; i.e., without reproaching the parties for their Gentilism. Peter saw that, as the messengers of the Mosaic covenant were bound by the terms of that covenant to go with its ministry to that people who were made by it a covenant people, so the messengers of the new covenant are bound by the terms of the covenant to go with its ministry to all people, because all are made by it a covenant people. And, without gainsaying, he went to the Gentiles with the gospel.

30—33. Cornelius relates his travail of soul in devotional exercise, and the answer of God in granting him the angelic instruction which resulted in this apostolic mission.

34, 35. Peter opens his ministry to a Gentile audience, declaring God's equal affection for all his children, and the equal acceptableness to him of pure desires and good intentions in all, without regard to differences of nationality.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil [*diabolou*]; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and showed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

36. *He is Lord of all.* The word *kurios*, here rendered Lord, signifies a proprietor or owner, and master. Peter seems to have adopted this concise method of setting forth the doctrine of Christ's proprietorship in all men, as well as authority over them, in order to repress any rising indignation in the breasts of Jewish Christians, who might be present, against his recognition of the Gentiles as fellow-heirs in the provisions of the gospel covenant.

37. *That word, I say, ye know.* That is, they knew it historically; for the report of these things had been circulated throughout that region.

38. *And healing all that were oppressed of the devil.* The term *diabolos* appears to be used here as a personification of evil in all forms of disease. It is as if it were said, "Who went about doing good, healing all manner of diseases which afflicted humanity." In regard to demoniacal possessions, see notes on Matt. viii. 28—34, and Mark v. 1—20.

41. *Even to us, who did eat and drink with him after he rose from the dead.* On the importance of Christ's associating with his disciples for a season after his resurrection in the body, with which they had familiar acquaintance, in order to qualify them as witnesses of his life from the dead, see notes on John xx. 19; Luke xxi. v. 51; and Acts ii. 34.

42. *To be the Judge of quick and dead.* The same office is indicated by the apostle in this case as in v. 36,—*he is Lord of all*. As the root from which came the terms rendered *judge* and *judgment*, in the Scriptures, signifies light, decision, order, &c., and as government is designed for order,

and involves decision, the word "judge" is often used for rule or govern. See Isa. xlii. 1—7. But it is to be understood that *government* always involves judicial and compensatory authority. To Christ as our Governor, our Lord and Master, we are amenable as morally accountable beings.

The phrase "quick and dead" occurs in but two other instances in the Scriptures,—2 Tim. iv. 1, and 1 Pet. iv. 5. Of the latter passage, *Dr. Clarke* presents the following reasonable exposition: "*To judge the quick and the dead.* They shall give account of these irregularities to Him who is prepared to judge both the Jews and the Gentiles. The Gentiles, previously to the preaching of the gospel among them, were reckoned to be *dead in trespasses and sins*. Eph. ii. 1—5. The Jews had at least, by their religious profession, a name to live; and, by that profession, were bound to live to God." The passage on which the learned doctor thus reasonably comments is from a letter of the same apostle whose language is here before us. And the circumstances and surroundings of this address at Cesarea seem to favor a like construction of the phrase *quick and dead* in this case. * Peter had just received a new revelation in regard to the impartialfulness of the gospel provisions, and the universality of the Saviour's mission of grace. In the same line of instruction, he had just declared Christ *Lord of all*. And now, to perfect the expression of his universal empire, he affirms that it is the commandment of God, binding upon them as ministers of his word, that he, Christ, is ordained of God the Judge, not alone of the Jews, who claimed to be living as God's favored

43 To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that

these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

people, but of the Gentiles also, whom they had denominated *the lost and the dead*. It is joyful to contemplate Christ as Lord and Judge even of the spiritual world likewise; but this does not appear to be the subject of this particular passage.

44. *The Holy Ghost fell on all them which heard the word.* The verb *heard* is doubtless used in this place in the same sense as the words *hear* and *hearken* in Matt. xvii. 5, and Deut. xviii. 15. Upon all them that heard the word with a believing and obedient mind was the Holy Spirit conferred. The gift consisted in the bestowment of power, by the spirit of God, to speak with divers tongues, and thus witness to all observers that were enlisted in the cause of God.

47, 48. In the light of such testimonials to the heirship of the Gentiles with the Jews of the gospel privileges and blessings, they of the circumcision who believed and wondered could not forbid the token of Christian faith and fellowship to believers of the uncircumcised.

CHAPTER XI., 1—3. *They of the circumcision contended with him.* It is not probable that there was any harsh contention in this instance. But Peter's going with the gospel ministry to the Gentiles, and holding religious communion with them, was a transaction so new and strange to the apostles of Jewish education, and so unlike what they had conceived of as the dignity of the apostolic office, that they were disposed earnestly to question Peter in regard to his authority for his seemingly erratic course.

When we reflect that the spirit of prophecy had said of old, in relation to the Messiah (Isa. xlix. 6), "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth;" and that Jesus had manifested a lively interest for "the sinners of the Gentiles" who were living in Judea, and declared that he "came to seek and to save that which was lost,"—"to be the Saviour of the world;" and that his last command to his apostles before his ascension was, that they should "go into all the world, and preach the gospel to every creature,"—we wonder that they were so slow to understand the nature and extent of the Saviour's mission, and of their ministry as his ambassadors. But the pride and prejudices of the Jewish aristocracy, deepened by a thorough Jewish education, could be eradicated but by slow degrees. We have remarked the same fact in regard to their slowness to understand the most plain and literal statements of Jesus in relation to his death and resurrection. Yet, strange as this fact appears, it is seen, on deep consideration, to be of infinite value among the Christian evidences. It demonstrates to us, as it is developed all along in its different manifestations, that the apostles did not make the gospel, but the gospel made them. From first to last, the teachings of Christ, who is "the power of God and the wisdom of God," and the movings and interpretations of the Holy

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

Spirit, foiled and disappointed their mistaken dreams and human expectations, and opened to them paths, and led them in ways, they had not known. And they acknowledge all their blunders with the simplicity of children, and glorify the wisdom and power of God in Christ Jesus. I thank God for the visible manifestation of his hand in the laying of the foundation of the Christian faith, and for his making, all along, the wisdom of men to appear foolishness indeed with him.

4-17. Peter, in answer to the request of the brethren of the circumcision at Jerusalem, rehearsed in order the reasons and results of his mission to Cesarea, substantially and almost verbally as they are

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution

recorded in the preceding chapter; on which, see notes in their place.

18. Those astonished brethren at Jerusalem listened with candid attention and lively interest to Peter's recital, and their understandings were enlightened, and their faith was enlarged, and they glorified God that he had *also to the Gentiles granted repentance unto life*.

The word *repentance*, in this place, is a metonymy of speech, putting the effect for the cause. The occasion for joyful thankfulness was the gift to the Gentiles of that gospel light, that revelation of the Divine love and truth in Jesus Christ, which warms and purifies the heart, and works that repentance or moral change which is

that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and

exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

unto life. In relation to the gospel gift of repentance, see note on chap. v. 31.

19, 20. To afford some just conception of the extensiveness of these Christian labors by men who were forced abroad by the persecution at Jerusalem, I will give some geographical information of the places mentioned in these verses. *Phenice*, or *Phoenicia*, lay north-west of Palestine, on the sea-coast, having Tyre and Sidon for its principal cities. *Cyprus* was a large and famed island in the Mediterranean Sea, having fifteen cities of note. *Antioch* was the celebrated capital of the Syro-Greek Empire. At this time, it was the third city of the world; Rome and Alexandria being the only capitals exceeding it. It was about three hundred miles north of Jerusalem. *Cyrene* was a Greek city of note on the coast of Africa, westward of Egypt. Generally, these gospel teachers devoted their labors to the Jews who were settled in those regions; but some of them preached to the Grecians. The epithet *Grecians* would naturally designate natives of Greece. But it came to be used for the non-Jewish inhabitants generally; the Jews being accustomed to employ it in this broad sense.

24. *Full of the Holy Ghost and of faith*; i.e., largely endowed with both the extraordinary and the ordinary gifts of the Spirit of God.

25. *To seek Saul.* Saul is about to be

called out from his ten years' retirement. It is not to be supposed that he remained all this time inactive; but he lived as a private Christian. The Church knew not what God had in store for them in him. It was meet that Barnabas should have been the one to seek and bring him out. For Barnabas was a Cyprian, and Saul a Cilician Jew; and the Cyprian and Cilician Jews, whose two countries had been once united under one provincial government, probably had one synagogue between them at Jerusalem, where Saul and Barnabas had contracted a mutual acquaintance when they were unconverted Jews. This may account for the circumstance, that Barnabas had the grateful office of introducing Saul to the apostles at Jerusalem, after his conversion (chap. ix. 27); and hence this tour in search for Paul.

26. And yet, another whole year, Paul had a settled home, a pastorate, as it were, with Barnabas as his colleague, before he launched out in his missionary labors upon the perturbed world.

The disciples were called Christians first in Antioch. This appellation does not appear to have been given in derision. "Nazarene" was the common derisive epithet. The term *Christian*, however, whether it originated within or outside of the Church, is the appellative, and the only appropriate one, to distinguish denominationally the followers of Christ.

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28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

28. *Agabus.* See chap. xxi. 10. *All the world.* The Greek word for world (*kosmos*) is not here used. The words *ep' hōlen ten oikoumenēn*, Dr. Clarke thinks, here mean *the land of Judea*; though sometimes by this phrase the whole *Roman empire* is intended. He adds, "In the former sense the disciples appear to have understood it, as the next verse informs us; for they determined to send relief to their brethren in *Judea*, which they could not have done had the famine been *general*."

29. *Determined to send relief.* I will make this statement an occasion for the general remark, that the theory of *communism* was never adopted nor proposed as a general Christian Church regulation. As a general rule, the Christians, everywhere, pursued their respective occupations, and maintained their respective relations in the business-world, *improved by the spirit of the gospel*. The procedure of converts who were able, in making up a common fund for the brethren in Jerusalem, to be shared among them according to their need (chap. ii. 44—46; iv. 32—37), was as much an adaptation of means to the peculiar wants and circumstances of the time and place as was this contribution of relief to the brethren in Judea. See notes on the places above referred to.

The controlling influence of the principles of Christianity will stimulate Christians, in all ages and countries, to study the real wants and interests of mankind, and to employ such methods as may be deliberately and wisely judged best adapted to the relief of those wants and the promotion of those interests.

CHAPTER XII.

NOW about that time Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and de-

CHAPTER XII., 1. *Herod the king.* This was not Herod the Great, of Matt. ii., who caused the infant children to be put to death in Bethlehem; but it was the one who, in Matt. xiv. 1, is called Herod the tetrarch, and who, to please his wife, beheaded John the Baptist. He was the son of Aristobulus, and grandson of Herod the Great. When the Emperor Claudius had added Judea to his rule, he became anxious to please the Jews; and was himself, being a descendant of the Maccabees, an observer of the Jewish rites. Hence his availability, in the hands of the Jews, for the work of persecution against the Christians.

2. *James the brother of John.* He must be distinguished from James the son of Alphaeus. This was the son of Zebedee. He was associated by the Saviour with Peter and John, on various occasions, for special distinction among the apostles, as on the Mount of Transfiguration and in the Garden of Gethsemane. It was probably his prominence in apostolical labors that marked him as the victim of this persecution. He was the first of the apostles to die; and his brother John was the last. The *Epistle of James* was written by the son of Alphaeus.

4. *Quaternions*; companies of four. *Easter*; i.e., "Passover." The rendering of the Greek *pascha*, in this place, *Easter*, is one of the most unhappy translations of the entire Common Version. The same word is correctly rendered *passover* in Matt. xxvi. 17, 18, 19. The word *Easter* is the name of a goddess in the old Saxon mythology, who had a feast celebrated about the time of the Passover; and hence the Passover feast received her name at

livered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and

passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto

the hands of the Saxon branch of our English ancestors. But this was long after the Acts of the Apostles were written.

5—11. This narrative of Peter's imprisonment by Herod to please the Jews, who intended his death, and his miraculous rescue, is given in such literal detail, that there is no call for explanation. It was so strange and incomprehensible to Peter at the time, that he regarded it all a dream, until the guiding angel departed from him in the streets of the city. *The expectation of the Jews*, from which he recognized himself as delivered, was that of his execution.

12. *John, whose surname was Mark.* He was a cousin of Barnabas, and is generally supposed to be the Mark who wrote the Gospel bearing that name. See Col. iv. 10; and compare chap. xiii. 8, 13; and xv. 37, 39.

15. *It is his angel.* It was a common opinion among the Jews, that every man has a guardian angel; and that, after a man's death, his angel would sometimes, for special purposes, take his appearance.

17. *And went into another place,* for secretion from the search by Herod's officers, who would be in immediate pursuit after him.

James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout,

23. *And he was eaten of worms.* Josephus furnishes a detailed account of Herod's reception of the ambassadors from Tyre and Sidon, the texture of the "royal robe," and the manner of his death. His robe was of gold and silver tissue,—i.e., threads of gold and silver interwoven; the sun shone in upon him, and the reflection of its rays by the tissue robe appeared as a flood of glory; and his flatterers exclaimed, "He is a god!" Instead of repelling this adoration, he accepted and encouraged it. In the midst of this vain show, looking up, he saw an owl on a rope over his head; and this Josephus calls *angelos*, an angel or messenger of God, because the appearance of that bird in any such manner was regarded as an omen of evil. Upon the discovery of this bird, immediately conceiving it to be an omen of evil to himself, he fell into the deepest sorrow, a severe pain arose in his bowels, and he died after five days of great suffering. It is probable that the violent inflammation of the bowels terminated in putrefaction, which produced worms, that swarmed for several days in his infected entrails. Antiochus Epiphanes, and Herod the Great, died of a similar disease. See

saying, *It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

*2 As they ministered to the Lord, and fasted, the Holy Ghost said,

notes on Matt. xvii. 3—5, and Acts i. 18, on the death of Judas. *When they had fulfilled their ministry:* i.e., their mission to Jerusalem, which was to bear the contributions from the brethren at Antioch for the relief of those at Jerusalem.

CHAPTER XIII., 1. *Prophets and teachers.* There were men qualified as teachers; i.e., expounders of the Scriptures, and preachers of the Word, who had not the gift of foretelling future events. The Holy Spirit imparted to them gifts according to the department of labor to which they were assigned. Compare Rom. xii. 6, 7; and 1 Cor. xii. 10, 28—31.

Simeon, from the circumstance of his having attached to him the surname *Niger*, which signifies *black*, is supposed to have been a black man. *Lucius of Cyrene* is probable the Lucius of Rom. xvi. 21. From his relation with Timothy there, he may be presumed to be the same with the *Luke* of Col. iv. 14, 2 Tim. iv. 11, and Philem. 24. Herodotus says that in his day Cyrene was the second place of note in the Grecian world for physicians; and there Lucius, or "Luke the beloved physician," received his medical education.

2. *Separate me Barnabas and Saul.*

Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called

Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John, departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets, the rulers of

These two faithful "teachers" (v. 1) were now deputed and endowed by the Holy Spirit to a higher sphere and broader field of labor. Their rank was apostolic.

4. *Seleucia* was the port of Antioch at the mouth of the Orantes. *Cyprus* is a large island in the Mediterranean. See on chap. xi. 19.

5. *Salamis* was a prominent town on the east coast of Cyprus. *They had also John to their minister*; i.e., as their helper. This was John Mark.

6. *Paphos*, the famous city of Venus, was the capital of Cyprus, situated on the west coast of the island. *Bar-jesus*, i.e. son of Jesus, referring to some unknown person bearing the name of Jesus, or Joshua, which was a common Hebrew name.

8. *Elymas*, the same as the Bar-jesus of v. 6.

9. This is the first instance of the entry

upon the record of the ascription, to Saul of Tarsus, of the name *Paul*. He now stands forth as the great apostle of the Gentiles; and from this point his abundant labors and trials and successes fill most of the history of this book of Acts.

10, 11. This rebuke of Elymas was scathing, and the punishment just, and of efficient influence as a witness to others of the presence of the Divine Spirit with the Christian mission.

13. *Perga in Pamphylia* is a hundred and fifty miles north-west from Paphos, on a branch of the river Cestrus. *John departing from them*. See chap. xv. 38.

14. *Antioch in Pisidia*, now called Jolobatch, is a hundred miles north of Perga.

15. This was a wonderful case of liberality on the part of the rulers of the Jewish synagogue. And Paul magnanimously improved his opportunity. His address, like those of Peter, chaps. ii., iii., iv., and

Prayer ye the Lord

the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and, beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

Stephen, chap. vii., appeals to the Jews from their own Scriptures.

19. *Seven nations.* See Deut. vii. 1.

21, 22. See 1 Sam. xiii. 14; Ps. lxxxix. 20, 21.

26. *To you is the word of this salvation sent.* The gospel is called the word of salvation, both because it reveals the Divine purpose of grace which insures the ultimate victory of life and good over all death and evil, and because its influence upon the believing soul through faith is all in the line of salvation, — salvation from slavish fear, and from the love and power of sin.

27. *Because they knew him not.* St. Paul, while he would faithfully exhibit to his auditors, Jews and Gentiles, the murderous conduct of the citizens of Jerusalem and their rulers, was disposed to commend himself to them as reasonably considerate of whatever mitigating circumstance might be pleaded in extenuation of their guilt.

The same delicate care was observed by Peter, chap. iii. 17. The idea is, that they did not know Jesus as the Messiah. Nevertheless, they were deeply guilty in their utter refusal to weigh the evidences which were multiplied all around them. Hence the greatness of their punishment.

They have fulfilled them in condemning him. He who claims to be a Christian in faith, and to receive the New Testament as a reliable record of Christ's life, his doctrines, and his chosen ambassadors and witnesses, and yet denies the relation to him of the Old-Testament Scriptures, as of the preliminary to the subject, the exordium to the oration, and the prophecy to its fulfilment, will find it as difficult to maintain his position, as he would to stand immovably in the central column of Niagara Falls. The New Testament, from beginning to end, connects itself with the Old. Jesus and his apostles perpetually com-

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

mended themselves to the people by appeal to Moses and the prophets as their witnesses. To liken this use of the elder Scriptures to the frequent mention without controversy of possessions of demons, as being in accordance only with Jewish opinions, is to do utter violence to the rule of argument from analogy. For there is no analogy between the two cases. In records of demoniacal possessions, the subject is the miraculous power of Jesus to heal all manner of diseases; and the names of the diseases are of no account, except as denoting their nature. And, properly to denote the nature of the diseases cured, the historians must have distinguished them by their familiar names. Just so we distinguish a certain species of madness by the term *Lunacy*,—a name which was originally applied to it in the belief that it was caused by the influence of the moon. But everybody understands us as only meaning by the term to describe the visible form of the disease, with no reference to the philosophy of the cause. But, in relation to the matter to which I have now called attention, the primitive ministers of Jesus, in imitation of himself, are constantly, argumentatively, and earnestly appealing to Moses and the prophets as witness of *his* Messiahship; not merely of *a* Messiahship, but of precisely the Messiahship which is invested in him. And through this method of argument they reach the understandings and hearts of the people, Jews and Gentiles, and bring them to receive Jesus as the Christ, the Son of God.

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second psalm, Thou art my Son; this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God,

They convinced Jews and Gentiles, I say; for it was by showing the Gentiles how wonderfully the Jews had fulfilled the Old-Testament Scriptures in condemning Christ, that the Christian teachers showed them the truth of those Scriptures, through which they were led to Christ.

29. *And when they had fulfilled all that was written of him*; i.e., of his sufferings and sacrifice, being led as a lamb to the slaughter.

33. *God hath fulfilled the same unto us their children, in that he hath raised up Jesus again.* Paul does not mean by this that all the purpose of God in Christ, as indicated in the promises of God to the fathers, had then been actually accomplished; but it was fulfilled, as we may say that the conveyance of an estate is made to a given party when the deed is signed and sealed, though actual possession is not yet entered upon. *In that he hath raised up Jesus again.* The resurrection of Christ from the dead is regarded by the apostles as an infallible pledge of the accomplishment of every thing in the Divine purpose and promise in connection with his mission. Accordingly, Paul said to the Athenians (chap. xvii. 31), "Because he hath appointed a day in the which he will judge (govern) the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

34. *And as concerning that*; rather, because that Christ, the spiritual David, lives immortal, his mercies are "sure mercies."

35—37. See on chap. ii. 27, 34.

fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again saw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in the prophets:

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised per-

39. See notes on Rom. iii. 20—24.

41. *Behold, ye despisers, and wonder, and perish.* This is a reference, for similarity of description, to Hab. i. 5. The perishing denoted by the prophet was to be effected by the ravage of armies. In a gospel sense, abiding in unbelief and sin is perishing, and abiding in death; 1 Cor. i. 18; 1 John iii. 14. But the Jews whom Paul addressed were component parts of a people, great multitudes of whom were literally to perish in an approaching calamity. But faith in Christ, and obedience to his word, would save them even from this species of destruction. Luke xxi. 18.

42. So it appears that the Gentiles were the more deeply interested in the study of Christian truth.

45, 46. *Lo, we turn to the Gentiles.* Then

was fulfilled what our Lord said to this same people, Matt. xxi. 31, 43.

47. Isa. xlix. 6.

48. *Ordained to eternal (aionion) life.* The same verb is used in Thucydides, 2, 34, 1, where the translation is "ranked," or "arranged." The Greek *tetagmenoi* signifies to place, order, dispose. Accordingly, taking into view the connections in this place, the many learned biblists are evidently correct who render it *disposed*, among whom are Horne, Clarke, Hammond, and Newcome. "As many of the Gentiles believed as were inwardly *disposed* to receive the doctrine of everlasting life; as had an orderly and well-prepared mind for that purpose, or had disposed themselves to it; or as many as were disposed, believed to everlasting life. See 1 Tim. i. 16."—IM. VER., note.

secution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also

of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter,

51. *Shook off the dust of their feet.* That is, they withdrew, bearing testimony against their worthiness of life's common blessings, and of their subjection to blasting and mildew. See Matt. x. 14. *Iconium* lies ninety miles east of the Pisidian Antioch. It was the chief city of Lycaonia; and, in more modern times, was a stronghold of the Turks. It is now Koniyyeh.

CHAPTER XIV., 1. *Both of the Jews and the Greeks.* These Greeks were probably Jewish proselytes, as they were in the synagogues.

2. *Stirred up the Gentiles.* This probably refers to the Gentiles, generally, who had political influence. The Jews, having no direct control in matters of civil government, sought their ill designs against the gospel by the employment of misrepresentations, to excite the jealousy of the Roman Government, and the animosity of the people of the Gentiles.

4. *And part with the apostles.* The persons meant by "the apostles," in this case, were Paul and Barnabas. Barnabas was not reckoned an apostle; but, as Paul was, the title is made here to cover his companion with him. Or, as the word primarily means *ambassadors*, it may have been used by the historian in that sense.

6. *Lycaonia* was a large plain, surrounded by mountains, inhabited by a rude and independent sort of people, having a language of their own, as appears in v. 11. It lay between Pisidia on the west, and Cappadocia on the east, Galatia on the north, and Cilicia on the south. *Lystra* and *Derbe* were in the south-eastern part of Lycaonia.

7. *And there they preached the gospel.* So here, again, the wisdom of man is foolishness with God. Persecution scatters the seed of the kingdom abroad.

8—13. The people, and even the priest

which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce

restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended

of Jupiter, on seeing the cure wrought upon the impotent man, perceived that Divine power accompanied the ministry of the Christian ambassadors, and hastened to do them reverence as gods.

14—18. But the apostles, strong in their integrity of principle, would receive no honor but as *men* in the service of Jesus their Master. See with what instant determination they resisted the proffer of Divine honors, and disclaimed all rank above other men, except as they were engaged in a higher service for human improvement! With reference, by way of antagonism, to the Pantheism and Polytheism of the Gentiles, they studiously emphasized the fact (v. 15), that they were in the service of “the living God, who made heaven and earth,” &c. By *all nations* (v. 16), who had been suffered to walk in their own ways without a special revelation, is meant the Gentile nations. See on chap. xvii. 30.

19. *Having stoned Paul.* This, as usual, was done by intrusion of the Jews, who were watching every opportunity to turn to their own use a blind excitement. Paul

mentions this attempt upon his life, in 2 Cor. xi. 25.

22. *Through much tribulation enter into the kingdom of God.* The kingdom of God we have seen to be the Mediatorial reign, the spiritual kingdom of Christ. See Matt. vi. 33; xii. 28; Luke xvii. 21. The circumstances of that time naturally called forth from Paul and Barnabas admonitory remarks along with encouraging assurances with regard to the experiences of Christian discipleship. The blessings were unspeakable in the light and spirit and service of the gospel, the spiritual kingdom; but there were trials and hardships to be encountered in the way to these blessings.

23. *Elders in every church.* It appears that these ambassadors of Christ, in their missionary labors, did not *gather* merely: they *gathered*. Wherever they gathered converts, they organized churches, and installed elders; i.e., subordinate governors of the churches. Therefore, neither were the believers left scattered without organization; nor the organizations without presiding officers, nor without meetings. See Heb. xi. 25.

them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia :

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

AND certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they deter-

24—28. Returning, and preaching the gospel of the kingdom of God in their course, they made Antioch again their rendezvous and their resting-place. The Church at Antioch, where the disciples were first called *Christians*, enjoyed the toleration of the public.

CHAPTER XV., 1. *And certain men which came down from Judea taught the brethren.* The thorough course of religious instruction prescribed by Moses (Deut. vi. 7—9) so ingrained Judaism into the entire being of that people, that it was difficult to eradicate or even to modify it. When the subjects of that ritual covenant had become converted to the Christian profession by evidence of the Messiahship of Jesus, they still retained a reverence for the rituals of the old covenant; and it seemed impious to them for Christians to

mined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

discard them. Hence the embassy from the Jewish Christians of Judea to the Church at Antioch, urging circumcision as essential to their claim on the Divine blessing, which was denominated salvation.

2. *And disputation with them*; that is, with the Christians of Antioch, who had been influenced by those from Judea: *they*, i.e. the Antioch brethren, *determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem about this question.*

4, 5. This was a preliminary meeting at Jerusalem.

6. This was the first authoritative Christian council.

7. After much earnest debate, Peter, the first Christian missionary to the Gentiles, arose, and delivered the decisive argument.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

10. *Why tempt ye God?* That is, "Why try ye the patience of God by ignoring the testimony of his own Spirit in acceptance of these Gentile converts?" *Which neither our fathers nor we were able to bear.* That is, circumcision, though wisely adapted, on its primitive institution, to prevent a greater evil, was in itself a cruel infliction, from which there was a painful revulsion; and the Christian work among the Gentiles ought not to be encumbered and embarrassed by it.

11. *We shall be saved, i.e. accepted and approved, even as they.*

13. James opens his address to the council, delivering, in the spirit of true conservatism which unites stability and progress, his judgment on the question in hand.

18. *Known unto God are all his works from the beginning of the world.* This is said with reference to God's having fore-

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to

told this ingathering of the Gentiles in prophecies which James had just been quoting.

19, 20. These practices which were to be prohibited to Gentile converts were among the abominations of the heathen.

21. This fact, that Moses was read in the synagogues of the Jews in every place, is urged here by James upon the Gentile Christians in the following line of argument: "While we sustain not the Jewish brethren in troubling you with non-essentials out of the prejudices of their early education, we enjoin on you Gentile brethren to so considerably yield to the prejudices of the others, as to abstain from any unnecessary practice associated with idolatrous customs, which would offend them, and repel them from hearing the gospel."

22-35. The Jerusalem Council un-
animously concurred in the judgment of

Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren :

23 And they wrote *letters* by them after this manner : The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia :

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law ; to whom we gave no *such* commandment :

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep your-

James, and despatched messengers to Antioch with letters, communicating to the Gentile brethren their conservative decision and fraternal fellowship. Great satisfaction to the Church of the Gentiles, and advancement to the cause, proceeded from this result of council.

36. This which Paul proposed to Barnabas was a magnificent labor, looking to the permanent growth and establishment of the cause wherever they had initiated it.

37, 38. It appears that there was a personal attachment between Bartholo-

selves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch : and when they had gathered the multitude together, they delivered the epistle :

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed

mew and John Mark ; but Paul had not confidence in the latter as entirely trustworthy in all probable exigencies of their proposed mission, on account of his vacillation on a former occasion. Compare chap. xiii. 13. It was well that companions in such a work should be in full personal sympathy : therefore Barnabas took John Mark, and went to Cyprus, the populous island in the Mediterranean ; and Paul took Silas, and bent his missionary course through Syria and Cilicia. Cilicia was a former field of his gospel labors, and was probably well evangelized.

asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

THEN came he to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees

for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia;

7 After they were come to Mysia, they essayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore, loosing from Troas,

CHAPTER XVI., 1, 2. This is the first historical notice of Timotheus, who is the Timothy to whom Paul addressed the two Epistles which are preserved in the canon.

3. *Because of the Jews which were in those quarters.* Paul circumcised Timothy in order to avoid wounding the prejudices of the Jewish Christians in things indifferent. The motive was, of course, understood by Timothy. If it had been demanded by the Jews as a duty belonging to the Christian dispensation, so that his consent would have been understood as sanctioning that view of it, he would have refused, as I infer from his conduct in this regard in relation to Titus; for which, see Gal. ii. 3, 4.

6, 7. The Church in *Galatia*, which was founded by Paul's personal ministry on this tour, were the recipients of one of that apostle's published Epistles. There were, of course, existing circumstances at

the time, which rendered it inexpedient for Paul and his attendants to embrace in the field of that mission the Roman province in Asia, and Bithynia, of which they were admonished by the Spirit, which was with them unto the end of the age (Matt. xxviii. 20).

8, 9. Troas, where Paul had his vision of the Macedonian call for help, was a city of consequence, having the dignity of a Roman *colonia*. It is now Eski Stambul.

10. *Gathering that the Lord had called us.* From the use of the first person plural, *us*, it appears that Luke, the writer of this history, was, with Timothy and Silas, a companion of the apostle to the Gentiles in these journeyings and labors. He probably joined them at Troas.

11. *Samothracia* is a large island in the north part of the *Ægean Sea*. Its highest point of land is more than five thousand feet above the level of the sea. It was famous as being one of the principal re-

we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be

faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was

sorts, and seats of worship, of the mystical gods Cabeiri. *Neapolis* was the port of Philippi.

12. *Philippi*,—a colony; that is, a Roman colonia, a title conferring peculiar privileges.

14. *A seller of purple*. Thyatira was a city of Lydia, which is in Asia Minor. The Lydian purple had extensive celebrity. The description given of this woman's character, as being one which *worshipped God*, that is, before she heard the gospel, indicates that she was a Gentile proselyte to Judaism.

16. *A certain damsel possessed with a spirit of divination*. This is another instance of the admirable simplicity of the merely narrative portions of the Scripture records. Without any embarrassment of the narrative with physiological or psychological disquisitions, the social and professional position of the damsel is presented us as it was with her people, and in such terms as are best understood by us even at this day. The Greek term, for which our translators have substituted *divination*, is *Pytho*, one of the names of the Greek god Apollo. This name was given Apollo from the dragon Pytho, which he was reputed to have slain. Apollo was the god of oracles. Accordingly, "a spirit of

Pytho" is not improperly paraphrased "a spirit of divination." She was a professional fortune-teller; and by sharp practice, aided by magnetic sympathy and clairvoyance, made many near estimates and other shrewd guesses. By reason of popularity in her profession, she brought much gain to her masters. The facts we can easily understand; and I thank God that his servants have given us the historic painting of such characters in their original colors.

17, 18. Fortune-tellers and magicians, who employ self-induced magnetic trances as affording them power to conduct their divinations, frequently contract, by the practice, a permanent nervous disease, and remain for a long time in an abnormal condition after their operations. It appears that this damsel, after she had received the name of Christ through Paul's expositions, in her great enthusiasm continued from day to day in an ecstatic entrancement, crying after the apostles in a delirium of excitement, until Paul miraculously restored her to a healthy, normal state of body and mind; which act is expressed by his ejection of the spirit of Pytho.

19—24. It appears that the masters of the converted and rejuvenated damsel

gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and

Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

were men of influence with the magistrates of Philippi; and they saw that the work of Christian enlightenment, which changes social and commercial customs that are founded in corruptly mercenary principles, was seriously affecting their interest. Therefore they essayed to put a stop to the work in a summary manner. The tone in which the appellation "Jews" is applied, in *v. 20*, to the Christian ministers, and the name "Romans," in *v. 21*, to the Philippians, indicates that the Jews were in bad odor in Philippi; probably in imitation of Rome, whence Claudius had expelled them. Hence the ease with which the magistrates were enlisted to take severe measures against them.

30. *What must I do to be saved?* This excited question of the jailer has been treated by a class of theologians, and some who share the dignity of commentators, as if his concern were the danger of his going to a *post-mortem* hell of endless torments. But this is an assumption for which I can see no plausible reason, either from the language of the inquiry, or any of the circumstances by which it was elicited. With regard to the language of the inquiry, the word *save* signifies to *preserve* or to *deliver*. The nature of the preservation

or deliverance denoted by it, must, in every case of its occurrence, be determined by the connection in which it is used. What is there in the connection, in this case, which furnishes the most distant suggestion of the danger above referred to, or of the thought of such danger in the mind of the jailer? We find no record of the apostle's having preached such a hell to any people. And, in the present case, it does not appear that the jailer had heard him preach at all. It was not Paul's doctrine that troubled him; for he was not acquainted with it. What, then, was his concern? First, on seeing the prison-doors open, he supposed his prisoners had escaped, and drew his sword to kill himself. This is demonstrative evidence, that the fear of a *post-mortem* hell was not his concern; for surely, with the thought of such a plunge before him, he would not have been hastening to it by means of suicide. But, by the law of the Romans, it was death to a soldier on guard to permit his prisoners to escape. And suicide in those days was a very common device, when practicable, to avoid a public and delayed execution.

But Paul prevented the suicide by assuring the jailer that the prisoners were

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned,

being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates; and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII. Dec. 24.]

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was,

all there. What next? Why, the jailer, in a delirium of fearful excitement, "called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out;" under what impressions? Why, having hardly recovered from the distracting fear of death from the Roman magistrates, he perceived that these men were servants of God, accompanied by Divine power: he knew that he had treated them with unnecessary severity, having "thrust them into the inner prison," the dungeon, "and made their feet fast in the stocks." Of course, he was shuddering and quailing in the dread apprehension of an immediate breaking-forth, in some terrible form, of God's vengeance, or, to use heathen Roman style, the vengeance of the offended *gods*, upon him. So would any man have felt under those circumstances. And how could he have restrained the exclamatory question, "Sirs, what must I do to be saved?" Saved from what? Why, of course, from whatever impending vengeance he had incurred by his abuse of these men of God.

Paul's answer must have been brief. All was excitement and hurry on the part of the wretched man trembling before him.

And what he answered included all in the gross, to be subsequently explained in detail: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house;" v. 31.

32—34. And he was saved, and his house, both by preservation from all the external harm which he had feared, and by emancipation from spiritual thralldom and death, through the light, the faith, and the spirit of "the glorious gospel of the blessed God." The case furnished another occasion for the word of our Lord to Zaccheus (Luke xix. 9): "This day is salvation come to this house."

37. *But let them come, and fetch us out.* Paul saw that the influence of the Christian evidence was in the ascendant, and he deemed it wholesome further to humble the persecuting magistrates by insisting on an open and honorable discharge at their hands. *Being Romans.* No Roman citizen could be legally beaten before conviction; and Paul, though of Jewish parentage, claimed the birthright of a Roman citizen. See on chap. xxii. 28.

CHAPTER XVII., 1—3. *Thessalonica*, which is now called Saloniki, was the capital of Roman Macedonia. Paul was a

went in unto them, and three sabbath days reasoned with them out of the Scriptures;

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the de-

crees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the others, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

thoroughly argumentative and expository preacher, practical of course, but looking well to the productive cause, the motive power of practice. And his argumentations were not mere imaginings bred in his own interior mind: he had established facts and revealed principles, exterior to himself, from which to argue. He *reasoned with the people out of the Scriptures*.

5—9. This persecution also was prosecuted by the Jews, and others through their instigation. They exasperated the Roman magistrates and people by falsehood; alleging that Paul and his companions were conspiring against the government, putting up another king to dethrone Cesar, *v. 7*.

10—13. Berea was about fifty miles south-west of Thessalonica, in the mountainous part of South Macedonia. Paul and Silas sought the Jews first, because they were familiar with the Scriptures, which had been and were being fulfilled

in Christ. Then they extended their labors to the Gentiles. Many of the latter, here called Greeks, as well as of the former, gave earnest attention to the word, and believed and rejoiced in it.

But the Jews of Thessalonica, hearing of the favor with which their brethren in Berea received the gospel, forthwith sent a deputation that fifty miles to excite fear and stir up violence there. Of course they operated by means of misrepresentation and falsehood, and the crafty handling of *political* considerations.

But, notwithstanding the violence of the Jews of Thessalonica in opposition to the gospel, Paul left a church established there, to whom he subsequently addressed two Epistles, which are preserved. And a remembrance, on the part of the Bible student, of this personal knowledge which Paul had of the temper of the opposition there, will aid his understanding of certain allusions to the same in his Epistles.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter-forth of strange gods: because he

preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

14, 15. *To go, as it were, to the sea.* Berea was about twenty-five miles from the sea. The brethren who were Paul's guides made a feint of going to the sea, in order to elude pursuit by the Thessa'lonian Jews; but they conducted him to Athens, which is two hundred and fifty miles from Berea. This was the emporium of Greek civilization, literature, and art.

16, 17. The apostle was deeply affected by a view of the spiritual destitution of that people, and the entanglement of their minds in false and pernicious theories of religion and life. Therefore he improved the time daily in earnest discussions with the Jews in their synagogues; and the Greeks in their market, or popular Exchange.

18—20. *The Epicureans.* These were the followers of Epicurus, a philosopher who made pleasure the great aim of life, and that to consist chiefly in the gratification of the senses. *And of the Stoics.* This sect derived their name from the Stoa, a portico in the Athenian forum, where their leader once lectured his disciples. They held that man should be

indifferent to pleasure or pain. There was an agreeable ingenuousness in the conduct of those disputants, in their providing the apostle with such liberal facilities for propounding his doctrines to themselves and the multitude. But it appears to have been rather from a spirit of curiosity than of serious inquiry for truth.

22. *Mars' Hill.* This is from the Greek word, which is left untranslated in v. 19, *Areopagus*. It was a rocky height in Athens, on which an ancient and venerable court sat in the open air. *Too superstitious.* The better rendering is, "overmuch religious." And an occasion for this remark is given in the next verse.

23. *To the unknown God.* Diogenes Laertius, a Greek historian, who wrote in the beginning of the third century, says that "nameless altars were common in Athens." This which was observed by Paul, as the others probably were, is reasonably supposed to have been erected on the occasion of some remarkable providence, which none of the deities to whom the people prayed could avert; suggesting to their minds the existence of a God

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after

him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

above them all, yet to them *unknown*. These providences, which to them were unaccountable, were of the power of the living God whom Paul preached.

24. *God that made the world.* The apostle adapted his language to the conditions of his hearers. The Epicureans held that the world was the effect of a fortuitous concurrence of atoms. And there was among the philosophers much of pantheism, holding that the world, or nature, is God. Therefore Paul was pointed in his discourse to emphasize the fact, that he preached, not God who *is* the world, but "God who *made* the world, and all things therein." An enlightened belief in God as the Creator and Governor of the world qualifies the mind for a lively faith in the well-attested manifestations of God to his children, by special and miraculous revelations. The rejection of miracles as naturally incredible, on the assumption that God can only work through the regular routine of nature's laws, involves the idea that there is no God but nature, which is pantheism; and this is but another name for atheism. *Dwelleth not in temples made with hands.* There is a sense in which God is represented as dwelling in temples dedicated to his worship (1 Kings viii. 13; 2 Chron. vi.). This is by a manifestation of his spiritual presence, and the shedding-forth of his blessing. Paul's intention was to impress on the minds of his hearers the fact obvious to reason, that God, who made the world and all things therein, was not either of those graven images which the heathen had shut up in temples of their own construction.

25. The only worship acceptable to God is that of gratitude, love, and obedience, rendered to him as the Giver of all good, and as our supreme Lawgiver and Judge. All worship in the form of sacrifice, offered with the view of placating his wrath or bribing his favor, as if he could be benefited by our gifts, is irreverence and folly.

26. *And hath made of one blood* (one stock or kindred) *all nations of men.* This is the doctrine of the universal brotherhood of men. *And hath determined the times, &c.* The idea is, that the destinies of mankind are not abandoned to the blind Fates of the heathen philosophies, but are held in the Creator's hand. The times and the bounds of our sojourn here on earth are determined of the great Father, and our destiny is at his disposal.

27. *That they should seek the Lord.* This is in close connection with v. 25; v. 26 being a parenthetic sentence. The sentiment is, that God's gifts to men should lead them to him as their Guardian and Benefactor.

28. *As certain also of your own poets have said.* This sentiment is found in Aratus, Phœnom. 5; and Cleanthes, Jov. Hymn 5. How glaringly the apostle exposes the folly of men's worshipping images of human workmanship as the Author of their being, the Father of us all!

30. *And the times of this ignorance God winked at; i.e., suffered to remain.* The word implies no idea of connivance at sin. In all ages, men were held accountable to God, that is, rewardable and punishable, accordingly as they improved or abused

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man

whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.

what privileges they possessed. But the meaning is, that these times of ignorance with the Gentile world *were suffered to remain*. The same idea is expressed in chap. xiv. 16, thus: "Who in times past suffered all nations to walk in their own ways." God did not in the former ages interpose by a special revelation to remove the prevailing spiritual ignorance of Gentile nations; but now commandeth all men everywhere to repent (*metanoiein*, to change their mind, and way of life). Why now? Why is the gospel ministry of reform sent to all nations now more than in the former ages? The apostle answers this question in the next verse.

31. *Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained.* And why does this appointment of judgment by Jesus Christ constitute a reason for the sending of the ministry of repentance to all nations now, more than in the former times? The popular theory of the day of judgment by Jesus Christ makes nonsense of this apostolic argument. If this day of judgment were a set time yet in the unknown future, beyond the end of this mundane system, when all the human race, including Adam and his latest posterity, shall be arraigned, and sentenced for eternity according to the record of their conduct on earth,—the fact of such a judgment in prospect could constitute no shadow of a reason why the gospel ministry should be sent to all men everywhere now, more than in the former ages. For it suspends the final destiny of all men of all the former ages upon that judgment, alike as of the people of the apostolic and subsequent ages. Therefore such a day of judgment is not the subject of this passage. Paul spoke of a day of judgment, the assignment of which is a reason why the ministry of repentance should *then* be extended to the nations whose ignorance in the former times God had suffered to remain. *What and when is this day of judgment by Jesus Christ?* It is the time of his mediatorial reign; i.e., the gospel dispensation.

The root of the terms rendered *judge* and *judgment* in the Scriptures signifies light, decision, order, &c. And as govern-

ment is designed for order, and involves decision, the term *judge* is often used for *rule* or *govern*. It is generally so used in the Book of Judges, in its application to the rulers of Israel. The idea of deciding disputed cases, and meting out rewards and punishments, is not excluded from the meaning of the term, nor from the business of the office. But the term was not applied to this business alone, but to the general authority of him who governed the people.

That such is the use of the terms *judge* and *judgment* in their broadest sense, when applied to the official character of Jesus Christ, will be clearly seen by consulting Isa. xlii. V. 1: "He shall bring forth judgment to the Gentiles." V. 3: "He shall bring forth judgment unto truth." V. 4: "He shall set judgment in the earth, and the isles shall wait for his law." How obviously his judgment, which he should establish in the earth, is his kingdom, for the laws of which the distant isles should wait! V. 6: "And give thee for a covenant of the people, for a *light of the Gentiles*." This shows conclusively that his bringing-forth of judgment to the Gentiles is the extension of his kingdom among the Gentiles; and that, whatever instrumentalities his kingdom or judgment might employ,—teachings, admonitions, gifts, promises, threatenings, rewards, or punishments,—they are all means in the employment of one government, directed by one spirit, and to one aim, to eventuate in the deliverance of mankind from the prison of darkness, sin, and death.

And, as to the *time* of this judgment, the Evangelist (Matt. xii. 17—21) quotes this entire passage from Isa. xlii., as then about beginning to be fulfilled. And then this question, as to the *time* of judgment by Jesus Christ, is most decisively settled by Isa. xi. It is even evident from similarity of description, that Paul, who was constantly reasoning with the people out of the Scriptures, had this chapter of Isaiah in his mind in the delivery to the Athenians of the passage in hand. Isaiah, in the last-mentioned chapter, vs. 1—5, represents the Lord as making his servant the executor of the judgment, whom he would endow with his own spirit of wisdom and

* 32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the

understanding, that he should judge with righteousness. St. Paul says God would "judge the world in righteousness by that man whom he hath ordained." But St. Paul denominates the time of this judgment a day. *He hath appointed a day*, &c. The same had Isaiah done in the chapter now before us in comparison. Having described the execution of judgment in righteousness by the Messiah, he said, v. 10, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious." Now, therefore, if we can ascertain in what time the Gentiles were to seek unto the standard of Christ, and find his glorious rest, we shall have determined what is the day in which God would judge the world in righteousness by him. And in this point all Christians will agree. The time in which the Gentiles were to seek unto the standard of Christ is the gospel dispensation,—the time of Christ's mediatorial reign, which commenced when he set up his kingdom in the world (Isa. xlii. 4); and will continue to the great consummation (1 Cor. xv. 24—28). Then this is THE DAY OF JUDGMENT by the man whom God hath ordained.

Of what we have now ascertained, by honoring the Scriptures as their own interpreter, this is the sum: That the judgment of Christ, in its broadest sense, is his kingdom; and that, when used with a restricted application, referring to a special dispensation of the Divine government, in decision of character, and the administration of rewards and punishments, it is a co-operative branch of the government. So, in all good human government, there is a judgment; and this is a co-ordinate branch of the government.

We are now qualified to understand the fitness and propriety of the apostle's argument in the passage before us: "And the times of this ignorance with the Gentile world God suffered to remain; but now sends his messengers out to all nations to turn them from their vanities to the living God." Why now, and not in the former

ages? "Because now is ushered in the day appointed of God from the beginning, when he would judge, rule, not the Jews only, but the Gentile world also, by the man whom he hath ordained." The idea is, that the sphere of the ministry of every covenant is defined by the nature and design of the covenant. The Mosaic covenant was specially designed as a transition economy for the Jews, and adapted peculiarly to that people, and not to the Gentile nations: therefore the ministers of that covenant fulfilled their mission, as such, by serving as teachers and watchmen to the house of Israel. But the new covenant embraces, in its purpose of grace, all people: therefore its ministers must preach its truth and grace to every creature (Matt. xxviii. 19; Mark xvi. 15). And it was because the day was opening for the Messianic reign, which is sweetly and gloriously adapted alike to all nations, that the ministry of this kingdom is enjoined to be extended to all men everywhere, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (chap. xxv. 16—18).

He hath given assurance. The visible resurrection of Christ from the dead is the assurance given us of God that he is the promised One, and that he will infallibly accomplish the purpose of his mission.

32. *Some mocked.* To those philosophers, and their disciples, who dozed in the conception of a world without a God, and of death as the utter extinction of man; and those who held substantially the same in a sophistical dress, claiming belief in a God, but making their God to consist in the blind forces of nature, and the end of man to be a loss of conscious personality by absorption in the common source of being,—to them the ministry of the future existence of man, in a conscious, personal, loved and loving, heavenly and glorious life immortal, seemed a *strange thing*. See v. 20. Nevertheless, the force of the apostle's testimonies and arguments impressed some of his hearers so effectively, that they were determined to attend further on his instructions.

which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tent-makers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; *I am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and

entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words

CHAPTER XVIII., 2. *Claudius had commanded all Jews to depart from Rome.* He was nephew of Tiberius, and was the fourth emperor of Rome. He banished the Jews from Rome because of the tumults they raised by their bitter and persecuting religious bigotry.

4. I cannot pass over, without notice, St. Paul's profoundly argumentative and expository style of preaching. In a word, he adapted his discourses to the wants of the minds he addressed.

5. Silas and Timothy, whom Paul left at Berea, and sent for to meet him at Athens, did not join him until he had arrived at Corinth.

6. *He shook his raiment.* See chap. xiii.

51, and Neh. v. 13, for similar Oriental expressions of moral censure and righteous displeasure. *I am clean*; that is, I am not responsible for your blood. *I will go unto the Gentiles.* Compare chap. xiii. 45, 46, and Matt. xxi. 43; and see notes on the same.

7. *One that worshipped God.* He was probably a Gentile proselyte to Judaism.

8. *Crispus.* He is spoken of by Paul, in 1 Cor. i. 14, as one of the only two Corinthians whom he baptized.

10. *For I have much people in this city.* This probably included both the then present believers, and great numbers who were in a frame of mind to profitably receive Christian instruction.

12—16. *And he drave them from the*

and names, and *of* your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast

that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

judgment-seat. The Roman deputy, or proconsul rather, was out of patience with the troublesome religious intolerance of the Jews.

17. *The Greeks took Sosthenes.* He was probably, as chief of the synagogue, successor to Crispus, who was converted to Christianity (v. 8). He was beaten by the Greeks who sympathized with the apostle, because of his having excited his Jewish partisans to the work of persecution. *And Gallio cared for none of those things.* That is, he would not intermeddle with those religious contentions; and, looking with more favor upon the Christians than the turbulent Jews, he interposed not to disperse the Gentile mob, when they were beating the Jewish ruler, though the scene was enacted in front of his office.

18. *Having shorn his head.* This probably refers to Aquila. The shaving of the head was prohibited to the Nazarite until the termination of his vow. See Num. vi. 5.

19. *Ephesus* is directly across the Ægean Sea (the Archipelago) from Corinth.

21. *This feast.* Probably the Passover.

22. *And when he had landed at Cesarea,* — back again in Palestine, at the port of Jerusalem, — *and gone up and saluted the Church,* — that is, up from the port into the city of Jerusalem, — *he went down to Antioch.* Christianity had become comparatively popular at Antioch. The gospel was introduced there by the brethren who were scattered abroad from Jerusalem at the time of the persecution on account of Stephen; and there Paul commenced his public ministry, after having been sought out by Barnabas. There, also, the disciples first received the appellation, *Christians.* See chap. xi. 22—26.

24. *And mighty in the Scriptures.* That is, he was intelligently familiar with the Old Testament.

25. *Knowing only the baptism of John.* An Alexandrian, he had not been privileged with the personal ministry of Jesus and his apostles, but had been discipled by John the Baptist, and had remained at his stage of advancement.

26. *Aquila and Priscilla,* making the

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, showing by the Scriptures that Jesus was Christ.

CHAPTER XIX.

AND it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which

should come after him; that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

acquaintance of Apollos, took him to their home, and expounded to him more perfectly the coming and the doctrines of the Messiah, of whom John was the precursor.

27, 28. Having himself received more perfect instruction in the Christian plan, Apollos was zealous, and able to render essential aid in the gospel work.

CHAPTER XIX., 2. *Have ye received the Holy Ghost?* i.e., "Have ye become endowed with miraculous powers?" *We have not so much as heard whether there be any Holy Ghost;* i.e., "whether there be any Holy Ghost given;" or, "whether any miraculous powers have been conferred." They had, of course, heard of the existence and the promise of the Holy Spirit; but they had not been informed of the fact, that it had actually been given. By reference to John vii. 39, the reader will see that our translators have supplied the

word given, because the sense requires it precisely as it does in this case.

3. *Unto John's baptism.* Baptism is here used tropically for religious faith, or theory of doctrine. They had not outgrown John, nor yet even understood him; for he taught, in connection with his baptism,—

4. *That they should believe on him who should come after him; that is, on Christ Jesus.*

5. Their understandings were now opened to the fact, that they had not even received John in his full mission, when they had not received Christ; as, without Christ, John was nothing. *Then they were baptized in the name of the Lord Jesus.*

6. *The Holy Ghost came on them;* i.e., miraculous powers were given them.

8. *The things concerning the kingdom of God;* i.e., the principles, purposes, and operations of the gospel economy.

9—12. Paul's life was a moral warfare;

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and over-

came them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

but he shrunk not from duty. In a clear understanding of the truth, and in the strength of the spirit of Christ, his labors were crowned with eminent success.

13—16. It is not uncommon for insane persons to evince a keen, instinctive perception. In some types of derangement, there is a degree of clairvoyant power. See on Mark v. 1—20. The weakness and deficiency of the vagabond sons of Sceva, who undertook, by pronouncing the name of Jesus whom Paul preached, to exorcise the evil spirit from a maniac in their presence, were perceived by him; and, though he had some reliable information of Jesus and Paul, he rebuked *them*, in sarcastic interrogatory, as worthless impostors. *Who are ye?* He rushed upon them in his madness; and they fled, leaving their outer garments torn off. In this sense is the word “naked” often used. I will add, as a practical hint, that, aside from the miraculous gifts which the apostles possessed, there is a power in the simplicity of truth, and the earnestness of high and holy principle, which the vain bluster of fraud and imposture can never counterfeit successfully.

19. *Brought their books together, and burned them.* Ephesus was a famous theatre of magical practices. Among the instruments of their magical operations were what were called “Ephesian writings,”—bits of parchment on which were inscribed

strange characters. These characters composed mystical words which were used for incantations; and the parchments, worn upon parts of the body, were regarded as amulets, which would shield from harm.

The *books* which they burned are understood to be the scrolls which treated on these curious arts. And that these practices were known by the operators to be unjustifiable imposture, is evident from their renunciation of them on their conversion to Christianity. And there is a signal nobleness of moral principle developed in their conduct, in that, instead of selling out the instruments of their craft to others when they had determined themselves to discontinue it, they brought them all out, and burned them before the public. What a sublime specimen of true manliness! The value of the articles burned was estimated at *fifty thousand pieces of silver*. Critics have differed in their opinions as to the specific silver coin meant by the *pieces of silver*. L. A. Sawyer, who has devoted critical attention to Scripture weights, measures, and moneys, brackets the word *d:drachmas* in place of the commonly supplied word *pieces*, and estimates the sum total at \$8,333. It is only important, however, for us to understand, that, in this exemplary transaction, a very considerable sacrifice was made *for conscience' sake*.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem; saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself staid in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but

also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out

21. Paul was intent in his mind on visiting Jerusalem once more, and on seeing Rome also, the mistress of the world.

22. *Timotheus* was introduced to our notice in chap. xvi. 1; but *Erastus* comes upon the stage here as a new acquaintance. He was one of Paul's co-workers, and is mentioned as such again in 2 Tim. iv. 20. He was probably the same that is mentioned, Rom. xvi. 23, as chamberlain of the city of Corinth.

23. *About that way*; i.e., that religion. See v. 9.

24—27. This *Demetrius* concerned not himself at all with the question of truth and right, nor of the highest improvement and most permanent welfare of the people. He was thrown into consternation by fear that the enlightenment of the people would destroy his lucrative business, which was dependent on the popular ignorance. And he threw his fellow-craftsmen and the

whole city into an uproar by appeal to their cupidity, and pride of popular custom.

The *shrines for Diana* were probably little portable temples, after the model of the public temple dedicated to that goddess, to be carried in processions, and set up in private houses.

28. *Great is Diana*. It is not uncommon for devotees to error to substitute noise for argument.

29—32. *They rushed with one accord into the theatre*. The theatre, being usually large, and built of stone, and easily accessible, was a ready place for the gathering of a crowd. Paul had influential friends in the place, who restrained him from unreasonably exposing himself to harm. They knew, better than he, the temper of the deluded and excited multitude.

33, 34. *And they drew Alexander out of*

of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the

law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into

the multitude, the Jews putting him forward. It appears that this Alexander was a Jewish orator, and that the Jews were urging him forward to make a public oration in explanation of this affair, showing that the Jews had no sympathy with the Christians, whose religious propagandism was the occasion of this tumult. But the mob, supposing he was about to vindicate the cause of the Christian apostle, who also wore the habit of a Jew, drowned him out by combined and vociferous shoutings, continuous for two hours, in praise of Diana of the Ephesians.

35—41. *The town-clerk* was a high officer, having not only clerical duties like our town-clerks, but magisterial duties also, devolved upon him. His reasoning with the multitude exhibits the man of large understanding and disciplined self-possession and prudence. *The image which fell down from Jupiter* (v. 35). This may refer to the statue at Ephesus, which had been so long standing that the living did not know its origin, and were told by the

priests of Diana that it was sent down from Jupiter; or it may, as some commentators suppose, refer to an aerolite wrought into a statue. *Let them implead one another*; i.e., institute a legal prosecution and trial.

CHAPTER XX., 1. *To go into Macedonia.* This was pursuant to a course he had projected some time before, in devising his route to Jerusalem, when he sent Timothy and Erastus to Macedonia in advance, to prepare for his reception. See chap. xix. 21, 22.

2. *He came into Greece*; i.e., the Roman province of Achaia, south of Macedonia.

3. *And there abode three months.* He probably spent this term of time where he was performing pastoral duties in safety and quiet, say in Athens and Corinth. For Paul's first visit to Greece, see chap. xvii. 15, and xviii. 18. *And when the Jews laid wait for him.* They probably either plotted to seize him on his way to the ship, or embark with him, and murder him on the voyage. But, by taking the way of Macedonia, he thwarted their scheme.

Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These, going before, tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and, embracing *him*, said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and

eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears,

5. *Tarried for us.* Here the first person plural recurs; from which it is perceived that Luke has rejoined Paul, from whom he became separated three years ago, remaining at Philippi when Paul and Silas departed thence for Thessalonica. It was at that juncture that the style was changed from *we* and *us* to *they* and *them*. See chap. xvi. 17; and xvii. 10, 16. And it is when Paul is on another visit at Philippi, which is in Macedonia, that Luke, the writer of this history, appears, from the use of the first person, to be one of his company again, and accompanies him on his tour.

6. *The days of unleavened bread*; i.e., the Passover. It was, of course, in the time of spring. *In five days.* From Philippi to Troas is about a hundred and seventy miles. Of course, it was a slow voyage.

7. *To break bread*; i.e., to celebrate the Lord's Supper.

13, 14. Paul's walk across from Troas to Assos was but a walk of twenty-five miles; while the ship with his companions had to sail about twice that distance, around a point of land, to meet him there.

19. *Temptations.* This word is here used in the sense of trials.

and temptations, which befell me by the lying-in-wait of the Jews :

20 And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there :

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that

21. *Repentance toward God*; i.e., such reverent attention to the counsel of God as should turn their minds and affections to him, to the abandonment of their corrupt and idolatrous practices.

22. *I go bound in the spirit unto Jerusalem*. He was impelled by a sense of duty from the impression of the Divine Spirit upon his spirit.

23. *Save that the Holy Ghost witnesseth in every city*. He may have had premonitions by direct impressions upon his mind from the Spirit of God; but he probably refers here to the testimonies of the Holy Spirit on this point by prophets, such as Agabus, at chap. xxi. 10, 11.

24. *But none of these things move me*. Nothing could swerve him from his devotion to truth and duty, to the cause of Christ; i.e., *the gospel of the grace of God*.

26, 27. How great was the privilege to stand up, as Paul did, before familiar friends and brethren, among whom he had lived and labored much, but whom he expected not to meet again on earth, and with proper self-respect, in the spirit

ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

* 27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God [του κυριου (tou kuriou) of the Lord],* which he hath purchased with his own blood.

* I have bracketed in the text the correction, in Griesbach, of the error in the Greek text which is made the basis of our Common Version, because the error is so obvious, and the thought is so repulsive, of the shedding of the blood or the putting to death of the self-existent God, that I desired the reader to have the correction presented to his eye at the same moment with his seeing the error. For the ample authority for this correction, see note below on v. 28.

of true humility, challenge their scrutiny of his life as a man, a Christian, and a Christian teacher and apostle!

28. *To feed the church of God*. Whether the correct reading in the original Greek is *tou kuriou*, of the Lord, or *theou*, of God, is a question of fact. And I believe the very decisive evidence has satisfied the best Orthodox critics that the former is the true reading. The Improved Version of Unitarian translators has the following note to this passage: "The received text reads 'God,' upon the authority of no manuscript of note or value, nor of any version but the modern copies of the Vulgate. The Ethiopic uses an ambiguous expression; but this version is avowedly corrupted from the Vulgate, and particularly in this book. See Marsh's Michaelis, vol. iii. p. 96. The word 'Lord' is supported by all the most ancient and valuable manuscripts, whether of the Alexandrian or the Western edition; by the Coptic, Syriac, and other ancient versions; and by citations from the early ecclesiastical writers. See Griesbach's excellent note

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29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his

grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, how that so laboring ye ought to support the weak, and to remember

upon this text in his second edition." The esteemed Orthodox commentator, *Albert Barnes*, sums up the same evidence in the following concise form: "The reading which now occurs in our text is found in no ancient manuscripts, except the Vatican Codex; and occurs nowhere among the writings of the fathers, except in *Athanasius*, in regard to whom also there is a various reading. It is retained, however, by *Beza*, *Mill*, and *Whitby*, as the genuine reading. The most ancient manuscripts, and the best, read, *the church of the Lord*; and this probably was the genuine text. It has been adopted by *Griesbach* and *Wetstein*; and many important reasons may be given why it should be retained." Indeed, I regard it as a settled fact, that *tau kuriou*, the Lord, is the reading of the primitive record of Luke; and the quotation of it in this expression by the early fathers is among the best evidences of this position. This appellation is familiarly applied to Jesus Christ, whose blood was the seal of the covenant of grace.

Which he hath purchased with his own blood. The word *purchase* in this case does not imply the payment of a price to another owner. It refers to no commercial transaction. There was never any other ownership of mankind but by the God and Father of our Lord Jesus Christ, *with whom*, and not *against whom*, the Messiah's mission worketh. If it be said that Satan had an ownership of mankind in their lost estate, I reply, that Jesus Christ, so far from deferring to such a claim by paying him a consideration, promulgates it as his purpose, whatever that word may mean, whether a person or a personification of evil, to destroy him ut-

terly, and his works. See 1 John iii. 8; Heb. ii. 14.

The word *purchased* here refers to the cost of the transaction to him who performed it, and not to a price received by another. "Ye are bought with a price," is another expression of the same sentiment, by the same apostle, in his First Epistle to the Corinthians, vi. 20; vii. 23. The idea is, *Ye are redeemed with cost*. The terms *buy* and *purchase* are familiarly used for the *expenditure*, whether it be in money, labor, or suffering, by means of which a given object is obtained. We speak of the labor which a certain acquisition has cost us, and of *buying* wisdom by experience. The blood of Christ, i.e. the sacrifice of his life, is among the expenditures of his mission of grace for man.

29, 30. This prediction of the apostle, with regard to the intrusion of impostors, and defection in the Church, was literally verified by subsequent events.

31. *By the space of three years.* See chap. xix. 8, 10, 22.

Night and day; i.e., continually, at every opportunity.

32. *Among all them which are sanctified*; them which are purified, and consecrated to the love and enjoyment of God, by faith in the gospel. This instrumentality of the sanctification referred to is expressly added by the Saviour in his address to Paul, as reported by himself in chap. xxvi. 18: "That they may receive forgiveness of sins, and inheritance among them which are sanctified *by faith that is in me*." This is an inheritance of *eternal* life, as described in John iii. 36: "He that believeth on the Son hath everlasting life."

33—35. Paul recurs to his industry at handiwork, as well as in the labor of the

the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried

there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto

ministry, and to his economical care not to be burdensome to his brethren. He also urges his practice as an example to the elders and other Christians, that they who are able should maintain such habits of industry and economy, as to be both self-sustaining, and helps to the weak and needy.

CHAPTER XXI., 1. *And had launched;* i.e., put to sea.

4. There were Christian brethren at Tyre, and some who were endowed with the spirit of prophecy. These foresaw what trouble awaited Paul at Jerusalem from the violent hostility of the Jews, and endeavored to dissuade him from his purposed visit to that city. But he was bound in spirit, i.e. in a religious conviction of duty, to go: See chap. xx. 22.

7. There were Christian brethren also

at *Ptolemais*, the modern St. Jean d'Acre, twenty-five miles south of Tyre, with whom Paul and his companions tarried a day.

8. *Philip the evangelist*, who entertained the missionary company at Cesarea, was the one who preached to the treasurer of Queen Candace and others; chap. viii. 5—10. *One of the seven;* vi. 5.

10—14. *Agabus*, who is introduced as a prophet, chap. xi. 28, by signifying the chains and imprisonment to which Paul would be subjected by the Jews at Jerusalem, excited his companions afresh, and the brethren in Cesarea, to remonstrance against his extending his journey to that city. But he was indomitable in his purpose, inasmuch that the gates of *hades* could not prevail against it.

us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

15. *We took up our carriages.* The sense of the original is, "we packed up our baggage."

18. *James*, the son of Alpheus, and cousin of our Lord after the flesh, the apostle, and author of the Epistle, seems to have occupied a prominent position of influence among the apostles at Jerusalem. This missionary tour of Paul among the Gentiles, which terminated with his return now to Jerusalem, his third tour, is thought to have occupied parts of A.D. 53, 54, 55, 56, and 57.

20—24. This process of legal purification, with the men who had upon them a Nazarite's vow, was commended to Paul as a measure of expediency, to remove prejudice, and gain access to the minds of the inhabitants of Jerusalem with the gos-

18 And the *day* following, Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but

pel of the New Covenant. This ritual purification had no connection with idolatry, or any corrupt principle: it had a good moral in the ritual code; and in that code Paul was educated. And, though it was superseded by the gospel, the expediency of Paul's submitting to the form at this juncture was the same as that of our national ambassador's conforming to a rule of etiquette in a foreign court, for the sake of a favorable initiation into the business of his mission. Nor was there any truth in the report, that Paul, or any apostle, had commanded Jewish converts to forsake the ceremonials of the law. It was undoubtedly permitted, however, in those Jewish Christians who desired it, in view of the consummation of the purpose of their assignment.

that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man that teacheth all *men* everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him!

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man

25. *As touching the Gentiles.* See chap. xv. 20.

27. *The Jews which were of Asia.* These Jews from Asia Minor were at Jerusalem in attendance on the feast of Pentecost.

29. *Trophimus.* See chap. xx. 4.

30—36. The reading of the history of those times exposes the Jews, everywhere, in the attitude of madness and violence against the ambassadors of Christ, and the Roman authorities as generally insisting on just and honorable dealing.

38. *Art thou that Egyptian?* The *Egyptian* here referred to by the commander of the Roman cohort in garrison at Jerusalem was one of the many deceivers of whom Josephus speaks, as persuading the Jews to follow them for signs of deliverance, some into secret chambers, and others into deserts. See on Matt. xiv. 26. A certain Jew from Egypt was prominent among those "false Christs and false prophets;" and the Roman commander was suspicious that Paul was the man.

which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

* 40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I re-

ceived letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a

40. Paul received official permission to plead his cause before the multitude.

CHAPTER XXII., 1. See the opening of Stephen's address, chap. vii. 2.

3. *At the feet of Gamaliel.* See Gamaliel's introduction, chap. v. 34.

5. *Letters unto the brethren;* i.e., unto the strict Jews at Damascus, the brethren of those who commissioned Saul to his work of persecution.

9. *But heard not the voice of him that spake to me.* In Luke's historical narrative of the same event, chap. ix. 7, it is said, "And the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." I will remark in relation to this seeming discrepancy, that as Luke had

written his own narrative of the affair, and now records Paul's repetition of it without amending his previous record, it is but exercising the fairness with which we would treat any respectable author in a like case, to assume that he understood Paul in this case by the word *voice* to mean *articulated speech*. The voice was heard as a sound, as in ix. 7; but it was not heard or distinguished as a *voice*, as stated here. See on ix. 7.

This narrative, vs. 5—15, is substantially a repetition, by the mouth of Paul, of that in chap. ix. 1—20. Paul had occasion to repeat the same again before King Agrippa, in the audience-room of Gov. Festus of Cesarea, chap. xxvi. 10—20.

good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ;

18 And saw him saying unto me, **Make** haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

16. *And wash away thy sins.* This is symbolic language. Paul was now entering upon a new life, by regeneration through faith in Christ, the spirit of which, attested by his blood, cleanseth from sin. And he was now required to signify all this by baptism in Christ's name.

19, 20. These verses are an exhortation addressed by Paul to the Lord Jesus, whom he saw in the vision, against being sent away to the Gentiles, for the reason that his former fidelity to the Jewish cause against the way of Christ would be likely to give him influence among his old friends and kindred, the Jews.

22. *And they gave him audience unto this word.* Hushed with admiration of his Hebrew tongue, and attracted by the wonderful in his marvellous experience, the Jews remained quiet until the speaker announced his commission as a teacher of the Gentiles. Then they became an infuriated mob. Since the Jewish teachers were themselves zealous to make proselytes from among the Gentiles, it may

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee :

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

appear strange that they were so scandalized by Paul's announcement of the Divine authority for his evangelizing them. But the probable reason was that Paul's gospel commission regarded them as equals, while the Jews approached them as by condescension to an inferior race.

24—29. The chief captain, by scourging Paul, had exposed himself to arraignment before the government at Rome; because scourging (which was whipping), and all other torture, was forbidden to a Roman citizen before conviction. Paul's throwing himself upon his legal rights as a Roman citizen procured the immediate interference of the Roman officers for his protection.

In relation to Paul's claim to the character and privileges of a Roman citizen, calling himself a Roman, chap. xvi. 37, and a Roman "free born," here at v. 28, how does it consist with his claim also preferred (Phil. iii. 5) as "a Hebrew of the Hebrews," and (Acts xxiii. 6) as "a Pharisee, the son of a Pharisee"? Of the

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the

Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

latter claim, that of the Jewish kindred, there is no question. With regard to the other, it is after this wise: Paul was born in Tarsus, a city of Cilicia; and it has been commonly understood that the native inhabitants of Tarsus had the rights of Roman citizenship by virtue of a grant or charter from Julius Cesar. Calmet rejects this opinion; but he supposes that Paul's father might have been rewarded with the freedom of Rome on account of some military services, and that it was in this way that Paul was regarded as free born. But, whichever may have been the basis of Paul's claim, the historic fact, that he successfully preferred it, is conclusive proof, that for one of these, or a similar reason, it was valid.

CHAPTER XXIII., 1. *In all good conscience.* Paul did not say he had never erred; but he had walked according to his convictions of right. And, in the matters in which the Jews had any issue with him, he challenged scrutiny.

2—5. Paul's treatment of Ananias in this instance is justifiable by fair criticism,

as due to self-respect and public justice. Ananias's commanding that he should be smitten on the mouth for his speaking in self-justification before his accusers was arbitrary and disorderly, and deserved rebuke. It has been a query in some minds, whether Paul did not prevaricate, to escape a difficulty with the authorities, when he said, "I wist not," i.e. knew not, "that he was the high priest." But it is evident that he spoke truly. Ananias was not high priest at that time, but by usurpation; and this was doubtless known to Paul. Though Ananias, the son of Nebedæus, had been appointed to the priesthood in the year 47, yet when Paul appeared before him, about 57, he was not, according to Josephus, the high priest; Jonathan holding the office at that time. Ananias had been sent to Rome in chains by Cumanus, the predecessor of Felix, under a charge of crime or misconduct. And though he was acquitted of the charge, and returned to Judea, he did not, as it would seem from Josephus, regain his office. But it is probable, that, after

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And, the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing, until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

Jonathan was murdered by Felix, and before his successor was appointed by the regular authority, Felix irregularly allowed Ananias to exercise the office. On this matter, see Jos., lib. 20. The facts, therefore, in relation to Ananias, warranted Paul's treatment of him as no high priest, but a usurper. And it is probable that his false position in this regard, together with his unjust and contemptible conduct in this instance, elicited from the apostle the just and manly rebuke, "thou whited wall;" i.e., "thou hypocrite."

6-9. *Sadducees and Pharisees.* See these sects defined in note on Matt. iii. 7. As it was their sole aim to embarrass and injure the apostle, it was commendable in him to set them at loggerheads among themselves, as he did, to their mutual discomfiture. And the scribes who sympathized with the Pharisees on the question at issue, that of a future life, rose up in

defence of Paul, with whom also they were in agreement on this point.

10. The chief captain (Claudius Lysias, see v. 26) was also in favor of fair dealing, and commanded his soldiers to take Paul from the tumultuous throng, and bring him into a place of safety.

11. *So must thou bear witness also at Rome.* How wonderful are the ways of God! He had purposed to extend the missionary labors of Paul to Rome; and his enemies at Jerusalem are made the means of sending him to Rome at the expense of the Roman Government; that is, he was borne as a prisoner, on appeal to Cesar.

12-30. In reading this account of the nefarious scheme of the Jews for the assassination of the apostle, and the earnest, patient, and assiduous efforts of the Roman authorities to foil them, and rescue their intended victim, we are filled with admiration of the nobleness, the love of justice,

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See thou tell no man that thou hast showed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea,

and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias, unto the most excellent governor Felix, *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

and the appreciation of human life and human right, in the subordinate officers of Cesar's government. I also call attention to the testimony which this narrative furnishes of the apostle's approval of civil government, sustained, if need be, by physical and military force. This approval is involved in his acceptance of a military escort to protect him on the way from Jerusalem to Antipatris and Cesarea.

31. *And brought him by night to Antipatris.* This city was built by Herod the

Great, and named in honor of his father, Antipater; and it was about forty miles north-west from Jerusalem, towards the sea-coast. Leaving Jerusalem at the third hour of the night, nine o'clock, P.M. (v. 23), the escort with Paul did not probably reach Antipatris until about one o'clock, P.M., the next day, as most of the escort went on foot.

32, 33. As the danger from the forty conspirators was passed at Antipatris, the footmen of the military escort turned back

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

CHAPTER XXIV.

AND after five days, Ananias the high priest descended with the elders, and *with* a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout

the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

thence to the castle at Jerusalem; and the horsemen proceeded with him to Gov. Felix at Cesarea, which was twenty miles north of Antipatris. See on chap. x. 9.

35. *In Herod's judgment-hall*; i.e., the prætorium, or palace.

CHAPTER XXIV., 1. *Ananias, the high priest, descended.* The journey from Jerusalem to Cesarea was called *descending*, because Jerusalem was in the hill-country, and Cesarea was on the sea-coast. Tertullus, the *orator*, was what we should

call "an attorney," or "advocate at the bar."

2—8. Tertullus sought to impress the mind of Felix against the apostle by an artful embodiment in his plea of the misrepresentations and falsehoods of the Jews. But he had to deal with a governor of good common sense, and to confront a master-mind in the defendant, who, with the advantage of a just cause, was permitted to answer for himself.

10. *Of many years.* Felix had been procurator of Judea six years.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

14. *After the way which they call heresy.* The Greek word, here translated *heresy*, does not mean false doctrine, but a *sect*, or *schism*. The same word is rendered *sect* in v. 5. It was one of the allegations of Tertullus against Paul, that he was "a ringleader of the sect of the Nazarenes." And this much Paul confesses,—that he worshipped the God of his fathers after the manner which they called a *sect*. But, repudiating the charge that he taught the people "to forsake Moses," he affirms faith "in all things which are written in the law and the prophets." Surely it was not forsaking Moses to receive him of whom Moses in the law, and the prophets, did write.

15. *And have hope toward God.* *Hope* is desire united with expectation. Accordingly, we cannot hope for what is undesirable. But Paul hoped for the universal resurrection of mankind from the state of death to life immortal. And to bar from the sphere of Christian doctrine any theory which should detach the sublime doctrine of the resurrection from the eternal basis of the purpose and grace of the universal Father, and convert it to a commercial currency or a reward of merit, the apostle is careful to express himself definitively, and explain that his hope embraced all men of all characters, as heirs of the future life. Of course, he believed that the future existence would be a blessing to all. To charge Paul with entertaining a *hope* that millions of his fellow-men would be raised from the sleep of death into a life of endless pain and anguish,—or that they would be raised into such suffering for a season, to be killed off and annihilated by the intensity of the torment,—to charge Paul, I say, with *hoping* for such an economy, would be to charge him with a satanic spirit. No: he hoped for the universal resurrection, because it should be a univer-

16 And herein do I exercise myself; to have always a conscience void of offence toward God, and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

sal good. And in this light, as it has been seen, was the future life of our race presented by the Son of God. See on Matt. xxii. 23—23; and Luke xx. 27—38.

Which they themselves also allow; i.e., the Pharisees, who were foremost in persecution of the apostle: so that, on this point, they had no cause of complaint against him. For though he had a surer foundation for his hope, and believed in a more glorious future, it was but their own hope in a higher light.

16. *And herein do I exercise myself.* That is, in the progressive revelations of God by Moses and the prophets, and in the more perfect revelation of the Divine character, will, and purpose, through Jesus Christ, the apostle exercised his talents, and improved his time, that he might stand approved of God as faithful to his charge, and be not culpable before men of withholding the riches of grace and truth committed to him in trust for them.

It appears that the doctrine of the universal resurrection as a universal good—i.e., as god-spell, gospel, or good news for all people—was the leading theme of St. Paul's personal ministry to the churches which he gathered. See chap. xvii. 18; xxiii. 6. See also 1 Cor. xv. 1, wherein the apostle, writing to a church that he had instructed by his personal ministry, denominates a full and lucid description of the universal resurrection of our species a *declaration of the gospel which he had preached unto them*.

17. *To bring alms to my nation;* i.e., contributions which he had collected of the churches which he had visited, for the poor of the Christians in Judea. *And offerings.* He may have used the term here for *religious service*, as he had been desirous (chap. xx. 16) of reaching Jerusalem before Pentecost.

19 Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should for-

bid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and

21. Here we see the doctrine of the resurrection again in the ascendant.

22. *Having more perfect knowledge of that way.* Felix had probably given some candid attention to the new religion while procurator, and had a better understanding of its character than the bigoted Pharisees.

24. *He sent for Paul.* It is seen, hence, that Felix was favorably impressed with what he had heard of the Christian religion and its testimonies; and probably the desires of Drusilla concurred with his own to procure a hearing from the apostle.

25. *And as he reasoned of righteousness, temperance, and judgment to come.* *Mellontos*, here rendered *to come*, usually refers, not to an event in the indefinite future, but to the next in order, or about to be. Accordingly, *Howeis* renders it, "the judgment which is ready to be revealed;" and *Sawyer*, "the judgment about to come." The nature of the impending judgment which Paul urged so effectively on the consideration of Felix is inferrible from the nature of the subjects on which he reasoned with him, which were righteousness and temperance. Though Paul was, of course, respectful and courteous in his treatment of the governor and his lady, he did not waste that golden opportunity in pampering their vanity. He addressed himself to the greatest need, and

of course to the highest benefit, of his distinguished pupils. He knew that Felix had been unjust and oppressive in the exercise of the functions of his office, and that he, in the indulgence of unchaste passions, had enticed Drusilla to divorce her former husband, Azizus, King of Emesa, and marry himself. And he reasoned with them on righteousness or justice, and temperance or chastity, and the impending judgment which was certain to succeed the persistent violation of these principles. So pungently was the argument put, that Felix trembled in a consciousness of his guilt and his danger. And the judgment came. Shortly after this, about a year, Felix was recalled to Rome for his extortion and loose and violent conduct; and would have been put to death, had not his brother Pallas, by his credit at court, preserved his life. But he was fallen and wretched.

27. *But after two years.* If there were but two *parts* of years, by the Jewish mode of reckoning, it would be called two years. The two parts may not have amounted to more than one year. *Felix, willing to show the Jews a pleasure, left Paul bound.* As the complainants to Cesar against him were his Jewish subjects, Felix hoped, that, by gratifying them with leaving Paul a prisoner, he might obtain

Felix, willing to show the Jews a pleasure, left Paul bound.

CHAPTER XXV.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself,

aid from them in regaining favor with Cesar. This, however, availed him nothing; for numbers of them followed him to Rome, with testimonies against him.

CHAPTER XXV., 1. Festus, successor of Felix, is now governor of the Roman province of Judea. *He ascended from Cesarea to Jerusalem*; Cesarea being on the sea-coast, and Jerusalem in the hill-country. See on chap. xxiv. 1.

2—8. The inveterate Jews hoped that they might inveigle the new governor into their plot against Paul; but he acted considerably, and foiled their device. He would have them go to his seat of govern-

Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

ment to confront Paul, instead of having him brought to them.

9—12. The false charges were reiterated against Paul in the presence of Festus, and he made his defence. Festus condescended to the Jews so far as to ask Paul whether he would go, for a final hearing, to Jerusalem, and Paul appealed to Cesar. The appeal of a Roman citizen to the emperor put an end to a provincial trial, and rendered it imperative that he should be sent to Rome.

13—27. *King Agrippa*, son of Herod, whose death is mentioned chap. xii. 23, to whom the emperor had given the kingdom of Chalis, north of Palestine, made a

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed :

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself :

visit of congratulation to the new Governor of Judea. Festus, as it was natural that he should do under the circumstances as they were, spoke to his royal visitor of the case of Paul, and rehearsed the process through which it had gone. The curiosity, at least, of Agrippa was excited, perhaps a desire for instruction ; and he solicited the opportunity of hearing him discourse. It was not a *trial* of Paul that Agrippa requested : that would have been a work of supererogation ; for he must go to Cesar. But the king desired to

make the acquaintance of the wonderful man, and to hear him discourse. The audience was granted : the king and Bernice, his sister and wife, and the chief captains and principal men of the city, were gathered in the audience-room ; and Paul was brought forth, and stood before them.

CHAPTER XXVI., 1. Before the assembled aristocracy of the Roman Judean capital, King Agrippa introduces the Christian apostle, and bids him speak for himself and his cause. It is a great occasion :

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that

after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers;

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

the apostle feels the inspiration of it, and of his theme; and he nobly acquits himself.

3. *Expert in all customs and questions which are among the Jews.* Agrippa's great grandmother, Mariamne, was a member of the great Asmonean or Maccabean family of the Jews. Accordingly, his position in relation to the Jews was such as afforded him both motives and facilities for becoming acquainted with their laws and usages.

5. *Most straitest* is an old English double superlative. See another example of the same in Shakspeare's "most unkindest."

6. *For the hope of the promise.* It is a question on which commentators generally hesitate to decide, whether reference is here made to the promise of the Messiah, or of the general resurrection. In my opinion, however, the promise of the Messiah was the primary meaning of the apostle. True, he had been presenting in this connection the hope of the general resurrection of our race as the matter for which he was called in question. But the coming, the death, and the resurrection of Christ, the Messiah, was uniformly presented in connection with this hope, and as the evidence and basis of it. The two subjects, or the two parts of the same subject, were, in his ministry, inseparable. Therefore, though the promise of the Messiah really involved the promise of immortality, yet, as in its popular form in the Jewish mind it all lay in the name of

the Messiah, this I take to be the primary reference of these words, "the promise of God unto our fathers."

7. *Unto which promise our twelve tribes, instantly (constantly) serving God day and night* (referring to the continuous punctuality of their legal services), *hope to come.* That is, continuing in the faithful performance of the ritual statutes, they were earnestly looking for the fulfilment of God's promise to the fathers in the coming of the Messiah. The verity of his coming was the burden of Paul's ministry; and his resurrection from the dead was demonstrable proof of his Messiahship, as shown also by Peter, chap. ii. 31; and by Paul, chap. xvii. 31.

8. *Why—incredible—that God should raise the dead?* This question, I think, relates primarily to the resurrection of Christ,—as that was the definite matter in dispute; though its chief significance of value was its inclusion of the resurrection of our race, which the Pharisees *allowed*, chap. xxiv. 15. And then the matter of complaint against Paul by the Jews was stated by Festus to Agrippa to relate to their own superstition, and to "one Jesus, which was dead, whom Paul affirmed to be alive." "Jesus and the resurrection" were, with the apostle, one theme.

Paul proceeds with a detailed rehearsal of his own former life, and his conversion to the faith of Christ, substantially as the same is recorded in chaps. ix. and xxii.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice,

24. *Paul, thou art beside thyself.* This interruption by Festus may have been excited by Paul's sublimity of speech, or earnestness of manner, or both. But the apostle stood there in the majesty of conscious truth and verity. He knew whereof he affirmed. Imposture could never have assumed and maintained that attitude. "I am not mad, most noble Festus (*v.* 25), but speak forth the words of truth and soberness." Standing there, in the age and country which were the field of the wonderful occurrences of which he

testified, this witness of the risen Saviour felt such strength in the consciousness of truth, and of the abundance and prevalence of the evidence of it, that he said unto the monarch before whom he stood arraigned, "The king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." And could the king mock at this appeal? No: he was constrained

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 and wish
 Lord -

Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAPTER XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city of Lasea.

to respond (v. 28), "*Almost* thou persuadest me to be a Christian."

27. We can never know the influences which, through numerous channels, flowed out from this discourse of St. Paul; but the closing announcement of Agrippa was, "This man might have been set at liberty, if he had not appealed unto Cesar."

CHAPTER XXVII. This chapter is devoted to a detailed account of St. Paul's voyage from Cesarea to Rome, as a prisoner on appeal to the emperor, in charge of a Roman centurion by the name of Julius. The narrative is so minutely de-

scriptive, that no explanation is required to simplify it. But I will note, with brevity, a few incidents and expressions.

6. *A ship of Alexandria sailing into Italy.* The ship taken at Cesarea was bound to Adramyttium, which was near Assos, on the west coast of Asia Minor, far off from the direct course to Italy. Doubtless the centurion expected that he should find a vessel in one of the southern ports of Asia Minor, bound directly to Italy, to which he might transfer his prisoners. This opportunity was now met with and improved.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should

9. *Sailing was now dangerous, because the fast was now already past.* The fast of the day of atonement was held on the tenth of Tisri, answering to the end of our September. After this time of autumn, the navigation of the Mediterranean was considered dangerous.

14. *A tempestuous wind, called Euroclydon.* This is the Greek name for a tempestuous, wave-driving, easterly wind. It is now called a *Levanter*.

22. Paul's assurance of the good result tended not to inaction, but inspired the crew to exertion in their appropriate work.

have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the fore-ship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people showed us no little kindness: for they kindled

33. *Having taken nothing.* That is, having taken no regular meals. It is not probable that they had lived fourteen days without any food. But, in the commotion and excitement of the continuous gale, there was no opportunity for either preparing or receiving regular meals: they had only caught snatches of such as they could lay hands upon. But Paul advised that they should now refresh themselves with an ample meal. He ate; all the

ship's crew and passengers ate also to their satisfaction, were cheered and encouraged by Paul's assurances, and soon were delivered from their peril.

CHAPTER XXVIII., 1. *The island was called Melita.* This is the modern Malta, south of Sicily. This is about five hundred miles from Clauda, whence the ship had been driven by the gale.

2. *The barbarous people;* i.e., the barbarians. This epithet was not then used

a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

in our modern sense of it,—to signify a brutal and cruel people; but it denoted a people of a foreign language.

6. *They changed their minds, and said that he was a god.* So they ran from one extreme to another. Now he was, in their apprehension, a murderer; then a god. But, in the imperviousness of Paul to the poison of the viper, we see verified the assurance of the Master, Mark xvi. 18.

7—10. The Melitans proved to be a hospitable people; and the cures which Paul wrought upon their sick excited their reverence and gratitude, inasmuch that they loaded with favors both him and the whole company.

11. *And after three months.* During this long tarry in Malta, Paul doubtless

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honored us with many honors; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle; whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul

improved opportunities for imparting instruction in the principles of Christian truth, which were ever uppermost in his mind and affections.

12—14. Sailing by way of *Syracuse*, the chief city of Sicily, on its eastern coast, and *Rhegium*, which makes the extreme point of Italy, on the Straits of Messina, they came to *Puteoli* (now Pozzuoli), on the northern shore of the Bay of Naples, which was then a port of Rome.

15. When the Christian brethren at Rome heard of the approach of Paul and his companions to that city, they went out to meet and greet them, some as far as *Appii Forum*, which was twenty-seven miles south of Rome; and others at the *Three Taverns*, seventeen miles out.

16. Unquestionably, the centurion had

was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning

by this time come to hold Paul in high estimation. Note the respectful consideration with which he treated him.

20. *Because that for the hope of Israel I am bound with this chain*; i.e., for the ministry of that promised One, which was the hope of Israel.

21. *Neither any of the brethren*; i.e., the Jewish brethren.

22. *For as concerning this sect*; i.e., the sect which Paul represented. They had, before this, been called *Christians* at Antioch. But the Jews at Jerusalem called them *Nazarenes*. See this appellation given them by Tertullus, chap. xxiv. 5. *We know that everywhere it is spoken against.* In relation to this fact, *Justin Martyr*, Dial. p. 234, says that the Jews not only cursed the Christians, as a body, in their syna-

this sect, we know that everywhere it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent

gogues, but they sent out chosen men from Jerusalem to acquaint the world, and particularly the Jews everywhere, that the Christians were an atheistical and wicked sect, which should be detested and abhorred by all mankind.

23. *Expounded and testified the kingdom of God*, i.e. the gospel scheme represented by Jesus Christ, *both out of the law of Moses, and out of the prophets*. Discard Moses and the prophets, and you utterly undermine the primitive apostolic ministry as a cheat and a fraud.

26, 27. See Isa. vi. 9, 10.

28. *The salvation of God is sent unto the Gentiles, and they will hear it.* The salvation of God here signified is the gospel, which reveals God's purpose of life immortal for the children of earth, and the faith

unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole

of which saves from slavish fear, and from the love and power of sin. This declaration of the apostle to the Jews at Rome it is instructive to compare with Matt. xxi. 31, 42; and Acts xiii. 46.

30, 31. Paul, though a prisoner of state at Rome these two years, was a free laborer as an ambassador of Christ. He hired him a house, which served for a Christian college, to which all who pleased resorted (and great numbers availed themselves of the privilege) for instruction in the evidences and doctrines of Christianity. From the Epistle to the Philippians (which was written from Rome), i. 12, 13, it appears that he became celebrated even in the imperial palace; and he extended his influence to the Christianizing of members of Cesar's household; Phil. iv. 22. Onesimus, a fugitive servant of Philemon of Colosse, was one whom Paul instructed in the way of Christ here at Rome (see Philem. 10), and by whom he sent the letter to Philemon, and that also to the Colossians.

years in his own hired house, and received all that came in unto him;

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Luke's history of the apostles ends here. How Paul obtained his release from Rome is not known. Probably for the reason, that, in so long a time, no accusers with legal testimony appearing against him, he was liberated by the emperor. After this he preached the gospel in many places with great success. The time and manner of his death are not known; but it has been believed, from traditional evidence, that he was a second time arrested and sent to Rome, and suffered martyrdom there; and that this was at the time of the persecution under Nero, about A.D. 64. Indeed, there is a confirmation of this opinion in his Second Epistle to Timothy, which appears to have been written at Rome, and in a tone in which he would not have written at the time of his first two years' residence there. And, at the time of this writing, he was assured that his martyrdom was at hand. In 2 Tim. iv. 6, he says, "For I am now ready to be offered, and the time of my departure is at hand."

THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS.

THIS Epistle was written from Corinth about A.D. 58, and sent to the Christians at Rome by the hand of Phebe, a working member of the Corinthian Church, who, as appears from chap. xvi. 1, 2, was called to Rome by business appertaining to her vocation. We left St. Paul at Rome with the conclusion of Luke's history of THE ACTS OF THE APOSTLES. But this long and argumentative letter, rich in diversified doctrinal and practical instruction, appears to have been written prior to his visit to the imperial city. This can be gathered with much certainty from the Epistle itself, in connection with parts of the book of Acts. At the time of this writing (see chap. xv. 25, 26), Paul was about to bear alms to needy brethren in Jerusalem from Macedonia and Achaia; and among the greetings at the close of the book is one to "Gaius my host" (chap. xvi. 23), and Erastus the chamberlain of the city: from which it appears that Corinth was the place of writing, that being Erastus' place of abode (2 Tim. iv. 20). And by consulting Acts xix. 21, xx. 1—3, and xxiv. 17, we find that this visit of his at Corinth was on his way to Jerusalem with alms for the Judean Christians, which event chronologists generally place in A.D. 58.

CHAPTER I.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the Holy Scriptures,)

CHAPTER I., 1. *Called to be an apostle.* Literally, "a called apostle."

4. *Declared to be the Son of God with power, by the resurrection from the dead.* I caution the Bible student against so careless reading as would make this passage signify that Christ was constituted the Son of God by the resurrection from the dead. He was constituted the Son of God from the beginning; the Son of God in that peculiar sense in which this appellation was specially and singularly ascribed to him; the Son of God as combining with the human the Divine nature as it enters not into the constitution of any other created being. See on Matt. i. 18—25, and Luke i. 35. And, all through his personal ministry on the earth, he claimed this special

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

Divine Sonship as an existing fact. But God did, for all subsequent ages, perfect the attestation of this fact by the visible and manifest resurrection of Christ from the dead. The spirit of prophecy in the ancient Scriptures had foreshown that God would not leave the promised One in the state of death until his flesh should see corruption. See on Acts ii. 27, 31, referring to Ps. xvi. 8—11. Therefore Jesus, by his personal resurrection from the dead, manifested to a cloud of competent witnesses, is declared to be the promised Son of God.

The same use of the resurrection of Christ, as a finishing testimony of his true position in the moral system, is employed by the same apostle in his address to the

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I

may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness

Athenians, Acts xvii. 31. Speaking of the assignment to Christ of regal and judicial authority in the moral world, he affirms, that, of this, God "hath given assurance unto all men, in that he hath raised him from the dead."

8. *Spoken of throughout all the world.* The locality of the Roman Church, it being at the capital of the empire, and the true manliness of the disciples there, in boldly standing forth, regardless of the popular odium, in maintenance of their solemn convictions of truth and right, were circumstances eminently calculated to give their cause wide-spread celebrity.

13. *But was let hitherto.* "Was let" is the old English for "was hindered."

14. *I am debtor.* Paul had committed to him the ministry of a covenant, by which the great family of which he was a member were constituted heirs of immortal life and good. Therefore, as the inheritance lawfully belonged to the whole family, he, as a minister of it, owed to them all, Greeks and Barbarians, wise and unwise, his faithful labors in the propaga-

tion of this truth. See on Acts. x., particularly on v. 29.

So is every man a debtor to his fellow-beings. There is a mutual dependence running through all the grades of society. And God gives us our powers and opportunities respectively, not for ourselves alone, but for the community of which we are members.

16. *The power of God unto salvation.* Uniformly the gospel is represented as a saving power. Such every believing mind attests it. Every touch of its principles is salvation to the soul. It shows us a Father in God. It shows us a home in heaven. It shows us a heaven in faith and love. It shows us that duty is life.

17. *For therein (in the gospel) is the righteousness of God revealed from faith to faith;* i.e., from the promise-keeping faith of God to the promise-receiving faith of men. The term *faith*, applied to God, is expressive of his truth or faithfulness. Accordingly, our apostle says, chap. iii. 3, "But what if some did not believe? Shall their unbelief make the faith of God without effect?" From the truth, the promise-

of God revealed from faith to faith : as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

19 Because that which may be known of God is manifest in them ; for God hath showed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead ; so that they are without excuse :

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves :

keeping faith or faithfulness of God, to the promise-receiving faith of men, is the righteousness of God, in all its fulness of wisdom and love, revealed in the gospel. *As it is written.* This reference is to Hab. ii. 4.

18. *For the wrath of God is revealed from heaven against all ungodliness.* In relation to the wrath of God, see notes on Matt. iii. 7. The idea expressed by the apostle in this verse is, that while the shameful corruptions and vices among the heathen, which he was about to exhibit, were viewed with allowance, and even with favor, by the ethics of the idolaters who placed the supreme good in sensual indulgence, the gospel reveals the condemnatory antagonism of the spirit and law of God against all impurity and unrighteousness.

Who hold the truth in unrighteousness. This expression has been variously interpreted by commentators. The main question at issue among them relates to the class of men described as holding the truth in unrighteousness. Some have understood it to comprise those who were partially enlightened by the gospel, but pursued an inconsistent course of practice. Others think that the heathen philosophers and teachers are meant, such as Socrates, Plato, Seneca, &c., who, by their study of the works and providence of God, came into possession of much useful knowledge, which they withheld from the people. These render the Greek word for "hold" by *withhold* or *conceal*. But the succeeding context necessitates my adoption of the

view of Tholuck, that *aletheia*, "the truth," here signifies the religious truth which was extant prior to the publication of the gospel, involved in the *religious and moral sense* inherent in the human mind. Then the Gentiles generally are the parties represented as holding it in unrighteousness ; or, as the word for "holding" is rendered by some, *preventing* its legitimate sway by their unrighteousness. With this view, the succeeding verse, and the residue of the chapter, flow in perfect harmony.

19—32. In these verses, comprising the balance of the chapter, the apostle argues that God appeals to the reason of his intelligent and moral children through the works of his creation and providence, by lessons, which, if they would give them their attentive study, would fill their minds with such conceptions of his eternal power and deity, as would repel every thought of rendering religious worship to beasts and creeping things. So their idolatry is without excuse. Their wilful devotion to selfish greed and vile lusts blinded their minds to that light of truth and virtue which is available to all men.

Further, the apostle expounds, with deep mental and spiritual insight and masterly force of description, the principle and method of God's judgment of men who abuse their powers and privileges. He judicially permits the operation of their folly to run its own course, and yield its own fruits. The Polytheism of the Gentiles having arisen from their own sensualism, their gods were made to conform to

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covet-

ousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest [*krinon*]: for wherein thou judgest [*krineis*] another, thou condemnest [*katakrineis*] thyself; for thou that judgest doest the same things.

their own ideals of life's highest pleasures, and to inflame rather than chasten their animal passions. They turned from the worship of the uncorruptible God to the worship of the human, and even lower, — the brute creature (*v.* 23). Their gods having emanated from the carnal-mindedness of the nations, they could have no reflex power to elevate above the earthly and sensual. *And God gave them up unto vile affections; v.* 26. The idea is, that, God having ordained as the law of his moral government, that practical transgression shall emanate from the suppression of Divine knowledge in the mind of man, he did not, in the case of the heathen referred to, suspend this law. He suffered it to have its own legitimate operation, so that the transgressors were "filled with their own devices" (*Prov.* i. 31). They descended below the worship of the human to that of the brute. And it is so, that, when mankind give themselves up to the government of the animal passions, they become more degraded and wretched than the brutes, having no higher scale of enjoyment, being without the instinct of the brute, and making their passions so many fires to consume life's enjoyments.

So the apostle describes them, *v.* 27, as *receiving in themselves that recompense of their error which was meet.*

A careful study of the theory and manner of the Divine judgment expounded in this chapter will furnish us, and the faithful ministry of it will furnish the community, with an infinitely more effective admonition against the perversion of our powers, and the abuse of our privileges, than the most eloquent declamations on the fabulous Tartarean fires, such as a portion of Christendom have borrowed from the very heathen whose portraiture is before us.

With regard to the word *death*, in the concluding verse of this chapter, it is probably used in this case, indefinitely, for punishment. Some of the evil practices here enumerated were properly punishable with physical death, and others tended to hasten physical dissolution: but some of the catalogue, such as envy, debate, whispering, backbiting, pride, &c., were not deemed worthy of capital punishment; yet they were all violations of the law of God, and subjected their perpetrators to appropriate punishments.

CHAPTER II., 1. *Whosoever thou art that*

2 But we are sure that the judgment* [*krima*] of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest [*krinon*] them which do such things, and doest the same, that thou shalt escape the judgment [*krima*] of God?

* *Krima* is rendered *damnation* in Matt. xxiii. 14. It means, here, a judgment of condemnation. *Kriseos* is from the same root, which is rendered *damnation* in Matt. xxiii. 33, and Mark. iii. 29; in which cases it means, as *krima* in this case, *condemnation*, or *punishment*. So also *krisis*, John iii. 19.

judgest. The manner of address, and tone of admonition, here, strike my mind as indicative of deep concern for the conduct of members of the Roman Church. Having just executed a picture, a dark picture, of the idolatrous Gentile world, the apostle seems to turn with a direct and earnest appeal to a class who occupy a nominal position of a higher grade, and who will join in the sentence of condemnation against the above-described depravity of the Gentiles, and yet, to some extent at least, betray the same depravity in practice. Take any considerable number of people into a new profession and new sphere of action, and, with a portion of them at least, old familiar habits will perpetuate themselves when the relative principles are changed. The Christian Church at Rome was composed of converts from both Jews and Gentiles. The prevailing Gentile character has just been described; and Josephus says of the Jews, that it would be impossible to invent a crime that they did not practise. It would not be reasonable to expect that a church could be gathered out of such materials, allowing for a great change for the better in the aggregate, that would not find itself much scandalized by evil practices within. St. Paul, in his first letter to the Corinthians, speaks of a common report, alleging a species of depravity amongst them, "such as is not named among the Gentiles." And I am impressed, by the tone of this appeal and its surroundings, that Paul was troubled with reports of like tenor relating to the conduct of some who had associated themselves with the church at

4 Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment [*krisias*] of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life:

Rome. Having, in the preceding chapter, portrayed, as we have seen, the prevailing character of the Gentiles, he puts the case earnestly to some whom he had particularly in mind: "Therefore thou art inexcusable, O man! whosoever thou art, that judgest (*condemnest*, this word should throughout be rendered in this connection): for, wherein thou condemnest another, thou condemnest thyself; for thou that condemnest doest the same things."

4. *Not knowing that the goodness of God leadeth thee to repentance*; that is, not considering, not duly appreciating, the fact, that the manifestation of the Divine goodness is the true reforming power.

5. *Treasurest up unto thyself wrath against the day of wrath.* Though, to use a figurative expression of old Scripture, "God is angry with the wicked every day" (Ps. vii. 11), i.e. the condemnatory judgment of the Divine law corrodes them every day; yet there is always, with individuals and nations, an accumulation of the elements of evil by persistence in sin, which will come to a crisis at length, and break forth in vengeance upon their heads. To every persistent course of wrong there is a special visible judgment, in addition to the living death which is the sinner's daily portion, by the law which declares, "He that loveth not his brother, abideth in death," 1 John iii. 14: "The wrath of God abideth on him," John iii. 36.

6. This declaration of human accountability is positive and universal.

7. *Immortality.* The Greek word here rendered *immortality* is not *athanasia*, which signifies immortality of being, freedom

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9/Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

10 But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

from possibility of death; but *aphtharsia*, which signifies incorruptibility, and is familiarly used for incorruptness in a moral and spiritual sense,—purity of principle or doctrine. See, for example, Eph. vi. 24: "Grace be with all them that love our Lord Jesus Christ (*en aphtharsia*) in sincerity;" and Titus ii. 7, "In doctrine showing (*aphtharsian*) uncorruptness." The same rendering should unquestionably have been given the same word in the case before us. "To them who, by patient continuance in well-doing, seek for glory and honor, and incorruptness of doctrine, *aionion* life." The *aionion* life of the New Testament is not the immortal existence, as opposed to annihilation, but the spiritual life of the faith and graces of the gospel, in opposition to the spiritual darkness, condemnation, death, or destitution of unbelief and sin. See John iii. 36; iv. 14; v. 24; vi. 47, 54; xii. 50; xvii. 3; 1 John iii. 14. This spiritual life, with the *incorruptness* of which it is the fruit, is a legitimate object of our pursuit, by patient continuance in well-doing.

8. *Indignation and wrath.* Internal anguish and external calamities.

9, 10. The language of these verses most clearly and impressively describes, not extraneous rewards and punishments laid away beyond the skies, and reserved to another state of being, but recompenses of good and evil, which are the life-portion of the characters described. *To the Jew first, and also to the Gentile.* It is probable that the apostle, by this manner of ex-

pression, intended to represent the order of the Divine economy, under the Christian dispensation, which is so clearly exhibited in the Gospels. It was assigned to the Jews to be first in regard to privilege: the ministry of the gospel was first vouchsafed to them. So they were to be made, and were made, as a people, under the Messianic reign, the first notable example of exemplary national judgment. But the Gentiles, as individuals and nations, shall be held equally amenable to the Divine government in the Messianic age.

12. *Sinned without law*; i.e., without the written law. *Perish*; i.e., suffer the desert of sin. See on Luke xv. 17. *Sinned in the law, . . . judged by the law.* All are accountable according to the knowledge within their reach.

13—15. These three verses form a parenthetical sentence, explanatory of the foregoing theory of accountability, and re-affirming the doctrine of *vs.* 20, 21, of the preceding chapter.

16. *In the day when God shall judge the secrets of men by Jesus Christ.* This is the day, or dispensation, the judicial economy of which the apostle had been describing through all the preceding portion of this chapter. The reader will observe that there is no period, or full stop, between the 3d verse and this. I have said that *vs.* 13—15 compose a parenthetical sentence. It is better to embrace in the parenthesis all between *vs.* 6 and 16. You can then read the essential doctrine of the

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest *his* will, and approve the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonorest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: 29 But he *is* a Jew, which is one

chapter in its entirety in these few words: "Who will render to every man according to his deeds, in the day when God shall judge the secrets of men by Jesus Christ." All intervening between these two verses is but detailed exposition of the manner and the equitable principle of the judgment. And when is the day in which God would judge the secret things of men by Jesus Christ? It is, of course, the time of the Messianic reign. In all governments, human and Divine, the judgment is a co-ordinate and co-operative branch of the government. See notes on Acts xvii. 31.

The doctrine of this Scripture is, that though the gospel is peculiarly a manifestation of the Divine Fatherhood, and the Messianic reign is eminently the reign of grace and peace, yet it hath its judicial department: it holds all men responsible to its moral standard; it accords no impunity to sin: every man shall be recompensed according to his deeds, under the reign of the Messiah, as inevitably as they have been under the Mosaic economy. See notes on Heb. ii. 2, 3.

17—24. These verses are addressed to the Jews in particular; and what is said with regard to the virtue of the Mosaic

rites, such as circumcision, was peculiarly appropriate for the attentive consideration of the Jewish Christians, who were tenacious of the written law, and made some trouble with Gentile believers on their first entrance into the Christian profession. *If the uncircumcision keep the righteousness of the law, i.e. if the Gentiles, who are without the circumcision of the flesh, exemplify the graces which that circumcision was designed to emblemize and promote, shall it not be counted as circumcision? It is the spirit of the thing. And shall not that uncircumcision condemn thee, who, by the letter and circumcision, dost transgress the law? Surely the wisdom of the apostle is from above; for it is "pure, without partiality, and without hypocrisy."*

The Jews had been favored with peculiar privileges, and they boasted of the fact. Yet this very fact was an occasion for shame and humiliation, unless they exemplified in their lives corresponding superiority of inward moral excellence. It was a shame to them that their lives should be such as to occasion the blaspheming of the name of their God among the Gentiles, as it was of old; *as it is written*, Isa. lii. 5; Ezek. xxxvi. 20; and other places.

inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAPTER III.

WHAT advantage, then, hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

CHAPTER III., 1, 2. *The oracles of God*; i.e., the Scriptures of Moses and the prophets. And *much every way* did the entire Mosaic system of law advantage the Jews. Though its rituals were not adapted to the use of all nations and ages, yet they were all-important in their time and place, as parts of a transition economy, redeeming and preserving a people, through whom the Messiah should come, from degrading idolatries.

3. *The faith of God*; i.e., God's truth, or promise keeping faithfulness. The Christian faith rests upon a revealed truth in the character and purpose of God. That truth depends not on our faith, but our faith on that. Consequently, our unbelief, though it unfavorably affects us while it remains, cannot annul the truth of God, or hinder his faithfulness to his word. See on chap. i. 17; and Mark xvi. 15, 16.

4. *When thou art judged*. Rather, when thou judgest.

5. Though our unrighteous schemes are foiled, and over-ruled to the furtherance of the good purpose of God, which we essayed to contravene, yet it is a righteous dispensation of the judgment of God which punishes us for our sinful efforts, which by us were meant for evil. His judgments are righteous, in view of our

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man,)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation [*krima*] is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

deserts, and also in view of their disciplinary design. Paul reminds us that he *speaks as a man*, i.e. according to the visible appearance of the thing to human view, when he applies the term "vengeance" to the judgments of the Lord.

6. Paul anticipates the query of the gainsayer, why we are accounted as sinners if God makes our errors promote, indirectly, the advancement of his truth. It is obvious that the character of our conduct is not changed by the use to which the providence of God diverts it, contrary to our designs.

8. *Let us do evil that good may come*. Of course, Paul was understood to teach that God overrules present and seeming evil for substantial and ultimate good. Hence the objection by his opposers, that his doctrine was of immoral tendency, leading men to infer that they may promote good by doing evil. This false practical deduction they even slanderously put into the apostle's mouth, reporting that he directly encouraged men to *do evil that good might come*. *Whose damnation* (condemnation) *is just*. This slander was such a wilful falsification, evincing so determined a spirit of bitterness, that the apostle regarded the condemnation of its authors as a just dispensation of the Divine judgment.

9—18. *As it is written*; i.e., in Ps. xiv.

10 As it is written, There is none righteous; no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable: there is none that doeth good; no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

1—3; v. 9; exl. 4; x. 7; Isa. lix. 7, 8; Ps. xxxvi. 1.

19. *What things soever the law saith.* The Psalms and Isaiah, the language of which is referred to above, are included in *the law*; the appellation being familiarly applied, in a comprehensive sense, to all the revelations of God to Israel. Jesus, in referring the Jews to any portion of their Scriptures, referred them to their *law*. The passages referred to treat the general character of communities of men walking in their own ways. *That every mouth may be stopped.* A just view of the subject will suppress all boasting; for it will impress every one, Jew and Christian, with the humiliating conviction, that all we have and all we are, above the deplorable character and condition depicted by those Scriptures, we owe to the interposition of God's favor in the more perfect revelation of himself, and of truth and duty.

20. *For by the law is the knowledge of sin.* If we have no assurance but what we derive from ourselves as we stand, by comparison, in relation to the mere legal requisitions of God upon us, every such comparison will but impress us with our

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

own weakness and imperfectness; and we shall feel, verily, that "by the law is the knowledge of sin." But Paul, in this instance, had reference, in some considerable measure, to the ritual law, on the observance of which the Jews were relying for justification. With reference to this law, the same apostle says in his Epistle to the Hebrews, x. 3, 4, "But in those sacrifices there is a remembrance again made of sins every year; for it is not possible that the blood of bulls and of goats should take away sins." This literalizes the sentiment of the verse before us, saying that, "by the deeds of the law, there shall no flesh be justified; for by the law is the knowledge of sin,"—"a remembrance made of sins."

21. *The righteousness of God without the (ceremonial) law, witnessed by the law and the prophets.* The law and the prophets breathed prophecies of the more perfect way, which should be revealed in due time.

22—24. *Even the righteousness of God by faith of Jesus Christ; being justified by his grace.* This is an inward righteousness, a righteousness of the affections, and of the spirit of the mind. A lively faith in the living Christ brings us the presence

25 Whom God hath set forth to be a propitiation [*ilasterion, mercy-seat*] through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting, then? It is

excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

and spirit of the Father, with a sweet consciousness of spiritual justification, not ritual or figurative, but real and abiding. For "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit; for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death;" chap. viii. 1, 2.

25. A *propitiation*. There is an interesting sense in which I receive Christ as a propitiation for our sins, without involving the irreverent thought of his expiatory sacrifice for the vicarious satisfaction of Divine justice, in its judicial account with sinners. He removes that mental and moral condition of man, which places him in the relation to God and his law that is described by the saying, "The wrath of God abideth on him." That condemnatory operation of God's law, which is here called "the wrath of God," is thus removed, because "there is now no condemnation to them that are in Christ Jesus." But this freedom from condemnation or wrath is not through a change in God, but in us; "because the law of the spirit of life in Christ Jesus makes us free from the law of sin and death." See chap. viii. 1, 2, above quoted. Practically, therefore, man, not God, receives the atonement; i.e., the reconciliation. See chap. v. 11.

But the word *propitiation*, in this place, is not a good rendering of the original, *ilasterion*. Its first definition, by Parkhurst, is "mercy-seat." Such is its use in the Septuagint. "'The apostle represents Christ as a mercy-seat, consecrated by his own blood; upon which the goodness of God, as it were, takes its stand, and declares his gracious purposes and dispensations to mankind.' See Locke, and Tay-

lor's judicious note on the text. The word *ilasterion* never signifies 'propitiation,' as it is translated in the public version, but is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat, which was the golden lid of the ark, upon which the Shechinah, or cloud of glory, rested, and from which oracles were dispensed. Exod. xxv. 22; Num. vii. 8, 9; Lev. xvii. 2; Heb. ix. 5. It must be evident to every unprejudiced person, that this beautiful allusion of the apostle, which is intended to represent Christ as the messenger of Divine mercy, and the medium of Divine communications to mankind, gives no countenance to the commonly received doctrine of atonement by vicarious sufferings; though many lay great stress upon this text, misled by the common translation."—IM. VER.

For the remission of sins that are past. There is no *lex talionis* in the gospel. When the soul is cleansed by the spirit of faith in Christ, it is freed from sin, and the former transgressions are blotted out, and remembered no more. See Heb. viii. 12. The ministry of the gospel goes to mankind with "the word of reconciliation," "not imputing their trespasses unto them;" 2 Cor. v. 18, 19.

26. *And the justifier of him which believeth in Jesus.* That is, the gospel method of grace exhibits and vindicates the righteousness of God, in the moral approbation of him, who, though not conversant with the ceremonial law, has that living, loving faith in Christ, which sets the heart and life in tune with his spirit.

28. *Without the deeds of the law;* i.e., the ceremonial law. Obedience to the moral law is always understood as accompanying faith in Christ.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER IV.

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified

31. *Yea, we establish the law.* The whole intent of the law given by Moses was the promotion of reverence to the living God, and purity of life. Even its ceremonials had their respective offices, adapted to the times and circumstances, in guarding from defection and advancing this purpose; and there were in them prophetic indications of the perfect sacrifice and the perfect covenant which was to come. Therefore the gospel scheme, in which the types of the law have their antitype, and the love to God and man which is the ultimate of all the legal requirements, instead of making void the law, do verily affirm and honor the law.

CHAPTER IV., 1. *As pertaining to the flesh, hath found?* That is, anticipating the query of the Jewish opponent, what, according to the doctrine of the preceding chapter,—that of justification by faith,—what has Abraham gained by circumcision of the flesh, or any outward rite? Substantially the same question, in relation to the whole Hebrew Church, was raised and answered at the opening of the preceding chapter. To the point raised by it in this case the entire chapter is instructively devoted.

2. Although it is true that no man hath reason to glory before God, who is the author of all his privileges and blessings, on account of any department of his works, and though the same general train of argument would be appropriate in relation even to works of practical morality, on the question of priority of human works or Divine grace, yet it appears that the apostle, throughout this connection, used the term *works* for religious rites and ceremonials. See on chap. iii. 28. This Epistle seems to be largely devoted to the Jewish Christians, who were probably the most influential members of the church at Rome, and who were still tenacious of the ceremonial law, especially of circumcision;

by works, he hath *whereof* to glory; but not before God.

3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but

holding that the way of the Gentiles to the salvation of Christ was through Judaism. Christianity had then attained to that stage of advancement, and Judaism, of decline, at which it was eminently important that this point should be clearly understood by the Christian Church.

3. *And it was counted unto him for righteousness.* Let it be distinctly observed, that nothing was imputed to Abraham for righteousness which was not righteous. His faith in God was a force of spiritual attraction and gravitation, which held him in nearness to God as the centre of his soul's affections, and impelled him to cheerful obedience to the Divine requirements. This is the point of the argument throughout,—that genuine righteousness is righteousness, and constitutes justification, i.e. approvableness, before God, whether it comes through the circumcision or the uncircumcision of the flesh.

4. *Now, to him that worketh, &c.* The idea is, that when one performs a certain service, with the calculation that he is to receive of God a given bestowment in consideration of it, it is regarded as a matter of contract, and he receives the bestowment on the score of debt.

5. *But to him that worketh not; i.e., does not commence with outward performances to procure the Christian blessing, but believeth on him that justifieth the ungodly,—i.e., takes directly hold upon Christ by that faith through which the grace of God regenerates and purifies, and thus justifies, or renders righteous and justifiable, the ungodly,—his faith is counted for righteousness.* There is no other way by which an ungodly man can be justified, but through regeneration by the spirit of godliness. The technical use of the terms “justification,” “imputation of righteousness,” &c., in the parlance of school theology, is the empty verbiage of a mercantile scheme of salvation. It is a moral impossibility, in

believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works;

7 *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in

uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the

the nature of things in God's spiritual realm, that an ungodly man should, by any transfer of credit for another's righteousness, be justified or approbated *in his ungodliness*. The idea is a solecism, as patent as that couched in the allegation preferred against believers in the ultimate victory of Christ over all evil, that they believe sinners will be saved *in their sins*. Sinners may be saved *from their sins*, and the ungodly may be justified *from their ungodliness*. And this is the gospel plan. The *faith* which baptizes them into the spirit of Christ, and purifies them from ungodliness, *is counted for righteousness*. It is righteousness.

6—8. This quotation is from Ps. xxxii. 1, 2. The imputation of righteousness without works here denoted is the impartation of internal principles of righteousness, the spirit of justification, which, though necessarily followed by good works and by any ceremonial works which God in his wisdom may enjoin, is not originated by them. This is in the line of the argument. (See below on vs. 9—13). *Whose iniquities are forgiven*; i.e., purged away. *Aphesis*, forgiveness, is dismissal of, or deliverance from. There is no such combination of words in the Bible as forgiveness or dismissal of punishment. The gospel forgiveness is forgiveness of sin and iniquity. Hence, sin being removed, it is not imputed any more to the freed soul.

And whose sins are covered. This is the same idea metaphorically expressed. Sins forgiven, being no more practically attached to the character of the individual, are "covered;" i.e., hidden from view, "blotted out" (Ps. li. 1, 2, 9, 10; Isa. xliii. 25; Acts iii. 19), "remembered no more" (Heb. viii. 12).

For our apostle's lucid exposition of the sentiment of these verses, in relation to the justification of the ungodly, and the ground of their freedom from condemnation, i.e. from the imputation of sin, I refer again to chap. viii. of this Epistle, vs. 1, 2.

9—13. The argument of these verses is, that as Abraham believed God with a faith which wrought profound reverence and cheerful unhesitating obedience, which was counted to him for righteousness, while he was a Gentile in uncircumcision, and circumcision was given him as a sign and seal of the faith which he had while uncircumcised; so those uncircumcised Gentiles who now come to believe in God through Jesus Christ, by a faith which also works righteousness in their hearts and lives, have the same claim that the believing Jews have upon a spiritually filial relation to Abraham. Of course, having that faith which involves the spirit of righteousness, they will cheerfully conform, as Abraham did, to any Divinely appointed means of order, instruction, and

law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect :

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth

those things which be not as *though* they were :

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb :

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised, he was able also to perform.

discipline. But the Divinely constituted Head of the new dispensation has not enjoined the Abrahamic and Mosaic rituals.

14, 15. The sentiment of these verses is, that, if the gospel promise of immortal life and good in Christ were suspended on the condition of perfect legal obedience on the part of men, faith is made void; for it has no foundation. *For the law worketh wrath; i.e., condemnation: for, where there is no law, there is no transgression.* This is a truism, which the apostle inserts here for the sake of the argument. When man is placed as the subject of a law of commandment, with no assurance of Divine aid, and no hope of good to come but what must be reached through perfect self-obedience, he is thrown upon his own weakness; and his errors, to which all men are subject, through the law bring him condemnation. And the ritual law, instead of removing the error and the condemnation, was a remembrancer, virtually an accuser, of sin. See Heb. x. 3.

For a full and clear statement of the reason why and the manner wherein the theory which conditions the promises of the gospel on perfect human obedience to law makes faith void by removing its foundation, see Heb. viii. 6—12, and notes on the same. By this reference it will be seen, that, while the gospel as well as the law recognizes the necessity of holiness

as a condition of happiness, it infinitely differs from the law as a ground of faith, in that the holiness which the law *commands*, the gospel *promises* through the grace of God.

16. *Sure to all the seed.* There is a sublime and substantial sense in which Abraham, as the depositary of God's unconditional promise of the blessing of life and immortality to all the kindreds of the earth, is the spiritual father of them all. It is only upon the basis of this truth that the promise through him can be the ground of faith to all; forasmuch as the subject of faith must be shown to be an established truth in the Divine counsel, in order that we may believe. But Paul, in this argument with the Jewish Christians, to remove their prejudice against the equal claims of uncircumcised Gentile believers, uses the word *seed* in this place in its then present practical application to all who were Abraham's children by faith, both Jews and Gentiles. "So then they which be of faith are blessed with faithful Abraham."

17—22. In these verses the apostle clearly and impressively elucidates the great, the adorable strength and tenacity of Abraham's faith in the promises of God, even in those promises the performance of which would seem most improbable in the nature of things, indeed impossible by

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

CHAPTER V.

THEREFORE, being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand,

any known law of cause and effect. It was in this respect that he *against hope believed in hope*, and *staggered not at the promise of God through unbelief*.

23, 24. And the same righteousness which was imputed, i.e. accorded, to Abraham, is ours, when we also believe on Abraham's God, "who raised up Jesus our Lord from the dead." There is a sanctifying and saving efficacy in a true and living faith in Christ.

25. *Who was delivered for our offences*, delivered to death on account of the sin of the world, for a pledge of its removal, *and was raised again for our justification*; i.e., to carry on the great plan of saving grace to its ultimate consummation.

CHAPTER V., 1. *Justified by faith*, i.e. made righteous, or conformed to the law of Christ, by faith in Christ, *we have peace with God*, through Christ, or through his gospel which our faith embraces. Faith in the gospel affords us *peace with God*, because it brings us into communion with the love of God; and because the beneficent purpose of the gospel is sure and steadfast, and sufficiently comprehensive to yield us perfect satisfaction.

2. *By whom also we have access*, i.e. introduction, into this favor, *and rejoice in hope of the glory of God*; in hope of the consummation of that gospel purpose of infinite wisdom and boundless love, which

and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love

shall redound to the eternal honor of the Divine perfections in the view of the moral universe.

3, 4. Experiences which are undesirable in themselves, guided by the grace of God in his providence, and improved by the grace of God in the heart, become instruments of profitable instruction and discipline.

5. *Because the love of God is shed abroad in our hearts*. Here we are furnished with the effective moving force which works the justification without the deeds of the ceremonial law, on which the apostle has delighted so earnestly to dwell. It is the love of God, of which the gospel is an emanation, shed abroad in the heart. "Love is the fulfilling of the law;" chap. xiii. 10.

6. Here is positive proof of God's original and unpurchased love to us, in that Christ, whose death is a seal of the Divine love to men, died for us while we were without righteousness, and without ability to purchase his love.

7, 8. The utmost endurance of human love is that of steadfastness in the face of death in behalf of a friend, or one whom we repute as deserving our favor. *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us*. Let this great fundamental truth sink deep into the heart of every biblical stu-

toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the

dent, that our love to God is not the cause, but the consequence, of God's love to us. See also 1 John iv. 19.

9. *Much more then.* Paul here reasons from the greater to the less, and from means to ends. *Being justified* (the same Greek word, in its substantive form, is interchangeably rendered *justification* and *righteousness*; and of course the verb signifies either to render or to esteem righteous, according to the connection), — *being justified, purified of sin, by the blood of Christ*; i.e., by the love of God which is attested by the blood of Christ. The blood of Christ is familiarly employed by the apostles, by a metonymy of speech, for the love of God which it attests, or God's method of grace and salvation through Christ, which is sealed by his blood. The argument is this: "Being freed from the love and power of sin by the love of God shed abroad in our hearts, and the great plan of salvation being assured by the seal of Christ's blood while we were yet in unbelief and sin, we shall most surely be saved from wrath* (condemnation) through him."

10. Here is the same sentiment re-

* I have uniformly treated the word *wrath*, when expressly or impliedly associated with the name or government of God, as expressive of the severity of the temporal calamities, when the subject is a special judgment; and of the condemnatory operation of the Divine law against sin, when the subject is the moral government of God. The greatest living German theologian and critic, *Prof. Tholuck*, on the word *orge*, "wrath," and *echthra*, "enemies," in this and the succeeding verse, says, "It is vain to wish to discriminate whether the enmity of men towards God, or of God towards men, is here designed. In the expressions of the apostle, both in this and other passages, we can find no ground for such a distinction; seeing that, in point of fact, the two things are correlative, so that the one cannot be supposed without the other. ☞ Only we must be upon our guard, when transferring this *exhōra*, as well as all other passions, even that of love, from man to the Divine Being, to abstract every mixture of human sinfulness. Freed from this element, there remains only the idea of an objective antithesis, a *spiritual repulsion of evil*."

This is substantially the same sentiment, uttered in nearly the same form in which I have in some instances expressed it.

death of his Son; much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

peated in other words. Since God has assured, by the death of his Son while we were enemies, the perfect gospel plan, that of the reconciliation of the world unto himself (2 Cor. v. 19), of which reconciliation we have become partakers by faith, most unquestionably we, in the light and spirit of this reconciliation, may rely upon the consummation of the work unto complete salvation by the power of the Saviour's life. It will be recollected that it was in his life from the dead that Jesus said to his disciples (Matt. xxviii. 18), "All power is given unto me in heaven and in earth." If the testimony of his death can reconcile, the power of his life can save.

11. *And not only so:* we not only have this sublime hope for the future, but *we joy in God (now) through our Lord Jesus Christ, by whom we have now received the atonement.* Observe, here, that the *atonement* is not an expiatory satisfaction received by the Father to placate his wrath, and procure his love; but it is a reconciliation *received by us*, through that method of grace of which God's love is the origin. See v. 8, and 1 John iv. 10.

The succeeding ten verses comprise a summary of the philosophy of Christian theology, which has been generally regarded as difficult of comprehension, but the abstruseness of which, I apprehend, has been imparted to it chiefly by confounding its language with theological technicalities of the middle ages. If we will consent to receive the apostle's language in the light of Scripture interpretations, we shall find it satisfactorily clear, and charmingly beautiful.

The first fact to be grasped by the student's mind is the condensed form and intensified force of the apostle's presentation of his subject, by personating the human race in their two estates, natural and spiritual, earthly and heavenly, sinful and dead, and holy and living, in two heads and representatives, Adam and Christ. The next prominent matter in the argument is the *superiority* of the

12 Wherefore, as by one man sin entered into the world, and death by

sin; and so death passed upon all men, for that all have sinned:

second estate in this category. With a clear view of these two main points in hand, we have only to receive certain phraseology in harmony with the spirit of the theme and the Scripture *usus loquendi*, and all is clear. With this preparation of mind for the Scripture lesson before us, we will briefly note the details.

12. *As by one man*, i.e. Adam, as the head and representative of the species in their earthly estate, *sin entered into the world, and death by sin*. What death entered into our world by sin? Not physical death; for that was in the world before man was brought upon the stage of being. Geological research has found fossil remains of various species of animals, that had fallen by physical death ages before the introduction of the human species, and of course before sin was in the world. And the word of God's angel to Adam (Gen. ii. 17, iii. 19) makes it plain that physical dissolution was not the death meant as the consequence of sin. Because of his sin he was to suffer certain disabilities and troubles *until* he should return to the ground; clearly implying that his returning to the ground was a fixed result in the constitution of things. And so the next words explain it,—"for out of it wast thou taken," &c.; signifying that physical dissolution is the natural destiny of the animal constitution, which is mortal. Physical death is sometimes denounced as a punishment of certain descriptions of sins; meaning that those sins would hasten dissolution, or that the transgressors should be cut off by a special judgment. But, if they were not mortal and naturally subject to dissolution, such punishments were impracticable.

On the word *thanatos*, rendered *death* in this case, and elsewhere generally, Prof. Tholuck on this passage has the following just and truthful observation: "As, in general, the Old Testament comprehends, at least in germ, the truths of the New, it should not appear extraordinary that the peculiar meanings of certain terms are also found in an initial form in the former and in the Apocryphal books. *Chaiyim* [life] denotes in the Old Testament the *aggregate of all good*; *maveth* [death], *of all evil*. We have an instance in Moses' declaration, Deut. xxx. 15: 'See, I have set before thee

this day life and good, and death and evil.' This life man finds in following the Divine commands, and hence in holiness. Prov. xi. 19: 'As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death.' . . . We may compare the way in which life, *or* [light], and death, *chōshek* [darkness], are used, which, as the dictionaries show, mean in like manner *happiness and misery, good and evil*. . . . We also meet with the expression in the same sense in Philo; with whom, however, it is mixed up with Platonic ideas. . . . Generally, indeed, the practice of denominating happiness, and more especially spiritual happiness, *life*, and on the other hand, misery, but chiefly that kind of it which springs from moral evil, *death*, together with those more profound views, according to which, virtue and felicity are considered as a manifestation of the life of God, was borrowed from the East by several of the Grecian sages, viz. Pythagoras, Plato, and Heraclitus, who speak of a *θανάτος* (death) of the soul in this life, and of an *ἀναβίωσις* (rising-up) in the next. . . . We come now to the New Testament. Here, by almost all the different writers, the words *ζην* (to live) and *ἀποθνήσκειν* (to die), *ζωή* (life) and *θανάτος* (death), *ζων* (the living) and *νεκρός* (the dead), are employed in the emphatic metaphorical sense of *life in God, and life without God*. Most commonly, it is true, by John and Paul; Matt. viii. 22; Luke x. 28, xv. 32; John v. 24; and many more. 1 John iii. 14; 2 Cor. ii. 16; Rom. vi. 21, vii. 5, 24, viii. 2, 6; 1 Tim v. 6; Rom. vii. 9, viii. 13; Eph. v. 14; Jas. i. 15; ii. 17, 20; and numerous others." THOLUCK ON ROMANS, *in loco*.

Tholuck's references above are so full, that it would be a work of supererogation for me to add to them. I will recur, however, to Deut. xxx. 15. Precisely in the sense to which Tholuck quotes the Hebrew of that passage, I find the Greek of the Septuagint, thus: "I have set before thee this day *τὴν ζωὴν καὶ τὸν θάνατον, τὸ ἀγαθὸν καὶ τὸ κακόν*; the *life and the death, the good and the evil*. And I call attention to the fact, that *zoe*, the Greek term for *life* in this place, is never used in the Scriptures for the physical life; that is, the mere animal vitality. *Psuche* is commonly used to denote that lower life. *Zoe* is sometimes

13 (For, until the law, sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that

used for the term of the conscious earthly being, as in the phrase (Luke i. 75), "all the days of our life;" but its common application is to the life of the higher nature, — the light, the moral graces, and the joy of the mind. And as the term *life* (*zoen*), in the illustrative case which Tholuck has so justly associated with the words of Paul before us, signifies, not the mere animal life, but the aggregate of good which makes existence a blessing; so the antithesis, *thanatos*, death, is not the dissolution of the body, but the opposite condition of darkness and evil, wherein men are dead while they live.

We return now to the apostle with the full and abiding conviction, that the death which came into the world by sin is spiritual destitution and moral evil. And we are prepared to appreciate his next words: *And so death passed upon all men* (not for that Adam sinned, but), *for that all have sinned*. And all have sinned, not because Adam sinned, or that his sin contaminated their nature; but because they are all part-takers of the Adamic nature, — the same compound nature, under the same influences, in and by reason of which Adam sinned. It is in this view that he is presented here as our representative.

13. *For, until the law, sin was in the world*; i.e., before the revealed and written law by Moses, sin was in the world: the people, besides probably having some traditional fragments of the law revealed to the first pair, were a law unto themselves, as explained chap. ii. 14, 15.

14. *Death reigned from Adam to Moses*; because, though the people of the inter-

sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if, by one man's offence, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as, by the offence of one, *judgment came* upon all men to condemnation; even so, by the righteousness of one, *the free gift came* upon all men unto justification of life.

vening ages did not sin in such manner as did Adam, against a direct and specially revealed law from God, they were yet in sin, as before explained; and a state of sin, under all circumstances, is a state of death.

15. *If through the offence of one many be dead*, i.e. the offence of the earthly nature represented by one man, the earthly original; *much more the gift by grace, by one*, the representative of the heavenly nature, and estate of humanity, *hath abounded unto many*.

16. The idea is, that, in all points, the gospel economy excels the legal. While, by force of law, one offence subjects us to condemnation, the free gift of grace through Christ, which fills the soul with the love of God, blots out all offences, and works spiritual justification. See on chap. iii. 24, 26.

17. The same line of argument is continued, — mankind estimated according to the constitution of things under the two headships, the sufficiency of the second superabounding over the insufficiency of the first.

They which receive abundance of grace. And who shall they be? This is not a question of idle curiosity. The spirit of him who by the grace of God tasted death for every man, warming the believer's soul, inspires the question; and the succeeding verses answer it.

18. *As by the offence of one*. Simple common-sense justice to the author of this Epistle requires us to construe him as meaning by the offence of one, through which "judgment came upon all men to

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI.

WHAT shall we say, then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that

condemnation," the offence of the one earthly nature exemplified in Adam as the original; so that, practically, as explained at v. 12, condemnation cometh upon all, "for that all have sinned." But they have sinned through an inheritance of the Adamic nature. *Even so*, in like manner, by the Divine impartation to all men of the nature of the second head, Jesus Christ, will they all inherit his righteousness, and experience his justification of life. This consummation will be witnessed by the moral universe, when the purpose shall be wrought out which the same apostle says (Eph i. 9, 10) *God hath purposed in himself*, "that, in the dispensation of the fulness of times, he might gather together in one all things in Christ."

19. A repetition of the sentiment above explained.

20. *That the offence might abound*: i.e., the revealed law was given, that what is at war with the rudimental law of life and good inwrought with our physical and moral nature, and is of course injurious to man, might be arraigned and rebutted as sinful, and so be suppressed. But the grace of God revealed in the gospel is more mighty than the power of evil, and will triumph and much more abound.

21. *As sin hath reigned unto death* (for "to be carnally minded is death," chap. viii. 6), *even so might grace reign through righteousness* (not through the substitution, but through the impartation, of Christ's

are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

righteousness) *unto eternal life* (which is the life of God in the soul) *by Jesus Christ our Lord*.

CHAPTER VI., 1—6. The apostle anticipates the objection of captious opposers, and also of uninstructed and weak-minded believers, that the doctrine of the preceding chapter, the superabundance of grace over all sin, and the certain victory of good over evil, will practically induce those who believe it to continue in sin, that grace may the more abound. And how does he dispose of the objection? Does he parry it by equivocation? Does he assert that he never meant any such thing as his language seemed to import; that he had no idea that God's grace through Jesus Christ would abound any farther than men previously rendered themselves worthy of it? No: he frames the objection to his own *bona fide* doctrine of original and free grace, and disposes of it squarely by argument from the law of causation in the moral system. He maintains that this doctrine in the believer's heart eradicates from it the love and power of sin; so that, being dead to sin, he cannot will to live in it. *Being baptized into Christ, planted together in the likeness of his death*, which is a death to sin (*our old man*, the carnal nature in which are the motions that induce to sin, being crucified with him), we rise up in the moral likeness of his resurrection, and *walk in newness of life*. Here is "freedom from the law of sin and death."

7 For he that is dead is freed from sin.

8 Now, if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in

7. *For he that is dead is freed from sin.* Some have thought this to mean, "he that is spiritually dead unto sin;" but this seems to cripple the apostle's argument by leaving out one side of his comparison, and to substitute tautology for his transverse premises and deductions. All through this connection he is arguing from faith in the corporeal death and resurrection of Christ, as a cause, to a death to sin, and a moral resurrection in us. And, to preserve the line of the argument unbroken, we must understand him to mean corporeal death in this verse.

Tholuck, after crediting to Erasmus, Cornelius a Lapide, and Limborch, the first-mentioned opinion, says, "It appears most natural, however, that, as the apostle is applying to the Christian spiritually what is true of the corporeal death and resurrection of Christ, he in like manner transfers the laws which come into operation on the death of the body to spiritual mortification. So Theodoret, Theophylact, Ecumenius, Beza, and others. In this view, it would be best to translate it, 'He that is dead bodily has no more to do with sin.' Precisely similar is the statement, 1 Pet. iv. i." So likewise *Prof. Stuart*: "This verse may be regarded as a kind of general maxim or truth in regard to all such as die physically or naturally. The object of the writer is to draw a comparison between the effects of natural death and those of spiritual death: the first causes men to cease from all actions, and, of course, from their transgressions; and, by analogy, we may conclude that the second, which is a death unto sin, will do as much."

In connection with this view of the text before us, it is appropriate that we recall to mind how repeatedly the apostle enumerates the sins of this life as "the works of the flesh." Gal. v. 16, 17, 19—21; Rom. viii. 1, 5, 6, 7, 12, 13; vii. 5, 18; Eph. ii. 3; Col. ii. 11; 2 Pet. ii. 18;

1 Pet. iv. 2; and many other places. But the sentiment deducible from these Scriptures is not that the body separately is the sinner. The body without the mind could no more sin than the brute. The sin consists in the mind's yielding to the lusts of the inferior nature against the law of God, when it should itself govern and employ the appetites and passions of the body in accordance with that law. But the idea is, that the inducements, the temptations to sin, which bring the mind into its captivity, proceed from the animal nature. So Jas. i. 14, 15.

8, 9. This resumes the being spiritually dead with Christ in faith, to which condition spiritual life with Christ succeeds.

10. *He died unto sin once.* The old commentators have devoted considerable discussion to the reason for Paul's use of the preposition *unto*, rather than *for*, between *died* and *sin*. *Tholuck* says, "Paul may have preferred using the dative, either for the purpose of making his present declaration with respect to Christ analogous, even in form of expression, to what he had before said of believers; or, as appears more probable, for the sake of the parallelism with τῷ Θεῷ (unto God)." As, however, Christ was himself "without sin," though "tempted in all points like as we are," he did not die to sin as men do on their regeneration; yet he died to all those circumstances of temptation and trial which conduce to sin in those who are weaker than he was, and which had made him partaker of the evil consequences of sin in mankind. It makes good sense, likewise, to say that Christ died to sin, in that he contributed, he devoted his sufferings and death, to the removal of the sin of the world. *Once*; i.e., once for all. See Heb. ix. 28; x. 10.

11—13. The argument is continued, from death to sin unto life to God through faith in the crucified and risen Saviour.

your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

14. *Ye are not under the law*, — not performing mere outward service as slaves, because it is commanded with penal sanctions, — *but under grace*: all is favor; duty itself is a privilege, because the love of God in our hearts produces within us a love of God's commandments.

15. The query of the ignorant and the wilful, with regard to the moral influence of this "perfect law of liberty," is noticed and answered.

16. If ye live in sin, ye are not free, but are slaves to sin.

17. *But God be thanked, that ye were the servants of sin; but ye have obeyed*, &c. A Hebraism for "but God be thanked, that, although ye were the servants of sin, now ye have obeyed," &c.

18—23. The same practical philosophy of the covenant of grace is still argued; and the theory is re-affirmed, that the "end," result, or "wages of sin, is death," — a death consisting in that destitution of good, and those "fruits of evil," which they had reaped "in those things whereof they were then ashamed." But the "end" or fruit of holiness is *aionion life*. The *aionion life* is the spiritual life

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

and good of the Messianic reign, which is everywhere associated with the faith and spirit of the gospel. See on John iii. 36. As the entire gospel scheme, with all its provisions, instrumentalities, and regenerating influences, is of the free unpurchased grace of God, the device of that wisdom which is "full of mercy and good fruits," the apostle sets it down here, in gross, as *the gift of God*. *The gift of God is aionion life through Jesus Christ our Lord*. This is not an extraneous gift, bestowed as you would bestow a toy upon a child. It is a part of the selfhood of him who has it. It is involved in his character as a believing, living Christian. "He that heareth my word, and believeth on him that sent me, hath *aionion life*," John v. 24. But all this is *the gift of God*; for while the old covenant reads, *if*, — "IF ye will walk in my statutes, I will be to you a God, and bless you," — the new covenant is without an *if* in its primary policy, and declares, saying, "*I will put my laws into their minds, and write them in their hearts; I will be to them a God, and they shall be to me a people: . . . for all shall know me, from the least to the greatest.*"

CHAPTER VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then, if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be

married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

For I will be merciful (not wait until their righteousness makes me merciful, but I will be merciful) to their unrighteousness (by my merciful provisions remove their unrighteousness), and their sins and iniquities will I remember no more;" because the moral forces provided by this covenant will purify them of all unrighteousness, and they shall re-enact before me no more sins to be remembered. Verily, "the *gift* of God is aionion life through Jesus Christ our Lord."

CHAPTER VII., 1—4. The apostle in these verses illustrates the freedom of the Christian Church from servitude to the ceremonial law by the freedom of the wife from the service of her husband when he is dead. The ritual covenant, having served its mission in the economy of God, and been superseded by the covenant of grace, recipients of the grace of this covenant are no longer bound to that annulled dispensation.

5, 6. *For when we were in the flesh*, i.e. in an unenlightened state, *the motions of sin, which were by the law*, which the law condemned in us, but did not take away (Heb. x. 4), *did work in our members to bring forth fruit unto death*: another proof that the death of sin is in the state of sin; but now the faith of the gospel works by

its regenerating forces in our inward parts, *that we should serve in newness of spirit*.

7, 8. Here we have a restatement of the fact, that the law did not remove sin, but presented an antagonism to it, and made manifest its sinfulness. See on chap. iv. 14, 15. And here the apostle presents in its worst light the action, upon a strong animal propensity, of prohibitive law. When the propensity is inveterate, the prohibition, though good and necessary, even acts as a reminder upon the miserable propensity, and excites its action. So here: *But sin*, the vicious propensities, *taking occasion by the commandment, wrought in me all manner of concupiscence*. How important, then, is the spiritual force which overcomes these evil passions, and makes the commandment our delight!

For, without the law, sin were dead; i.e., in the same unhappy propensities of nature, temper of mind, and custom of life, which the law of God condemns, where there is no law revealed from without, or developed within, the sinfulness which indeed exists in the nature of things is dead, i.e. has not become an object of consciousness; inasmuch as it has not become, in the mind, an antagonistic force in contest with law.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which was *ordained* to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would

not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am!

9. For I was alive, in my own conception, without the law once: i.e., not without the form, but without the real light and spirit, of the law. He was living in the conceit that he was fulfilling the law, while he was violating its entire spirit (Matt. xxii. 40; Acts xxvi. 9). But when the commandment came, meaning, of course, the commandment in spirit by the word of the Lord, by which his eyes were opened to the fact mentioned at v. 14, that "the law is spiritual," sin revived, and I died; i.e., I saw my life to be full of sin, and myself to be indeed dead in trespasses and sins.

10. Of course, then, the commandment which was ordained to life, and did at length conduce to life, was found to be unto death. It first condemned and slew him; but he was killed that he might be made alive in the new light.

11—13. The apostle further adduces his own experience to illustrate the foregoing doctrine of antagonism. The terrible conflict in himself between sin and the spirit of the law, which is good, slew

him, or, in other words, wrought death in him.

14—23. Throughout these verses, the apostle reiterates, in various forms of expression, the conflict between the lower and higher natures of man, the animal passions and the enlightened conscience, the flesh and the spirit, the strivings of selfishness, and the law of Christ. Wrought up by his description of this warfare, he exclaims,—

24. O wretched man that I am! who shall deliver me from the body of this death? The same thing is meant by "the body of this death" as by "the body of sin," chap. vi. 6, which is destroyed by the power of a living faith in Christ. It is a sort of personification of the grovelling and hateful principles that had been described, which war against and drag down the soul. It may be that reference is had to a Roman method of punishment, by fastening a prisoner to a corpse. It is not likely that Paul's solicitude was to be discharged from life in the body. It was for a more perfect freedom from servitude

who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER VIII.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the

to all the inferior propensities, principles, and powers which were combined in the war against Christian purity and the heavenly good.

25. *I thank God, through Jesus Christ our Lord.* This sentence is elliptical. The sense is, *I thank God, that deliverance is attainable through Jesus Christ our Lord.* See the first and second verses of the succeeding chapter.

CHAPTER VIII., 1, 2. This passage explains fully and explicitly the principle, the philosophy, and the *modus operandi*, of practical forgiveness of sin, and justification by faith. It is not a remission of punishment while sin remains, nor a reckoning of a wicked man to be righteous by imputation of the righteousness of another. It is a deliverance from condemnation through a deliverance from sin; through a freedom from the law (the power) of sin and death, wrought within us by the law of the spirit of life in Christ Jesus.

3, 4. What the ceremonial law could not do (Heb. x. 1—4), nor any mere law of commandment (Gal. iii. 21), God's method of grace accomplishes by working in us the very spirit of righteousness which the law requires. (Heb. viii. 6—13.)

6. Another direct enunciation of the interestingly practical doctrine which we

law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

have found all along to enrich the Sacred Records, that the death which is the fruit or wages of sin is suffered in the state of sin, and the life and peace which are the reward of righteousness are the abiding inheritance of them who live in its principles. So inseparably connected are these opposite moral qualities, and their reward, respectively, of death and life, that the latter are, by a metonymy of speech, put for the former.

7. Here is a reiteration of the irreconcilable antagonism between carnal-mindedness and the law of God.

8. *They that are in the flesh*; i.e., they in whom carnal-mindedness predominates.

9. *He is none of his*; i.e., not his by discipleship. There is a sense in which all men are Christ's; viz., as objects of his saving mission. As far as men have the spirit of Christ, they are already saved from sin. But it is as sinners that the mission of Christ objectively regards mankind. (See Matt. i. 21.) And all are his in that he has bought them with a price: 1 Cor. vi. 20; 1 John ii. 2; 1 Tim. ii. 6; Heb. ii. 9. But it is only in so far as men have the spirit of Christ that they are his disciples. "By this shall all men know that ye are my disciples, if ye have love one to another."

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

10. *The body is dead because of sin.* The connection explains this to mean, that the animal propensities and habits are the slowest and the last to give way to change. When the understanding has become enlightened, and "the spirit is willing," the binding force of old propensities holds the physical powers in a state of death, or inactivity to the service of Christ; so that, while "the spirit is life because of righteousness," the physical powers are yet "dead" to the Divine service because of old sinful propensities.

11. *Shall also quicken your mortal bodies.* This verse stands in immediate connection with the preceding, and carries out the work, the necessity of which is in that verse recognized. Accordingly, "the quickening of your mortal bodies," in this verse, is seen to signify the spiritualizing of the whole man; the extension of the renovating and purifying energies of the spirit of Christ "that dwelleth in you," to the chastening of all the passions of the lower nature also, the sanctification of the body, so that all its powers are instruments of righteousness. In this the apostle expresses the assurance, that the Spirit of God, which even raised up Christ from literal death, dwelling in us, is able, in its own legitimate mode of operation, to quicken, to bring into harmony with the spirit of life, our living mortal bodies. Precisely the same sentiment which these two verses express with this construction is repeated more explicitly by the same apostle, Col. ii. 12, 13: "Buried with him in baptism; wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth wit-

your sins and the uncircumcision of your flesh, hath he quickened together with him." This is the achievement of that perfect work of the Spirit of God, by which the "whole spirit and soul and body" are sanctified. 1 Thess. v. 23.

14. *The sons of God.* See on John i. 12.

15. *Of bondage again to fear.* If the gospel had been what many theologians assume, a new penal law, suspending our eternal all, "infinite joy or endless woe," upon our performances in this rudimental state, it would have been a system of infinitely more soul-crushing bondage to fear than was the old Sinaitic covenant. For that covenant did not, nor will any theologian of respectable attainments allege that it did, suspend such tremendous consequences on the present doings of the feeble children of men. But the new covenant, while it provides infinitely higher good than the old, bases it on an infinitely higher security; to wit, the faithfulness of God. (See chap. iii. 3.) In this sublime faith we enter into a foretaste of our inheritance as children of God, and address him, "Abba, Father!"

16, 17. The spirit of the gospel in the believer's heart witnesseth to him of this filial relationship. Of this internal witness, another apostle speaks (1 John v. 10): "He that believeth on the Son of God hath the witness in himself." And this *childship*, the enjoyment of which we receive by faith, and which is witnessed by the spirit, involves *heirship* of God as the Father. And then, besides this general heirship, the apostles and their work-fellows in the planting and establishment of the Messianic kingdom, *suffering with Christ*, had also a special joint-heirship

ness with our spirit, that we are the children of God :

17 And if children, then heirs, heirs of God ; and joint heirs with Christ if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not

with him as partakers of his official glory. This appears to me so clearly the sense of v. 17, as shown by the succeeding context, that I have punctuated the text accordingly, as will be seen by reference. The relation of all men to God as children involves heirship of the common inheritance of immortal good provided in the Father's will ; and all believers enter by faith into a present enjoyment of this general childship and heirship. But they who were, with Christ, the founders of his cause and kingdom in the world, suffering with him, were, in a peculiar sense, *joint-heirs* with him in his official glory. This appears to be the sense of the words, "And joint-heirs with Christ if so be that we suffer with him, that we may be also glorified together." This construction of the passage is confirmed by the succeeding verse, 18 : *For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* He speaks not of a glory which was to be revealed to them, but *in* them ; most clearly treating of those who were, with Christ, and with a share in his sufferings, the founders of the new economy, the Christian system of revelation in the world. And this view is yet further confirmed by the next verse.

19. *For the earnest expectation of the creation waiteth for the manifestation of the sons of God.* *Apokaradokia*, here rendered *earnest expectation*, is defined by Parkhurst to signify "attentive or earnest expectation or looking-for, as with the neck stretched out, and the head thrust forward." St. Paul here refers to the natural want, the travail of soul, in the whole human creation, for that revelation of God and his gracious purpose which is revealed in the gospel. It is the gospel revelation which he means by "the manifestation of the sons of God." It is a revelation which God has given to the world through the

worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature [*ktiseos*] waiteth for the manifestation of the sons of God.

20 For the creature [*ktisis*] was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope ;

instrumentality of those inspired servants, who, by way of eminence, are called his sons. These are they *in* whom the surpassing glory of the better covenant was to be revealed, v. 18 ; and who, *suffering* with Christ in his work, were to be glorified together in a peculiar joint-heirship with him, v. 17.

In relation to suffering with Christ as a passport to official glory in his kingdom, when the sons of Zebedee (Matt. xx. 20—23) applied to him for such honor, he said unto them, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ?" He referred to the cup and the baptism of suffering, and intimated that they would indeed partake of that cup, and occupy thrones in his kingdom. See also Matt. xix. 28 ; Rev. i. 6, and v. 10.

20. *In hope.* The word *hope*, in this verse, stands for that general desire and earnest looking-for, in the soul of man in all ages and countries, referred to in the preceding verse. The *ktisis*, the human creation, was made subject to vanity, to the principle of decay and the influx of evil, not willingly, not by its own device, but by reason of Him, i.e. the Creator, who hath subjected the same in hope. Why has the Creator placed his rational creation in this state of decay, *in this hope*, i.e. in a nature allied to himself, in which is "this earnest expectation," this "travail in pain together," this "hope," which is always reaching for the higher and better, and can never be satisfied with the present ? The answer is in the next verse, 21 : "*Because the (ktisis) creation itself also shall be delivered from the bondage of corruption.*" Some commentators have rendered the conjunction *oti*, *because*, in this place, *that* ; making it read, "in hope that," &c. But the ascription of hope to God appears to me inadmissible. This conjunction is correctly rendered ; and it involves a beautiful

21 Because the creature [*ktisis*] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation [*ktisis*] groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for

the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not

reference to the internal evidence of human immortality to say, as the apostle really says, that God has so constituted his rational creation in this rudimental state, as that there shall be with them this longing and hoping for life and higher good beyond, *because he has provided* for them that ultimate life and good.

This is a most explicit and comprehensive statement of the purpose of God in Christ, to deliver the whole human creation from the thralldom of every principle of darkness, sin, and death, and instate them in the glorious inheritance of life immortal and childship divine. Those who, because their schools have creeds which forbid the rendering to God of so great glory,—even glory “in the highest” (Luke ii. 14),—assume that the *ktisis* here is the brute creation, or the inanimate creation, deface the beauty of this sublime testimony, and dement themselves. It is absurd to say, that the apostles and their co-adjutors were, in their early enlistment into the Christian service, *first-fruits* of the brute creation. (See v. 23, and Jas. i. 18.) It is the invention of such a gospel as is unknown to the New Testament, to assert that the grace of God will pass over the rational creation, and make the various brute species partakers of his own immortality and glory. In v. 22, we have the phrase, *pasa he ktisis*, “the whole creation.” In Mark xvi. 15, we have the same phrase, varying only from the nominative to the dative case,—*pase te ktisei*, “every creature.” What a profanation it would be to construe the commission of our Lord to his apostles as enjoining them to preach the gospel to the whole brute creation! It is no less an outrage to the sense of the Word to apply the *ktisis* to the brute creation in the chapter before us.

22. This is a repetition, in different words, of the sentiment of *vs.* 19, 20.

23. *And not only they, but ourselves also.* Though the Christian believers are really included in the whole creation, yet the apostle treats them distinctively from the mass of mankind; as the first-fruits, though a part of the crop, are spoken of distinctively from the general harvest. *The redemption of our body.* Some have understood the apostle to mean, in this place, by the term *body*, the whole person. The spirit of the context interprets “the redemption of our body” to mean the completion and glory of the salvation already begun. It is not agreeable to a correct exegesis to use such an expression as this uttered on such an occasion, as proof that Paul expected the same particles of matter which composed his mortal to compose the immortal body. In speaking of mankind with reference to the present and the future, he spoke of them in their personality, their conscious being; always describing the future as more glorious. In one place (Phil. iii. 21), he describes the change from this to the future life as the “change of our vile body.” In another place (2 Cor. v. 1—4), he describes it as the being unclothed of the earthly body, and clothed upon with the heavenly. In the place before us, he calls it “the redemption of our body.” See on 1 Cor. xv. 35—38.

24, 25. *We are saved by hope.* The hope which saved the primitive Christians was not a narrow, selfish hope. It embraced themselves, particularly and of course, and also the great family of which they were members. See v. 21.

26, 27. The Spirit of God strengthens our weakness, and breathes into our hearts the spirit of earnest prayer, and gives us to know what is its own purpose, i.e. what

what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to the *will* of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did pre-

destinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

is the mind of the Spirit of God, and conforms our intercessions to the tenor of its own promptings.

28. *To them who are the called according to his purpose.* It would be proper to argue, on an appropriate occasion, that God, who is infinite in wisdom, love, and power, will overrule all things to the ultimate good of his moral creation. But this is not the apostle's subject in the present instance. He is continuing to speak of those who are called of God, according to his purpose, as workers and sufferers together with Christ for the establishment of the gospel kingdom. And the argument is, that, having purposed and called them to that work, God would not suffer any antagonistic forces to defeat his purpose in their mission, but would rather take the wise in their craftiness, and make even the apparently adverse circumstances conduce to their success.

29, 30. Here we have the same organization of the working forces of the Christian dispensation. The language of these verses may, by way of accommodation, to be fully carried out in the dispensation of the fulness of times, be applied to all men. But it appears to have been the design of the apostle, on this occasion, to emphasize the adorable truth, that the gospel kingdom was not a matter of indifference, nor of chance, and was not an after-thought

to the Deity; and that neither were the instrumentalities for its establishment and its achievements undetermined and accidental agencies; but that the plan of this kingdom was with God in the beginning (John i. 1), and that those who should be intrusted with its erection were foreknown of God (as we should say of a wise earthly ruler in the selection of his cabinet, he knew his men); and he predestinated them to be conformed to the image of his Son, that he might be the first-born, the possessor of the choicest favors, and the first in rank of the many laborers; and he called and justified and glorified them, placing them in a dignity comporting with the dignity of their sphere. It is a reliable system of Divine economy.

31. *If God be for us.* If our work is his work, no power on earth can thwart it.

32. Since the cost has been incurred, since the outlay has been made, and this by the device of One who cannot err, the result is sure.

33, 34. These Messianic warriors, these Christian builders, being elected of God to their holy work, and justified of him, cannot fall under the condemnation of inferior judges. God will uphold them. Christ, whose also they are, is in authority at the right hand of God, ever interceding for them.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. 7

35—37. No art or intrigue of hostile men, nor any misfortune whatever, could disfranchise them of the guardianship of Christ's love. Their faith in such a Friend and Leader wrought in them a power by which they overcame all obstacles.

38, 39. Full of the joyful enthusiasm of the general theme, the apostle breaks forth in an exclamation which every believing, trusting soul can take up, glorying in the persuasion that the love of God in Christ is indissoluble and unailing, inasmuch that no position or circumstance in life or death, time or eternity, can separate us from it. Some have regarded this, on the part of Paul and his fellow-believers, as an expression of confidence in their own love to Christ. This is directly reversing the relative positions in which the apostle places the love of God to us, and our love to God. He invariably makes God's love the cause, and ours the effect. And, in all this connection, he has been laying the foundation of confidence and hope, whether of faithfulness and success in the Christian laborers, or of the ultimate emancipation and glory of the whole humanity, in the foreknowledge, the gracious purpose, the undying love, and the everlasting faithfulness, of God. And while St. Paul appropriates this great truth of the indissolubility of God's love, and of its hold upon its objects, to himself and co-workers in their own cases respectively, he hands along the principle to every

CHAPTER IX.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ

man, woman, and child of us all. Do we desire to live in the sweet assurance, that the great Father loves us? Let us go to Christ, and in him we find this assurance. For "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Let us take hold of this assurance. And then we will take up the apostolic refrain: "For I am persuaded that neither death, nor life, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

CHAPTER IX., 3. *For I could wish that myself were accursed from Christ, &c.* Howard Crosby, professor of the Greek language and literature in Rutgers College, says in his notes on the New Testament, *in loco*, "After mature reflection, I am convinced that our English version (like many others) is wrong here, and that the interpretation offered by several careful expositors is right; to wit, 'I have great heaviness and continual sorrow in my heart (for I myself boasted of being accursed from Christ, as my brethren now do) for my brethren, my kinsmen,'" &c. The *Improved Version* renders it ("For I also formerly boasted of being an alien from Christ"). Wakefield's rendering is substantially the same.

5. *And of whom, as concerning the flesh, Christ came, who is over all. God blessed for ever.* Though I adopt, in the text of this edition, the Common Version, I take the

came, who is over all. God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise,

liberty to change the punctuation, substituting a period for the comma before the last clause of this verse. It appears to me obvious, that the phrase, "God blessed for ever," is an independent sentence, ascribing praise to God for the gift of Christ his Son. The *Improved Version* renders it, "And of whom, by natural descent, Christ came. God, who is over all, be blessed for ever." *Sawyer* has it, "He who is over all is God blessed for ever."

6—10. The apostle argues in these verses, that the persistent unbelief of the Jews does not prove the word of God ineffectual; for though there was so extensive a defection on the part of the people who were the lineal descendants of Israel, yet there had been, all along, a spiritual Israel. "They which are the children of the flesh, these are not the children of God," i.e. of God's promise; "but the children of the promise are counted for the seed." That is, the line of descent through which God was to bear down his course of providence and of progressive revelations, even to the Messiah, was not through those children of Abraham and Isaac who were born agreeably to the physiological laws of the sexes, but through those who were special gifts of God in fulfilment of promise, out of due time. It will be borne in mind, that Paul was still dealing with Jewish Christians, with whom it was hard to conceive of the descent of the Messianic blessings but through a given line of bodily extraction. And as he had before shown them that even Abraham received not the blessing because of circumcision, but before it; so

At this time will I come, and Sarah shall have a son.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

now he reminds them that God, in founding the Hebrew theocracy, distributed not his appointments by any law of bodily extraction, but according to his own unerring choice. The moral of all these references, as they apply to the matter then in hand, is, that it is no strange and incredible thing that God should, in the new dispensation, distribute and extend the blessings of the kingdom according to his own will, regardless of aristocracy of blood or bodily extraction. See on John i. 13.

11—13. The case adduced here, of the word of God which revealed the relative positions that should be occupied by the two children, Jacob and Esau, before they were born, is a bold stroke of argument by the apostle for the Divine sovereignty, in the exercise of which God conducts his government of the world pursuant to the purpose of his own wisdom; and so conducting it through the ages, as that seeming temporary evil shall conduce to ultimate good, will make it redound to the honor of his perfections.

The saying, "Jacob have I loved, but Esau have I hated" (Mal. i. 1, 2), is a strong hyperbole; meaning that Jacob was chosen, and Esau rejected, with regard to the part in the line of the before-mentioned promise. See on Luke xiv. 26. And this is adduced by Paul to show that God works "according to election," i.e. according to his own wise choice, as to means and ends. An *election* is a *choice*. And while we discover in all history, sacred and profane, that God is conducting a purpose and government according to his

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my

name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over

own election, we also perceive that the elected instruments of his grandest purposes are not chosen or employed exclusively for their own sakes, but are made to perform their respective parts in a progressive economy, which shall ultimate in the highest good of all. I call upon the Christian student to accompany me with scholarly attention through the remaining chapters of this Epistle, that we may together see the elevation of soul with which our apostle arrives at the development of this principle to this result.

14. *God forbid*; i.e., "impossible."

15. There is no unrighteousness in God's dealings; and that he *does* exercise the prerogative of selecting whom he will for given spheres of service, is shown by what Moses has written. Exod. xxxiii. 19.

16. *Not of him that willeth, nor of him that runneth*. Macknight happily paraphrases it: "Not of Isaac, who *willed* to bless Esau; nor of Esau, who *ran* for the venison."

17. *For the Scripture saith*. Exod. ix. 16.

18. *And whom he will he hardeneth*. From stage to stage, in the unavailing efforts of Moses with Pharaoh to obtain permission to go with his kindred into the wilderness to worship, the word of God said to Moses, "I will harden Pharaoh's heart, that he shall not let the people go." There was no occasion for any direct exertion of the Divine power on Pharaoh's heart to harden it. The idea is, that the circumstances which, in the providence of God, would bear upon the cupidity and jealousy of the king, would impel him to

persevere in his madness and folly. Pharaoh had wickedly oppressed the Hebrews; and God chose to make him an instrument of bringing condign punishment upon himself, and of promoting his purpose, involving the liberation and establishment of his chosen people.

19. The apostle states, with explicit ingenuousness, the difficulty in regard to harmonizing human accountability with the Divine sovereignty. "Why doth he yet find fault? For who hath resisted his will?"

20, 21. And then he summarily disposes of the difficulty, not philosophically indeed, but religiously, and in an argument which involves a perfect theory of moral philosophy. "Shall the thing formed say to him that formed it, Why hast thou formed me thus?" The philosophy of the doctrine is this: We are God's creatures, and all the circumstances and events affecting us are under his control. The laws of our being, of duty, health, and happiness, are inwrought with our physical and moral natures and the relations of society. All transgressions of these laws are sin, and must yield their fruits of evil, alike whether the influences which induce our actions come in the order of the Divine government, or by chance. But it is only by viewing all things in the order of the Divine government, that we find any ground of confidence and hope, either for the cause of Christ in which we are engaged, or for the final issue of things. Let us rejoice, then, that God governs, and adore the righteousness of all his ways, seeing that the punishment of sin as well as the re-

the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

22 *What* if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the

sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

33 As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

ward of virtue is a necessary economy in the education to ultimate glory of moral beings. Cheerfully accord the supreme government of all things to Jehovah.

22—24. For it will in due time be seen that it is wise and good in the Lord to bear, with long-suffering, the transgressions of apostate Israel, doomed to destruction; and to display the riches of his grace in the chosen Church of the new covenant, comprising both Jews and Gentiles.

25—29. The apostle quotes Hos. ii. 23, and i. 10, and Isa. x. 22, 23, and i. 9, as applying to the rejection and dispersion of the Jews, excepting a remnant that should be "saved" from the general condemnation by faith in Christ, and the bringing into spiritual childship of the Gentiles.

30—33. The Gentiles, who followed not after the law of righteousness by the prescribed ritual forms, have nevertheless

attained to righteousness through faith in Him whose spirit is the law of justification in their hearts. But the Jews, who followed after the law of righteousness by ritual observances, attained not righteousness, because they looked not beneath the letter into the spirit; and therefore, in the type, lost the antitype. Therefore "they stumbled at that stumbling-stone spoken of in Isa. viii. 14, and xxviii. 16. The beautiful simplicity of the gospel of God's free grace through Jesus Christ is a stumbling-block to the pomposity of the Jewish self-righteousness, and foolishness to the philosophy (falsely so called) of the Greeks. See 1 Cor. i. 23. The love of dominion on the one hand, and aspiring genius on the other, delights in theories too abstruse for the common mind. But when men understand and believe the gospel, be they Jew or Greek, learned or unlearned, they glory in the sublimity of its wisdom and power. 1 Cor. i. 24.

CHAPTER X.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the

deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed?

CHAPTER X., 1. *That they might be saved.* The deep solicitude of the apostle for his "kinsmen according to the flesh was, "that they might be saved" from the state of dreary darkness and restless perturbation in which their unbelief and sin involved them, and from the impending vengeance, a contemplation of which affected to tears of sympathetic sorrow the Son of God. In the faith and obedience of the gospel, this needed salvation should be realized.

2—5. These verses reiterate what had been variously stated and elucidated in earlier chapters of this Epistle, with regard to the fatal error of the Jews in trusting to a mere form of godliness, rather than conform themselves to the righteousness of heart and life which characterizes the gospel economy. "Christ is the end of the law for righteousness," i.e. his spirit of love in them "is the fulfilling of the law," "to every one that believeth."

8. *The word is nigh thee.* The word of

gospel truth is so perfectly adapted to the wants of the human soul, and so commends itself to the reason and moral sense, that it may be said that the rudiments of it are in the hearts and mouths of men even before the light from heaven develops it. Therefore, when the mind *does* receive the Christian revelation, it has a living and enduring abode in the heart, is nourished by all the affections, and will find utterance by the mouth. When a man is full of the light and love of the gospel, if he shall think to suppress its utterance, he will find it as Jeremiah found the word of God when he resolved to hold it in silence,—"a fire shut up in the bones."

9. *Thou shalt be saved.* See on v. 1.

13. *For whosoever shall call upon the name of the Lord shall be saved.* See as above, and notes on Mark xvi. 16. This calling upon the name of the Lord is, of course, a coming to him in filial trust and love.

and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and

saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, *and* they seek my life.

4 But what saith the answer of God

15. *Glad tidings of good things.* All the things which are distinctly the subjects of the gospel revelation are *good things*. This is what entitles the Christian revelation to the name *gospel*; which word is compounded of the Saxon *god* (good), and *spell* (history, news, or story), the *good news*. There are many unpleasant and evil things among the things that are seen, such as sin and its miseries, sickness, pain, and death in countless forms. On all these painful subjects, the Christian teacher has oft occasions to speak. But these things are not gospel. These are among "the things which are seen," which "are temporal;" 2 Cor. iv. 18. But the distinctive revelation of the gospel brings to light "things that are unseen," which "are eternal," and are *good things*. See 2 Tim. i. 10. The Scripture referred to in this verse is Isa. lii. 7.

16. *For Esaias saith.* Isa. liii. 1.

18. *Their sound went out into all the earth.* Our Lord, in his prophecy of the destruction of Jerusalem and the end of the Jewish age, said (Matt. xxiv. 14), "And this gospel of the kingdom shall be preached in all the world for a witness

unto all nations; and then shall the end come." This Epistle to the Romans was written from ten to twelve years before the utter dissolution of the city of Jerusalem, and end of the Jewish polity; and St. Paul here certifies, that the gospel ministry had then extended into all the nations of the earth. The predicted "end" was then at hand.

19. *Did not Israel know?* Paul's meaning is, that Israel should not be slow to believe that it is God's economy to bring the Gentiles into his fold; for even Moses had told them of it, Deut. xxxii. 21.

20. *I was found of them that sought me not.* Isa. lxxv. 1. See on vs. 25, 26, of the preceding chapter.

21. *But to Israel he saith.* Isa. lxxv. 2.

CHAPTER XI., 1. Notwithstanding there are so many untoward traits in the character, and forbidding circumstances in the condition, of Israel, God has not utterly cast them away.

2. *Whom he foreknew.* Israel he foreknew as his chosen people through whom to conduct a transition dispensation; and he hath not forgotten them.

3—5. The argument of these verses is,

unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God

hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

that, amidst prevailing adverse circumstances, we are prone to indulge too dark a view of things. The prophet Elias (Elijah) fell into this error (1 Kings xix. 14—18). And as, in Elijah's time, there was a host of Israel who were free from defection; so now, in Paul's time, there was a remnant of the Jewish people who were Israel in spirit, — not made so by the works of the law, but by the election of grace.

6. See on chap. iv. 4, 5.

7. *Israel*, as a whole, had not obtained entrance into the Messianic kingdom, though they had, in a manner, been long seeking for it. But a choice band, of which were those for whose improvement chiefly this Epistle was written, had obtained this blessing, "and the rest were blinded."

8. *According as it is written*. Isa. xxix. 10; and vi. 9, 10. God resigned them, for the time, to the natural consequences of their perversity and the abuse of their privileges. See on Mark iv. 12.

9, 10. *And David saith*. Ps. lxxix. 22, 23. Their table being made a snare, &c., signifies that even their privileges and blessings would be perverted to such uses as to accelerate their course downward in corruption and misery. It is so explained in the 22d verse of the Psalm referred to. This is a common danger to proud and corrupt nations.

11. *Have they stumbled that they should fall?* Mark now, Christian student, how the apostle is happily turning the subject.

He had been dwelling alternately on painful and agreeable realities, — now on the blindness and perversity of the Jews as a people, then on the faith and blessedness of a choice seed even of that commonwealth, and anon on the enlightenment and salvation of the Gentiles. And now he raises the question, whether, after all, there is any imperfectness in the Divine government; whether evil with any portion of his children, even such apostate ones as those whose condition he had been deploring, is ordained of God as an ultimate end; or whether it is not rather appointed as a means to an end which shall redound to his glory. *Have they stumbled that they should fall?* — i.e., "that they should be finally fallen and wretched." That this is the force of the question, is shown by the apostle's own answer to it, which occupies the rest of the chapter. To this point, Tholuck says that the Vulgate, Origen, Pelagius, Eusebius, Erasmus, Calvin, Grotius, Michaelis, and others, render *pisoi*, "should fall," "should continue fallen," "should fall for ever;" and that Stolz even translates, "that they may mortally fall." Erasmus paraphrases: "Num ita lapsi sunt ut prorsus considerint, nulla resurgendi spe reliqua?" (Have they so slipped that they shall have utterly sunk, with no hope of rising left?) Photius, Patriarch of Constantinople from about 880 to 890, paraphrases thus: το πταίσμα αὐτῶν οὐχὶ εἰς καταπτώσιν τέλειαν γέγονεν, ἀλλὰ, μόνον υπεσκέλισθησαν. (They have not stumbled into ruin; but only

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness!

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting-away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

16 For if the first-fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among

them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide

that, through suffering, they should become perfect.)

No: the thought of final ruin even to this blind and fallen people is inadmissible. Rather their rejection of Christ is a stage in the progress of the great work embraced in the comprehensive plan of Divine Wisdom: for it fulfils the prophecies of the Old Testament (Acts xiii. 27); and, fulfilling them, it becomes a means of convincing the Gentiles of the truth of those Scriptures, and the Messiahship of Jesus. Thus, "through their fall, salvation is come unto the Gentiles."

12. But this is not all. The stumbling Jews are not to be thrown away on their unwittingly serving the purpose of Christian enlightenment and salvation to the Gentiles. God has in purpose, beyond all this, their universal recovery. "If the fall of them be the riches of the world, . . . *how much more their fullness!*"

14. *And might save some of them.* Notwithstanding the apostle was assured of the ultimate ingathering of all his kindred, the Jews, he was still anxious to excite to emulation with the Gentiles as many as he could by any means reach, that they might be at once rejoicing in this salvation.

15. This is a repetition, with increased force of expression, of the sentiment of

v. 12. The phrase, *life from the dead*, is a strong expression of the spiritual uprising of that spiritually dead people,—"twice dead, plucked up by the roots." Jude 12; Luke xv. 32; Eph. ii. 1.

16. *The first-fruit,—the lump.* The maxim here quoted was applied to all descriptions of articles. When the first-fruit was sanctified, the whole harvest, or the whole of whatever mass was in the concern, was blessed. But the particular phraseology in this verse, the first-fruit and the *lump*, seems to indicate the first piece of dough prepared for bread from the grain-crop of the year. This was to be offered in sacrifice; Num. xv. 20, 21. The "lump," therefore, was the mass of dough from which the heave-offering was selected. The whole was sanctified in the first-fruit. So was the ultimate sanctification of all Israel assured by the sanctification of those who were reckoned their first-fruits, or their root, whether these were their patriarchs and prophets, or the apostles and primitive Hebrew Church.

17—24. This portion of the chapter is devoted more in detail to the subject of the preceding verses, likening the fall of the Jews to the breaking-off of a natural branch from a good olive-tree, and the bringing of the Gentiles into the Christian

not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and

shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them

Church to the grafting into the same tree of a branch from a wild olive. Humility and steadfastness are urged upon the Gentile Christians, from the considerations that it is faith which constitutes their connection with the good olive-tree, of which Christ is the root; and that, if they fall into unbelief, it will break them off, as the same cause broke off the Jews.

25—27. Here the apostle rises to the climax of his doctrinal exposition. The blindness of the bulk of Israel is not final (see on v. 11): it shall only extend to the ingathering of the fulness of the Gentiles, and then "all Israel shall be saved." They are not to be saved from deserved punishment, nor in their sins, but from their sins; for the Deliverer "shall turn away ungodliness from Jacob." See notes on Matt. i. 21, xii. 14—35.

28, 29. Though, in the opening of the gospel dispensation, the enmity of the Jews was made a means of enlightening the Gentiles, yet, for the sake of God's promise to the fathers, they are beloved, and shall be saved; "for the gifts and calling of God are without repentance:" i.e., God will never repent, or change his mind, in relation to his promises of grace to the children of men.

30—32. The doctrine of these verses is, that as the rejection of Christ by the Jews, and the foolhardiness of their persistent

opposition, so fulfilled the prophecies of the Old Testament as to commend the Messiah of those prophecies to the reception of the Gentiles; so will the coming-in of the fulness of the Gentiles constitute such a fulfilment of the prophecies of the New Testament, as to bring all Israel to Christ. Thus, through our mercy, they also will obtain mercy (v. 31).

On arriving, in his doctrinal expatiation, at this glorious result, the soul of the apostle, all aglow with admiration and praise, broke forth in this ecstatic strain: "O the depth of the riches both of the wisdom and knowledge of God!" Looking through all the storms and calms, lights and shadows, and revolutions and counter-revolutions, both in the physical and moral world, he saw developed the purposes of infinite wisdom, and the government of almighty power. No human wisdom had counselled Jehovah, nor human power sustained him; for *of him*, as the original designer, and *through* (or by) *him*, as the efficient cause, and *to him*, to his honor and glory for ever, are all things. Amen.

The continued distinctness of the Jews, as a race, their nationality not becoming lost by amalgamation with their conquerors, but, through eighteen centuries' dispersion among all nations, they, as a single exception to the general rule, preserving

all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

CHAPTER XII.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service.

2 And be not conformed to this world [*aion*]: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace

given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait on our* ministering; or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to

their identicalness, is a providential indication that the doctrine of this chapter is in the process of verification. Though the promised salvation of Israel is chiefly spiritual, I believe they will have a political restoration as a supplement. I opine that there is a Christian advancement in progress among the nations, which will in due time so develop the virtues of Christianity as to win the Jews to its embrace: and that then the general concurrence of the nations will help them back to the land of their fathers.

CHAPTER XII., 1. *Present your bodies a living sacrifice.* All our passions should be chastened by the spirit of the gospel, and our physical powers consecrated to works of righteousness and peace. See on chap. viii. 11.

2. *And be not conformed to this aion:* i.e., to the false theories and popular customs of the age.

The apostle proceeds, throughout the chapter, to urge upon the Roman Church, and through it upon all Christendom, the cultivation of the moral graces, and the practice of the social duties, in every relation. He enjoins humility; a kind consideration of others whose gifts differ from our own, who may all perform a useful part in the Christian mission by the suitable improvement of their various powers, even as every member fills its appointed place for good in the whole body. These practical injunctions are given so in detail, and with such beautiful explicitness, that an explanation would be a dilution. I will note a few expressions.

6. *Prophecy* is the inspired declaration of God's word.

7. *Or ministry, diakonian*, literally deaconship; referring to outward ministrations, especially to the necessities of the poor.

another with brotherly love; in honor preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

11. *Not slothful in business.* The Christian has no right to a life of idleness.

14—17. Compare Matt. v. 43—48.

18. *If it be possible.* This verse implies that there may be men, and communities of men, with whom it shall be found impossible to live *peaceably*, but by the sacrifice of peace with our conscience and our God,—a war more fearful than with all the world besides. Selfishness, and lust of power, will sometimes war with violence upon the benign principles of justice, equality, purity, and truth. But the spirit of Christianity is essentially the spirit of peace; its direct fruits are peace; and the enlightened Christian will study so to apply his principles, and so to demean himself in his relations to mankind, as to live peaceably with all men, *as much as in him lieth*.

19. *Avenge not yourselves.* That is, do not retaliate, nor take the law into your own hands. This prohibition has no reference to a necessary act of self-defence, in warding off, if possible, a dangerous assault, whether from a beast, a madman, or a fool; but it forbids a revengerful and quarrelsome habit. *But rather give place unto wrath.* That is, stand aside a little; be forbearing. Or it may mean, what *Dr. Clarke* deems most probable, *orge*, “wrath,” meaning *punishment*: that we should leave room for the penalty which the laws, properly executed, will inflict. And, as the civil magistrates are ministers of God, this view does not conflict with the Scripture

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

quotation from Deut. xxxii. 35: “Vengeance is mine, I will repay, saith the Lord.” This sentiment is well expressed by the author of Ecclesiasticus, xix. 17: “Admonish thy neighbor before thou threaten him; and, not being angry, give place to the law of the Most High.”

20. *Thou shalt heap coals of fire on his head.* This whole verse is a quotation from Prov. xxv. 21, 22. They are undoubtedly correct who take this clause as a metaphor from smelting metals. The ore was put into the furnace, and fire put *over* as well as under it, to separate and refine the metal. That a purifying though painful influence upon the enemy, to be wrought by Christian kindness, is here meant, is evident from the words immediately following:—

21. *Be not overcome of evil, but overcome evil with good.* To suffer the ill nature of an enemy to imbue our souls with his own evil spirit, is to be overcome of evil. But to maintain a bold and inimitable spirit of love and good-will to men, not in abject tameness giving latitude to wrong, but condemning the wrong, and pursuing a course calculated to bring the wrong-doer to his senses, and reform him,—this is to overcome evil with good. And he whose victory this is, verifies in his moral exaltation the words of the Master (Rev. iii. 21): “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

CHAPTER XIII.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute

also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying; namely, Thou shalt love thy neighbor as thyself.

10 Love worketh no ill to his neighbor: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

CHAPTER XIII., 1—4. Government is as really the ordinance of God as the conjugal relation. It is as legitimate an outgrowth of the constitution of man in society. The antithesis of government is anarchy; and a state of anarchy is the most frightfully fraught with evil and danger of any condition conceivable. I speak not of this or that particular form of government; neither does the apostle in these verses. But the fact of government, as a system of social order, is an institution of God; and those who constitutionally administer the government are God's ministers for the good of communities. As good citizens, therefore, and as God's servants, we must be obedient to the laws of the country, and give the rulers no trouble by disorderly conduct. For the civil power "is an avenger to execute wrath (punishment) upon him that doeth evil."

5. *Not only for wrath, i.e. for fear of punishment, but also for conscience' sake*, because it is right, we should be good and orderly citizens.

6, 7. See on Matt. xxii. 15—21, and xvii. 27.

8—10. *Owe no man any thing, but to love one another.* May this debt always rest upon us! All other debts are bondage: this is liberty. After enumerating all the essential prohibitory statutes of the law, the apostle finds them all, and all other social duties conceivable, included in this, "Thou shalt love thy neighbor as thyself." The pure good-will of genuine love to mankind (love to God is always included) leads to the fulfilment of all the duties required of us.

11. *For now is our salvation nearer than when we believed.* Some commentators suppose this to refer to the nearer approach of death, and their entrance upon the scenes of eternity. But this is too irrelevant and contracted a view in relation to the high Christian motives and higher conceptions of duty to be ascribed to the apostle. I regard as the natural sense of the passage, taken with its connections, the following, which Dr. Clarke notices with favor as the construction of some commentators:

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make not provision

for the flesh, to *fulfil* the lusts *thereof*.

CHAPTER XIV.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

"We have now many advantages which we did not formerly possess. *Salvation is nearer* (a more familiar acquaintance and sensible possession); the whole Christian system is more fully explained, and the knowledge of it more easy to be acquired, than formerly: on this account, a greater progress in religious knowledge, and in practical piety, is required of us; and we have, for a long time, been too remiss in these respects." With this simple and easy construction, these words of the apostle present a grand reason, such as comports with his usual closeness of argument, why they should take such note of the season of their progress as to regard it as "high time to awake out of sleep," shake off their drowsiness, and occupy a more elevated and active position as children of light. With this view of v. 11, the next verse flows in with perfect and beautiful adaptedness.

12. *The night is far spent; the day is at hand.* This Epistle, it will be remembered, was written to the Church at Rome at an early stage of their advancement in the Christian profession, before the author's first visit at that city. They were, at that time, only in the twilight of the gospel day: the shades of heathen night and Jewish darkness yet partially brooded over them. But the glorious light of the fully developed Messianic day was rising upon them. What then? Why, this,—and it confirms the view we have taken of the preceding verse, being a repetition of the same practical argument with increased emphasis, — *Let us therefore cast off the works of darkness, and let us put on the armor of light.* The argument is, that they should become refined and elevated in their moral principles and private and social customs, in a manner and degree corresponding with their elevated position in the more fully developed kingdom of light, purity, and

life. And that Paul had occasion to rebuke and exhort many, who had embraced the Christian name, against the works of heathen darkness in the habits of which they had grown up, and by which they were still surrounded, is evident from this strain of admonition: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." *Chambering* is a word of no very definite significance. It is the translation of *koitais*, which seems to have been used by the apostle as a modest expression of libidinous practices in general.

14. *But put on the Lord Jesus Christ.* This comprehends all of purity, integrity, refinement, and moral elevation of life.

CHAPTER XIV., 1. *Receive ye; i.e., to Christian communion and fellowship.* It has happened, that when a man desired ordination and fellowship as a minister of Christ, while he betrayed doubts whether there be any such Christ as the New Testament historifies, and objection has been made on the ground of his sceptical proclivities, some brother of overweening charity has urged in behalf of his reception this injunction of Paul, "Him that is weak in the faith receive"! But Paul did not mean that the *weak* should be ordained to impart *strength* to others, or the ignorant to teach others. He was speaking of private Christian fellowship. One who believed in Christ, and desired to enter his school as a learner, though weak, they were to receive and nourish and strengthen.

2—6. These verses counsel the brethren in relation to the expediency and duty of great considerateness, and forbearance of judgment, concerning certain religious festivals, and observances of days, which were in themselves unessential as matters of principle, but which were conscientiously held in different estimation by con-

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he

that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

verts from different nationalities. When he that regardeth the day, and eateth, doeth these things conscientiously unto the honor of the Lord; and he that doeth not these things, doeth them not, for the reason that he conscientiously believes that to keep these observances would be offensive to the Lord,—both parties act upon honorable principles, and *God hath received them* because of the sincerity of their faith and the integrity of their consciences.

7, 8. This tender regard for one another's privileges, and conscientious reference of these matters of difference on non-essentials to God, is most fit and proper; *for none of us liveth to himself, and no man dieth to himself*. It is not for ourselves alone that we are placed here. There is a mutual dependence running through all the relations of life. We owe one another fraternal consideration and kindly aid; and, living or dying, we are all the Lord's, amenable to his judgment, and subjects of his guardian care. "Neither *life* nor *death* shall be able to separate us from the love of God which is in Christ Jesus our Lord." Chap. viii. 38, 39.

9. *That he might be Lord both of the dead and living*. This is one of the most rich and consoling declarations of Holy Writ. There can be no doubt that the words "dead" and "living," in this place, are used in their common acceptation; meaning those who have passed the change which we call "death,"—the dissolution of the mortal body,—and those who yet live on the earth. In this sense living and dying are spoken of in the two preceding verses; and it is the literal death and per-

sonal resurrection of Christ that are introduced into this same verse. "For, to this end, Christ both died (that is, physically on the cross), and rose, and revived (referring to his life from the state of death), that he might be Lord both of the dead and living." The word *Kurios*, Lord, signifies a ruler, master, and disposer; implying also property or possession. The doctrine of this passage is, that Christ is the Owner, Governor, and Disposer of the human creation, those who have departed this life, and those who are yet, or shall be, upon this footstool. The same sentiment is elsewhere variously expressed by the same apostle. See Eph. i. 7, 10; Phil. ii. 8—11. The saying, "All things on earth, in heaven or above the earth, and under the earth," was, as Prof. Stuart learnedly shows, a common periphrasis, among the Greeks, for the universe. The apostle did not undertake to discuss with the schools their philosophy of astronomy; but he addressed himself to the understandings of the people as they were. The sense of his testimonies on this subject may be thus paraphrased: "God has committed to Christ the ownership and disposal of universal man. Whatever may be your theories about the deified souls above the earth, and the spirits of the dead in *hades*, or under the earth, all are Christ's, whether living, or, in popular phraseology, dead,—whether above the earth, on the earth, or under it: all will reverence him, their Lord, to the glory of God the Father." That was an indication of this grand result which was announced by the Master himself, when he had both

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

11 For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

died and revived and risen (Matt. xxviii. 18): "All power is given unto me in heaven and in earth." See on 1 Cor. xv. 28; Rev. i. 18.

10. *For we shall* (or *must*, as Sawyer renders it) *all stand before the judgment-seat* (the tribunal) *of Christ*. This follows, of course, from the universal Lordship of Christ asserted in the preceding verse. He being Lord of all, we are all amenable to him, i.e. to his judgment: which is all that is expressed by the standing before his judgment-seat, or, more literally, his tribunal. His *tribunal* is the judicial department of his government, which commenced when he set up his kingdom in the world, and will continue to the great consummation. 1 Cor. xv. 24. There must always be a judgment where there is a kingdom; but when we become perfectly imbued with the spirit, or the law of the kingdom, the judgment will be one of justification. "There is now no condemnation to them that are in Christ Jesus. . . . For the law of the spirit of life in Christ Jesus maketh free from the law of sin and death;" chap. viii. 1, 2. But, for the blessed realization of eternal justification, there must be an eternal moral judgment. We could not enjoy that living justification which consists in the Divine approval, and will be the sweetness of eternal bliss, but in the presence of the Divine judgment, and in the spirit of Christ. But while we are, in the spirit of our minds, alien to the law of Christ, the judgment is to our condemnation.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things

11. *For it is written*. Isa. xlv. 23.

12. 13. These two verses contain a synopsis of the whole connection. We are enjoined to cease from the assumption of arbitrary lordship over one another, and from eaves-dropping and whispering and sensoriousness among one another, as if we were each other's masters: for one is our Master, even Christ; and we are all amenable to his judgment. There is no more odious and troublesome character than the "busybody in other men's matters." 1 Pet. iv. 15.

14—17. Reference is continued to different religious externals, festivals, and fastings, to which different converts to Christianity had been accustomed in their former estate, and which, to the consciences of some, remained sacred. The apostle saw that the attempt to enforce a rigid law of uniformity in all these things at once would be disastrous. He therefore counselled his Christian pupils to look first and chiefly to purity of heart and life, and to await the gradual influences of Christian knowledge, and the graces of the gospel, to appropriately adjust all externals. "For the kingdom of God (the virtue of the Messianic reign) is not meat and drink, but righteousness and peace, and joy in the Holy Spirit."

18. The sincere and well-intended expression of love and esteem for Christ, though offered by one through a form which another disapproves, "is acceptable to God;" and his manifest sincerity commends itself to the common judgment of mankind.

serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned [*katakekritai* *] if he eat, because *he*

* *Κατακεκρίται* (*katakekritai*) is an inflection of *κρίνω* (*krino*), with *kata* (against) prefixed, to make it express more emphatically *judgment against*. The word occurs, in the future instead of present inflection of tense, with the same prefix, in Mark xvi. 16; and in the present tense, as here, and in the same sense, but without the prefix, in John iii. 18.

20, 21. *For meat destroy not the work of God.* Compare v. 15. The idea is, that if one, who is more advanced in Christian knowledge, should, in the mere indulgence of an old habit, join in a festival which would be understood by new converts to be doing homage to idols, or relapsing into Judaism, and consequently repel them from the Christian profession, they would thus, "for meat," *destroy* or hinder the gospel-work. *All things are indeed pure.* That is, all aliments adapted to the sustenance of man are in themselves pure; and their temperate use is proper for us, in our enlightened consciences, so far as ourselves alone are concerned. But it is sinful in us to make such use of any of them as to put an offence or a stumbling-block in the way of our neighbor's safety and improvement.

22. *Happy is he, &c.* That is, happy is he who allows and indulges no act which is not, in his own enlightened judgment,

eateth not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbor for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

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

5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one an-

clearly fight. The reason of this is stated in the next verse.

23. *And he that doubteth is damned* (*katakekritai*, is condemned) *if he eat*. That is, he that eateth in any religious festival with doubts as to the innocence of the act, all circumstances considered, is condemned: *because whatsoever is not of faith, whatsoever is done without confidence in its innocence, is sin*; for it involves a consent to wrong.

CHAPTER XV., 1—7. Carrying out the principles established in the preceding chapter, a summary of the practical deductions is, that Christians should not be selfish and domineering, but sympathetic, and considerate of others' condition and welfare. The stronger, instead of making their strength an occasion of haughtiness, and of distraction and alienation to the weaker, should understand that all which they have of faith, wisdom, and virtue, more than others, is theirs by the grace of

other, as Christ also received us, to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowl-

edge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering-up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach

God as his stewards, to be employed in the instruction, encouragement, and welfare of others. The example of Christ as a model of this practical beneficence is again referred to; and the value of the Scriptures is recognized as furnishing us examples of patience, and the comfort of an enlightened and elevated hope.

9, 10. As an argument for the unity which he had urged, in the church composed of both Jewish and Gentile converts, the apostle reminds them that Christ came alike for both Jews and Gentiles. He was a *minister of the circumcision for the truth of God*; i.e., for obedience to the law of works which God ordained as a preliminary economy (Matt. iii. 15; Gal. iv. 4, 5); and, at the same time, he extended his sympathy and ordained his ministry to the Gentiles. (Luke xv. 1, 2; Matt. xxviii. 19; Mark xvi. 15.)

10. Deut. xxxii. 43.

11. Ps. cxvii. 1.

12. Isa. xi. 10.

13. *The God of hope.* All the perfections of the Deity, and all the principles and purposes of his government, are such, that, in degree as men understand them, they are filled with cheerful hope. Accordingly it is said, Job xxii. 21, "Acquaint now thyself with him, and be at peace;" and Ps. ix. 10, "And they that know thy name will put their trust in thee." *All joy and peace in believing*; i.e., in believing the gospel, all the revealed doctrines of which are *evangelion, god-spell*, good tidings.

14—16. Paul cherished a high esteem for the brethren at Rome; and the plainness of speech which he had employed in his reproofs and counsels was designed, in love, to *put them in mind* of their dangers and duties.

17. *Whereof I may glory*; i.e., rejoice with praise to God in the possession of the ministry of Christ, and the successes of his labors therein.

the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their

duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

CHAPTER XVI.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

21. *But as it is written.* Isa. lii. 15.

23. *Having no more place in these parts;* i.e., no other place accessible which he had not visited.

24—28. From these verses, it appears, as shown in my remarks introductory to this Epistle, that it was written prior to the apostle's first visit to Rome. He was going first from Corinth to Jerusalem, to bear alms contributed by the brethren in Macedonia and Achaia for the poor of the saints in Judea; and thence he purposed to journey to Spain, taking Rome on his way. But the reader will remember his arrest at Jerusalem, and his conveyance to Rome in chains on appeal from the provincial governors, who might be intimidated (as Pilate was by the Jews), to the judgment of the emperor. But this

served the purpose of God for the furtherance of the gospel.

29. *In the fulness of the blessing of the gospel of Christ.* So should all ministers of Jesus come unto the people. Let the souls of the people be filled with the salvation of him in whom it pleaseth the Father that all fulness shall dwell. Col. i. 19.

30—32. This prayer, in which the apostle desired his Roman friends to join with him for his deliverance from the unbelievers in Jerusalem, was answered through the success of his appeal to Cesar. Acts xxv. 11, 12.

CHAPTER XVI., 1. *Phebe* was the bearer of this letter from Corinth to Rome; to which place it appears she went on business, probably connected with her

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labor on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with a holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

trade. *Cenchrea* was the eastern port of Corinth.

3, 4. *Priscilla and Aquila*. See Acts xviii. 2. They had probably returned to Rome. They had run great risks in their services in Paul's behalf at Corinth.

5. These faithful servants of Jesus had a church in their own house, either composed of their own families, banded together in the name of Christ, or of believers in the city, who met there at times. They were banished from Rome by Claudius because they were Jews; went to Corinth, and set up their business as tent-makers; there became acquainted with Paul, and received the gospel from him; and returned to Rome when the danger there was past, and there labored for the extension of the kingdom of Christ.

Epenetus was probably another name for *Stephanas*, whose house is called (1 Cor. xvi. 15) "the first-fruits of Achaia."

6—16. These fraternal salutations are multiplied; showing that the apostle had, in one way and another, made a goodly number of pleasant and valued acquaintances in Rome before his personal visit at that city.

17, 18. A wholesome caution against yielding confidence and place to those slimy and sycophantic self-seekers who glory in making divisions, when they think they may profit thereby, and will espouse or abandon any cause, as self-interest or the promise of popular favor may seem to them, this way or that, to be within their reach. The man of principle is frank, ingenuous, and stable.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius and Jason and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power

to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world [*aioniois*] began,

26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith :

27 To God only wise, be glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea.

20. *And the God of peace shall bruise Satan under your feet shortly.* Satan, or *ton Satanan*, as it is in the Greek, is literally "the Adversary." Paul here uses the term as a personification of that malign power which was hostile to the peace and prosperity of the Church, either through the false Judaizing teachers intruding themselves on the Church, of whom he had spoken, or through the animosity of the Jews in general, who were the instigators of most of the persecutions suffered by any branch of the Christian Church in the world. The bruising of the Adversary under their feet, in allusion to the bruising of the serpent's head by the seed of the woman, and that *shortly*, denotes the then approaching destruction of that hostile power. It was but a few years after this, that the power of that people was scattered, and the Church enjoyed a long season of rest and unparalleled growth. How rapid must have been the advances of Christianity in the world, after the dissolution of the Jewish nationality in the year 70, to make it the policy of the Roman emperor, Constantine, in the year 325, to proclaim it the established religion of his empire, which was the civil empire of the world !

22. *I, Tertius, who wrote this epistle ; i.e., as Paul's amanuensis.*

Gaius, mine host. See 3 John 1—6.

25. *According to the revelation of the mystery which was kept secret since the world began ; chronois aioniois*, literally "for long ages." The word *mystery* in the Scriptures does not stand for what is absurd, or even

naturally incomprehensible, but for what is unrevealed or unknown. The gospel of Christ reveals, brings to light, the universally beneficent and sublimely glorious purpose of God, in relation to the immortal destiny of his whole moral creation, which was unknown to the children of men during the long preceding ages. See 2 Tim. i. 9, 10. On the advent of Him whose mission it was to bring to light this infinite good in the mind of God for man, it was meet that the angelic host, who delighted to look into the wonderful device, should follow the herald that proclaimed the event to the shepherds, with the anthem of superlative praise, GLORY TO GOD IN THE HIGHEST !

26. *But now is made manifest by the Scriptures of the prophets.* The apostle does not say that this mystery *had* been made manifest by the Scriptures of the prophets. The preceding verse asserts the contrary. But the Scriptures of the prophets foretold the coming of this great light, and furnished the rudiments of the sublime doctrines which he should develop. "But *now*" the shadowy lights of those Scriptures, culminating in the light of the Son of God, are seen to be all aglow with the radiance which shines in the face of Jesus Christ. And this more perfect manifestation is according to the arrangement of the eternal God, *now* made known, i.e. through Jesus Christ, to all nations for the obedience of faith.

"To God, the only source of wisdom, be glory through Jesus Christ for ever. Amen."

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you: but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them

CHAPTER I. This Epistle was written from Ephesus, probably A.D. 56. Paul originated the Church at Corinth by his personal ministry, as will be seen by reference to Acts xviii.

1. *And Sosthenes, our brother.* A man by the name of Sosthenes is mentioned, in Acts xviii. 17, as a ruler of the Jewish synagogue in Corinth, who encouraged the mob violence against Paul, and, on that account, was beaten by the Greeks. This may have been the same person, afterwards converted, and now in company with Paul at Ephesus, and sending his God-speed to the Corinthians with the apostle's letter.

7. *Waiting for the coming of our Lord Jesus Christ.* There can be no doubt that this coming of Christ was the coming of which he, in his personal ministry on earth, so often spoke to his disciples, which should transpire during the lifetime of some of their number, and before the end of that generation. See Matt. x. 23; xvi. 27, 28; xxiv. 30—34. Indeed, they were then looking for this coming. It

was to involve the extinguishment of the persecuting power of their leading enemies and persecutors, the Jews, and a more visible, prominent, and extensive establishment of the kingdom and Church of Christ; and it was naturally anticipated by the disciples, as even the predicted signs of its approach were becoming observable, with an earnest and somewhat anxious solicitude.

8. *That ye may be blameless in the day of our Lord Jesus Christ.* This, of course, refers to the same event as the preceding verse. It was to be a day of severe trial, when judgment was to begin at the Church of Christ (1 Pet. iv. 17) in the form of violent persecution, and to terminate in Divine vengeance on their nation, the house of Israel. It was understood that great circumspection would be requisite on the part of Christian believers, that they might find available the promises of guidance and protection from the lips of their Master. *Who shall confirm you to the end.* See on Matt. xxiv. 13.

which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross

is to them that perish, foolishness; but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? Hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

15. *That I baptized in my own name.* The circumstance which rendered the fact so grateful to Paul, that he had administered the rite of baptism in Corinth to so few, is mentioned in v. 12. There were some among the Corinthians who had fallen into the error of elevating as their head and master, in the place of Christ, the apostle by whom they were converted and baptized. Hence Paul was glad that he had given so little occasion to his converts for the impression that their faith was to rest in his name.

16. *Stephanas.* See chap. xvi. 15, 17; and note on Rom. xvi. 5.

17. There was so great a tendency in the world to make fealty to religion to consist in a ritual consecration, that Paul made it his special and principal business to instruct men into the living and practical principles of the gospel. And the Greek philosophers attached so much consequence to a show of learning in elegance of style, and technicalities of science, that the apostle attached importance to the signal directness and simplicity of his discourses.

18. *To them that perish;* i.e., to them that abide in a state of unbelief, which is a state of condemnation. See on John iii. 18, 19. *But unto them which are saved.* Brought into a state of salvation by faith

in Christ. See on chap. xv. 2; and also on Mark xvi. 16.

19. *For it is written.* Isa. xxix. 14.

21. *The world by wisdom knew not God.* Philosophers of great intellectual capacities had expended their genius in framing systems of mythology; and though the fact of the being of God was manifest in his works (Rom. i. 20), yet philosophy was never able to ascertain the unity and the adorable perfections of God, the Creator and Governor of the world, and the universal Father of the moral creation. "By the foolishness, i.e. the childlike simplicity, of the gospel ministry, *they* were saved from the darkness and confusion of the prevailing idolatry, who believed on Jesus Christ.

23. It was because of the simplicity of the gospel developing the fulness of Divine truth in the beautiful life and authoritative teachings of Jesus, and vesting the perfection of human character, and acceptance with God, in the obedience of a living faith which purifies the heart, that Christianity was a stumbling-block to the Jews, who were enamoured of a paradise of pompous forms; and foolishness to the Greeks, who were accustomed to listening with amazement to the verbose profundity of philosophic lore.

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are;

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us

wisdom, and righteousness, and sanctification, and redemption;

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER II.

AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God:

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;

5 That your faith should not stand in the wisdom of men, but in the power of God.

24. *But unto them which are called, i.e. enlightened, Christ the power of God, and the wisdom of God.* It is by a metonymy of speech that Christ is called the power and wisdom of God. His mission and doctrines are an attestation and display of the Divine wisdom and power.

25. *The foolishness, — and the weakness of God.* These are hyperboles, designed to set in strong contrast the wisdom and power of God and of men. The idea is, that the lowest manifestations of these Divine perfections are above the highest attainments of human intelligence and might.

26. *Not many noble.* Those who occupied positions of wealth and social honor, were, as a general rule, the last to enter into the espousal of the new religion. See on Matt. xix. 24.

27—29. *The weak things of the world to confound the things which are mighty.* This saying has been quoted by illiterate and ignorant preachers, in the way of glorifying their ignorance, and neglect of study. But it is not the thought of the apostle that ignorance can surpass knowledge; and

weakness, strength. The idea is, that it was the Divine economy, in the first stage of the Messianic kingdom, to select men for his work who were not masters in the schools of human learning, and endow them with superior wisdom and power, so that the Divine origin of their mission should be the more conspicuous to the world, and they, on their own part, should humbly feel their dependence on God.

30. *Who of God is made unto us wisdom, &c.* That is, metonymically speaking, Christ is made unto us wisdom, righteousness, sanctification, and redemption, by imparting to us, of his own fulness, through the teachings of his word and breathings of his spirit, these graces and favors.

31. *According as it is written.* Jer. ix. 20.

CHAPTER II., 1—5. The apostle renewedly solicits the attention of those brethren to the directness and simplicity of his manner of teaching among them, — its entire freedom from tricks of words, and fascinating arts of eloquence, by which the accomplished masters of the human passions captivated the fancy, without enlightening the understanding.

6 Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even the hidden wisdom*, which God ordained before the world unto our glory;

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit

searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him;

6. *Among them that are perfect.* The word *perfect* is here used in a comparative sense, denoting a good state of advancement in the perfect principles of the gospel. It stands here in contrast with the "babes in Christ," described in the beginning of the succeeding chapter. The idea is, that notwithstanding the simplicity of the apostle's teachings, adapting them to the understanding of every candid mind, yet, among them who were advanced in spiritual and mental culture, he discussed all questions which engaged the attention of the profoundest scholars. For the Greek *sophia*, here rendered *wisdom*, is made to express "profound knowledge of any science." By his boasted simplicity (if I may so express it), the apostle did not mean intellectual imbecility, or lack of education. He was competent to discuss the most abstruse questions of philosophy. But all matters he discussed in the light of the superior wisdom of Christian revelation.

7. *In a mystery*; i.e., the wisdom which had been a mystery. (See on Rom. xvi. 25.) *Which God had ordained before the world* (*pro ton aionon*), before the ages. (*Ib.*)

8. *For had they known it.* Surely the rulers of that age would not have crucified Christ, in whom was exemplified "the

wisdom of God," if they had understood that wisdom.

9. *But as it is written*; Isa. lxiv. 4. *Eye*, the physical medium of vision, *nor ear*, another animal organ, *neither the heart of man*, a metonymy for the human affections, — none of these organs of sense are the receptacles of those spiritual riches which God hath prepared for, or allotted to, *them that love him*.

10—13. The argument of these verses is, that the spiritual riches of the gospel are adapted to the higher, the spiritual nature of man; and that they are revealed, not by science, but by the Spirit of God; and that it is by the revelation of his Spirit, and the communion of our spirits with him, that we are able to search out the abundant riches of his truth.

The word *world*, in v. 12, is from *kosmos*, rightly rendered.

14. *But the natural man*; i.e., the animal man. This is a succinct statement of the sentiment of v. 9. As the riches of the gospel are not God's provisions for the animal nature, so they are not appreciable by the animal senses. Therefore the sensual man, the man who places his chief good in sensual indulgences, cannot appreciate and enjoy these spiritual riches; they are matters of indifference to him: *for they are spiritually discerned*.

neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER III.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able.

3 For ye are yet carnal; for whereas *there is* among you envying,

and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So, then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labor.

9 For we are laborers together with God: ye are God's husbandry; *ye are* God's building.

15. *But he that is spiritual judgeth (an-krinei, the same word that is rendered discerned in the preceding verse; more literally, searcheth out) all things; yet he himself is judged (searched out) of no man.* The men of the world were not capable of searching out or discerning the grounds of faith and principles of life which are the inheritance of the enlightened Christian. It is so now. There are thousands of the men of this age, as well as of that, who can form no conception of the ground and philosophy of our faith in a perfect Divine purpose and government, in a universe of free, moral, and accountable beings, to eventuate in the final perfection and glory of that universe; nor of our motives to holy obedience in a faith so reliant and comprehensive. They cannot understand how that "the law of the spirit of life in Christ Jesus maketh us free from the law of sin and death" (Rom. viii. 2), giving us the power to walk in "the perfect law of liberty." (See on Jas. i. 25.)

CHAPTER III., 1. *As unto babes.* These are put in contrast with "them that are perfect," chap. ii. 6. Paul had not found access to them with those deep lessons of wisdom, but schooled them principally in "the rudiments of the doctrines of Christ." (See Heb. vi. 1.)

2—8. These verses are devoted to the unpleasant but necessary service of rebuke and reproof of the Corinthian professors for disorderly and unchristian conduct. The heathen world generally was, in that age, deeply sunk in degraded and degrading sensuality. See the same apostle's portraiture of this fact, in Rom. i. And, in general depravity, perhaps no community, except that of Cyprus, was sunk deeper than Corinthus. The Christian Church, collected from and dwelling in a community of such abounding sensual habits, could not have been expected, on the reception of the Christian faith, at once to leave behind them all their familiar customs. The bringing of all the ways of life into conformity with the spirit of the Christian faith was a work of time and discipline. And the requisite discipline the apostle is here applying. In relation to the divisions into parties, calling themselves after the names of different apostles, see on chap. i. 15.

9. *Ye are God's building.* This is one of the apostle's methods for elevating in the estimate of this people their standard of moral conduct. As the apostles, in the gathering of that church, were "laborers together with God," and they were God's husbandry and God's building, they should

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth

exercise that decent self-respect which should preclude their self-defilement with low and beastly habits.

10. *I have laid the foundation.* Paul refers to his primitive labors as the founder of that church.

11. But the foundation on which he had builded them *is Jesus Christ.*

12—15. These verses exhibit more in detail the matter of recompense to professed spiritual builders, mentioned thus briefly in *v. 8*: "Every man shall receive his own reward according to his own labor." A time of fiery trial was approaching (*chap. i. 7, 8*), which should subject to disappointment, shame, and "loss" those who, under the Christian *name*, constructed their systems of faith and practice of the wood, hay, and stubble of Jewish superstitions or Epicurean philosophies. But it is worthy of note, that the apostle entertained the consoling hope, that God would make his most fiery judgment a means of correction, and consequent salvation. "He shall suffer loss; but he himself shall be saved, yet so as by fire."

16, 17. See on *v. 9*. So far as they had received the spirit of God by faith in the gospel, they were temples or tabernacles of God's spirit; and self-defilement was sacrilege upon God's temple, as well as self-degrading, and tended to destruc-

tion. The words *defile* and *destroy*, in this verse, are from the same original. But there is not much of error in the rendering; for, morally, defilement and destruction are synonymous.

For the temple of God is holy; which temple ye are. The word *holy* is here used in a sense quite familiar in the Scriptures, particularly in the Old Testament; viz., consecrated, or set apart. They were consecrated to the service of God.

I have commented on the phrase, *temple of God*, as applying to individual believers. So it is expressly applied in *chap. vi. 19*. But as Paul here addresses the Corinthians as being builded, in their collective capacity, by his labors, as, through the grace of God, a wise master-builder (*v. 10*), he may have signified the Church, by the temple of God, as in *Eph. ii. 20—22*, and *1 Pet. ii. 5*. But the practical reflections are alike applicable in either case.

18. *Let him become a fool.* That is, let him who is puffed up with superficial knowledge, and conceit of learning, study himself, that he may understand his real wants, and cherish an humble spirit of inquiry for truth. Let him become as a little child; *Matt. xviii. 3*.

19. *For it is written*; *Job v. 13*.

20. *Again*; *Ps. xciv. 11*.

the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23—And ye are Christ's; and Christ is God's.

CHAPTER IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self;

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

21. *Therefore, let no man glory in men*, i.e. by setting up this or that man above others as his head and leader; *for all things are yours*. All Christian teachers are to be studied for your instruction: *the world* is given you for a temporary home; and it is true wisdom to use it for your physical support and comfort, and as an open book speaking of the wisdom and goodness of its Creator. *Or life*,—the gift of God to us as a blessing; *or death*,—this, too, is yours, as a mode of egress from this rudimental state, to be raised to a higher mansion in the Father's house, in which are many mansions; *or things present, or things to come; all are yours*. The enlightened believer in Christ, who is "the power of God and the wisdom of God," living in the faith of this great truth, does really inherit all things. He sees the Divine wisdom and power in the creation and government of the physical, and especially of the moral world:—

"From seeming evil still educing good,
And better thence again, and better still,
In infinite progression."

In the presence of God, his unchanging Friend, who comprehends time and eternity, and the limitless universe, he feels that in all things he has an inheritance.

All things are yours; and ye are Christ's, and Christ is God's. What a glorious climax! Death, among other things, is ours; but we are Christ's, and he hath "the keys of hades and of death." And why should we fear to enter a state of which our true and changeless Friend holds the keys? And Christ is God's. "Of him, through him, and to him, are

all things; to whom be glory for ever. Amen." (Rom. xi. 36.)

CHAPTER IV., 1, 2. The apostle would have the ministers of Christ regarded as stewards of the mysteries, which were then the *revelations* of God, and held accountable for faithfulness to their calling.

3. But he held in small account the judgment of men in regard to his integrity of motives. He did not presume to be his own judge.

4. *For I know nothing by myself*; i.e., "I am not conscious of having committed any error among you." "Yet am I not hereby justified." This is parenthetical, and illustrative of the last clause of the preceding verse.

5. *Until the Lord come*. It appears from the preceding, and the whole tenor of this chapter, that, in the divisions in Corinth which Paul rebukes, there was a very considerable party, led by self-conceited and arrogant teachers, inimical to him, who had questioned his sincerity, and impugned his motives. Some Judaizing Christians, who from the beginning were prejudiced against the Apostle of the Gentiles (see Acts xxi. 20—22), and who held membership in all the churches, even denied Paul's apostleship. But, in his conscious integrity, his confidence was in God; and he saw approaching a crisis, in which the presence and power of Christ, or *coming of the Lord*, would be signally manifested, and by which the hidden things of darkness would be brought to light, misrepresented and unappreciated fidelity would be made manifest to all, and

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you.

hypocrisy and deceit would be exposed; "and then shall every man have praise of God." *Congbeare's* paraphrase is obviously right here: "And then God shall give to each the praise which he deserves." Paul did not mean to concede that they would all deserve praise. But he was careful not to make his letter unnecessarily offensive: the most unprincipled of his enemies made the loudest pretensions to godliness; and, to hush their rash and censorious judgment against each other and against him, he enjoins the awaiting of the approaching crisis, when self-praise would avail nothing, but every one would receive from God what praise he deserved.

6. *And these things*, i.e. these current estimates of the preacher as Christ's servant, *I have in a figure transferred*; i.e., "I have rhetorically spoken of myself and Apollos in respect to matters which I would say of other teachers, but would not give them occasion to charge me with invidious personality." *That none of you be puffed up for one*, or glorify one teacher, against another.

7. This is a lesson of humility for the proud and overbearing leaders in the Church. The talents they possessed respectively they received from the Lord, to be thankfully and humbly improved.

8. *Full; rich; have reigned as kings without us*. The meaning of the apostle in the verse appears to be, that the Corinthians whom he addressed were in circumstances of comparative affluence. *Congbeare* and

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honorable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it;

13 Being defamed, we entreat:

other commentators understand the terms *full* and *rich*, in this instance, to refer to spiritual acquisitions, at least in their own conception; but I think Paul's succeeding description of his own outward circumstances, in contrast, authorizes the view which I have given above. The saying, however, "Ye have reigned as kings without us," seems to refer to their assumption as spiritual leaders, to order and govern in the interests of the Church, as having no need of the apostles. But seriously, and in a true sense of the word, Paul wished they might, as Christians, reign, and he with them.

9. *Hath set us forth*. This phraseology refers to the setting-forth, or exhibition, in Grecian and Roman theatres, of criminals condemned to death, to be gazed at by the multitudes.

10. *We are fools for Christ's sake*; i.e., "We labor directly and wholly in the narration of the simple history and the exposition of the simple doctrines of the crucified and risen Jesus, which, in the estimation of the philosophers of the age, is foolishness." *But ye are wise in Christ*; i.e., they arrogantly assumed to mould and explain the teachings of Christ by the showy wisdom of the Oriental philosophies. In this way they retained their position in the fashionable circles of the time and place as learned and wise. The same manner of contrast between himself and the vain pretenders is carried on through the three next succeeding verses.

we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but, as my beloved sons, I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not

the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? Shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

IT is reported commonly *that there* is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning him* that hath so done this deed,

14—16. Though this faithful expose of the disorders and vices and spiritual wickedness of the Corinthians was likely to shame them, yet this was not his leading design. He would correct them for their good. And he claimed the legitimate right to deal with them faithfully, being their spiritual father, the founder of their church.

17. Timothy was sent, as one peculiarly calculated for the mission by his thorough knowledge of Christian doctrine and richness in the Christian graces, to show the Corinthians, personally, the beauties of the Christian faith and life, and the apostle's own manner both of teaching and living.

18. *As though I would not come to you.* Some of Paul's traducers had assumed arrogant airs, and in sneering defiance predicted that he would not dare to visit Corinth.

19. But the apostle was determined to come to them in person, with God's blessing, and in such demonstration of the spirit and power of Christ as should test the spiritual substance of them who were puffed up, and put gainsayers to shame.

21. *With a rod.* By this term he may have meant severe reproof only;

but he probably indicated excommunication, which, in a former letter to the Corinthians, that is not preserved, he enjoined against vices of which he had now more specific information as prevalent in that church. See chap. v. 9—13.

CHAPTER V., 1, 2. The apostle had furthermore been informed of a crime which excited his utmost abhorrence, committed by one of those pretended Christians. A member of the Corinthian Church was openly living in incestuous intercourse with his step-mother, and that during his father's life; yet he had not been excommunicated. It was a piece of infamy not allowable even among the Gentiles. Those usurpers of authority in the Church as Christian philosophers (!), puffed up with conceptions of superiority over the simple old apostles, had not only adopted the Epicurean philosophy, which placed the chief good of life in the gratification of the appetites and passions, but, as *progressives* are wont to do in "progressing backwards," they outdid their prototypes of the old heathen school.

3—5. *To deliver such a one unto Satan;* i.e., the Adversary. By many commentators this is regarded as merely a form

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

of excommunication in general. But *Dr. Clarke* says, "There is no evidence that delivering to Satan was any form of excommunication known either among the Jews or the Christians. *Lightfoot, Selden, and Schoettgen*, who have searched all the Jewish records, have found nothing that answers to this: it was a species of punishment administered in extraordinary cases, in which the body and the mind of an incorrigible transgressor were delivered by the authority of God into the power of Satan, to be tortured with diseases and terrors, as a warning to all." Some have understood the term *Satan* in this place to mean the civil magistrate, to whom such extreme cases of obduracy in the Church should be referred. But the solemn appeal in the preceding verse to the highest spiritual authority for the most Divinely manifest exercise of power from on high, impresses my mind with the conviction, that something more than ordinary withdrawal of fellowship, or even commitment to the civil tribunal, was meant in this case. "In the name of our Lord Jesus Christ, and my spirit (i.e., with the authority of my judgment), with the power of our Lord Jesus Christ, deliver such a one unto Satan;" that is, to bodily disease and open shame. There was miraculous power in the Church, vested with the apostles, both to cure disease as a favor, and to inflict disease, or even death, as a punishment. See the cases of *Ananias and Sapphira*, Acts v. 5, 10; and of *Elymas*, smitten with blindness, Acts xiii. 11. And delivering to Satan would very naturally convey to the mind of that age the idea of subjection to physical disease, and perhaps deformity. The term was used as a personification of physical as well as moral evil. Accordingly, Jesus describes the

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

case of the woman who had been eighteen years afflicted with an infirmity, as one of bondage to Satan for that term of time; Luke xiii. 16. (See notes on that passage.) And St. Paul, 2 Cor. xii. 7, speaking of a physical infirmity by which he was for a season afflicted, calls it "the messenger of Satan to buffet him." And with regard to the case before us, that the punishment of miraculously inflicted disease was meant, seems quite clearly to be indicated by the words that follow,—“for the destruction of the flesh,”—probably meaning the paralyzing of the sensual passions, and correction of the offender,—“that the spirit may be saved in the day of the Lord Jesus.” That is, while, in severe sufferings and humiliating shame from physical disease and disgusting deformity, he should be brought to repentance, he would be prepared to enter into a new and enlarged enjoyment of the spiritual salvation of the gospel in that approaching crisis, when the old order of things should be more visibly terminated, and the reign of Christ more practically and publicly established.

6—9. Reference is here made to the feast of the Passover. Christ is recognized as the paschal Lamb of our spiritual Passover; and the Corinthians are urged to make spiritual application of this figure, and purge themselves of all moral defilement.

9. *I wrote you an epistle.* This letter of Paul to the Corinthians has not come down to us. In that letter he enjoined it upon them “not to company with fornicators.” It seems that they sent him an answer to that letter, in which they asked him how they could entirely, in a community like that, avoid the company of such characters. Now he proceeds to explain his meaning:—

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away

from among yourselves that wicked person.

CHAPTER VI.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more, things that pertain to this life?

10—13. He did not mean that the Christians of Corinth should utterly avoid all business intercourse with the characters which he had denounced; for then they must "go out of the world." They were unreasonable to construe his language as bearing such a meaning. What he asked of them was, that they should, as far as might be, keep the *Church* purged of such vile characters; but he was not responsible, nor were they, for them that were *without*. But even they were amenable to the judgment of God.

CHAPTER VI., 1. It appears that some of the members of the Corinthian Church, who had become schismatic and contentious, were also exposing their most reprehensible want of brotherly love by bringing vexatious actions against their brethren in the heathen courts of law. When it is remembered that the law gave its sanction to the decision pronounced in a litigated case by arbitrators privately chosen, it is seen that the Christians were in a situation to obtain a just decision of their mutual differences without resorting to the heathen tribunals. Hence the justice of the apostle's reproof.

2. *The saints shall judge the world.* The word *κρίνω*, *krino*, here and generally elsewhere in the Scriptures rendered *judge*, while it primarily involves the idea of *light, decision, order*, &c., and is applied to the decision, judicially or otherwise rendered, of disputed cases, and apportionment of awards, is also used for *rule* or *govern*. It is familiarly so used by the

prophets in their descriptive predictions of the judgment of Christ. In this sense it was used by our Lord in his announcement to his apostles: "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." See notes on Matt. xix. 27—30. *Parkhurst's Lexicon*, in illustration of its second definition of *krino*, very appropriately adduces these words of our Lord in manner as follows: "So in Matt. xix. 28, Luke xxii. 30, the promise to the apostles of sitting on twelve thrones, and judging the twelve tribes of Israel, imports their being intrusted by Christ with the government and regulation of the whole Christian Church, the *true Israel* of God." And as the apostles, by the labors of their ministry, co-operated, and by their lives and teachings in the Church do co-operate, with Christ in the order and government of the Church; so it is ordained that all his saints, his true and enlightened followers, shall, by the powerful influence of Christian principle, co-operate with Christ and his apostles in shaping the order and government of the world. (Dan. vii. 18.) This sublime conception of the Christian mission Paul presents to his Corinthian brethren, to evince to them how far they were descending below their true sphere, to be vexatiously dragging one another before heathen tribunals.

3. *Know ye not that we shall judge angels?* *Dr. Clarke* is of opinion that *devils*, such as were supposed to possess and afflict with various diseases the persons of men, and

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

which the apostles could control, are here meant by *angels*. But, in such case, the apostle's word would have been *δαιμόνια* (*daimonia*). But it is *αγγελους* (*angelous*); i.e., *messengers*. The idea is, in my judgment, that the apostles (and perhaps Paul meant to include the Church with the apostles by the pronoun *we*) were capacitated and privileged to judge, i.e. to examine, to discern, to pass decision upon, the claims and the doctrines even of those who presented themselves as messengers from God. "How much more then" should they be esteemed competent to judge in a question of right or wrong in an ordinary affair of life!

4. Those who are least esteemed in the Church ought to be chosen as arbiters in these matters, rather than heathen magistrates.

5—8. The same habit of litigation is further rebuked, and the sentiment urged that they should rather *suffer wrong* than do so much worse.

9, 10. *The unrighteous shall not inherit the kingdom of God.* These records assert a necessary fact in the nature of things. We have seen, from the use of the phrase "kingdom of God" throughout, that it signifies the spiritual reign of Christ; the supreme dominion, in the heart, of the pure principles of Christian truth and love. Accordingly, Jesus said, Luke xvii. 21, "Behold, the kingdom of God is within

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any.

you." And our apostle thus defines it, Rom. xiv. 17: "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Spirit." Such being the nature of the kingdom of God, it follows, of course, that the unrighteous, those who are governed by unchristian principles and low brutish passions, are self-excluded from the enjoyment of this kingdom. It is as impossible for the pure and serene pleasures of this heavenly kingdom to commingle with the dark, discordant, and fetid elements of their minds, as for health and beauty to dwell in the putrescent atmosphere of the vaults of the dead.

11. *And such were some of you; but ye are washed*, &c. This washing of regeneration, being sanctified, or set apart to a spiritual life, and justified in the name of the Lord Jesus and by the spirit of God, the apostle exhibits, not as descriptive of their then living characters with all their faults, but rather of what was signified by their profession of faith and baptism in the name of Christ; and what they should strive to be, and *must* be, in order to exhibit harmony of life and profession.

12. *All things are lawful unto me*; i.e., all natural appetites may be lawfully gratified: but there is a law of temperance and propriety which it is not fit or expedient to violate, and which limits and restricts the mode of gratification. The appetites may

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What! know ye not that he which is joined to a harlot is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin

that a man doeth is without the body: but he that committeth fornication sinneth against his own body.

19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

NOW concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

be made good servants; but they will be bad as masters. Accordingly, Paul says, "I will not be brought under the power of any."

13. There are meats adapted to the wants of the body, and there is a capacity of the body to appropriate and assimilate those meats; but both it and they are perishable; and abuses, in their use, conduce to premature decay. Fornication is one of those abuses.

14. God, who hath raised up Christ from the dead, will raise us also into life immortal.

15—17. Here, again, Paul urges the highest motive to a pure life; viz., the consideration, that, as mentioned in the preceding verse, they were heirs of immortality, and, as now repeated, members of the body of Christ: this should incite them to scorn all brutish conduct, and walk in the moral dignity of children of God.

18. *Every sin*, i.e. every other sin, *is without the body*; is not a necessary defilement of the body: *but he that committeth fornication sinneth against his own body*; i.e., defileth and dishonoreth his person.

19, 20. In these verses, the fact that we are not our own, but belong to Christ, as his blood-bought possession (see 1 Tim. ii. 6), is urged as arguing that we have no right to dishonor or injure ourselves, but

are solemnly obligated to improve and employ all our powers of body and mind to the glory of God by the reverence of his law. See on chap. iii. 16, 17; and Acts xx. 28.

CHAPTER VII., 1. *Now, concerning the things whereof ye wrote unto me.* We have noted the fact, that Paul had written a letter to the Corinthians before this, which is lost; and that the leaders among his friends there had written him in reply, and had proposed to him several inquiries, referring to his decision various matters of dispute amongst them. These questions related, first, to disputes with regard to celibacy and matrimony; the right of divorce; and the perplexities which arose in cases of mixed marriages, when one of the parties was an unbeliever. Secondly, the controversy with regard to meat which had been offered to idols. Thirdly, to the exercise of the various spiritual gifts in the public assemblies. And in perusing his treatment of these questions, while we find great principles which are adapted to all ages and countries, we must bear in mind that some of the details have particular reference and adaptation to peculiar customs and circumstances of that time and place.

2—28. The apostle dissuaded the Corinthian Christians, who were unmarried,

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord: Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and if she be pleased to dwell with him, let him not put her away.

13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

from entering into the bands of wedlock at that present time, for reasons given in *vs.* 26 and 32. There was a "present distress" which threw inconveniences in the way of conducting the cares and interests of the domestic relations; and the necessities of the Church at the time, demanded, to that extent, a personal independence not consonant with the married state. Nevertheless, Paul enjoined nothing in these matters in the form of arbitrary commandment, but submitted all, except some things involving moral principle, in the manner of advice, in consideration of circumstances, and with sub-

mission to tastes and capabilities. Unless they were sufficiently strong and self-possessed, upon abiding principle, to avoid the prevailing vice of unlawful sensuality, it was better that they should marry.

On the other hand, no existing lawful relation should be severed rashly. They who were married should faithfully perform their covenant obligations. The remarks, *vs.* 18 and 19, on the indifference, in a Christian and moral point of view, of circumcision and uncircumcision of the flesh, is a reiteration of what is argumentatively written out in *Rom.* ii., iii., and iv. The instruction (*vs.* 21, 22) in relation

20 Let every man abide in the same calling wherein he was called.

21 Art thou called, *being* a servant? care not for it; but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's free man: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress; *I say*, that *it* is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless such

shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, The time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

to *servants*, on becoming Christians, is full of wisdom. It has nothing to do with the right or wrong of any given civil regulations under the government; but it answered the inquiries of the brethren in Corinth concerning what was right and expedient in given cases, under existing relations. Servants there occupied the rank of human beings; and, as a general rule, it is not probable that servants, on becoming good Christians, could do better for themselves than to remain in their accustomed employments in their familiar homes. But throughout all these instructions, except the injunctions of positive duties to existing relations, reference is had to the then present character and condition of that community, and the trials which were near at hand.

29—31. *The time is short. It remaineth*, i.e. it should henceforth be the rule and estimate of your lives, *that both they that*

have wives be as though they had none; not that they should neglect any duty to them or privilege in them, but that they should consider the uncertain tenure by which they hold them, and rest their hopes above: and the same with regard to them who weep or rejoice or buy, or in any way use this world; *because the fashion*, literally "the form," the framework, *of this world passeth away*.

32—40. *But I would have you without carefulness*: i.e., without "worrying solicitude." And this is the kind and fatherly wish of the apostle in all the preceding instructions, and in the counsels and explanations of these nine remaining verses of the chapter. Even in the most seemingly severe recommendations of celibacy for the then present time, his sole aim is the happiness and usefulness of the parties, under the circumstances, for the time being. But with regard to any who had

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need sb require, let him do what he will, he sinneth not; let them marry.

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

not the perception of need which he had, and had not the requisite firmness and strength of purpose to be happy in the way to which he advised preference, they had his blessing, with his grief for the trials which awaited them, in the chaste and lawful accommodation of their own irrepressible desires.

CHAPTER VIII., 1—13. *Now, as touching things offered to idols.* This is another matter about which the Corinthians had proposed inquiries to Paul. Was it right for a Christian to sit down at a festival, and partake of meat consecrated to an idol? This whole chapter is devoted to this subject. The apostle's position, ably argued, is substantially this: The well-instructed Christians had knowledge of the fact, that "an idol is nothing in the world;" that "there is but one God, the Father, of whom are all things, and we in

CHAPTER VIII.

NOW, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol:

(or for) him; and one Lord, Jesus Christ, by (rather through) whom are all things, and we by (through) him" (v. 6). That is, all things in the Christian dispensation are ordered and disposed by or through Christ, and through him we are constituted heirs of the spiritual inheritance. See notes on John i. 3. All this was perfectly understood by every well-instructed Christian. And they knew that the quality of meat was not in the least changed by the ceremony of consecration by which it was set apart as an oblation to the idol. Therefore, so far as they were concerned, of themselves alone, they could as innocently satisfy their physical wants with meat offered to idols as with any other meat. But we live not for ourselves alone: we live also for society. We stand in responsible social relations; and are, by our conduct, exerting an influence upon

and their conscience, being weak, is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my

brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

others. And it is an essential purpose of the Christian mission to exert a social influence for good, leading others upward in the way of Christian perfection. Consequently, if those who had the knowledge above mentioned were seen by the weaker brethren to be sitting at meat in the idol's temple, they would be supposed to be participants in the idol-worship, and would thus embarrass and repel those comparatively unlearned candidates for the school of Christ. In view of this tendency, the apostle puts home the question to the consciences of his friends, "Through thy knowledge shall the weak brother perish for whom Christ died?" This question (v. 11), with Paul's declaration of principle for his own course of conduct (v. 13), commends itself to all Christians at all times, and everywhere. It should be applied to the use of alcoholic drinks, and all customs which injuriously affect society. We cannot justify ourselves in any such custom by the plea that we are strong, and will guard ourselves from harm, and others may take care of themselves. Ah! many strong men have fallen in this presumptuous self-trust. But it is unchristian to give our example to any custom which is not es-

sential to our welfare, and is, on the whole, harmful to society.

CHAPTER IX., 4. *Have we not power to eat and to drink?* i.e., authority to claim our living of the Church, in our labors as Christ's husbandmen?

5. *Have we not power to lead about a sister, a wife?* Rather, "a sister-wife," meaning a wife who is a Christian sister. Paul's plea is, that he had the right, as well as other apostles, to marry, and be supported by the Church, if he chose. But he chose to deny himself in these matters, that he might give himself wholly to the gospel-work, and impose no burden upon the Church. It appears from the tenor of his arguments and appeals in this chapter, that envy and jealousy in some quarters had made these self-sacrificing virtues of Paul occasions of unfavorable remark.

6. *To forbear working?* i.e., performing hand-labor for subsistence. The Greek term *exousia*, rendered *power* in this connection, signifies also a *privilege* or *right*. The preferable reading is, "Have we (myself and Barnabas) not the *right* to discontinue our custom of supporting ourselves by ordinary work, and receive subsistence from the Church which we serve?"

7 Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this

power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know, that they which minister about holy things live of the *things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.

15 But I have used none of these things; neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? *Verily,*

7. The soldier has his rations; the vine-dresser eats of the fruit of the vineyard; the under-shepherd takes of the milk of the flock.

9—14. So the law of Moses forbade that the ox treading out the corn, that is, threshing the grain by treading upon it in the threshing-floor with his feet, should be muzzled to prevent his eating of the grain while threshing it. They also, that serve in the temple, "live of the things of the temple." The deduction is, "Even so hath the Lord ordained that they which preach the gospel should "live of the gospel;" v. 14.

15. But, from prudential considerations, Paul had forbore to avail himself of his right. Neither did he present this plea for the support of the ministry for his own sake. For such was his peculiar position and responsibility in the midst of those who watched him for evil, and impugned his motives, that he would rather suffer want, and even death, than give occasion for men to prove him false in this glorying; i.e., this self-justification as a

disinterested and self-sacrificing servant of Him who died for all.

16. Yet, so far as it related to his choice of occupation as a minister of the gospel, he had no occasion to glory; for by command of his Master, given in connection with the miraculous manifestation of his presence and power at the time of his conversion, and by the pressure of the mighty spirit of faith and love within him, a necessity was laid upon him, inasmuch that his life would be one of woe if he should be recreant to duty in this regard.

17. *For if I do this willingly*, i.e. cheerfully, and as a gratuity, *I have a reward* in the blessing of Heaven and the doing of good: *but if against my will*, i.e. by force of command merely, and for the sake of compensation, nevertheless *a dispensation of the gospel is committed unto me*; i.e., a stewardship is intrusted to my charge, and I must perform its duties.

18. *What is my reward, then?* Why, *verily*, that I should preach the gospel for the enlightenment and salvation of mankind, and that with the sweet conscious-

that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak,

that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

ness of doing it in the spirit of Him who "came, not to be ministered unto, but to minister."

19—23. The apostle in these verses explains his method of accommodating himself to the prejudices and customs of the people, so far as he could do so without compromising principle, not for worldly advantage, but for the purpose of gaining access to their minds with the arguments for Christianity, by which he could *save some of them*; i.e., bring them under the saving influence of the gospel. It was his policy, not to work inward from without, but to work outward from within. If he had commenced with attacking the outward forms of other religions, he would have made slow and unproductive progress. But, avoiding contact with the sharp points of controversy on outward ceremonials, he penetrated to the understandings and hearts of the people of different religious communions, with the proofs and arguments, the light and spirit, of the "glorious gospel of the happy God" (1 Tim. i. 11). And, when the faith of Christianity is established in the heart, it will take unto itself appropriate forms, according to "the simplicity that is in Christ" (2 Cor. xi. 3).

24. *So run that ye may obtain.* In the race-course, all who enter the list run, but one only receives the prize; because the prize is a single material thing which one only can share. But, in the Christian

race, *all* who run by the gospel rule are winners of the prize. For in this case the prize is spiritual good, which is multiplied by distribution; and the quantity is increased to each by his sharing it with others. This certainty of winning by a proper running is expressed by our Lord (Matt. vii. 7), "Ask, and it shall be given you; seek, and ye shall find." Shall find what? The spiritual good, to be sure, for which you seek. Again (Matt. v. 6): "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Filled with what? With the righteousness for which they hunger. This is the blessing. It is familiarly called *aionion life*. Our apostle (Phil. iii. 14) calls it the prize of "the high calling of God in Christ Jesus." It is the supreme good. False running, i.e. a mere formal religion with a life of sensuality, would not obtain this good. By following the counsel of their spiritual father in the faith, who was imparting to them this wholesome instruction, they would so run as to obtain.

25. *But we, an incorruptible.* The glory of the gospel, unlike that of mere athletic achievements, is imperishable. The riches of the gospel, unlike those which moth and rust corrupt, waste not away.

26. *I therefore run, not as uncertainly:* because every step in the way of Christian work and improvement is a step's advance in "glory, honor, and peace." See on Rom. ii. 10.

27 But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.

CHAPTER X.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ:)

5 But with many of them God was not well pleased; for they were overthrown in the wilderness.

27. *Lest I myself should be a cast-away.* Literally, "an unapproved." What a pit of darkness and horror must have been hypothetically presented to the mind of the apostle, in picturing to himself the case as possible, that after all that he had tasted of the riches of the gospel kingdom, and all the earnest labor he had devoted to the enlightenment and elevation of others, he should fall a slave to false philosophy and sensual passions, condemned by the Master's law of purity and life!

CHAPTER X., 1. *Under the cloud*; i.e., the cloud which led them through the wilderness.

2. *Were baptized unto Moses*; i.e., unto the dispensation of which Moses was the mediator and head.

3. *The same spiritual meat*: the manna, which had a spiritual significance.

4. *Spiritual drink*: the water from the rock, which had a like spiritual significance as the manna. *That followed them.* The rock smitten by Moses was at the foot of Horeb, in the highest of the valleys of the peninsula of Sinai, so that the waters would flow thence through the valleys in all directions. *And that Rock was Christ.* That is, it typified Christ. This form of

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world [*aionon*] are come.

speech is the same as that by which Jesus said of the bread in his Supper, "This is my body."

5—10. Here the apostle proceeds to draw from the history of the fathers a lesson for the Christians whom he addressed. The fathers shared in providential dispensations which opened to a new national era, and one of comparative exaltation; yet many of them brought upon themselves calamity and destruction by their flagrant transgressions. So Paul would have the Corinthian Christians to understand, that though they were a community called to advance, as pioneers, into a new and higher dispensation, yet the information he had received of the errors of conduct among them indicated that there was danger that they, too, would involve themselves in desolation and ruin.

11. Having enumerated the vices of a portion of the ancient Hebrews, and the judgments which they suffered in consequence, the apostle urges a consideration of these things as instructive examples for the admonition of his Christian brethren, upon whom, he says, "the ends of the ages are come." He admonishes by real not fictitious evils.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

17 For we, *being* many, are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh. Are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the

idol is any thing? or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake:

26 For the earth *is* the Lord's, and the fulness thereof.

12—15. The brethren are cautioned against thoughtless self-assurance; are assured that their temptations are not greater than what are common to men; and a confident hope is expressed, that God would open to them a way of deliverance. Among the means to this favorable result, the apostle doubtless reckoned this faithful Epistle of his, and his approaching personal visit and labor amongst them. As a primary means of such escape, however, he enjoins, at once, a flight, as it were, from idolatry.

16—21. The argument here is, that as all who join the assembly and partake of the elements in the celebration of the Lord's Supper, which is the communion of the blood and the body of Christ, thereby visibly represent themselves as one with Christ and his Church, which is his body; even so they who sit down to a festival appropriated to the worship of idols thereby place themselves in visible communion with the idol-worshippers and idol-worship. And the objects of this worship are, not God and his perfections,

but *demons* (for such is the word here rendered "devils"); i.e., the spirits of deified heroes. See notes on Matt. iv. 18—25.

23. *Lawful*,—*not expedient*. See note on chap. v. 12.

24. *But every man another's wealth*. *Wealth* is the old English for "welfare." This is the distinctive practical principle of the gospel. Let it shape the general practice of any community, every man seeking, not his own welfare exclusively, but others' also, and the general peace, prosperity, and happiness of that community will excite the admiration of the world. Grasping selfishness is not the true policy.

25, 26. For the reason that the earth is the Lord's, and the fulness thereof, and that he hath given it to us for our sustenance and comfort, all its productions which are adapted to the wants of our nature it is right for us temperately to use for the purposes to which they are adapted, and in a manner to violate no wholesome principle. "Whatever is sold in

27 If any of them that believe not bid you to a *feast*, and ye be disposed to go, whatsoever is set before you eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake: for the earth *is* the Lord's, and the fulness thereof.

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to

the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

the shambles (the meat-market), that eat," taking your own choice, "asking no questions," i.e. entertaining no scruples, "for conscience' sake," or as a matter of conscience; for you are free.

27—29. So also, "if any of them that believe not invite you to a feast," i.e. a mere social festival, eat if you please, raising no questions, no scruples, as a matter of conscience. But, if it be a festival got up in honor of idols, Christians should refuse to participate in it, out of respect for the conscience of any brother Christian who had, upon principle, admonished them of the fact. "For why is my liberty judged (rather condemned) of another man's conscience?" That is, "Why should I unnecessarily so use my liberty as to offend the conscience of another Christian brother?"

30. *Why am I evil spoken of?* i.e., "Why should I make myself a subject of censorious remark by an injudicious use of the gifts of Providence which I receive with thanksgiving?"

31—33. These closing verses of the chapter inculcate the high and benign principle of supreme devotedness to the glory of God, which is the highest good of mankind, in all that we do; giving no

cause of offence to people of any original nationality and custom; looking to the profit of the mass of the people, that they may be enlightened into spiritual truth, and be *saved* from the evil that is in the world.

CHAPTER XI., 3. *The head of every man is Christ.* The apostle here commences to lay the foundation for his system of due order in all life's relations. As the head of every man is Christ, all men are members of Christ's body, and should respect themselves as such, and him as their head. And so there are headships and memberships in all departments of being. In the family-circle there must be a head, or there can be no order. And which is the natural head,—the man, or the woman? The man, unquestionably. So says the apostle: "*And the head of the woman is the man.*" Accordingly, there must be a suitable reverence and subjection on the part of the woman; not the subjection of a slave to a master, but of the loving wife to the affectionate and provident husband, who is the responsible head of the household. *And the head of Christ is God.* See on chap. iii. 23, and Rom. xi. 36.

4—9. These verses are devoted to

5 But every woman that prayeth or prophesieth with *her* head uncovered, dishonoreth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman

to have power on *her* head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be con-

good and wholesome counsel in matters of propriety and good order, to be observed by the two sexes, especially in the public assemblies. There was occasion for anxious solicitude and earnest counsel on the part of the apostle in relation to these things. The occasion to which I refer was the custom of that community in regard to dress and manners, which confounded the sexes, and tended to promiscuous intercourse. It was not meet that a man should act effeminately, or a woman in a masculine manner. Under the circumstances of the time, there was undoubtedly good reason for all the labor which St. Paul devoted to the manners of Christian men and women.

10. *For this cause ought the woman to have power on her head, because of the angels (angelous, messengers).* The Greek *exousia*, here rendered "power," signifies power, or right, privilege, &c., and is used sometimes for an emblem or sign of authority. Of course it means, in this place, the time-honored sign of the superior authority to which the woman was subject; which was, in fact, the *veil*. Indeed, it is alleged that *exousia*, originally meaning "power," came to be used by the ancient Greeks, like the word *imperium* ("power") by the Latins, for a "head-veil." Accordingly, the *Improved Version* renders the phrase, "The woman ought to have a veil on her head." The veil, as a covering for the head of

the respectable woman in the presence of the man, is an emblem of great antiquity. See Gen. xxiv. 65. *Because of the messengers*; meaning the messengers who were occasionally sent from the separate assemblies of the men to those of the women.

11—15. *Nevertheless*, the relations and dependences between the sexes are, in a good sense, mutual, and alike honorable, moving respectively in their appropriate spheres. Propriety of manners in the religious assemblies is renewedly enjoined.

16. Contentious and disorderly conduct would meet with no allowance in the Christian churches.

The rest of this chapter is devoted to the correction of disorderly conduct, reported to the apostle, which had obtained in the assemblies of the Corinthian Christians for the celebration of the Lord's Supper. It appears that they had fallen into the habit of making that occasion a festival, somewhat after the manner of the heathen festivals devoted to their idols; and that some were guilty of excess in eating and drinking. The apostle gives an account of the institution of the Lord's Supper, and shows that their carousals were utterly inappropriate and unbecoming on that occasion. The reader will understand all this by perusal of the chapter, without explanation from me in detail. But I will note two or three expressions.

tentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you*, I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For, in eating, every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord

that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And, when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he* took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation [*diakrison*] to himself, not discerning the Lord's body.

27. *Shall be guilty of the body and blood of the Lord*; i.e., responsible for contempt of the emblems of Christ's body and blood.

29. *Eateth and drinketh damnation to himself*. The utterly false meaning which theological usage has attached to the word *damnation*, together with the misconstruction of the adverb *unworthily*, has kept many true Christians from the table of our Lord through fear, and driven others into despair after they have partaken of the elements in memory of Christ. Secularians have made the worthiness to partake of those elements to consist in a prescribed train of mystical, mental exercises called an "experience," and "damnation" to be a doom to endless torments. If, then, a person should partake of the Lord's Supper, believing that he had a true Christian experience, and yet his experience was not in fact of quite the genuine sort, he would eat and drink

unworthily, and thus seal his final doom to woe! With this view, the approach to the table of our Lord on Mount Zion has been made infinitely more fearful and terrific than was the approach of the fathers to Mount Sinai, where all concede that only temporal punishments were denounced. See Heb. xii. 18—24.

But this subject is not obscurely treated in the record before us, that it should be misunderstood. The eating and drinking unworthily is seen, by a careful reading of the connection, to refer to the misbehavior which, as reported to Paul of the Corinthian Church, accompanied the celebration of the communion-service, and which brought upon them *condemnation* (*diakrison*), judgment against themselves.

With regard to the qualification to eat of the Lord's Supper, it is simply faith in Christ, with a desire to honor him by doing this in remembrance of him. He will accept and bless this sincere free-will offering,

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But, when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation [*krima*]. And the rest will I set in order when I come.

CHAPTER XII.

NOW, concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the

Spirit of God calleth Jesus accursed; and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations; but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one

though the humble disciple may need yet to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

30. *For this cause, many are weak and sickly among you.* It is probable that Paul refers to judgments in the form of disease inflicted on many of the Corinthians by a special interposition of God's providence, as in the cases of Ananias and Sapphira; and of the fornicator, chap. v. 3—5. To restrict evil in that Church which God was planting in the world by the interposition of supernatural with natural means, it was worthy of the Divine economy to interpose, in some cases, to check corruptions by supernatural judgments. *And many sleep*; meaning, probably, the sleep of death. It may refer to a spiritual stupor; but literal death was probably the result of a portion of the cases of sickness among them.

31. If we would judge, i.e. examine ourselves, we should not, by disorderly conduct, subject ourselves to the judgment of God.

32. *But, when we are judged, we are chastened of the Lord.* The judgments of the Lord to which reference had been made were designed to prune and chasten the Church, that it should not fail of its mission by being judged as one with the world.

34. *That ye come not together unto condemnation.* This coming together unto condemnation is the eating and drinking of condemnation to themselves, in v. 29. All that is wrong, in principle and in conduct, is a curse to man.

CHAPTER XII., 1. *Now, concerning spiritual gifts.* This chapter is wholly devoted to the Divine economy of method, order, adaptation, and the beauty of variety, and harmony of diversity, in the spiritual kingdom, as well as in the material. It embodies the whole philosophy of society.

2—11. Though the apostle had principal reference to the miraculous spiritual gifts and manifestations of the time, yet the general doctrine of diversities of gifts, and of the due appreciation in which all

and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22 Nay, much more those members

of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honor to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church: first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues.

29 *Are all* apostles? *are all* prophets? *are all* teachers? *are all* workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

degrees and developments of moral power should be held, is applicable, *pro rata*, to all times.

12—26. This beautiful illustration of the philosophy of human society, in its wholeness and in its component parts, bears a resemblance, too striking to be deemed accidental, to the fable of Menenius Agrippa, by which, about 490 B.C., he appeased a sedition among the citizens of Rome. See Livy, ii. 32. We have various other evidences, besides this, that Paul was not unacquainted with classical literature.

An interesting particular noted by the apostle is the more attentive care devoted to those members of the body which are more feeble, and less comely. We should, in our domestic and social relations, devote more assiduous nurturing care to those who most need such care.

31. *But covet earnestly the best gifts.* "Here the wish expressed is, that the Corinthians should take that delight in the exercise of the more useful gifts which hitherto they had taken in the more wonderful."—CONYBEARE. *And yet show*

CHAPTER XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly,

I unto you a more excellent way. This is the way of love, to the exposition of which the apostle proceeds in inseparable connection, though our translators have set it off as another chapter.

CHAPTER XIII., 1. *And have not charity.* The word "charity," throughout this chapter, is *ἀγάπη* (*agape*) in the Greek; a word which occurs more than a hundred times in the New Testament, and is generally rendered, as it primarily signifies, "love." The word *charity*, by familiar use, has come to bear a meaning too narrow for the original, as it is applied chiefly to the bestowment of relief to the suffering and needy, and the excuse of apparent wrong doing. In this chapter, the word should have been rendered *love*.

2, 3. No display of knowledge or of power, or of endurance for a pledged form of faith, or of munificence even in the bestowment of alms, is of any weight in the moral scale of judgment, if there is no love at the heart, which prompts to the performance of these acts for the good of mankind, and the glory of God, the Father of all.

4. *Love suffereth long*, does not quickly weary out and break its hold; *envieth not*, is never pained by witnessing the righteous successes of others; *vaunteth not, is not*

seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but, when I became a man, I put away childish things.

puffed up, because it hath self-satisfaction in its own genuine reality, and would be ashamed of false airs.

5. Is never uncourteous; *seeketh not her own*, — i.e., is not selfish; *thinketh no evil*, rather, reckoneth not the evil, nor magnifieth the evil by unnecessarily interpreting the motives as vicious; *rejoiceth not in iniquity*, takes no delight in seeing others sin and suffer, as if it wanted its own shades of guilt softened by the contrast of deeper shades in others; but *rejoiceth in the truth*.

7. *Beareth all things*; i.e. forbears in all things; *believeth* — *hopeth all things*, i.e. enjoys confidence and hope, under all circumstances, of a favorable issue; and so *endureth*, i.e. has patience.

8. *Never faileth*; rather, shall never pass away. *Prophecies, tongues, knowledge*, such as we boast of here, *shall vanish away*, i.e. serve their limited mission, and become useless; but love, pure heavenly love, is immortal, and its mission will never end.

9, 10. *Then that which is in part shall be done away.* In every great enterprise, when the grand scheme is inaugurated, and is in perfect operation in its wholeness, the preliminary means of its initiation, having served their appointed purpose, are of use no more.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAPTER XIV.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men *to* edification and exhortation and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth

12. Though we have so clear and beautiful light by the revelation of Jesus Christ, yet it is the light of "hope for that which we see not" openly: it is a light shining through a shaded glass, compared with the light of the reality, when this mortal shall put on immortality, and death shall be swallowed up in the victory of life indissoluble.

13. *Faith, hope, love, abide now.* Neither of these graces can pass off with the things which are incipient and rudimental economies. But, for reasons above explained, *the greatest of these is LOVE.*

CHAPTER XIV., 1. *Desire spiritual gifts, but rather that ye may prophesy.* The word *propheteuo*, rendered "prophesy," is used for teaching, instructing, as well as foretelling. And its contrast all along with the use of *unknown* tongues indicates that it signifies *teaching*, in this chapter. And the whole concern of the apostle, in the argument comprised in this chapter, is the enforcement of such method and order, in the exercises of the Christian assem-

than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore, if I know not the

blies, as should render them profitably instructive to all the attendants.

4. *He that speaketh in an unknown tongue edifieth himself*; at least, he may please his vanity by exhibiting himself as a public speaker: *but he that prophesieth* (teacheth) *edifieth the church.*

6. *Except I shall speak to you . . . by doctrine*; i.e., by continued and detailed instruction.

7—9. Even the musical instrument must be made to execute a distinguishable tune, or it is devoid of interest. The war-trumpet must be made to give the appropriately significant sound, or it will arouse nobody to self-preparation for the battle. The argument is, that *so likewise* must they who speak in the religious assembly address themselves intelligibly to the understandings of the people, or their discoursing would be profitless; they would "speak into the air."

10, 11. *And none of these is without signification.* All languages have a meaning; but they are intelligible only to them who

meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore, let him that speaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather

understand them. *Barbarian*; one of a foreign language.

12—17. A similar train of argument is continued, elucidating the importance of directness, simplicity, and adaptedness, in the exercises of the religious assembly.

18, 19. Though Paul exceeded all whom he addressed in the gift of tongues, yet he never sought to make a show of this power, but regarded it more profitable to speak five words with his understanding, and to the understandings of others, than ten thousand words in an unknown tongue.

20. *In malice be ye children*, i.e. be ignorant in things of evil; *but in understanding be men*, be learned and strong.

21, 22. *In the law it is written*. Isa. xxviii. 11, 12. The point pressed by the apostle is, that foreign tongues were made a sign to unbelievers. It was so on the

day of Pentecost, Acts ii.; and on the first mission of Peter to the Gentiles, Acts x. 44—46. But, *for them that believe*, "prophesying," i.e. teaching, is demanded.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all;

25 And thus are the secrets of his heart made manifest; and so, falling

day of Pentecost, Acts ii.; and on the first mission of Peter to the Gentiles, Acts x. 44—46. But, *for them that believe*, "prophesying," i.e. teaching, is demanded.

23. *And all speak with tongues*. The case supposed does not involve the idea of all speaking at the same moment. But, if all who spoke should declaim in unknown languages, the performances would seem to the unbelievers and unlearned the babbling of madmen.

24. *But if all prophesy*, i.e. if all who speak expound and elucidate the doctrine of Christ, "the unlearned or unbeliever is convinced of all," — is persuaded of the truth of all he hears; "and is judged of all," — feels his heart laid open to the searching operation of the principles of eternal right which they enforce.

25. *And so, falling down on his face*.

down on *his* face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God.

This is a reference to the Eastern manner of reverent devotion, practised often by converts on their coming to a discovery of the searching light and astounding glory of Christian truth.

27. *Let it be by two, at the most by three.* That is, there should be no more than two or three to occupy time with the use of unknown tongues at one meeting; and they not all at once, but *by course*, with an interpreter. It appears that, at times, when the primitive Christians were inspired to speak with tongues, when under the influence of the Holy Spirit the exercise of their understanding was suspended, while their spirit was rapt into a state of ecstasy by the immediate communication of the Spirit of God. In this ecstasy they poured forth their feelings of thanksgiving and assurance, in words which, though issuing from their mouths, were not their own, and they were ignorant of their meaning; and so were the hearers, if the words were of a foreign language. Therefore the apostle enjoins, *v. 13*, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret;" i.e., that the Spirit may give him perception of the sense of his utterances, that he may explain to the people.

32. *And the spirits of the prophets are subject to the prophets.* Literally, "the spirits of the prophets are under the control of the prophets." They were able to control themselves in the first instance, whether they would place themselves in the attitude of speaking at the given time.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are*

Therefore, though they were inspired, there was no need of more than one speaking at a time, nor of more than two or three speaking in that strain at a single meeting.

34. *Let your women keep silence in the churches*,—in the public religious assemblies. Comparing this with chap. xi. 5, I cannot admit that Paul intended utterly to exclude Christian women from all active participation in the public religious services. In that section of his Epistle, the apostle provides, that every woman that prayeth or prophesieth, i.e. teacheth, shall have her head covered with a veil. See also note on *v. 10* of the same chapter. There was at least an acquiescence in the exercise of Christian women in praying and teaching in the assembly in a modest and becoming attitude. It is conceded, however, that the passage now under particular consideration is an advance of another step in the way of restriction upon that congregation, under the circumstances of their time. This entire chapter, and most of the preceding chapters of the Epistle, abound in special admonitions, rebukes, and directions, having particular reference to the circumstances of the Corinthian Church at the time, and the surrounding customs. As I said in substance on entering upon this Epistle, the community of Corinth, in its heathen state, was the most degraded in sensualism of any place in the world, except Cyprus, where the law compelled the women to prostitute themselves to strangers. The Church at

commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church.

36 What! came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

Corinth, as we have seen, retained much of the old heathen leaven; and serious disorders and libidinous practices obtained among them. And, as all the other special instructions of this chapter have reference to evils which had been reported to the apostle, so I believe this had also. The crying evil of that community was the confounding of the sexes, and a tendency to their promiscuous intercourse. Hence the apostle's earnest counsel in regard to female dress, especially in public. And I doubt not that Paul had been informed of certain cases of women, who put themselves forward in the public exercises of the assembly in a manner, under all the circumstances, of unfavorable tendency. Hence his instruction on this point. But as it is a matter of expediency only, for the time being, and not of the fundamental principles of right or wrong, it interposes no more hinderance to Christian men and women co-operating in the work of Christian education, in such manner as the common judgment may discern as expedient and useful, in a generation trained up in Christian refinement, than the injunction, that only one should pray or teach at a time, prohibits our Episcopal and Sunday-school simultaneous prayers and recitations, in which all the assembly join *viva voce*.

36. *What! came the word of God out from you?* As if he had said, "Are you the primitive Church, and the source of Christian knowledge, that you should claim the right to set aside the rules of the churches in general?"

37. *If any man thinks himself to be a prophet, or spiritual, "let him approve*

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

CHAPTER XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if

himself as such by acknowledging the authority of my apostolic teachings, in which I am guided by the Holy Spirit."

CHAPTER XV., 1. *The gospel which I preached unto you.* St. Paul founded the Corinthian Church by his personal ministry. His letters are not so much devoted to the distinctive doctrines of the gospel as his ministry was; for those were generally written with reference to particular circumstances in the churches addressed respectively; and those circumstances, in most cases, related to diversities of opinion on the significance of forms, and to errors of conduct. Here, too, the apostle applies his pen to the special treatment of a subject, which a particular circumstance forced upon his attention. But the circumstance in this case was an essential error in doctrine; and it drew from the apostle, of course, a doctrinal discussion. It was reported to him, that some of the Corinthians who had taken the Christian name denied the doctrine of a future life; i.e., of the resurrection of the dead. See v. 12. And now, with reference to this serious error, the apostle proposes to write a summary of what he had preached to them by the voice, as distinctively "the gospel." If any one is desirous of knowing what the substance of the Christian doctrine is, which the apostles regarded, and familiarly preached to people, as eminently "the gospel," let them read this chapter attentively; for this is St. Paul's report of it.

2. *By which also ye are saved.* When Jesus commissioned his disciples to "preach the gospel to every creature," he testified that he who would believe should be saved.

ye keep in memory what I preached unto you, unless ye have believed in vain:

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

4 And that he was buried, and that he rose again the third day according to the Scriptures;

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am

what I am; and his grace which *was bestowed* upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore, whether *it were* I or they, so we preached, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised;

17 And if Christ be not raised, your faith *is* vain: ye are yet in your sins.

See Mark xvi. 16. That this salvation, which is the fruit or reward of faith, is the blessing which the believer enjoys in and through his faith, is here shown by the declaration, that the believers of the gospel "are saved," unless their faith is "vain," or a mere pretence.

3. *Christ died for our sins*; i.e., on account of our sins. His death was an essential step in the prosecution of the great purpose of salvation from sin.

4—11. Paul here enumerates the witness, not from hearsay, but from positive knowledge, of the resurrection of Christ from the state of the dead.

12. *How say some among you?* Paul appeals to them as professed Christians. How could they assume that there is no resurrection of the dead, since the very preaching through which they were baptized into the Christian name was the ministry, "first of all," of Christ risen from the dead?

13—16. The argument of these verses is, that, if there be no resurrection of the dead, Christ is not risen, and the apostolic ministry is false and vain. For the apostolic ministry is, essentially, the ministry of Christ, crucified, and risen from the dead, involving the heirship of life and immortality to our race, of which he is the head and representative. If all this is false, Christianity is a fraud, and their profession of it is self-stultification.

17. *Ye are yet in your sins.* The same apostle, Rom. v. 10, speaks of being reconciled to God by the death of his Son, i.e. by the assurance of God's love which Christ's death attests; and being "saved," i.e. from sin, "by his life." But, if they had no faith in a *living Christ*, there was, to them, no *life* of Christ with which for their faith to bring them in renovating contact, and they remained in their old bondage of sin. It is only a living faith in a living Christ that can give us life.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from

18. *Are perished.* If Christ be not raised, and there is no such inheritance of life for man as that of which the gospel exhibits his resurrection as the pledge, then they who have died, even as martyrs it may be, for their zeal in the faith of Christ, "are perished." As the word *perished* is here in opposition to the life immortal, it means a loss of existence.

19. *We are of all men most miserable.* Paul does not say that the true Christian is the most miserable of men in this life, *whatever* may be hereafter. He addresses those who professed the Christian name, and thus subjected themselves to the peculiar trials which in that time attached to that profession, and yet had not the glorious Christian *hope* to more than counterbalance those trials. Thus they made themselves the more miserable by taking the Christian name with its obloquy, without the Christian hope of immortality, with its blessing and honor and glory.

20. *But now is Christ risen from the dead* (Paul speaks with unreserved assurance, because he testifies of what he knows), *and become the first-fruits of them that slept.* "If the first-fruit be holy, the lump is also holy," is a Divinely sanctioned aphorism. See Rom. xi. 16. The phrase, "them that slept," comprehends the deceased universally, as this unlimited expression signifies, and v. 22 explains. The gospel knows of no other first-fruits of the immortal resurrection, but Christ. Let him who asserts a resurrection of the dead into an immortal life of sin, depravity, and woe, show us the Divinely constituted first-fruits of such resurrection. They cannot. There is no immortality for man but that which "was given us in Christ Jesus before the world began, and is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. i. 9, 10. Who shall be made partakers of this life?

22. The same all who die in Adam shall be made alive in Christ. Some have

the dead, *and* become the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even

associated this passage with Rom. v. 12; and have argued hence, that the death here referred to is a moral death; and that the resurrection, which is the subject of this chapter, is, of course, a moral resurrection. But this is to ignore the apostle's own definition given of the subject of this chapter in its introduction, and to cast away the most lucid treatise which the Bible contains of the doctrine of a future life for our race. And it is to shut the eyes to the light which shines out in every verse of the chapter. What! does the circumstance that Paul was pleased to speak to the Romans of the moral evil which is ascribable to the earthly man, or our Adamic nature, and the moral remedy in Christ, render it either impossible or unnecessary that he should speak to the Corinthians, because some of them had fallen into error on that point, of the mortal constitution and consequent natural death we all share in the one Adamic nature, and the personal and immortal life, from and beyond this, which we shall all share by being made partakers of the other, the immortal nature, represented in the other Divinely constituted head, Jesus Christ? It is due to the apostle that we permit him to define his own subject, which he does in this chapter indubitably. The question which he here discusses is that of a personal, conscious existence for mankind beyond death. What relates to the moral nature and condition of that life is chiefly incidental and inferential.

This twenty-second verse is full of the richest instruction. All men shall be made partakers of life in Christ, *as* they are partakers of death in Adam. How is this? They die, or are partakers of mortality and death in Adam, through an inheritance of the Adamic or earthly nature. So shall they live, i.e. be partakers of life in Christ, through an inheritance of the heavenly nature. See v. 49.

He who asserts that any limited portion of the whole humanity is meant by the "all" who die in Adam, is such a case of blind enslavement to a heresy, as it would

so in Christ shall all be made alive,

23 (But every man in his own order; Christ the first-fruits; afterward they that are Christ's,) at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign till he hath put all enemies under his feet.

not be respectable to argue with. And by no other process can he limit the "all" in the other member of the sentence.

23. *But every man in his own order.* What this "order" is, the next words explain: *Christ the first-fruits; afterward they that are Christ's.* The phrase, "at his coming," belongs with the preceding verse,—"shall be made alive at his coming." The intervening words are parenthetical, as I have taken the liberty to denote by the types of a parenthesis in the text. There were two orders under the law, in conducting the harvest; viz., the first-fruits and the general harvest. And the blessing of the first-fruits was a pledge of the blessing of the whole harvest. They that are Christ's, to be made alive in him at his coming, are, as specified in the preceding verse, all the members of the whole humanity, of which he is the head. See chap. xi. 3. *At his coming.* The coming of God is phraseology familiarly applied to any remarkable manifestation of the Divine presence and power in a visible providence; and so is any signal display of the Divinity and glory of the mission of Christ an event of his coming. See notes on Matt. xvi. 27, 28; and xxiv. 30, xxv. 31. Those cases have reference to the Divine power exerted in behalf of Christ's kingdom at the effectual change of dispensations upon the termination of the Jewish nationality. But there are other manifestations of the presence and power of Christ, which are called his *coming*. He said to his disciples, John xiv. 23, "We will come unto him." Verse 3: "I will come again," and receive you to myself." This was a resurrection-coming. And the bringing-in of all Israel

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which

after the fulness of the Gentiles is denominated the *coming* of Christ, the Deliverer; Rom. xi. 26. And surely the actual bestowment of that Divine grace which was given us in Christ Jesus before the ancient ages, through the abolishment of death in the victory of life immortal, whether it shall be unto all men simultaneously, or unto the passing individuals successively, will be a *coming* of Christ more eminently glorious than all others. See notes on 2 Cor. v. 1—8.

24. *Then the end*,—the ultimity of the gospel plan, the consummation of the Messianic reign. The Son will resign that special commission to the Father, having fully wrought out its purpose, and destroyed out of the moral universe all opposing principles and powers.

25. *Under his feet.* Christ is a spiritual king, and subjection to him is spiritual subjection. See Ps. cx. 1. But whatever cannot, in the nature of things, be made a valuable subject of Christ, to minister unto good, will be destroyed. *Sin* is an enemy of this description: therefore that shall be exterminated. See 1 John iii. 8. And *death* is another; and that shall be destroyed. See v. 26. The words *that* and *is*, in this verse, should be omitted, being supplied words. "The last enemy shall be destroyed (namely), death."

27. From all rational beings that shall be spiritually subject to Christ, none are excepted but God himself, who put all things under him.

28. *The Son himself shall be subject*; that is, visibly and as a model, exemplifying the words of the apostle, that all we are Christ's, and Christ is God's. Chap. ii. 23.

29. *Baptized for the dead.* This is, of

are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

course, an allusion to some practice that had in some cases obtained in the Corinthian Church, in the way of receiving baptism for deceased friends, and that upon a principle which involved faith in their life beyond the grave. But as no history of that custom has come down to us, except this single allusion to it, instead of adding to the numerous *guesses* on the subject, we join with *Congbeare* in leaving the passage as "one that admits of no satisfactory explanation."

30, 31. *I die daily.* That is, Paul subjected himself to daily peril.

32. *If, after the manner of men, i.e. "speaking after the manner of men," I have fought with beasts at Ephesus,*—probably referring, in figurative speech, to his peril at Ephesus, recorded in Acts xix. 23—41, —*what advantageth it me if the dead rise not?* That is, "if we, as Christians, entertain the opinion, that we are mere animals, that we have no nature allied to the Divine, that we are not heirs of immortality and children of God, what wisdom is there in perilling our lives for the ministry of a professed and hypocritical faith in these sublime principles?" If we are mere Epicureans, let us adopt the Epicurean philosophy of life, which places the

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

chief good in sensual indulgence, and condenses its economy into the maxim, "Let us eat and drink; for to-morrow we die." See also Isa. xxii. 13.

35. *And with what body do they come?* The imbecile and sceptical mind, that can believe nothing but what it can see and feel, will find itself unable to believe in a future life, because it sees that the earthly body moulders away, and it cannot conceive what body we can be provided with in the resurrection-state.

36—41. The apostle argues with such feeble stumblers, not that the same dust which composed the earthly body is to be gathered up and moulded anew, but that the raising of the *me*, the higher nature, which constitutes personal identity, in a new and more glorious body, is no more mysterious than the raising of the germ of the grain, through the death and dissolution of its old body, into a new plant and a new body. He also enumerates various kinds of animal bodies, and of material bodies, terrestrial and celestial; the *argument* of all which is, that since the wisdom and power of God have produced such an infinite variety of organic bodies, all differing from each other, but all adapted to the purposes of their

42 So also *is* the resurrection of the dead: it is sown in corruption, it is raised in incorruption:

43 It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul, the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is

natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy; the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

respective spheres, it is foolish to doubt that he is able to clothe us with bodies in the resurrection-state, gloriously adapted to that superior grade of life and being.

42—44. *So also is the resurrection of the dead.* How? Not that it differs from itself, as one star differs from another star. Whatever of variety there may be, in the future world, in degrees of advancement and happiness among mankind, this passage says nothing of it. Paul explains the contrasts which he intimates by the difference in splendor among the stars, thus: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption;" &c. The contrast throughout is between the present state and the future, of man universally. In the next verse, the apostle gives us this contrast between the two states of human existence, imaged in their two heads and representatives; thus:—

45. *And so it is written* (Gen. ii. 7), *The first man Adam was made a living soul ("animal,"* IM. VER.; rather, a living creature): *the last Adam was made a quickening spirit.*

46. The spiritual, however, comes after the natural.

47. The representative samples of the two states of human existence are here again exhibited in the first and second Adams.

48. *As is the earthy—and as is the heavenly.* The idea is, that as mankind in the earthy constitution are *such as their earthly head*, so mankind in the resurrec-

tion-life are *such as* the head and representative of that life,—even the Lord Jesus Christ.

49. *We shall also bear the image of the heavenly.* By using the first person plural here, St. Paul represents his own personal sympathy, interest, and participancy in the subject he had in hand with those to whom he was applying it; viz., the human species. By the pronoun "*we*," he means "*we of human kind*." This verse explains v. 22, showing in what sense all men are "*in Adam*" as partakers of mortality and death; viz., in bearing his image, the *image of the earthy*: and in what sense the same "*all*," or whole humanity, shall be "*in Christ*," in the life immortal; viz., in bearing *his* image, the *image of the heavenly*.

50. My own opinion on this verse, and on the general question of the resurrection of the physical body, is so ably expressed by Dr. Burton, formerly Regius Professor of Divinity at Oxford, as quoted by Rev. W. J. Conybeare, late Fellow of Trinity College, Cambridge, that I adopt his language in this place:—

"It is nowhere asserted in the New Testament that we shall rise again *with our bodies*. Unless a man will say that the stock, the blade, and the ear of corn, are actually the same thing with the single grain which is put into the ground, he cannot quote St. Paul as saying that we shall rise again with the same bodies: or at least he must allow that the future body may only be like the present one, inasmuch *

51 Behold, I show you a mystery: We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the

dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall

as both come under the same genus; i.e., we speak of human *bodies*, and we speak of heavenly *bodies*. But St. Paul's words do not warrant us in saying that the resemblance between the present and future body will be greater than between a man and a star, or between a bird and a fish. Nothing can be plainer than the expression that he uses in the first of these two analogies, *Thou sowest not that body that shall be* (v. 37). He says also, with equal plainness, of the body, *It is sown a natural body; it is raised a spiritual body* (v. 44). These words require to be examined closely, and involve remotely a deep metaphysical question. In common language, the terms *body* and *spirit* are accustomed to be opposed, and are used to represent two things which are totally distinct. But St. Paul here brings the two expressions together, and speaks of a *spiritual body*. Therefore he did not oppose *body* to *spirit*; and though the looseness of modern language may allow us to do so, and yet to be correct in our ideas, it may save some confusion if we consider *spirit* as opposed to *matter*, and if we take *body* to be a generic term which comprises both. A *body*, therefore, in the language of St. Paul, is something which has a distinct individual existence.

"Paul tells us that every individual, when he rises again, will have a spiritual body; but the remarks which I have made may show how different is the idea conveyed by these words from the notions which some persons entertain, that we shall rise again with the *same identical body*. St. Paul appears effectually to preclude this notion, when he says, *Flesh and blood cannot inherit the kingdom of God*." — Burton's Lectures, pp. 429—431. CONYBEARE'S LIFE AND EPISTLES OF ST. PAUL, *in loco*.

51, 52. *We shall not all sleep*. St. Paul here indicates that there will be a time when the affairs of this mundane system will be closed, while some shall be yet living on the earth; and that they will be changed, immortalized, without the pro-

cess of death. We saw, in our observation of v. 49, that in the use of the pronoun "we," in this connection, Paul speaks as a member of the *human race*. When the American orator, treating on the interests of the people of the United States, uses the first person plural, he identifies himself with that whole people. Accordingly, St. Paul, by the saying, "We shall not all sleep," means, "There will be some men who will not die." But they will all put on immortality and incorruption." The dead shall in like manner be raised.

At the last trump. The trumpet was sounded in Israel for any extensive rally of the people, and the inauguration of any great event. Its note was one of authority, and there was inspiration in it. At the giving of the law on Sinai, the voice of the trumpet sounded long and loud (this was a miraculous imitation); and the Great Year of Jubilee was initiated with the sounding of the trumpet throughout all the land. It is therefore a strong and beautiful figure which the apostle employs in the passage before us, in associating the sound of the trumpet with the swallowing-up of death in the final victory of life immortal.

In a moment, in the twinkling of an eye. This phraseology distinguishes the resurrection as the work of the power of God. (See Matt. xxii. 29; 1 Cor. vi. 14.) The apostle, at vs. 36—38, had illustrated another point of the general subject by reference to the natural germination and gradual development of the seed sown in the earth. But on this point he distinguishes in favor of the resurrection, as the motion of the power of God in an eminent sense, inasmuch that the spirit shall rise at once from the wreck of matter, clothed upon with the incorruptible body, a perfect being.

53. *For this corruptible must put on incorruption*. That is, we who here exist in a corruptible constitution shall there exist in an incorruptible constitution.

54. *The saying that is written*. This is written in Isa. xxv. 8. To the swallowing-

have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

up of death in victory, the prophecy referred to adds, "And the Lord God will wipe away tears from off all faces." The state of existence which the Great Father has allotted to his human children beyond this rudimental state shall be free from suffering. In note on v. 22, I said that the main question which this chapter discusses is that of a personal, conscious existence for mankind beyond death, and that what relates to the moral nature and condition of that life is chiefly incidental and inferential. Paul does not, however, leave the inferential moral deductions at loose ends. Though the primary object of the chapter was the extirpation of that scepticism which denied the doctrine of a future life, he improves the occasion for interweaving, with his argument for the *fact* of a future existence for the human species, such ample descriptions of the *nature* of that existence, as make manifest the reason why he cherished the doctrine of the resurrection of all men, the righteous and unrighteous (Acts xxiv. 15), as an object of grateful HOPE.

55. *O hades! where is thy victory?* *Hades* is the scene of the parable of the Rich Man and Lazarus, Luke xvi. 19—31; on which, see note, p. 188. *Hades* is, literally, the state of death. But, *whatever* it be, here is an interrogatory assertion, by authority of the Holy Spirit, that not a victim shall be ultimately held of it; and the passage of the prophet which the apostle refers to (Hos. xiii. 14) declares its utter destruction.

CHAPTER XVI.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

56. *Sin* is the poignancy of death, and the strength of sin is the law. See on Rom. iv. 15.

57. But God (his be the sacrifice of our hearts' richest affection), through the economy of his gospel purpose revealed and developed through *Jesus Christ our Lord*, giveth us the victory over them all,—*hades, death, and sin.*

58. Every firm and steadfast friend of Christian truth and human progress may work on in the perfect assurance that no good word or appropriate effort in the Christian mission will be *in vain*. Its efficiency may not be visible at the moment; but it will work like the silent leaven; it will act upon some of the secret cords of the "bearing and ties" of the moral system of things, and in due time work out its results.

CHAPTER XVI., 1—4. These verses relate to contributions for the relief of the destitute Christians in Judea in a time of dearth. See Acts xi. 29, 30. The *first day of the week* appears to have become thus early, under apostolic authority, appropriated as a Christian sabbath, or a day for the holding of weekly Christian assemblies. The object of the instruction to have the collections in readiness was to remove all uncertainty, and avoid the necessity of undue bustle and disturbance when he, Paul, should have arrived at Corinth, on his way to Jerusalem, to be joined by deputies whom the Corinthians might appoint to bear the gifts of their "liberality."

5 Now I will come unto you, when I shall pass through Macedonia; (for I do pass through Macedonia:)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now, if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboreth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.

10, 11. When Paul was writing this Epistle, he was looking for the arrival of Timothy at Ephesus while he should be in waiting there for the Pentecost; and he commends him to the kind regards of the Corinthians, if he should call upon them by the way. Before he wrote the Second Epistle, Timothy had joined him. See 2 Cor. i. 1.

12. *Apollos*. Acts xviii. 24.

15. *Stephanas*,—first-fruits. See Rom. xvi. 5.

17. *Stephanas and Fortunatus and Achaicus*. These were the messengers from the Corinthian Church who bore their letter to Paul (chap. vii. 1), and gave him much of the information concerning their matters on which he writes, and bore this Epistle back to them.

19. *Aquila and Priscilla*. See Acts xviii. 2, and Rom. xvi. 3.

20. *With a holy kiss*. This mode of salutation was in repute in the East. Male friends still use this manner of saluting each other in Oriental countries, and in some parts of Europe.

21. Paul closes up these salutations with his own handwriting; the body of the Epistle having been written by an amanuensis. See Rom. xvi. 22.

22. *Anathema*. This is the Greek word untranslated, and signifies a "separated" or "accursed" thing. The idea is the same as that expressed in Matt. xvii. 17; viz., a withdrawal of fellowship. *Maran-atha* is a Syriac word, signifying, "the Lord cometh;" and it was a part of a solemn form of excommunication among

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

the Jews, as was also the other. In view of the practical separation here enjoined, from the character described, it seems fair to conclude that the designation, *love not the Lord Jesus Christ*, pointed out such a manifested lack of sympathy for the cause of Christ, as conduced to an influence against him.

CHAPTER I., 1, 2. This second Epistle to the Corinthians also was written from Philippi. In the address of the former, he associated with himself his co-worker *Sosthenes*; and in this he associates *Timothy*. *Achaia* was once the name of a part of Greece; but, in the time of the Roman dominion, it was used for the name of the whole country as a Roman province.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

4. The apostles knew of but one ground of hope, one source of comfort, — which was the grace of God through Jesus Christ; and they opened to others, in trouble, the same source of consolation from which they drew for themselves.

5. *The sufferings of Christ abound in us*: i.e., after the example of Christ, they endured persecution for the gospel's sake; and they were consoled by his truth and his spirit.

6. *Crosby* justly remarks in a brief note on this verse, "*Salvation* is used here, as in Phil. i. 19, for 'benefit,' 'welfare,' or 'profit.' Which benefit is made *effectual*," &c.

8. *Our trouble . . . in Asia*. See Acts xix. 23—41.

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in

simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward.

13 For we write none other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

15 And in this confidence I was

9, 10. These oppressive trials and imminent dangers Paul characterizes as a *sentence of death* unto himself; and the lesson of practical instruction which he derived from it was diminished confidence in himself, and increased confidence in God, who raised up Christ from real death itself, and delivered him from that imminent peril of death; and who would continue to preserve him as long as he had work for him to do in this mundane sphere of labor.

11. The apostle acknowledges the beneficial influence of the prayers of his many friends, accompanied by earnest sympathetic efforts in his behalf.

12. *Our conversation.* The word "conversation" here means *conduct*. *Not with fleshly wisdom*; i.e., not in the commercial shrewdness of worldly selfishness, but in unselfish ingenuousness.

13. *Than what ye read and acknowledge*; i.e., read in the Scriptures, and acknowledge to be conformable to Scripture.

14. *Ye have acknowledged us in part.* "In part" referred to the division which had obtained in the Corinthian Church, some denying the apostleship of Paul: see note on 1 Cor. iv. 18. Between him and the members of that church in general there was a mutual confidence; he being a joy and a help to them, and they to him, *in the day of the Lord*. By "the day of the Lord," in this place, the apostle cannot be fairly interpreted to have meant that to which some theological schools have been wont to apply such Scripture phraseology, — a simultaneous universal assize in the resurrection-world. Surely Paul could not have expected assistance from his Corinthian brethren on such an

occasion, even if he had believed in its occurrence. The more closely and extensively I examine the Epistles of St. Paul, the more obvious it appears to my mind that he used the phrases "the day of the Lord Jesus," and "the coming of the Lord Jesus," with reference to the manifestation of Christ, as similar phraseology is used in the Old Testament with reference to the manifestation of the presence and power of Jehovah. "The day of the Lord," and the "coming of God," are forms of expression familiarly employed by the prophets in designation of remarkable exhibitions of Divine power, in blessings and in judgments, which were displayed at sundry times and in divers manners. For a few examples, see Isa. ii. 12—17; xiii. 6, 9; Joel i. 15; ii. 1; Zeph. i. 7; Zech. xiv. 1; Jer. xli. 10; Ezek. xxx. 3; Mal. iv. 5; Ps. xcvi. 13; l. 3; lxxx. 2; ci. 2; Isa. xxxv. 4; xl. 10; lxvi. 15; Hos. vi. 3; x. 12. For St. Paul's use of like phraseology, applied to manifestations of the Lord Jesus Christ, see, besides the passage before us, 1 Cor. i. 7, 8; v. 5; xv. 23; 1 Thess. ii. 19; iii. 13; iv. 15; v. 2, 23; 2 Thess. ii. 1, 8. In some of these instances, the language evidently refers to the manifestation of Divine power in the establishment of Christ's kingdom at the end of the Jewish age; in others, to the mighty energies of his power, as the representative of the heavenly nature, "the Lord from heaven," in the resurrection of the dead; and yet in other cases there may have been reference made to other and more ordinary dispensations of power in judgment. See John v. 27; Matt. xxviii. 18.

15. *A second benefit*; i.e., another impar-

minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But as God is true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a rec-

tation of valuable advantages to them, as was his former visit, described in Acts xviii. 1—18.

17. *According to the flesh*; i.e., for selfish objects.

18—20. As the gospel which Paul preached was not yea and nay, hypothetical, equivocal, and doubtful, but a direct revelation of the purpose of infinite wisdom insured by infinite power, therefore his ministry was not misty and enigmatical, suspending the hope of immortal destiny on "feeble strings;" but it was explicit, direct, and positive, *yea and verily, unto the glory of God.*

22. *Who hath sealed us.* The seal is a legal attestation of valid proprietorship. The apostles were favored with that demonstrative evidence of the truth of the gospel, and that influx of the spirit of Christ in their souls, which assured them

ord upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. *Bel,*

CHAPTER II.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this

of both the divinity of the cause in which they were engaged, and the reality of their call to the apostleship in it. So too, in a subordinate sense, were the body of believers *sealed* with the Holy Spirit of promise. See Eph. i. 13.

CHAPTER II., 1—5. The apostle seems to have apprehended, probably he had been informed, that the faithful lessons of his first Epistle had been by some misconstrued, as breathing a spirit of unkindness. He explains that he was the greatest sufferer in the case; that the occasion they had given him for the reproofs he had uttered was cause of tearful anguish to him; and that his chastisements were administered in love, designing their correction and welfare.

6—8. Paul enjoins leniency towards any one who had, by improper conduct, been the cause of his grief. He seems, indeed,

punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

to refer to some one in particular who had been punished by excommunication, and had become penitent. He advises his restoration.

10. When ye forgive one, I approve: and this I do for your sakes, *in the person of Christ*; i.e., acting as Christ's inspired apostle, and under his direction.

11. *Lest the Adversary should get an advantage of us.* The spirit of opposition to Christianity is here personified under the name *Adversary* (Satan). It was as wily as it was inveterate; and if, by fomenting discords in the Church, and urging to extremes in severity, it could weaken that body, and check its prosperity, the opposition would gain its desired *advantage*.

15, 16. *A sweet savor of Christ, in them that are saved, and in them that perish.* The Greek word here rendered *perish* is the same that is rendered *lost* when applied to strayed sheep, and to the subjects of His mission who came to save that which was *lost*. Accordingly, the *Improved Version* renders it, "those that are lost;" and Sawyer's Version, "the lost." The same classification is given, if we read, "the believers and the unbelievers." For the believers are the saved, 1 Cor. xv. 2; and those who abide in unbelief are the lost, chap. iv. 3. But, among them all, the gospel ministry, dispensed by the apostles, was "unto God," i.e. unto the acceptance

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother; but, taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.

15 For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish:

16 To the one *we* are the savor of death unto death; and to the other the savor of life unto life. And who *is* sufficient for these things?

of God, a sweet odor of Christ. In v. 14, the apostle speaks of being favored of God with a *triumph* in every place. The reference is here kept up to a Roman triumph in honor of a victorious general. It was celebrated by the form of a magnificent procession through the city; during the progress of which, all the temples were opened, and every altar smoked with offerings and incense. But the *knowledge of God* was the incense, the *savor*, which God manifested by the apostles as he caused them to *triumph in every place*. And both among the saved and the lost, the believers and the unbelievers, was their ministry an acceptable incense to God.

16. *To the one we are the savor of death unto death.* That is, the ministry of the gospel, to them who rejected it and warred against it, called into increased action and more visibly developed the latent corruption and persistent hostility of their characters, and in this manner proved an odor of death unto death. It is often that a given quality receives a marked impetus from the contact of its opposite. This impelled action of the death-principle by the presence of its opposite is noted by Paul in Rom. vii. 13. To refresh the memory with the nature of the "death" in which the "lost" yet abide, the reader is referred to 1 John iii. 14: "He that loveth not his brother abideth in death."

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER III.

DO we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye* are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves; but our sufficiency is of God;

17. *For we are not as many, which corrupt (rather, adulterate) the word of God.* Reference is made to the adulteration of commodities of trade for unrighteous gain. The habit (too common in our day) of trifling with the Scriptures and with the subject of religion, shaping religious profession and the ministry, not to the perfection and simplicity of God's word, but to the vain imagining of a better policy, (!) whether for the personal advantage of popular favor, or the presumptuous conceit of better serving the moral interests of society, — this habit is of pernicious influence, breaking up confidence in the common mind, and conducing to distrust, and scepticism in general.

CHAPTER III. 1—3. As a man's works are the most reliable testimonials of character, so Paul regarded the Corinthian Church itself, which was the fruit of his ministry, the best letter of commendation which he could receive from them. For though, on account of the former habits of the community out of which they were gathered, he had found painful occasion to reprove many errors and vices which had been reported of them, yet, upon the

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

whole, they occupied a moral position so far above the common level, that he was honorably proud of that position as the fruit of his Christian labors.

6. *For the letter killeth.* The apostle is speaking of the ministry of the two covenants. The covenant of the letter, the Mosaic covenant, killeth; but the covenant of the spirit, the new covenant, giveth life.

7. *But if the ministration of death (the Mosaic covenant) was glorious.* It was called a ministration of death, because it was a remembrancer of human weakness and sin unto condemnation, while it imparted not the power to overcome sin. See Heb. x. 1—3, Rom. iv. 15. *Which was to be done away.* The Mosaic covenant was but a transition-economy to introduce and give place to the other.

8. *How shall not the ministration of the spirit (the new covenant) be rather glorious?* — for this covenant abideth, never passeth away, but settles the immortal inheritance of life and good upon the moral creation. See Rom. viii. 21.

9—11. A repetition, in a variation of words, of the foregoing sentiment.

12 Seeing then that we have such hope, we use great plainness of speech :

13 And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished :

14 But their minds were blinded : for until this day remaineth the same veil untaken away in the reading of the old testament ; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit :

12—15. In this sublime hope, begotten by the full and free revelation of the Father's love, and purpose of grace in Jesus Christ, the apostles used *great plainness of speech*, full and free communication of mind to mind, and heart to heart, with the people. They put no veil over their doctrine, as Moses "put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." They did not see the spiritual significance of those things. And, even to this day, the same veil is before the minds of the people "in the reading of the Old Testament." By this reading of the Old Testament, Paul meant the looking-into the old preliminary covenant of rituals, as the Jews were doing, for the whole truth, the ultimate of God's economy, not discovering that it is done away in Christ.

16. *When it shall turn to the Lord.* The pronoun *it*, in this verse, refers to the *heart* of the people, in the verse preceding. Accordingly, the *Improved Version* renders it "that heart," thus : "When *that heart* shall turn to the Lord, the veil shall be taken away." This refers to Moses' removal of the veil from his face, when he went in before the presence of the Lord. See Exod. xxiv. 34.

17. *Now, the Lord is that Spirit.* Our translators have injured the sense by rendering the article *that* instead of *the*. It

and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

CHAPTER IV.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not ;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

should read, "Now, the Lord is the Spirit, the living, quickening Spirit ;" and, *where the Spirit of the Lord is, there is liberty*, — freedom from the bondage of the old covenant of the letter, as well as from the bondage of sin, having spiritual discernment.

18. *But we all, with open (unveiled) face beholding as in a glass (a mirror) the glory of the Lord, are changed into the same image from glory to glory.* This is the infinitely important practical operation of a living faith in the universal Father, as he is revealed in the gospel. His adorable perfections, seen in this light, his wisdom and love and power, inspire supreme confidence and hope and love, and command the perfect approval and reverent admiration of the enlightened moral sense ; so that our own moral natures are, in the adoring contemplation, constantly imbibing the reflex of these Divine perfections, and being "changed into the same image from glory to glory, as by the Spirit of the Lord."

CHAPTER IV., 1, 2. The apostle reaffirms the energizing force of the gospel in the hearts of its ministers, affording them strength for all its labors ; and the ingenuousness and simplicity of their manner of teaching it. As the more clearly and accurately Christian truth is seen, the more devoutly it is loved ; the Christian teacher's greatest success must be achieved

3 But if our gospel be hid, it is hid to them that are lost :

4 In whom the god of this world [*aionos*] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side,

by presenting his subject to the understandings of the people. On the other hand, the business of passing off fabulous inventions for Christian truth must call to its aid much of craftiness and deceitful handling.

3. *It is hid to them that are lost.* Sheep astray from the fold, or the pasture, were denominated lost sheep, though the shepherd was seeking them. So sinners, astray from the service of God, and from the light of his word, are lost: not, however, to remain so finally; because "the Son of man is come to save that which was lost." Matt. xviii. 11. But, for the time being, the light of the gospel is, by counter influences, shut out from their minds. See on chap. ii. 15, 16.

4. *The god of this world.* A familiar personification of the popular influence of the age, that which bore predominant sway over the common mind. Selfishness was always a prominent trait in this spirit which commanded the devoutness of the age. (See on John xii. 31.) This it is, which, with cunning devices, *blinds the minds of them who believe not.*

7. *But we have this treasure in earthen vessels,* vessels of fragile clay, demonstrating that it is of Divine origin, and not the device of human wisdom.

yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us

10. *The dying of the Lord;* i.e., "suffering the persecutions which our Lord suffered even unto death, that the power of holy principle which triumphed in him might be developed in us."

11. The same sentiment as the above.

12. The sense of this verse is well represented in *Conybeare's* rendering: "So then, death, working in me, works life in you;" i.e., "the mortal peril to which St. Paul exposed himself was the instrument of bringing spiritual life to his converts."

12. *As it is written;* Ps. cxvi. 10.

14. *Shall raise up us also by Jesus.* Compare 1 Cor. vi. 14. Hence it is seen that the apostles were sustained in the midst of the perils of death by the same assurance of life as sustained their Lord himself under like circumstances. When he contemplated the surrender of his life as a martyr to his cause, he knew that in God he had power to take his life again. So the apostles, in like perils of death, were assured of life in Christ, whom God had raised from the dead by his power, and by whom (having given unto him to have life in himself, John v. 21, 26) he would raise up them also when they should have suffered death for his sake. And that inheritance of life was appointed to those whom Paul addressed also; on ac-

also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the

things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V.

FOR we know, that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

count of which, he says, *and shall present us with you*. Indeed, the believers in Christ had already in their spiritual experience an earnest of that work of life, in the abolishment of death, of the consummation of which they had so blessed an assurance. Hence these words to the Ephesians, i. 19, 20: "That ye may know what is the exceeding greatness of his power to us-ward who believe, which he wrought in Christ when he raised him from the dead."

15. *For all things are for your sakes*. The providential design of these disciplinary trials of the apostle was, that they should be made instrumental of that development of the spirit and life of the gospel which should elicit the thankfulness of many, to the declarative glory of God.

16. *We faint not*. A reproduction of v. 1. *Though our outward man perish*, i.e. though there was temporal deprivation and loss, there was a gain of spiritual strength and vigor. Trials to the Christian are like the winds to the palm-tree, which both cause it to strike deeper root, and quicken the flow of the life and growth principle within.

17. *A far more exceeding and eternal*, i.e. an immeasurable, *weight of glory*. The idea is, that present seeming evil is to be overruled for ultimate good. And the observant Christian has an earnest of this doctrine in his own soul, as he realizes that his present afflictions are developing and strengthening and expanding that spiritual principle which shall abide.

18. *For the things which are seen are temporal* (pass away); *but the things which are not seen are eternal* (*aionia*), perpetual, abiding. Among the many things that are seen by mortal eye, and felt by mortal experience, are sin and pain and death. These pass away. But "the things that are not seen," these are the things (life and immortality) which are "brought to light through the gospel" (2 Tim. i. 10), and are the subject of that Christian faith which is "the substance of things hoped for" (Heb. xi. 1). These are abiding.

CHAPTER V., 1. *For we know*. In dwelling upon the subject of man's heirship of immortality, and reviewing the evidences of it, external and internal, the apostle rises from the attitude of faith to that of an assurance which he calls knowledge. And here the subject of the resurrection is treated in a more familiar manner than in 1 Cor. xv., as an individual, personal concern, to be verified successively like the events of birth and death. The idea seems to be implied, that we are to be clothed upon with the heavenly body *when* the connection with this earthly house shall be dissolved. And this idea the apostle more and more fully develops as he advances in the succeeding context.

2. *Earnestly desiring to be clothed upon*. Here is developed a faith which reached, as it were, to the taking-hold of the spiritual organization, as a conscious body or person, from the quitting of the earthly tabernacle.

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not

3. *If so be that.* Several of the most learned translators and commentators render this phrase, "since also;" making it to read, *since also, being clothed, we shall not be found naked.* We shall not be kept for ages as "disembodied spirits."

4. *Being burdened; not that we would be unclothed, but clothed upon.* The same idea is elaborated, of the resurrection successively following the event of death. *That mortality might be swallowed up of life.* This sentence describes the same event that is denoted by 1 Cor. xv. 54, showing that the same resurrection is the subject of both this and that chapter.

But that chapter, 1 Cor. xv., seems to describe the resurrection of all the human species as a future simultaneous event. True, it so appears to a superficial glance. But I harmonize the two treatises on the subject by this view of it: That in 1 Cor. xv., which opens controversially to meet a case of doubt on the whole subject, Paul treats the subject of the resurrection specifically, in its wholeness, as a single event, in its relation to man as a species. To do this, to describe the whole work in its unity and completeness, he must needs have used one tense only, and that must have been the future. Whenever any whole work, or the practical operation of a standing principle, is to be represented in one view in its entirety, the future tense must be employed. For instance, when Solomon would declare the sentiment that God is the Judge of the world, and that in all ages, past, present, and to come, he has administered, and does and will administer, a living operative judgment, rendering unto every man according to his character, he utters the whole, most properly and intelligibly, in a breath (Prov. xi. 31): "Behold, the righteous shall be recompensed in the earth; much more (i.e., especially) the wicked and the sinner." Thus is the single future tense, in the treatment of a subject in its entirety, made to express the whole truth in the bearing of the subject presented, in its successive developments through the ages.

So does our apostle, in presenting the sublime truth of human heirship to life immortal in the second Adam, in contrast with the human inheritance of mortality

and death in the first Adam, express the inheritance of this death for all, in the one present tense; and that of the succeeding life for all, in the joyful triumph of its completeness, in the one future tense.

Nevertheless, the usual apostolic strain of reference to that life seems to regard it as within reach almost, as approximate to the event of death. So we find it in the chapter before us. And with the explanation above offered, of the comprehensive treatment of the subject in its entirety as one event, in 1 Cor. xv., there does not appear to be any necessity of ranging that in disharmony with this.

But it is urged as a stronger objection to the hope of a progressive resurrection through all the ages, that Christ is represented as the "first-fruits," and "the first-born from the dead." But this phraseology applied to Christ ceases to bear a show of opposition to the hope of a progressive resurrection, when we view it in its intended and appropriate relation. This language is used in relation to Christ in his position as the Revelator, the Christ-Spirit individualized, the Medium of the light of immortality to this world. This is the relation in which those descriptions treat Christ, which signalize him as "the first-fruits of them that slept." See on Acts ii. 34. With this understanding of the subject, we are able to receive the apostolic testimonies of Christ as the first-fruits, in the beautiful relation in which they stand to the Divine system of development or revelation to mankind in this sphere, and at the same time accept all that is legitimately implied in the argument of Jesus with the Sadducees (Matt. xxii. 32), recognizing the current existence of the patriarchs, the translation of Enoch and Elijah, and the appearance of the latter with Moses in the transfiguration. And in 1 Cor. xv., particularly in the analogical illustration of the philosophy of the resurrection by reference to the dying and germinating grain sown in the earth, the idea is involved, that there is no moment of utter annihilation to the *me*, the *person*; that, though there may be a brief space of unconsciousness, the work of life never ceases; that by the omnific power of the Father, to whom Jesus at last commended his spirit (Luke xxiii.

for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

46), we shall be held, and clothed upon, in a new organism, with spiritual bodies. See on John xi. 25, 26.

5. *The earnest of his Spirit*; i.e., an assurance amounting to a foretaste of the life immortal.

6—8. Here we have a reiteration of the hope of a progressive resurrection. By absence from the body, and presence with the Lord, the apostle obviously meant the transition which is the subject of the preceding verses; viz., that of the resurrection, which he regarded as at hand upon the dissolution of his relation to the physical body. We enjoy the presence of the Lord, in a spiritual sense, by faith in him. But the connection in this place shows that reference was made to a more immediate personal presence.

9. *That, whether present or absent, we may be accepted of him.* The sentiment which this expression, in its relation to the preceding verses, seems to bear, is this,—that though a view of the surpassing glory of the other life, of which he had been treating, where he expected to be more perfectly conformed to the Divine image, often inspired him with a preference to depart hence, and enter upon the realization of the higher good (Phil. i. 23), yet, this selfishness aside, he recognized the present world as an important field of labor, the present sphere of duty, in which the Divine approval was his only blessedness and glory: wherefore he labored that he might enjoy that approval, here as well as there. If we regard the spiritual communion and sweet approval of our Lord and Master as worth enjoying ever, it is the dictate of common sense that we strive for this blessing now.

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labor, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

10. *For we must all appear before the judgment-seat of Christ.* The judgment-seat, or, literally, the *tribunal*, of Christ, is where his government or kingdom is. The apostles regarded the kingdom and judgment of Christ as established in the earth, according to the word of the prophet (Isa. xlii. 4): "He shall not fail, nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." To this judgment the apostle would have his brethren understand that they were all amenable, and to its discernment all their motives and principles of action were *manifest*. *Made manifest* is the literal rendering of the Greek term for "appear." The same word is twice repeated in v. 11: "We are *made manifest* unto God; and I trust also are *made manifest* in your consciences." It is plain that the subject of the apostle, in this immediate connection, is our current and abiding accountability to the judgment of God through Jesus Christ, and a subordinate accountability to the consciences of each other. *That every one may receive the things in the body, according to that he hath done.* In this quotation I omit the supplied word of the Common Version, "done," between "things" and "in," and render literally the Greek article before "body," which this Version renders "his," which it prints in Italics, as if it were a supplied word. *Leicester Ambrose Sawyer's* Version gives the passage a literal rendering, thus: "That each one may receive through the body for what he has done." No Christian can doubt that we shall in the future world be subject and amenable to the same Divine administration, and enjoy or suffer according to our characters there.

11 Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

But it appears to be the leading purpose of the apostle, in this passage, to re-affirm the assurance, that we cannot postpone our responsibility to another state of being, but that Christ now occupies the throne of judgment, as a co-ordinate branch of his kingdom; and we must all be manifest to its searching scrutiny, and be blessed with the Divine approval, or cursed with condemnation, here in the body, according to our practice in it, "whether good or bad."

11. *Knowing, therefore, the terror of the Lord*, i.e. the fear of the Lord, the reverence due to his righteous administration, *we persuade men*.

13. *For whether we be beside ourselves*; i.e., if we be in such an ecstasy as to appear to outsiders as if in a frenzy, it is only from our zeal for the honor of God and the dearest interests of mankind.

14. *If one died for all, then were all dead*. There are various senses in which Christ died for mankind. He died as a martyr to truth and duty; he died as a seal and attestation of the indissolubility of God's love, which was represented in him; and he died and rose again as our head and representative. In this latter sense, the language of this verse is to be taken. In this sense, when the One died for all, then all were dead. In the death of Him, the head and representative of the human race, all are represented as in the state of death. His fate, as our representative, is to be the fate of all. If death

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

holds him for ever, death shall be our final doom. *But he lives. WE SHALL LIVE.*

15. The true design and tendency of our faith in the death and resurrection of Christ for us is to raise us above a low and grovelling life of selfishness and sensuality, into the likeness of the spiritual life of Him who died and rose again for us.

16. *Henceforth know we no man after the flesh*. As Christian men and ministers, seeing, through the death and resurrection of Christ as the head of every man, all men heirs of immortal life and good in him, we are not henceforth to estimate mankind as objects of our regard by distinctions of birth, complexion, or fortune; but are to maintain an interest in them, and a carriage towards them, as fellow-heirs, and a universal brotherhood. *We have known Christ after the flesh*, i.e. as a Jew and a white man, in distinction from African black men, and Gentiles in general; *yet now henceforth know we him* (after the flesh) *no more*. We only know him as "Lord of all."

17. *A new creature*. In all respects in which men have been degraded to subjection to the animal passions, and suberviency to that lust of power and self which is the God of this world, that faith in Christ which baptizes us into his spirit makes them new creatures.

18, 19. It is often reiterated, as if it had a decisive bearing upon the final destiny of mankind, that the Bible speaks of

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAPTER VI.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)

two characters, unbelievers and believers. Most surely it does. And all men pass through the first, that of the unbelievers. And the two characters are recognized by Paul in these two verses, and that in their respective relations to the work of the Saviour's mission. "All things are of God;" he is the Creator and Governor of the moral as well as the physical world; "who hath reconciled us to himself by Jesus Christ." Here is one of those classes, the believing, the reconciled. But the purpose of God's grace stops not here. These are but first-fruits of his creation. (Jas. i. 18.) And now see what God designs for the other class, the great harvest: "And hath committed unto us the word of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Glory to God in the highest! When this purpose shall have been accomplished, as it is to be (Isa. liii. 11, 1 Cor. xv. 28), then we shall be gathered into one class, the purchased possession redeemed, to the praise of God's glory. Eph. i. 14.

20. With this glorious ministry of reconciliation, how appropriately and ef-

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

8 By honor and dishonor, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicingly we may entreat our fellow-beings to be reconciled to God!

21. For he hath made him to be sin (a sin-offering) for us. The idea is, that the Christians were not held under the shadow of those types, which consisted in part in sin-offerings, which, while they prefigured a redemption from sin, did, in fact, but stir up a remembrance of sin; but they had received Christ, who was made a sin-offering once for all (Heb. x. 10): and a living faith in him works by a spiritual energy, which conforms us to the righteousness of God.

CHAPTER VI., 2. This quotation is from Isa. xlix. 8; and the application here made of it by the apostle, saying, "Behold, now is the day of salvation," shows that the prophecy referred to the gospel dispensation.

3-10. These eight verses Paul devotes to protestations of faithfulness to Christ and the Church in his manifold labors, and to an enumeration of the different forms of reception with which he had been made familiar, and his various and often sad experiences; yet bearing testimony to the power of the religion which he received, lived, and taught, to

cing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

make him rich, as "possessing all things," while visibly he appeared as "having nothing." See on 1 Cor. iii. 21—23.

12. *In your own bowels*; i.e., "in your affections." The idea is, that, if there was any want of cordiality of feeling between them, it was not in any want of large-heartedness and ingenuousness on his part, but of a dearth in their own affections, from a misunderstanding of him.

13. *Now, for a recompense in the same*, i.e. for a return of the same affections I have for you, let your hearts be enlarged with Christian love.

14. *Unequally yoked*. This is an allusion to the usually forbidden practice of yoking together two animals of different kinds. This is an impressive exhibition of the incongruity and danger of forming with vicious men and revilers of Christianity any such intimate associations as to involve, or tend to, a sympathy of principle and practice.

16. *The temple of God*. See on 1 Cor. iii. 9, 16, 17. *As God hath said*. Lev. xxvi. 11, 12.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into

17. *Saith the Lord*. Isa. lii. 11, 12.

18. *And will be a Father unto you*. Jer. xxxi. 1—9, 33. These gracious promises Paul quotes from the prophets, to impress upon the minds of his brethren the strong reason they had for confidence in God, by which they should avail themselves of the paternal blessing. See notes on Heb. viii. 6—13.

CHAPTER VII., 1. *These promises*; i.e., the promises quoted from the prophets in the preceding verses.

2—4. A strong mutual attachment had obtained between Paul and the Church of Corinth. Though he had occasion to administer severe disciplinary reproofs, in his former Epistle, to members of that church, his "boldness of speech" conducted to such self-examination and mutual discussion among them as proved highly corrective. Upon the whole, he came to regard that church with the highest consideration.

5—7. When Paul and his companions were in the midst of sufferings and dangers in Macedonia, they were rejoined

Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless, God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoyce the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repent-

ed of: but the sorrow of the world worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed;

there by Titus, who, it appears, had been sent by Paul to Corinth to see and report with regard to their reception of his First Epistle, and their affairs in general. See chap. ii. 13. The meeting again with Titus was not Paul's only nor his chief joy. He derived extraordinary satisfaction from the information derived from him in respect to the improvement which had obtained in the character and condition of the Corinthian Church, and the strong affection which they cherished for the apostle.

8, 9. Though it was cause of regret to Paul that he had occasion to deal with a portion of the brethren in a manner which gave them sorrow, he did not repent having done his duty in that regard, but rather rejoiced in the benefit which had resulted to them from the faithful though disagreeable service.

10. *Godly sorrow worketh repentance to salvation.* By loose and unlearned usage, the terms *repentance* and *sorrow* have been confounded as synonymes. But in Scripture usage they are not synonymous. *Metanoia*, here rendered "repentance,"

signifies a change of mind, such as to influence the subsequent behavior for the better. A man may be pursuing a course of conduct on account of which he has much sorrow; yet, continuing in his evil way, there is no repentance. But when the sorrow is of a godly sort, intelligent and true, it *worketh repentance*, or a *change*, which is unto salvation. By such repentance, he is saved from the evil that is in the world, through deliverance from sin. (2 Thess. iii. 3.) *The sorrow of the world*, that which is selfish, and grieves chiefly over disappointments of sordid wishes, *worketh death*.

11. This verse describes with increased force of expression the profitable effect of the First Epistle, in the excitement of startled self-examination, searching mutual inquiry, and earnest discussion among the members of that Christian communion. *What revenge*; rather, "punishment," i.e. of the notably guilty man.

12. *I did it not for his cause that had done the wrong.* This refers to the case mentioned in 1 Cor. v. 1.

13—16. Paul had prepossessed the

but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce therefore that I have confidence in you in all *things*.

CHAPTER VIII.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power, *they were* willing of themselves;

4 Praying us with much entreaty

that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

mind of Titus with high expectations in regard to the Christian advancement of the Corinthian brethren, and their zeal and magnanimity; and now he is rejoiced to find Titus more than confirming all his flattering commendations.

CHAPTER VIII., 1. *We do you to wit.* This is an awkward rendering. The meaning is, "We make you to know." The information which it was so pleasant for Paul to make known to the Corinthians, as shown by the following four verses, related to the unexpected success of the gospel ministry in Macedonia, the strengthening of the churches, and to the increase of their zeal in the work of Christ, and in assistance of his apostles, inasmuch that they first devoted *themselves* to the Lord, and then, amidst comparative poverty and external hardships, raised surprisingly liberal contributions to be carried by Paul to the destitute Christians in Judea. See Acts xxiv. 17.

6. It had been supposed that the service of Titus, an efficient worker in this line, would be required to carry forward this work of charity in Macedonia. But

the work was so successfully prosecuted there by others, that Titus was instructed to remain a while longer in the same service at Corinth.

9. *That ye through his poverty might be rich.* This is a beautiful exhibition of Christ as our example. *He was rich*, in his exalted nature, in his power to avail himself of all the luxuries and splendors of the world, and in the sublimity of the Messianic office into which he was born. But, to work out that mission which comprehends the spiritual riches of the world of mankind, he voluntarily relinquished all personal advantages, and, subjecting himself to the hatred and violence of the rulers of the age, devoted all his attention to the relief of human sufferings, and the establishment of those principles in the world of mind which shall conduce to the perfection and glory of our race. This distinguishing feature in the character of Christ, who in this respect personates the spirit of his religion, is comprehensively expressed by our Lord himself in Matt. xx. 28. To *impart* good was the purpose of his mission.

10 And herein I give *my* advice : for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it ; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened :

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want ; that there may be equality :

15 As it is written, He that *had gathered* much had nothing over ; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation ; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother whose praise *is* in the gospel throughout all the churches ;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is ad-

ministered by us to the glory of the same Lord, and *declaration of* your ready mind :

20 Avoiding this, that no man should blame us in this abundance which is administered by us ;

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you : or our brethren *be inquired of*, *they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

FOR as touching the ministering to the saints, it is superfluous for me to write to you :

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many.

10—14. The Corinthians are counselled to discharge their duty, according to their abundant means, in the proposed work of beneficence for the distressed brethren in Judea.

15. *As it is written.* Exod. xvi. 18.

18. *The brother.* This is generally supposed to be Luke. *Whose praise is in the gospel ;* i.e., in the spread of the gospel through his instrumentality.

The chapter closes with further commendation of that brother, probably Luke, and reiterated motives to becoming liber-

ality under the exigencies of the case in hand.

CHAPTER IX., 1. *For, as touching the ministering to the saints.* The same subject is continued, — that of the great expedition of charity to the destitute saints in Judea. Paul reiterates his earnest entreaties in behalf of the important enterprise, and gives directions, somewhat in detail, for seasonable and systematic preparations.

2. *Achaia was ready.* This was the Roman province, including the most of

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness:)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAPTER X.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you:

2 But I beseech *you*, that I may not be bold when I *am* present with that confidence, wherewith I think to be bold against some, which think of

Greece, of which Corinth was the capital. *A year ago.* See chap. viii. 10.

6. *Sparingly; bountifully.* This, in the economy of God, is the general rule. The unfeeling heart and narrow mind will generally occupy a narrow sphere in life; while large-heartedness, under the superintendence of good judgment, will receive the blessing of God and man. See Prov. xi. 24, 25.

9. *As it is written.* Ps. cxii. 9.

12—14. This liberal beneficence would both relieve the physical necessities of the recipients of it, and redound to the glory and the advancement of the gospel, commended, as it would be, by these fruits of

love and sympathy, to the reverent consideration of others.

15. *Thanks be unto God for his unspeakable gift.* How admirable is this conclusion of the paragraph relating to human munificence, with the grateful exaltation of the Divine benignity in his gift of an inheritance through Christ to us all, of infinitely surpassing, "unspeakable" value!

CHAPTER X., 1. *Who in presence am base among you*; i.e., "humble." See on v. 10.

2. *That I may not be bold when I am present, &c.* By boldness in this case, Paul evidently means severity. He hoped that the faithful severity of his former

us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling-down of strongholds :)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance ? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed :

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful ; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such a one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves : but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things

treatment of the troublesome members of that church would conduce to such reform, that, on his personal visit, he should have no occasion to rebuke them.

3. *We do not war after the flesh ;* i.e., from selfish motives for our personal benefit.

4. *But mighty through God to the pulling-down of strongholds.* As the motive power of all human action is the mind, when the principles of Christianity become deeply rooted in the understanding and affections, so as to constitute the controlling forces of the mind and conscience, they are a mighty power. Though this moral power is not so rapid as physical force in its action, it is unconquerable, and will, in its own time and manner, prevail against the most imposing strongholds of the powers of darkness.

6. *To revenge all disobedience.* The word rendered "revenge" signifies "to avenge," or "punish." It refers here to the necessary discipline of the Church, punishing, by public reprimand or disfellowship, those whose conduct brought disorder and reproach.

7, 8. It appears that there were still false teachers and false professors in Corinth, who denied the apostolic authority

of Paul, and thus created harmful division. But he re-asserts his authority in a tone which he here calls *boasting*, and is assured that the familiarly known proofs of such authority were such that his re-assertion of it could never bring him shame.

10. *But his bodily presence is weak.* It appears that Paul's personal appearance was not prepossessing, and that he was afflicted with a physical infirmity, perhaps paralysis, which affected his speech. See on chap. xii. 7. But the necessary absence of oratorical show rendered the intellectual and moral power of his discourse the more observable and effective.

12. *But they, measuring themselves by themselves.* Though Paul felt himself called upon, in due self-respect, and in respect to his responsible office, to vindicate himself from the foul aspersions of his enemies, yet he would not, he "dare not," make himself like unto certain characters, which the readers of his Epistle would recognize from this description, that, instead of elevating themselves to the standard of Christ, were puffed up with self-conceit, and *measured themselves by themselves.*

13—16. *But we will not boast of things*

without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER XI.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

without our measure. In these verses, Paul exposes the meanness of those mischief-making pretenders who were puffed with hauteur (1 Cor. iv. 18), and arrogated to themselves the credit of gospel-work which Paul and his co-workers had wrought. He would not in this manner stretch himself beyond his measure. But his true measure of labor comprehended the Corinthian Church, and "regions beyond."

17, 18. But, when all things else have been accorded their due weight, the higher aim, and superior good, is in a life which inherits the Divine approbation.

CHAPTER XI., 2. *For I am jealous over you with godly jealousy.* The apostle devotes this chapter to criterions and criticisms by which to detect the dangerous impostors who infested that region. While they professed the Christian name, they spurned the simplicity of the gospel of

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chieftest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with

Christ; and, with unimportant variations of phraseology, they taught instead the Oriental philosophy.

4. *For if he that cometh preacheth another Jesus.* Paul, in this verse, calls attention to the fundamentals of Christian doctrine, — the mission of the personal Christ, the manifest operations of the Holy Spirit, and the gospel of Christ as a theory of faith. He concedes, that, if the impostors could make any fair show of substitutes for these fundamentals, having superior claims, his Christian brethren *might well bear with them*. But they had nothing new in these particulars to present; and, as these great fundamentals had been preached by him, why should they turn from him to those pretenders who could impart nothing substantial in their place?

5—12. To counteract the base insinuations of the impostors, expert in craftiness

you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed

as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing *ye yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

to deceive, Paul stirs up the minds of the Corinthians by way of remembrance of his free, unrequited, and self-sacrificing labors among them. This is a synopsis of the discussion of the same subject in the First Epistle, chap. ix.

13. *Deceitful workers.* Here Paul describes the character, directly and explicitly, of the pretenders, whose pernicious influence he was laboring to countervail.

14. *For Satan himself is transformed into an angel of light.* Without the personification of the principle of evil, which has its root in selfishness, it would be impossible in certain cases to give the desirable force to the expression of its nature and operations. The ten thousand devices by which this principle essays to appear, and to pass itself off, as the genuine coin of disinterested benevolence, are very fitly and forcibly represented by this bold and familiar figure, "the Adversary himself is transformed into an angel of light." The first business of imposture is to dress itself in the livery of heaven.

15. *His ministers; i.e., the teachers of*

false theories, and schemes of self-aggrandizement. *Whose end shall be according to their works.* Nothing but truth can abide. The laws of the Divine government bring every thing to trial. Every process must have its legitimate result. Accordingly, all falsehood and imposture must end in disappointment and shame.

16—22. Paul seems to have felt almost ashamed of himself for this strain of self-justification. He pronounces it foolish; meaning, that, viewed by itself, separate from the peculiar reasons that demanded it, such a strain were foolish. Nevertheless, he felt bound to meet the circumstances of the case. The crafty impostors who were striving to supplant Paul artfully strove to transfer the confidence and affections of the people from him to themselves. In the spirit of transformation described in v. 14, they claimed to have been higher born than Paul, and to be actuated by higher motives. It is with reference to this device that Paul speaks of his ancestry, and impliedly charges his competitors with devouring

23 Are they ministers of Christ? (I speak as a fool,) I *am* more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will

glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable

and enslaving their supporters; conduct with which he was never chargeable.

23—33. *Are they ministers of Christ?* So far as abundant sufferings for Christ's sake may be regarded as proof of a relation to Christ as a minister of his word, Paul had this testimony on his own behalf more abundantly than all others. He enumerates the principal of his external sufferings and perils; and he adds the consideration of that sensitive fellow-feeling, that expansive Christian sympathy, which prompted to earnest labor in the care of the churches, and made the weaknesses and injuries and sufferings of others his own. His was the spirit of the Master, of whom it is said, "Himself took our infirmities, and bare our sicknesses." Matt. viii. 17.

CHAPTER XII., 1. Paul passes from the business of self-justification, which, in

truth, was necessary self-defence for the honor of his cause, and narrates a revelation which he had received in vision.

2. *I knew a man in Christ.* Paul evidently speaks of himself here in the third person; for the language of the preceding verse implies that he was about to narrate visions and revelations of his own. *Whether in the body, I cannot tell.* In his ecstatic vision, his consciousness took no cognizance of his body. He only knew that *he was*. *To the third heaven.* The Jews divided the regions above the earth into three,—the atmosphere, the starry heavens, and the angelic abode. This last was the third heaven.

4. *Into paradise.* A Persian word, literally meaning "a garden." It therefore makes a beautiful figure of the blessed spiritual abode. See on Luke xxiii. 43. *Not lawful to utter;* i.e., not possible. We

words, which it is not lawful for a man to utter.

5 Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the

Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

cannot communicate to others that for which we can find no similitude in the known world. Paul in his vision beheld glories which the laws of human language could not utter.

5, 6. The apostle forbears further self-justification, lest he should be injuriously misunderstood. Yet he would glory in his infirmities, because they stood in the way of men's ascribing the wonderful works he had wrought by the Holy Spirit, and the surprising power of his ministry, to his own natural gifts.

7. *There was given to me a thorn in the flesh.* It was evidently some physical infirmity that Paul denominated "a thorn in the flesh;" meaning by this, that it was vexatious to the pride of his nature. Some have supposed that it was a paralytic affection, which marred the elegance of his speech. See chap. x. 10. *The messenger of Satan to buffet me.* Paul was as familiar as we are with the classic personifications of the different forces of nature, and he understood as well as we do in what connections they could be intelligibly used to add force with brevity to his expression. When we speak of the deeds of Neptune, we are understood to refer to the power of the ocean. When we speak of the reign of Mars, we are understood to indicate the domination of the spirit of war. And, when St. Paul denominated

his physical infirmity "the messenger of Satan to buffet him," he was understood to signify merely the malign power of his disease, it being what might be supposed to be the infliction of an *adversary*. The ancients had a god for each department of nature and providence,—Satan, the god of disease; as well as Neptune, of the ocean; and Mars, of war. This same personification is employed, in the same relation, in the epic poem of Job. See Job ii. 7. See also note on Luke xiii. 16.

8—10. Paul had earnestly prayed for the removal of his particular infirmity referred to; but his prayers were answered with assurance of the sufficiency of God's grace, and of the purpose, in the Divine economy, that the circumstance which to him was an affliction should be made a means of rendering his apostolic labors the more effective. *For when I am weak, then am I strong.* How often does the believer in Jesus realize, that, in his seasons of most humble dependence and conscious self-weakness, he feels the most sweet repose and strong reliance in God the Father, and the Lord Jesus Christ!

11. Paul reminds his Corinthian brethren that they should have spared him the necessity of saying so much in self-defence against the aspersions of his adversaries, by taking the work of his vindication into their own hands.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? Walked we not in the

same spirit? *walked we* not in the same steps?

19 Again: think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER XIII.

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

13. *Except it be that I myself was not burdensome to you.* This is a gentle irony. If haughtiness, and expensive living at their expense, were marks of superiority, then the impostors had given proof of eminence above him, who had bestowed upon them tireless labors at his own expense.

14. *The third time I am ready to come to you.* Paul had been only once to Corinth. But he had subsequently purposed to go, and was twice prevented,—first by hearing of their errors, and then by desire to hear how they received his first Epistle. Now he was ready a third time.

16. *Being crafty, I caught you with guile.* Newcome thinks that Paul here suggests the form of an objection by some opponent, who attributed the success of his ministry to rare cunning. It was somewhat in the vein of chaste pleasantry, if Paul applied to himself this designation of ministerial policy from the mouths of his opponents. Yet it is turned to good account. A man who is conscious of unimpeachable in-

tegrity can afford to challenge scrutiny; and he knew that his brethren understood that all the guile which he had employed in his ministry to them was the wisdom and prudence of love to them, and devotion to the cause of Christ for their sakes.

18. The spirit and manner of Titus was the same as that of Paul, his father in the faith and ministry.

20, 21. The apostle had unpleasant apprehensions, lest, on coming again to Corinth, he should find errors of conduct with some of the members of that church which would make him ashamed of them before the world, and of himself as the spiritual father of such children, and which would require of him unpleasant severity. The severest sufferings of the true Christian minister are from unchristian conduct among the people of his charge.

CHAPTER XIII., 1. *The third time.* See note on v. 14 of the preceding chapter. *Two or three witnesses.* This is an accommodated application of the legal rule of

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

witnesses to his repeated attempts to visit Corinth; meaning that it was now time to carry his resolution into effect.

2, 3. The Corinthians were given to understand, that, when he should be present with them, he would deal faithfully with offenders, and give full proof of the power of Christ in him even to punish the flagrantly guilty by miraculous inflictions. See the cases of Ananias and Sapphira, Acts v. 1—11; and Elymas the sorcerer, Acts xiii. 10, 11.

4. *But we shall live with him by the power of God toward you.* That is, we shall show a living power, his power living in us, towards you for all necessary correction by discipline.

5. *Jesus Christ is in you, i.e. the spirit of Christ is in you, except ye be reprobates.* Literally, except ye be "unproved," unsound, defective in faith and spirit. The same Greek word is rendered "cast-away" in 1 Cor. ix. 27; on which, see note.

6. *We are not unproved* or defective in the faith of Christ.

7. *Though we be as reprobates; i.e., as "unproved."* The sense of this verse is, that though, if any of them continued in flagrant sins, it would furnish an occasion for him to prove his apostolic authority by

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with a holy kiss.

13 All the saints salute you.

the condign punishment he would inflict, yet he greatly preferred their amendment, though it would leave no occasion for his demonstration of apostolic authority, and he should remain as one "unproved."

8. *For we can do nothing against the truth, but for the truth.* This is given as the reason for his preference mentioned in the preceding verse; as if he had said, "The advancement of Christian truth, and not my personal advantage or glory, is my supreme object: therefore I can neither do nor desire any thing which shall tend to retard the truth, but must always act for its promotion."

9. *When we are weak, i.e. when we have no occasion to appear otherwise than weak by an exercise of apostolic power, and ye are strong in the faith and spirit of the gospel.*

10. For this reason, Paul wrote them this Epistle introductory to his visit, that their amendment might at least be at so good a stage of progress as to preclude the necessity of severe chastisement, which would cast a shade of gloom over his forthcoming visit.

12. The greeting here commended was a custom of Oriental refinement. See 1 Cor. xvi. 20.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

CHAPTER I.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you, and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world [*aionos*], according to the will of God and our Father:

14. The beautiful benediction customary with Paul.

CHAPTER I. This Epistle is understood to have been written from Corinth, A.D. 57. The occasion which called it forth was the pernicious influence of the impostors who had troubled the Church at Corinth, denying Paul's apostleship, and deluding the people back into ritual formalism.

1—3. The salutation goes out with the concurrence of all the Christian brethren associated with the apostle.

4. *That he might deliver us from this present evil age.* It was not from a supposed malarious locality in another world that the servants of Jesus were assiduously laboring to save mankind; but it was from the evil principles and practices which dishonored and cursed the age in which they lived. See Matt. i. 21; vi. 13; Rom. xi. 26.

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

6, 7. Strong efforts were being made, by men who knew the art of playing upon the fancies of a not highly educated people, to subvert their faith in the primitive gospel.

8, 9. *But though we, or an angel from heaven, preach any other gospel.* It was meet that St. Paul should speak by authority, and in a positive strain. He knew that the gospel he preached was not a system of his own device, or of any human philosophy. He knew that he had held intercourse with the crucified and risen Saviour. He knew that God had instructed him, and wrought with him by his Spirit, abundantly attesting by miraculous gifts his apostolical mission and authority. And, as he knew that God could not deny himself, he could authoritatively pronounce false and accursed any contradiction, from any source whatever, of the gospel which he knew

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before

me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAPTER II.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that

he had received by revelation from God. Though he should turn and belie himself, or a messenger claiming to come from heaven should preach a contradiction of what God had taught him, let him be *anathema*, i.e. "separated unto condemnation."

10—12. Paul reiterates the positive assurance, that the gospel of his ministry was not received of any man, was not the discovery of science or philosophy, but was *by the revelation of Jesus Christ*.

13—24. As evidence that his teacher was Christ, the apostle briefly sketches his early standing and influence in the Jews' religion; the manner of his conversion by the direct interposition of the Son of God; and the circumstance that he labored three years in the gospel ministry, mightily and successfully, before he had any intercourse with them who were apostles before him.

CHAPTER II., 1. *Then fourteen years after.* Paul continues the presentation of evidence, that he, and the apostles primitively chosen by Christ, received their commission and the matter of their ministry from the same source, and that source Divine. It was found, on comparison, that he and they preached the same gospel; and yet they had had no intercommunication by which to learn it of each other. When he had been fourteen years in his apostolic labors, breasting severe storms of persecution, and building up strong churches in the name of Christ, he went up to Jerusalem, with Barnabas and Titus in company. This was the mission of charity with alms to the saints in Judea from the churches in Paul's charge. See Acts xi. 29, 30.

2. *But privately to them which were of reputation.* The gospel which he had received from the Lord, and preached so

gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

long and so successfully among the Gentiles, Paul communicated to the elder apostles "privately" in the first instance, from prudential considerations. He thus precluded the danger of being harmed by misrepresentation to those apostles by the ignorant and prejudiced, as he might have been if he had preached publicly to the masses in the outset. And then also he secured the advantage of the test of agreement, which could not in any other way have been so perfectly available as by a direct, personal, and private interchange and mutual scrutiny of sentiments.

3—5. And Paul did not purchase favor of the other apostles, and Christian men of note, by duplicity and tergiversation. Though *false brethren, unawares brought in*, made it their business *privily to spy out the liberty* of Paul and his companions, i.e. their freedom from the bondage of a ritual economy, and to raise a tumult against them on this account, notwithstanding this had induced the circumcision of Titus, who was a Greek, now he yielded not to the device.

6. *For they who seemed to be somewhat in conference added nothing to me.* The idea is, that they who were highest in reputa-

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

tion communicated nothing new to Paul. He had derived his spiritual knowledge from the highest source, the revelation of Him who is "the Light of the world."

7—9. *But contrariwise*, a full mutual explanation of views and principles resulted in mutual perfect satisfaction, and the extension of the right hand of fellowship to Paul and Barnabas from the pillars of the Church of Jerusalem, — James, Cephas, and John. And the matter was understood and settled among them, that neither circumcision nor uncircumcision constituted any component part of the gospel; that the gospel to both was the same; and either the observance or non-observance of that rite was only a question of expediency, relating to circumstances in different communities. Paul and Barnabas went to the uncircumcised heathen, and James, Cephas, and John to the circumcised Jews, with the same gospel of "grace and truth by Jesus Christ."

10. *That we should remember the poor.* It was in memory of the poor that this mission of Paul and Barnabas to Jerusalem was projected.

11—13. *Because he was to be blamed.* The idea is, that Peter was in fault in the

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews,

why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

particular specified. Sceptics have referred to this allegation from Paul of an error in Peter as a circumstance weighing against the reliability of the apostles as inspired teachers. But this use of the incident in hand is founded on an injurious misapprehension of the Christian theory of inspiration. The special inspiration of the apostles, with rare exceptions which are particularly noted, was confined to the matter of their ministry, the principles and purposes of the gospel. They were not made mere automatons, and moved in every step of life by foreign and miraculous power. Being inspired with the matter of their ministry as ambassadors of Christ, they were intrusted with the use of their own reason as to the manner of approaching mankind under varying circumstances, and of economizing with transient difficulties by the way. And occasional disagreements among them, in those incidentals left to their discretion, no more invalidate the authority of their message from God, than a difference in etiquette with which two accredited ambassadors approach the government at Washington would invalidate their royal commission.

In the case before us, Peter was in no error with regard to the doctrines of the gospel; but when certain brethren came to Antioch from James, who still held circumcision as sacred, he quailed before their wondering gaze, and discontinued his fraternal intercourse with the believers of the uncircumcision. Other Jews like-

wise dissembled; and the popular influence in that direction became so strong, that even Barnabas, Paul's companion in the ministry to the uncircumcised, was seriously affected by it. It requires great force of will, and strength of moral courage, to confront the sneers of our friends, especially those whom we regard as our superiors in matters of form.

But Paul saw that this Judaizing policy, in that community where the workers in the cause of Christ were from both Jews and Gentiles, was working harm.

14. *That they walked not uprightly according to the truth of the gospel.* So Paul proceeded to explain to Peter, that the course he was pursuing as a matter of policy, in conformity with other men's prejudice, was, under the circumstances, both impolitic, and contrary to the genius of the gospel as held by them all. And he secured access to the understanding of Peter by appeal to his own knowledge and practice in regard to the heirship and fellowship of the Gentiles.

15. *And not sinners of the Gentiles.* See on Luke xv. 1, 2.

16. Paul reminds Peter, that they of the Jews derived their moral justification from Christ through faith, and not from the deeds of the law. *For by the works of the law shall no flesh be justified.* See on Rom. iii. 20.

17. *Is therefore Christ the minister of sin?* Does the fact of justification through faith in Christ involve Christ's approval of sin? Impossible. See on Rom. vii. 7, 8.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

CHAPTER III.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

18. *For if I build again the things which I destroyed.* Paul had by Christ's gospel destroyed law-works, as constituents of a preliminary dispensation that had passed away; and now, if he should turn back, and labor to fasten the ritual law as a yoke on the necks of Christ's spiritual freemen, he would make himself a transgressor.

19. *For I through the law am dead to the law.* That is, I have learned from the letter of the law itself to abandon it as a method of justification, and look to the gospel plan for the life of the spirit with God. Compare Rom. iii. 19—22.

21. *For if righteousness come by the law,*—i.e., if the Mosaic covenant were God's perfected economy for the consummation of his purpose in man, the new covenant, sealed by the blood of Christ, were unnecessary,—*Christ is dead in vain.* Compare Heb. viii. 7.

CHAPTER III., 1. *Bewitched*; fascinated, deluded. *Set forth, crucified among you*; i.e., Christ had been preached among them as crucified and risen.

2—4. *By the works of the law, or by the hearing of faith?* Paul was still laboring to counteract the baleful influence of Judaizing teachers. He appeals to the knowl-

2 This only would I learn of you: Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be yet in vain.*

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it by the works of the law, or by the hearing of faith?*

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the

edge of the Galatians, of their own experience. They knew that the sublime faith and regenerating spirit which had been wrought amongst them came not through the performance of ritual ceremonies, but by the gospel-word. Why, then, should they run away after teachers who labored to turn them back again to cold and dead ceremonials as the essentials of life?

5. They knew that Paul, who had proved his apostolic authority among them by many miracles, and by whose ministry they had been enlightened and saved, wrought none of these works by legal rites. He did all by the power of truth.

6. The same instructive fact is here urged upon the Galatians which was presented to the Romans,—that the righteousness of Abraham, for which he was commended and blessed of God, was the righteousness of faith which produced obedience, *before the covenant of circumcision obtained.* See on Rom. iv. 3.

7. *The children of Abraham*; i.e., they spiritually inherit his patrimony.

8. *That God would justify the heathen through faith, preached before the gospel unto Abraham.* The argument is, that the ministry of a covenant must correspond, in spirit and breadth, with the provisions

gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

of the covenant. And as the covenant of promise communicated to Abraham provides a blessing for all nations and kindreds of the earth, of which covenant Christ is the Mediator, the ministry of his ambassadors must go out to all nations, educating and baptizing them into the faith and spirit of this covenant, for their justification.

9. See on *v.* 7, and on *Matt.* viii. 11.

10. *Under the curse*; through lack of perfect obedience. *For it is written.* *Deut.* xxvii. 26.

11. *The just shall live by faith.* The quotation is from *Hab.* ii. 4. An exalted state of moral perfectness is unattainable, except through the exercise of a filial faith in God.

12. The law takes cognizance of outward acts; it is good in its place: but faith works within, and sends out pure streams by purifying the fountain.

13. *Being made a curse for us.* Paul does not appear to have had any knowledge of the doctrine which has subsequently crept into the Christian Church in relation to "the curse of the law," averring that it is endless punishment in the resurrection-world. His knowledge of the law he derived from the Old-Testament Scriptures, out of which his custom was to reason with the people. And those Scriptures explicitly affirm that "all the curses written in the book of the law" were such, that their full execution should be witnessed by the spectators of the

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

miseries of transgressors in the land of their transgression. See *Deut.* xxix. 22—27. But the curse of the law which is the subject of this verse (to save the Galatian Christians from the resumption of which is the leading object of this Epistle) is the severity of the ritual code of "dead works" as a whole, rendering it what Peter (*Acts* xv. 10) called a yoke, which neither their fathers nor they were able to bear; and what Paul (*chap.* v. 1 of this Epistle) calls "the yoke of bondage." The earnest effort of this Epistle is to counteract the labors of the Judaizing teachers, who were striving to subject the Galatian Christians again to that yoke. He insists in this verse that Christ hath exonerated us from this burden, by fulfilling in himself the typical import of those rituals as their antitype; "blotting out the hand-writing of ordinances that was against us, . . . nailing it to his cross" (*Col.* ii. 14); "having abolished in his flesh the enmity (between Jews and Gentiles), even the law of commandments contained in ordinances" (*Eph.* ii. 15).

The singular phraseology in which Paul expresses, in the verse before us, the manner of Christ's redeeming us from the legal yoke (that is, by fulfilling the ritual law in making a sin-offering of himself; viz., *being made a curse for us*), was furnished him by the Scripture quotation, which volunteered itself to his mind at the moment of this writing (*Deut.* xxi. 23): "Cursed is every one that hangeth on a tree."

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily right-

eousness should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there

17. God's covenant with Abraham, that is, his promise, his purpose of grace in Christ, Abraham's Seed, which was revealed to that patriarch four hundred and thirty years before the giving of the law of Moses, cannot be abrogated by that law, nor by any other means. The law had its mission, with a chosen people in the line of the promised Seed, as a transition economy. But none of its various conditions, none of its juridical sanctions, can infringe upon the perfection of that primitive and better covenant of immortal life and good for man, for all men, given us in Christ before the ancient ages, indicated to Abraham, and fully "brought to light through the gospel" of Jesus Christ. (2 Tim. i. 10.)

18. *If of the law, — no more of promise.* The proposed blessing of a law is a hypothetical good; i.e., a reward of merit. A promise is the pledge of a gift.

19. Notwithstanding the ritual law was a temporary, transition economy, as above described, it was ordained for a beneficent purpose, — to check transgressions, and expose the sinfulness of sin, and to serve as a provisional economy, as explained in note on v. 17. *Ordained by angels.* See P's. lxxviii. 17; Acts vii. 53; Heb. ii. 2.

In the hand of a mediator; i.e., Moses. Deut. v. 5.

20. God is one. The mediator was a medium of communication between God and mankind.

21. Paul again insists that the law, though it cannot give life, commits no infraction of the covenant of promise. But perfect righteousness cannot come of any law, either of ceremony or commandment, because it must proceed from that sublime principle of love in the heart, which involves a union with God by filial faith.

22. *But the Scripture hath concluded all* (Jews and Gentiles) *under sin*, that those who believe on Christ, the Mediator of the new covenant of promise, whether Jews or Gentiles, may enjoy equal claim to the promise as heirs.

23—28. The apostle introduces a new illustration of the office of the law as a preliminary economy, introductory to the gospel; representing it as a schoolmaster, whose office it was to lead them up to Christ. And when they have come to Christ, by virtue of faith in him, they all, Jews and Gentiles, enter into their filial relation as children of God. See on John i. 12, 13. There is no nationality, nor

is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

sex, nor caste, in this spiritual inheritance. In Christ Jesus all are one, children of God, and heirs of immortality.

29. *If ye be Christ's*, i.e. disciples of Christ by a living faith, without regard to circumcision or uncircumcision, ye have equal claim to the privileges of Abraham's patrimony, and heirship of the promise of God.

CHAPTER IV., 1—5. These verses contain a summary of what had been argued in the preceding chapters. Under a preliminary dispensation, under tutors and governors as servants, or rather *under the elements of the world*, they were in *bondage*. But in due time Christ came, made under the law, to fulfil the law, and to *redeem them that were under the law*, i.e. from the bondage mentioned in v. 3, and in chap. iii. 13; *that we might receive the adoption of sons*. As such, they should no more go back to the pupilage of bond-servants "under the elements of the world."

6—9. Why, when the converts from the Jews on the one hand, and from the Gentiles on the other, the former of whom had been as bond-servants under tedious ceremonial, and the latter paying their

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days and months, and times and years.

11 I am afraid of you, lest I have bestowed upon you labor in vain.

12 Brethren, I beseech you, be as *I am*; for *I am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity

devotions to demons, — since they had all come into the knowledge of the Father as revealed in Jesus Christ, and into the light of that religious service which consists in renovating faith, and purity of life, — why would they turn again to the bondage of *the weak and beggarly elements*?

10. *Ye observe days*. Any observance of given days which is calculated to elevate the public mind and morals, and thus promote the public welfare, could not have fallen under the ban of the apostle as incompatible with the highest gospel liberty. But it is inferrible, from the apostle's manner of treating the subject, that many of the Galatian brethren had fallen back into the superstitious and injurious customs of the Jews and heathen respectively, in the slavish observance of numerous festive days and seasons.

12. *Be as I am; for I am as ye are*: i.e., "Imitate me in all the matters I have indicated; for I am situated, in regard to the questions of privilege and duty in our relations to Christ and his cause, precisely as you are."

13—15. These are affectionate reminiscences of the mutual esteem in which

of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

Paul and the Galatians had held each other, and the self-sacrificing devotion of each to the other's welfare.

16. *Am I your enemy?* How strangely infatuated they must have become, to construe into enmity the apostle's ingenuousness with them in plain and truthful dealing!

17—20. It appears that the false teachers had succeeded in producing a very serious disruption in the Galatian Church, and in exciting with much zeal their deluded followers. But the great apostle was in travail of soul, and that in much assurance, for their restoration to the unadulterated gospel of Christ.

21—25. In these verses, the two covenants are allegorically represented by the two sons of Abraham, Ishmael and Isaac: the former the child of a bondmaid; and the latter, of a free woman: the former after the flesh, or by the ordinary course

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the free woman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written; Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the

of nature; the latter by a miraculous interposition of Providence, in fulfilment of promise: the former representing the old ritual covenant; and the latter, the new covenant of promise: the former answering to the Jerusalem which then was, and was in bondage with her children; the latter, the Jerusalem which is above, which is free, and the mother of us all. When we reach Rev. xxi., we will remember that the new Jerusalem is the gospel-covenant. See also Heb. xii. 22.

27. *For it is written*, Isa. liv. 1—5. This prophecy expressly refers to the subject to which Paul applies it,—the bringing-in of the Gentiles, and their more ready and multitudinous influx into the Messianic kingdom.

29. Always persecution comes from the representatives of the lower principles, the animal nature.

30. *What saith the Scripture?* Gen. xxi.

Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

10. As the old covenant provides for man no inheritance of immortal life and good, we cannot, through that covenant, attain to the hope of such inheritance. Consequently, they who had abandoned the new covenant for the old thereby became self-ejected from the *enjoyment* of that heirship which the true faith yielded them.

CHAPTER V., 1. *The liberty.* Liberty, in the sense of the apostle in this place, has a deep and broad significance. It is not latitudinarianism. It is not looseness with regard to any moral obligation. It comprehends that faith in God which brings us into the communion of his spirit as trusting, loving children, and makes duty in all things our highest pleasure. And it disencumbers itself of all those burdens of painful and costly ceremonies which belong to a lower stage of religious knowledge, and can have no significance but when regarded from a lower standpoint than that which they occupied. To go back to that standpoint were to resume the yoke of bondage.

2. *If ye be circumcised.* Paul had been circumcised; but he had now advanced beyond the covenant of circumcision. It

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

was "done away." (2 Cor. iii. 11.) The meaning is, if ye subject yourselves to the covenant of circumcision, *Christ profiteth you nothing*; i.e., you avail not yourselves of the distinguishing excellence of the gospel.

4. *Ye are fallen from grace*; i.e., from the system, the basis and working power of which is grace.

5, 6. See on v. 1; also on Rom. iv. 9—13.

11. *Why do I yet suffer persecution?* The ministers of the circumcision who had assumed the Christian name retained still the old Jewish leaven of hatred and persecution. Paul had, as it was meet, counselled moderation and mutual allowance among the mixed company of Christian believers from the circumcision and the uncircumcision. But he has come to see that the two systems cannot permanently run along together in peace, and that one must supersede and root out the other. The same philosophy of incongruities and antagonisms is here verified as the people of the United States have verified in the relations of liberty and slavery. The wisdom of our Master expounded this philosophy in the parables

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunken-

ness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

CHAPTER VI.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

of the new cloth on old garments, and new wine in old bottles, Matt. ix. 17.

13. *Only use not liberty for an occasion to the flesh.* See on v. 1.

14. *All the law.* See on Matt. xxii. 40.

17. *The flesh against the spirit.* See on Rom. vii. 14—23.

18. *Not under the law; i.e., the old ritual law.*

19—21. *Now, the works of the flesh are these.* Paul here enumerates all descriptions of sin known in the world, as "the works of the flesh." I do not understand him to mean that the physical body is the responsible sinner. The higher nature, which we call the mind, is the responsible child of God. But all the circumstances, the influences, the inducements to sin, belong to and proceed from the animal nature in its earthly relations. The man,

in his higher, his rational and moral nature, becomes a sinner by yielding servitude to the unlawful clamors of the lower nature, which he should suppress and govern.

22, 23. *The fruits of the spirit.* A lovely array. Cultivate these, and heaven is here.

24. *And they that are Christ's* (his by discipleship) *have crucified the flesh with the (its) affections and lusts.* This, though figurative, is a strong and truthful expression of the moral force of the Christian principle in the soul. This principle becomes the central law of harmony in the whole being; superintends and governs all the passions and affections; *spiritualizes* them, I may say, and makes them mediums of pure enjoyments, and instruments of substantial good.

CHAPTER VI., 1—6. An excellent les-

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

son in mutual forbearance, and mutual aid in promotion of Christian improvement.

7, 8. *For whatsoever a man soweth, that shall he also reap.* The apostle recognizes a universal truth in the agricultural pursuits of men. If a man sows the seed of thistles, he will not expect to reap wheat as the harvest, nor oats as the product of rye. He contemplates the harvest he would wish to gather, and sows accordingly. This law of the vegetable kingdom our apostle unreservedly applies to the subject of moral culture. And the principle applies to communities of men as well as to individuals. The condition to be enjoyed or suffered will answer to the attention given to the formation of mind and character. *He that soweth to the flesh shall of the flesh reap corruption.* If a man places the chief good of life in the indulgence of the animal appetites and passions, these will become cloyed; adventitious appetites will be induced, which will be so many fires to consume the enjoyments of life; and the mind, constituted for the sensorium of happiness, will be rather as a charnel-house than as a garden of beauty and blessings. *But he that soweth to the Spirit shall of the Spirit reap life everlasting.* Ah! here is the true life. By habitual Christian culture, enriching the soul with the amiable graces of the gospel, — faith, and hope, and love toward God, and practical goodwill to men, — by this means we attain to

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is

a foretaste of life immortal, and to an enlarged enjoyment of all the common gifts of Providence. We have an increased enjoyment of all those common gifts, because we receive them as the benefactions of a Father whose goodness will never fail, and use them as his law directs; and our enjoyment of good is furthermore multiplied by as many times as we are able to communicate of it to others. Here is *aionion life*. Sow to the Spirit.

11. *With mine own hand.* We may infer that Paul usually employed an amanuensis.

14. *By whom the world is crucified unto me, and I unto the world.* The idea is not that Christianity produces an indifference to the real interests of the present life. So far from this is the fact, that the very mission of Christianity in this world is the improvement, in every way, of its condition. Indeed, the leading object of St. Paul's earnest labor in this very Epistle to the Galatians is to save them from a relapse into subjection to the bondage of the world's errors and vices. But this crucifixion to the world signifies a deadness, an indifference to, an independence of, all the tyrannous fashions and the popular customs of the world, all of which were based upon false principles. He acknowledged no master and lord but Christ; and he valued the world only as it could be made subservient to the purposes of good, as the present home of God's children.

crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

15. *But a new creature*; i.e., a creature transformed by "faith which worketh by love." See chap. v. 6.

17. *For I bear in my body the marks of the Lord Jesus*; i.e., marks of suffering for the cause of Christ. Covered with these marks of suffering from the enemies of the gospel, Paul desired to be spared the suffering of multiplied troubles from the unkindness and misbehavior of false brethren.

CHAPTER I. This Epistle was written from Rome, probably A.D. 60. Its matter and style are somewhat different from what chiefly characterize the Epistle to the Galatians; that being more disciplinary, on account of the perviousness of the Galatian Church to the pernicious influence of false teachers, who were rampant in that region at the time of that writing. This is more theologically and ethically doctrinal, adapted to a church at a higher stage of advancement in Christian science.

The Ephesian Church, from seven to nine years before the date of this Epistle,

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

enjoyed the personal presence and pastoral charge of St. Paul during two years. See Acts xviii. 19; and xix. Generally they were well instructed in the principles of the gospel; so that it was suitable to their case that their old teacher should now impart to them advanced lessons in the sublime doctrines of the Christian faith.

3. *In heavenly places in Christ Jesus.* In this verse, and in the other instances in which the same phraseology occurs in this Epistle, viz. v. 20, chap. ii. 6, and iii. 10, the word "places" is supplied by the translators, not being represented by any word in the original. Taking the idea from the spirit of the theme in each of these instances, the supply of the word *position* much better expresses the apostle's thought. Their enlightened faith and improved graces had raised them to an elevated moral, i.e. a heavenly, position in the kingdom of Christ, in which they were abundantly crowned with *spiritual blessings*.

4. *He hath chosen us in him before the foundation of the world.* God's covenant

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his

good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

of grace and truth, for which the world of mankind was created, "which was given us in Christ Jesus before the world began" (2 Tim. i. 9), was not a naked thought of an isolated end with no relations of means. The means of its introduction and progressive execution were conceived in the Divine Mind with the gracious economy itself. As Christ was predetermined as the Mediator of this ultimate economy, so were his primitive co-workers, for its establishment and propagation in the world, chosen in him before the foundation of the world. And the very mission unto which they were appointed involved the necessity of their walking *without blame before him in love*.

5-8. The sentiment of the preceding verse elaborated.

9. *The mystery of his will*. A mystery is not an absurdity; but it is a truth or principle unknown. But the before unknown purpose of the Divine will in the matter of highest interest to mankind is now *made known* unto the saints of Christ. *According to his good pleasure which he hath purposed in himself*. What man, who has a prevailing wish or pleasure in relation to the future of his family, and also constructs a purpose in the same relation, will not conform his *purpose* to his own *wish or pleasure*? So God does. All Christians agree as to what is God's pleasure regarding the ultimate estate of his numerous family, even their reconciliation to himself in filial love. And Paul says he has purposed it. Purposed it—how? In an ultimate reliance on feeble, fallible agencies, leaving all in dark uncertainty?

No: God saw that this immortal interest of his children was too vast to be suspended on "feeble strings;" and he purposed it *in himself*. To purpose *in himself* is to purpose with a reliance on his own sufficiency for its consummation. And what is this purpose?

10. *That in the dispensation of the fulness of times*, along progressively to the great consummation, *he might gather together in one*, beatify and harmonize in one spirit, *all things*, all rational creatures, *in heaven and on earth*, i.e. in whatever world they may be, the natural or spiritual, *even in him*.

But it is the wonder of the world, a stumbling-block to Jews, and to Greeks foolishness, that God should institute and prosecute a purpose and government in relation to the future character and condition of free, accountable, moral beings. Surely, say they, God will not force sinners to be reconciled and saved whether they will or not. No, never. There is no such discrepancy in the Divine system of moral administration. He who is the framer of the human body is the author of the human mind. It is his noblest workmanship. But he understands this piece of workmanship as perfectly as he understands the inferior. And he as certainly has a purpose in it. And he can accomplish his purpose in the superior as easily as in the inferior creation, and by instrumentalities and influences as legitimate, and harmonious with the laws of the system. In illustration of this subject, see notes on Acts ix. 2.

11, 12. See on v. 4.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

13. *After that ye heard the word of truth.* Their faith did not precede the truth, and create it; but it took hold upon the pre-existent truth of God's purpose of grace after they heard it. *Ye were sealed, i.e. confirmed, with that Holy Spirit of promise.* Compare Acts xi. 17.

14. *Which is the earnest of our inheritance.* Earnest is money advanced in a bargain. Here it is a pledge and foretaste of the immortal inheritance provided in the covenant of promise. *Until the redemption of the purchased possession.* The sense in which mankind are regarded as Christ's "purchased possession" will be found elucidated in notes on the same apostle's saying, "Ye are bought with a price," 1 Cor. vi. 20; and "purchased with his own blood," Acts xx. 28. For the extent of the "purchased possession," see 1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2. The apostles and other primitive saints did not selfishly brood over this seal or confirmation of themselves by the Spirit of promise, this earnest or foretaste, through faith, of their spiritual inheritance, as being all that the better covenant should accomplish. It was their joy and glory that the very earnest vouchsafed to them, as "a kind of first-fruits of the creation," was the assurance of the final "re-

demption of the purchased possession." See on Rom. viii. 21.

18. *The hope of his calling; i.e., the hope of his gospel into the service of which he has called us.*

20. *Which he wrought in Christ.* The idea is, that an enlightened faith in Christ brings us into the fellowship and assurance and co-operation of that gracious power Divine which raised up Christ from the dead. This instance of the achievement of that power, the resurrection of Christ, is a pledge of the full accomplishment of all that God has promised through him. *In the heavenly places; i.e., "in an exalted official station."*

21. The idea is, that Christ is installed in supreme authority in the moral universe. And this supremacy shall, in due time, be duly recognized and honored by all. See Phil. ii. 9—11.

22. *And hath put all things under his feet.* This forms a part of the same sentence with the preceding verse, and carries out the expression of Christ's supreme authority. The word "things," in both instances of its occurrence in this verse, which was supplied by the translators, may as well be omitted in the reading. *And gave him to be the head over all to the Church, —*

23 Which is his body, the fulness of him that filleth all in all.

CHAPTER II.

AND you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

23. *Which is his body.* The word *church*, which primarily signifies "an assembly of the people," is applied variously to particular local collections of believers, and to the whole body of professors of the name of Christ in the world. It seems also, in a few instances, to be used for the whole body of humanity, of which Christ is called the head (1 Cor. xi. 3), and which, viewed prospectively by the light of the gospel, is seen to constitute his fulness, i.e. his completeness, as the second Adam. To this comprehensive body the word seems to be applied by our apostle in chap. v. 26 of this same Epistle, where he speaks of the Church in its lost and sinful condition; in which capacity Christ "gave himself for it, that he might sanctify and cleanse it." See note on that passage. As the church spoken of, in the passage before us, is "his body" (he being the head of every man), and is "the fulness of him that filleth all in all," it probably refers here to his whole mystic body, the entire purchased possession which is to share his redemption (v. 14). *The fulness of him that filleth all in all*: i.e., he, as the head, is supreme in all the members (see 1 Cor. xv. 28); and, if any member were ultimately lost, he would be deprived of his fulness.

CHAPTER II., 1. *Who were dead.* To the biblical scholar who takes up the study of the Scriptures in childlike simplicity, and apprehends the true sense of their teachings in their earliest lessons, it is a circumstance of soul-inspiring interest, that all in the way of his progress is confirmation and growth. The light grows brighter and brighter as he advances from step to step. With regard to the nature of the death introduced into the world by

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together,

sin, we saw, on the first presentation of the subject in the record, that it is moral or spiritual death, synonymous with condemnation. And here the apostle attests, by a practical illustration, the perfect correctness of our interpretation of his former teachings bearing on this subject. They who were in the enjoyment of the life of faith in Christ are described as raised out of the death of sin. Their condition in their sins verified the primitive admonition of the supreme Lawgiver,—"In the day thou sinnest, thou shalt surely die." Gen. ii. 17.

2. *The prince of the power of the air.* See on John xii. 31, and 2 Cor. iv. 4. "As Jews and Christians residing (figuratively) in heaven are represented as constituting a polity under the government of angels, principalities, and powers, &c.; so the evangelized world are represented as a polity under the government of a fictitious personage, called Satan, the ruler of the air, &c., and his angels. This whole imagery is borrowed from the Oriental philosophy, and is not to be taken in a literal sense. See Mr. Lindsey, *ubi supra*."—MR. VER., *in loco*.

3. *The lusts of the flesh.* This the apostle sets down as literalizing the impelling force reigning in the children of disobedience, which he personified, in the preceding verse, under the name of "the prince of the power of the air." *And were by nature* (in our unenlightened state) *children of wrath.* See on John iii. 26.

4—7. *For the great love wherewith he loved us even when we were dead in sins.* Not for the support of an artificial theory, but for its truth, and its productiveness of the highest confidence and hope, and most pure and lasting piety, the apostle dis-

and made *us* sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might show the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath

made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

21 In whom all the building fitly framed together groweth unto a holy temple in the Lord:

22 In whom ye also are builded together for a habitation of God through the Spirit.

tinently affirms that God's goodness to them was not caused by their righteousness, but their righteousness was the effect of his love and grace. *And made us sit together in heavenly places.* See on chap. i. 3.

8—10. *For by grace are ye saved, through faith; and that* (even this faith) *not of yourselves.* Such is the humiliating, and at the same time elevating, doctrine of the gospel throughout; that Christian righteousness, including the faith and hope, and all the practical graces, of the gospel, is not a task in which we toil reluctantly for an extraneous reward, but is all a favor; and that all the gospel provisions and arrangements and kindly influences, by which we are enlightened and brought into the love and practical enjoyment of these principles and graces, are the work of God's original and changeless love. So,

then, *we*, in this spiritual exaltation, *are his workmanship, created* (i.e., constituted, *instated*) *in Christ Jesus*, not by good works, but unto good works. These are the fruits.

13. *Are made nigh by the blood of Christ;* i.e., by that covenant which is sealed by the blood of Christ.

14—18. These verses also relate to the fulfilment and abolishment, in the cross of Christ, of the old ritual covenant which had distinguished the Jews as a people, and the introduction of the dispensation of truth and grace, which is equally and alike adapted to the wants and to the perfecting of all, both Jews and Gentiles. It gives unto all a Father in God, so that *through him we both* (Gentiles and Jews) *have access by one Spirit unto the Father.*

19—22. These concluding verses of the chapter compose a most sublime and com-

CHAPTER III.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

prehensive picture of the basis, the compactness, the strength, the magnificence and glory, of the Christian commonwealth, constituted of materials from all nations and kindreds, *builded together for a habitation of God through the Spirit.*

CHAPTER III., 1. *For this cause*, — i.e., because of the abounding grace of God, which impartially comprehends in its provisions of mercy both Jews and Gentiles, — *I Paul, the prisoner of Jesus Christ for you Gentiles.* Paul, at this writing, was a prisoner at Rome. See Acts xxviii. 16, 30.

St. Paul is famous for the frequent introduction of long parenthetical sentences, thrown in for the explanation of incidentals, or whys and wherefores. A parenthesis commences at this point, and extends to v. 14; and, on account of the length of the parenthesis, the words, “for this cause, I,” are repeated on his resumption of the subject upon the train of which he started.

The parenthesis is an apology for Paul’s active solicitude for those whom he addressed, and his interference in their affairs, referring to his special commission from Heaven with the dispensation of the gospel to the Gentiles, and his sufferings for their sake.

9. *Who created all things by Jesus Christ.* In relation to the appropriate work of the Messianic mission, see notes on John i. 3. But the original word for “created,” in

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world [*aiōnon*] hath been hid in God, who created all things by Jesus Christ:

this place, is not *egeneto*, which is rendered “were made” in the other place, but *ktisonti*, from *ktizo*; which signifies, according to *Donnegan*, “to build, to produce, to create, to invent, to found, to establish, or institute.” But the words, “by Jesus Christ,” are well understood by the most Orthodox authorities to be an interpolation, and are omitted by *Griesbach*. A note to the Improved Version makes the following condensed statement of the facts in the case: “The words, ‘by Jesus Christ,’ in the received text, and enclosed by the primate in brackets, are not to be found in the Alexandrian, Vatican, Ephrem, or Clermont manuscripts, nor in the Syriac, Coptic, Ethiopic, Italic, or Vulgate versions; and are plainly an interpolation, — perhaps a marginal gloss introduced into the text. But, if they were genuine, Archbishop Newcome justly observes that the sense most suitable to the place is this: ‘Who hath created all things, i.e. Jews and Gentiles, anew to holiness of life. See chap. ii. 10, 15; iv. 24.’” If, however, the words in question, viz. “by Jesus Christ,” were accepted as genuine, I should receive *ktizo* in either of *Donnegan*’s last three definitions, — “to found, establish, or institute.” The sense of the passage I should take to be, that all things in the gospel economy are instituted and established by authority of Jesus Christ. See on John i. 3, and Col. i. 16. But evidently the words are an interpolation.

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

10. *That unto the principalities and powers in heavenly places, i.e. "unto them that bear rule in ecclesiastical relations," might be known by* (rather through) *the church the manifold* (the abundantly variegated) *wisdom of God.*

14, 15. *The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.* That is, we Jews and Gentiles may appropriately come into one fraternity in the Church of Christ; seeing that, in the light of his gospel, the God and Father of our Lord Jesus Christ sustains the endearing relation of Father to the entire family of moral beings, in every world.

16—19. These verses comprise a description, transcendent in its eloquence, of the strength and stability and comprehensiveness of true and enlightened Christian confidence and inward peace, and the vastness and inexhaustible rich-

ness and abundance of the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world [*aionos ton aionon*] without end. Amen.

CHAPTER IV.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavoring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who

ness and abundance of the love of God, revealed in his Son Jesus Christ. To be filled with *all the fulness* of this love is to be eminently spiritual and happy.

21. *Throughout all ages, world without end.* Greek, — *eis pasas tas geneas tou aionos ton aionon*; of which the literal rendering is, "Throughout all the generations of the age of ages." Amen.

CHAPTER IV. This chapter is mainly exhortative.

4. The Church, of whatever peoples or tongues it may be composed, is one body; and the spirit which constitutes the members thereof Christians is one spirit; and the hope into which Christians are called is one hope.

5. *One Lord*, Jesus Christ; *one faith*, which is the substance of things hoped for, Heb. xi. 1; and *one baptism*, in the name of Christ.

6. *And through all*; i.e., omnipresent.

is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now, that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning

craftiness, whereby they lie in wait to deceive;

15 But, speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

8. *He led captivity captive.* The state of sin and death is a state of human captivity. But Jesus has conquered sin and death: he has the keys of hades and of death (Rev. i. 18), and will set their captives free. And he has the gift of immortal life for men.

9, 10. *Into the lower parts of the earth; i.e., into hades,* the invisible state of the dead. These two expressions are used synonymously in the Psalms. In Ps. ix. 17 it is said, "The wicked shall be turned into *hades*;" and Ps. lxxiii. 9, 10, "Those that seek my soul (life) to destroy it shall go into the lower parts of the earth; they shall fall by the sword; they shall be a portion for foxes." Christ, before he ascended, descended into *hades*. Acts ii. 31.

11—16. But, while the spirit and the

purpose of the Christian dispensation is one, God has wisely appointed a diversity of instrumentalities in the work; but all are designed to contribute to the perfecting of Christian education, and growth up to the stature of true manhood in Christ. And in the true Christian manhood we shall not be childishly wavered about by the sleight of men, but shall stand firm in the faith of Him who is our Head.

The 16th verse, in comprehensiveness, vigor, and beauty, excels all the descriptive sentences I ever read. It is a masterly drawn word-picture of a perfect Christian community.

17—19. See Rom. i. 21—32.

21. *If so be*, rather "since," *that ye have heard him*, rather "heard concerning him," *as the truth is in Jesus*. The apostle proceeds to describe the spirit and conduct

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil [*diabolos*].

28 Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication

which are befitting the profession of Christian discipleship.

24. *The new man*; i.e., the new, the Christian principle of moral purity and communicative goodness, instead of the world's principle of selfishness and lust. *Created in righteousness*; rather, "constituted" in righteousness. See on chap. ii. 10.

26. *Be ye angry, and sin not.* The *Improved Version* renders it, "If ye be angry." I take the sense of the apostle to be, "Though ye be angry, though the arrant wickedness and contemptible meanness of the treatment which you will receive at the hands of the enemies of the gospel will sometimes excite you to indignation, restrain yourself to propriety of conduct, and you will not sin." *Let not the sun go down upon your wrath*: i.e., "Let not your emotions of indignation settle down into an abiding hostility."

27. *Neither give place to the impostor*; or rather, as the *Improved Version* renders it, "Give not advantage to the slanderer." This makes the passage give expression to the thought which the connection shows the apostle to have intended to impress upon the brethren. If they should suffer

proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.

their indignation to break out in rash and injurious acts, they would give advantage to those who were watching to become their accusers.

30. *And grieve not the Holy Spirit of God.* This is speaking after the manner of men; but it is an impressive expression of the tender regard of our heavenly Father for us, and of the base ingratitude of our abuse of his kindness. Nothing will more deeply grieve the sympathetic spirit of love than ungrateful and contemptuous treatment from its object. And though we may not suppose that God suffers grief in the human sense, yet this language is very significantly expressive of the repellant force with which our hardness and ingratitude acts, in the way of shutting from our bosoms the sweet communings of the loving spirit of the Father. See on Matt. vi. 14, 15. *Whereby ye are sealed unto the day of redemption.* See on chap. i. 14.

CHAPTER V., 2. *For a sweet-smelling savor.* This is a beautiful figurative representation of the rich fragrance of grace which is developed from Christ's devotion and sacrifice of himself to that cause which involves the salvation of the world. It was not as a mercantile transaction, or

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometime darkness,

but now *are ye light* in the Lord: walk as children of light;

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

a vicarious sacrifice to avert the Divine Justice, that Christ gave himself for us an offering and a sacrifice to God. But it was a consecration of himself, body, life, and spirit, to the great cause which involves our immortal interests. In this sense he lived for us, suffered and died for us, and will for ever live and reign for us.

4. *Nor foolish talking, nor jesting.* Rather, as *Conybeare* renders it, "Nor buffoonery, nor ribald jesting." No reference is here made to an occasional relaxation of the mind in chaste and refined pleasantries among friends. The apostle's admonition was intended to reprehend that obscene and vulgar ribaldry, which, in the customs of society that endangered the purity of the Church, were associated with the other disgusting immoralities which he enumerates.

5. *Hath any inheritance in the kingdom of Christ and of God.* As the kingdom of God is the kingdom of inward "righteousness and peace" (Luke xvii. 21, Rom. xiv. 17), it is, of course, in the nature of things, impossible that a mind enslaved to the dominion of sordid selfishness (the covetous man) or of beastly passion should enjoy "any inheritance" in that kingdom. See on 1 Cor. 9, 10.

6. *The wrath of God upon the children of*

disobedience. The wrath of God is the judgment of condemnation. See Rom. i. 18; Matt. iii. 7.

13. *But all things that are reprov'd are made manifest by the light.* That is, "where the light falls on any object, the object itself reflects the rays; implying that moral evil will be recognized as evil by the conscience, if it is shown in its true colors by being brought into contrast with the laws of pure morality." — *CONYBEARE in loco.*

14. *Awake, thou that sleepest, . . . and Christ shall give thee light.* As this language is not in the Old Testament, we may understand the words, *Wherefore he saith*, as inferential from what had just been said of the office of the reprove; meaning, that, in consideration of such office, "therefore he (i.e., he who administers faithful reproof) virtually calls upon the sleepers to arouse themselves, and arise from the torpor of sensualism, which is death, that they may receive the light of Christ." True, it is the office of the light of Christ to raise men from this torpor of moral death; as our apostle says, chap. ii. 1: "And you hath he quickened who were dead in trespasses and sins." But this light must gain access to the mind in order to exert there its quickening power; and means are used, in the Divine economy, to this end. One of these means, in the

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

case in hand, was the office of the faithful reprover to arouse attention. This office, in Paul's own conversion, was performed by Jesus himself, in the penetrating appeal, "Why persecutest thou me?"

19. *Speaking to yourselves in psalms and hymns and spiritual songs.* To collect and elevate a society, out of that degraded community, into the chastity and general purity of character which should exemplify the Christian principles, there must be assiduous attention given to all the appropriate means. At their social meetings, instead of entertaining themselves with coarse ribaldry and obscene songs for inflaming the lowest passions, they should exercise themselves in the pleasant and refining service of singing songs of praise.

23, 24. See on 1 Cor. iii. 21—23, and xi. 3.

25, 26. *That he might sanctify and cleanse it.* The word *ekklesia*, "church," which primarily signifies "an assembly," is usually applied, in the New Testament, to the visible body of Christian professors. But these are the first-fruits of the mystical body of Him who is "the head of every man."

When Moses was forty days in the mount, in communion with God, there was shown him a perfect pattern, and given him a full description, of the tabernacle which he should build. "And sec, saith the Lord, that thou make all things according to the pattern showed thee in the mount." Heb. viii. 5; Exod. xxv. 40.

At any time during the progress of its erection, if any passer-by had judged, from what he saw, that the tabernacle, as a whole, would be fragmentary and incomplete, he would have committed an important miscalculation. So, before the world was, the purpose of God in Christ was complete. He was constituted the second Adam, the head of the human family in its second and higher estate. And it is determined that he shall "draw all men unto him" (John xii. 32), that the whole body shall be complete in its actual spiritual organism. And this body, in its wholeness, I understand to be the Church meant in the passage before us, for which he gave himself a ransom (1 Tim. ii. 6), and which he will sanctify and perfect according to the pattern originally shown him in the mount of Divine communion.

The residue of this chapter is devoted to an earnest and affectionate appeal, by reasons drawn from the sacred nature of the relation, to husbands and wives, that they cultivate and cherish towards each other the mutual love and respect which are the primary law of that relation, and which alone can make it blessed. The prevailing looseness and sensuality of that time and country destroyed the sacredness of the domestic relations, and broke up the sanctity of home. And it was the mission of Christianity, a glorious mission, first of all, after winning the soul to God by the force of gospel truth, to restore society to the primitive order,

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAPTER VI.

CHILDREN, obey your parents in the Lord: for this is right.

when husband and wife were sacredly *one*, and trained up their children in the nurture and admonition of the Lord.

CHAPTER VI. The apostle closes his Epistle to the Ephesians with the sound practical advice of true wisdom to the various relations and conditions of life.

1—3. Obedience and respect on the part of children to their parents is made, in the Divine constitution of things, a condition of primary importance; and a duty, the disregard of which shall inherit the curse of God.

4. Parents are counselled against tergiversation and rashness in the family government, which would irritate, discourage, and alienate their children; and enjoined to give them that truly Christian education which shall combine with suitable admonition a wholesome nurture of the life-principle in its highest conception.

2 Honor thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good-will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

5—8. The advice to servants to be orderly in their deportment, and obedient to their masters, implies no justification of the law and custom of the country in respect to servitude. There were various civil institutions and social customs, which every apostle and intelligent Christian who gave thought to the subject must have known would be changed whenever and wherever a mind, or community of minds, imbued with the Christian principles, should have the framing and administration of the government and laws. But, under the institutions of the country as they were, the true policy of those who occupied the sphere of servants was to be orderly and submissive.

9. And here is an injunction upon masters, which, carried out in its spirit, would prevent servitude from degenerating into slavery, even then and there. They are

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness ;

15 And your feet shod with the preparation of the gospel of peace ;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God :

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

enjoined to *do the same things*, i.e. show a like Christian regard to duty in their treatment of the servants, in the spirit of their Master, Christ, with whom *there is no respect of persons*. See on 1 Cor. vii. 21, 22.

11, 12. *To stand against the wiles of (diabolos) the impostor*. The connection shows that "the impostor" is, in this case, a personification of the malignant cunning of the civil and ecclesiastical rulers combined. For, in giving the occasion for their preparing themselves with the Christian armor to withstand the wiles of the impostor, Paul proceeds to say : *For we wrestle not against flesh and blood*, which, as *Macknight* says, is a Hebraism for the common people, or mankind in general, *but against principalities, against powers, against the rulers of the darkness of this world*, i.e. those who control the interests of heathenism, *against spiritual wickedness in high places*. The word here rendered "high places" is the same that is elsewhere rendered "heavenly places," meaning ecclesiastical stations. See on chap. iii. 10.

13—17. These verses comprise a comprehensive and instructive description of the principles and graces which constitute the strength and efficiency of the Christian warrior in the field of spiritual labor and conflict. The apostle exhibits the description in a military dress, which gives it force and vigor ; but with such spiritual definitions as render it practically intelligible.

20. *An ambassador in bonds*. Paul wrote this Epistle when he was a prisoner in Rome. See chap. iii. 1. He was ever desirous that the prayers of his Christian brethren everywhere might mingle with his own, rising up as incense to the throne of the Eternal, supplicating the Divine aid and guardianship in his responsible mission as an apostle of Christ unto all people, and especially of the dispensation of the gospel to the Gentiles.

21, 22. *Tychicus*, whom Paul commends so highly to the Ephesians, and who would be competent to give them all desirable information of his own affairs and of the cause in Rome, was the bearer to them of this Epistle.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that

love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

CHAPTER I.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

CHAPTER I. This was probably one of Paul's later Epistles, having been written when he was a prisoner in Rome; somewhat later than that to the Ephesians, about A.D. 62. He had three times visited Philippi. For the interesting incidents of his first visit to that city, see Acts xvi. 12—40.

1. *Timothy* was at Rome with Paul at the time of this writing.

6. *Until the day of Christ.* The particular day of Christ referred to in this place cannot be understood as a day yet in the future; for it was a day *until* which Paul earnestly prayed for the wanted steadfastness of the Philippians under the trial they were suffering, and the greater dangers with which they were threatened. See v. 28. Any important crisis in the affairs of Christ's Church, involving a judgment upon their enemies which must also affect their own condition, was familiarly distinguished as a *day of Christ*, a *coming of Christ*, &c.; just as any remarkable manifestation

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

of the presence and power of God in judgment was, under the Old-Testament dispensation, denominated a *day of the Lord*, or the *coming of God*. Some approaching judgment, affecting the relations between the Church and the world, the apostle had in view, of which there were visible admonitory signs. Probably it was the judgment of that age, of which Jesus had so repeatedly given solemn warnings and vivid descriptions. The time of this writing was within eight years of the termination of that notable judgment in the dissolution of the Jewish polity. See on 1 Cor. i. 7, 8.

8. *How I long after you all in the bowels of Jesus Christ.* The word "bowels" is here used, as often elsewhere in the Bible, for the heart and affections. The idea is, that Paul earnestly cared for the brethren whom he addressed, with the heart of Christ, with a love which Christ's spirit kindled within him. In the preceding verse he said, "I have you in my heart."

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good-will:

10. *Till the day of Christ.* See on v. 6.

12. *Unto the furtherance of the gospel.* *The things which had happened* to Paul, which his enemies meant for evil,—his arraignment before the provincial governors, which furnished occasion for his appeal to Cesar, on which account he was sent to Rome (which he had purposed to visit) at the expense of the government; and his detention at Rome as a prisoner of state, having however, under bonds, a good degree of liberty in the city, with freedom of speech and the pen,—all these things were contributing “to the furtherance of the gospel.”

13. The very position of the apostle, as a prisoner under bonds for his faith in Christ, attracted attention to his testimonies, even from the royal family and other official stations.

14. *Waxing confident by my bonds.* That is, many other Christians were rendered more bold as laborers in the Lord, by seeing the lightness of his bonds, and the example of his fidelity.

15—17. *Even of envy and strife; . . . of contention.* This refers to the Judaizing teachers, who assumed the Christian name for admitting that Jesus was the promised

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Christ, and to die *is* gain.

Messiah; but taught little of Christianity, except the name. And they preached Christ “from intrigue,” as the phrase “for contention” may be rendered, hoping to add affliction to the bonds of the apostle. But he had worthy co-workers, who acknowledged his apostleship, and were wedded to him and his cause in love.

18, 19. But Paul did not believe that God had abandoned the affairs of the world to chance. He was in the habit of looking upon the bright side of things. And he was confident that even those, who, thinking to thwart him, preached Christ as the promised Messiah, and Judaism for all besides, would elicit that attention to Christ as a teacher which would at length conduce to the knowledge of his spiritual reign, and to his (Paul's) *salvation*; i.e., his deliverance and protection.

20. *Whether it be by life or by death.* It was the determinate will of the apostle, that, by the grace of God, all his life should be devoted to the advancement of the cause of Christ; and he was confident, that, if it should fall to his lot to suffer a martyr's death, the honor of Christ would “be magnified” thereby.

21—24. Paul felt that death would be

22 But if I live in the flesh, this *is* the fruit of my labor: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

gain to himself, as it would be succeeded by the resurrection-life, more perfectly in the likeness of and more sensibly with Christ, *which is far better*. Nevertheless, he saw a mission before him, for the good of the Church and of mankind, the due consideration of which rendered it sweet to live and labor here. In this way, *to live is Christ*. See on 2 Cor. v. 1—9.

25, 26. But Paul was confident that he should live to be liberated from his bonds, and to again visit his brethren at Philippi.

27. *Your conversation*; i.e., your "conduct."

28. *Which is to them an evident token of perdition, but to you of salvation*. "Which" in this place refers to the enmity of their adversaries. This enmity was a token of the impending perdition, or destruction, to the adversaries of the Church, because its development in the work of persecution was prominent among the signs that Christ

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAPTER II.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

had repeatedly announced, which should betoken the approach of a desolating judgment upon them. The same persecutions were a token of *salvation*, i.e. "deliverance," to the faithful; because the same judgment which should destroy the persecuting power would free them from the dangers which had harassed them, and raise them into higher gospel privileges and blessings. See on Luke xxi. 28; and 2 Thess. i. 5—10.

CHAPTER II., 1—3. This exhortation is rich in moving pathos and earnestness.

4. The nurture in the soul, and development in life, of an interest for the welfare of others as well as of ourselves, is the distinguishing excellence of the Christian character; and, when extensively prevalent, it will make human society a beautiful garden of the Lord.

6, 7. *Who, being in the form of God, thought it not robbery to be equal with God*. This is an exhibition of Christ as an ex-

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men :

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly

exalted him, and given him a name which is above every name :

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

ample of the foregoing principle of unselfishness and humility. Such being the practical principle for which Christ is here set forth as a model, we adopt the following translation of the *Improved Version* : "Who, being in the form of God (being invested with extraordinary Divine powers, — LINDSEY), did not eagerly grasp at the resemblance to God; but divested himself of it, and took on him the form of a servant, and was made in the likeness of men." This rendering presents perfect symmetry in the whole connection. To make Paul say here, that Christ thought it not robbery to be equal with God, is to make him present Christ in the opposite attitude from that of humility, which is the drift of the sentence; and is to set Paul at variance with Christ himself, who did expressly disclaim equality with God, saying (John xiv. 28), "My Father is greater than I."

The word *μορφή* (*morphe*), rendered "form" in this passage, signifies "an appearance;" rather, "an outward appearance." The Trinitarian Parkhurst, referring to the word in this passage for an illustration of his definition, candidly says, "The 6th verse refers not, I apprehend, to Christ's being *real and essential* God, or JEHOVAH, . . . but to his *glorious appearance, as God*, before and under the Mosaic dispensation." This is substantially in agreement with the view of *Lindsey*, adopted in the note quoted in parentheses above from the *Improved Version*, receiving the word "form" as expressive of Christ's being invested with extraordinary Divine power. And, with this understanding of the word "form," the common rendering of *ἀπαγμὸν* (*arpagmon*), "robbery," with a corrected reading of *τοῦ ἰσαῖ θεοῦ* (*to einai isa theou*), "to be reputed in this resemblance to God," gives us a sentiment in perfect harmony with Christ's Sonship, and dependence on God. For

there the (not *equality*, for such is not the necessary rendering of *isa*, but) *resemblance* to God should be taken in agreement with the *form* of God in the first member of the sentence, referring to the *appearance* in him of extraordinary Divine powers. The sentence would then read, "Who, being in the form of God (being invested with extraordinary Divine powers), thought it not robbery to be reputed in this resemblance to God." But the rendering of the *Improved Version* brings this member of the sentence into more perfect symmetry, not only, as we have seen, with what immediately precedes, but also of that which follows it, intending the enforcement of humility and self-abasement, thus: *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* How significantly this follows the disjunctive "but," after the saying that Christ did not eagerly grasp at, or make an ostentatious show of, the before-mentioned resemblance to God!

8—11. But by, through, and from his humiliation, and submission to the death of the cross, God hath highly exalted Jesus, and constituted him, under himself, the supreme Head of the moral universe, whom all men and angels shall reverence and adore. This supreme glory was prospective to the mind of Jesus, when he was entering the shadow of the valley of death; and he prayed the Father to glorify him with the glory he had with him (the Father) before the world was. John xvii. 5. He did not pray to be set back in any previous personal condition: for this supreme glory, though it was with the Father, in his perfect plan, before the world began, was, as a personal possession, then prospective to Christ; and it was only attainable through humiliation and death. See notes on John xvii. 5.

In respect to the universality and spirit-

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling :

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings :

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ;

16 Holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-

quality of the reverential submission to Christ assured by this passage, *Prof. Stuart*, in his Letters to Dr. Channing, learnedly argues as follows : " Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New-Testament writers, for the universe (*ta pan*, or *ta panta*). What can be meant by things in heaven, i.e. beings in heaven, bowing the knee to Jesus, if spiritual worship be not meant? What other worship can heaven render? And if the worship of Christ in heaven be spiritual, should not that of others, who ought to be in temper united with them, be spiritual also?"—P. 100. It was not the intention of Prof. Stuart to prove the ultimate universality of holiness and happiness ; i.e., of spiritual and reverential love and obedience to Christ. But he undesignedly proved this from the passage before us, in the intensity of his earnestness to maintain the dignity of Christ's nature.

12, 13. *Work out your own salvation ; . . . for it is God that worketh in you both to will and to do of his good pleasure.* The idea is, that the principles of the gospel which wrought salvation in them were of God, and were therefore fit to be, and by

all means should be, developed, or worked out, in their lives. *With fear and trembling ;* i.e., with a tender and conscientious solicitude.

16. *That I may rejoice in the day of Christ.* Rather, as the article is not employed in the Greek, we may read it, " in a day of Christ." Paul's desire was, that the lives of his spiritual children in Philippi should yield so abundantly of the fruits of the spirit of the gospel, that, in any day of the special manifestation of the presence and power of Christ in judgment, it should be obvious that his labor with them had not been in vain. See on chap. i. 6, 10.

19—23. It was observed at the opening of the Epistle, that Timothy was then in company with Paul at Rome. He was about to send him to Philippi. And he had no other person so deeply interested for their good ; for, generally, he saw that *all were seeking their own good*, and were not willing to make self-sacrifices for the cause of Christ.

25—30. *Epaphroditus.* He had borne to Paul, from the hands of the Philippians, a liberal contribution which they had made for his support (chap. iv. 18.) ; and now

soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil-workers, beware of the concision.

he was about to return to them, bearing with him this Epistle. The apostle felt a tender solicitude for the health of this affectionate and faithful co-worker, and prompted the Philippians to a due appreciation of the worth of such a friend, and to a tender regard for his health and his welfare.

CHAPTER III., 2. *Dogs* is said to be, unto this day, an Oriental term for unbelievers. The Jews applied the term to the Gentiles; but here it is employed against the Jews themselves, particularly Judaizing teachers. *Beware of the concision*. The word rendered "concision" means "mutilation." Paul here uses it in a manner to imply that circumcision, as used by the Judaizing Christians, was a mere mutilation of the flesh, having no spiritual significance.

3. *We are the circumcision*. That is, they who saw in Christ the end of the

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;

Jewish rituals, and worshipped God in the spirit, regarded circumcision in its true light, and had consecrated themselves by faith, in the spirit, as the old ritual circumcision consecrated its subjects in the flesh.

5. *A Hebrew of the Hebrews*; i.e., sprung from a Hebrew ancestry, and not a proselyte.

6. *The righteousness which is in the law*; i.e., the ceremonial law.

7, 8. Those things in which Paul had once prided himself as of his highest personal advantage, he came to perceive, were but loss in respect to the higher interests of Christ and his kingdom. And all things which interposed in the way of his advancement in spiritual growth he accounted as loss indeed, as mere offal.

9. *Not having mine own righteousness, which is of the law*,—i.e., the ceremonial

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the

prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end is destruction,

law; but that which is through the faith of Christ. See on Rom. iii. 19, 20, 22—24.

10. *The power of his resurrection, and the fellowship of his sufferings.* The apostle associates with that faith in Christ which inspires us with the love of duty in his name, even unto suffering for its sake, a thrilling, through the soul, of the power of his resurrection.

11. *If by any means I might attain.* The immediate connection of this with the preceding, as a member of the same sentence, explains that, by *attaining to the resurrection of the dead*, Paul here means the same as *knowing the power of the resurrection*, in the preceding verse. The real event of the resurrection to a future existence beyond literal death, Paul never treats as an object to be attained by striving for it. Of that change, all men are to be made recipients by the power of God. See Acts xxiv. 15; 1 Cor. xv. 22. But our apostle familiarly denominates that spiritual change, that glorious elevation of soul, a resurrection, which is produced by a lively faith in the reality. See on Rom. vi. 5, and viii. 17; 2 Cor. iv. 10, 11; Col. ii. 12; 2 Tim. ii. 12; 1 Pet. iv. 13.

12. *Not as though I had already attained, either were already perfect.* Paul claimed not to have arrived at the acme of Christian attainment. But he followed after, that he might apprehend, &c. The word here rendered "apprehend" signifies "to seize," or "to lay hold upon." "I follow after," or press forward, "that I may lay

hold upon that for which also I am laid hold upon by Christ Jesus;" that is, the rich inheritance and high calling of the grace of God.

13, 14. *I count not myself to have apprehended; that is, not perfectly: but I press toward the mark for the prize.* Allusion is here made to the Olympic race-games. And what was the prize for which Paul was pressing on? It was the prize of the high calling of God in Christ Jesus. This was the highest glory to which Paul aspired,—the working-out of the mission of the apostolic calling in Jesus Christ. Compare Eph. i. 18, 19, and 2 Tim. i. 9, 11.

15. *As many as be perfect.* *Conybeare* renders it, "who are ripe in understanding." The same Greek word is rendered, in Heb. v. 14, "of full age." *Conybeare* says, "The translation in A.V. of *teleiōmai* (verse 12) and *teleioi* by the same word makes St. Paul seem to contradict himself." Evidently Paul meant by "as many as be perfect," in this verse, the same stage of advancement in Christian knowledge as by "them that are of full age," in the passage above referred to in Hebrews, whom he puts in opposition to the "babe," who could bear only milk. Nevertheless, they were pressing forward to a degree of perfection beyond what any of them had then attained. See v. 12.

19. *Whose end is destruction.* The characters referred to are known from the

whose God *is* their belly, and whose glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER IV.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and *with* other my fellow-laborers, whose names *are* in the book of life.

4 Rejoice in the Lord always: *and* again I say, Rejoice.

words which follow,—*whose God is their belly.* They were abandoned to a life of sensualism, which naturally ends in destruction.

20. *For our conversation, i.e. our "citizenship," is in heaven.* As the life which they lived in the flesh was by faith in the Son of God (Gal. ii. 20), they lived, by foretaste, on their heavenly inheritance. Rom. viii. 15—17. *From whence also we look for the Saviour.* This seems to refer to the coming of Christ in the resurrection unto life immortal. See 1 Thess. iv. 16.

21. *Who shall change our vile body; i.e., who shall change our being, so that we shall be personally constituted in the likeness of the glorious person of Jesus Christ.* Compare 1 Cor. xv. 42—44, 49, 53, 54; 2 Cor. v. 4.

CHAPTER IV. This chapter is principally devoted to exhortation, greeting, and congratulation.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of

2. *Euodias* has probably become changed, by an early copyist, from *Euodia*; it being a woman's name, coupled with *Syntyche*.

2. *Help those women.* These women, it should have been rendered; as they are the two named in the preceding verse.

5. *The Lord is at hand.* They were exhorted to practise gentleness, or moderation, towards all men, and to be full of hope and cheerfulness under all their trials, because the Lord was always very near them, and his special coming, to their deliverance through the destruction of the power of their enemies, was even then at hand.

10. *Your care of me hath flourished again.* Paul had received yet another benefaction from the Philippians, who, of all the churches, excelled in their attention to his comfort. See vs. 15—19.

11. *Therewith to be content.* The adverb "therewith," supplied by our trans-

want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift:

but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

lators, should be left out. If we give that word any force, as expressive of a circumstance or source of contentment, we infuse into the sentence an idea which the apostle did not intend to convey. He did not mean that he was content *with* any state or condition, in the sense of drawing contentment from it. But, *in* whatsoever state he was, he had learned *to be content*. His contentment was drawn, however, not from his outward circumstances when they were adverse, but from the principles of the gospel, by the faith of which he could trust that God would make even present evil instrumental of subsequent good. A murmuring and complaining habit is unchristian, enervating to one's moral powers, and productive of evil.

12. This verse is an amplification of the sentiment of the preceding.

13. *I can do all things*. This is a bold and startling expression; but the other member of the sentence relieves our surprise, — *through Christ which strengtheneth me*. There is a wonderful power in a living faith in the living Christ. The phrase, "all things," is, of course, defined by the sphere of labor to which it is applied; i.e., the apostolic sphere. All things appertaining to the apostolic mission could be done through Christ, in a union and co-operation with him by this living faith. See on John i. 3. So may Christians now, though not endowed with apostolical powers, because not appointed to an apostolical mission, achieve every purpose and every work within the sphere of ordinary moral possibilities, by a living, working faith in the living and glorified Saviour.

THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which *is* come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

CHAPTER I. This Epistle was written from Rome, probably at the same time with the Epistle to the Ephesians and that to Philemon, all of which were forwarded by Onesimus and Tychicus.

1, 2. The usual apostolical salutation.

5. *For the hope which is laid up for you in heaven.* The word "hope" is here used, by the figure of metonymy, for the *object* of hope, the inheritance which was given them in Christ Jesus by the purpose and grace of God before the world began, and was brought to light through the gospel. By faith in the gospel, the Colossians had come to see this inheritance to be theirs, and to possess it by hope. Its being laid up for them in heaven denotes the spirituality of its nature, and its security in the keeping of the eternal Father.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath trans-

6. *As it is in all the world.* The ministry of the gospel had then extended into all the known nations of the earth. See Rom. x. 18.

12. *Which hath made us meet to be partakers of the inheritance of the saints in light.* This inheritance, in the sense in which Paul here introduces it, is the blessedness, the spiritual good, of the Christian state. The subject of thanksgiving in this case is their fitness, by the grace of God in the gospel, to inherit this spiritual good. The *Improved Version* renders it, in a note, "Hath made us fit by the light to be partakers of the inheritance of the saints." And *Conybeare*: "Who has enabled us to share the portion of his people in the light."

13. *Into the kingdom of his dear Son.* As

lated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things

usual, we find the *kingdom of Christ* to be a state in which the Christian is living.

14. *Redemption through his blood, even the forgiveness of sins.* *Aphesis*, "forgiveness," signifies "dismissal, or deliverance from." Here, as elsewhere in the Record of Truth, we see that the redemption which is wrought by the blood of Christ, or the spirit of love and truth sealed by his blood, is not escape from punishment, or impunity to sin, but deliverance from sin, the cause of woe.

15. *The first-born of every creature*; i.e., the inheritor of the whole creation. Among all nations, the first-born males in families kept up the honor of their families respectively, and had special privileges allowed them. The first-born Hebrews had a double portion of the inheritance, and a pre-eminence and rule over their brethren. See Deut. xxi. 17; 1 Chron. xxi. 3. It was meet therefore that He, "whom God hath appointed heir of all things" (Heb. i. 2), should be distinguished by the appellation, "the first-born of every creature."

16. *For by him were all things created.* The "things" which were created,—(which were *created*, I say; for the Greek word in this place is not *egeneto*, which, in John i. 3, is rendered, "were made," but means "to be done or transacted,"—but it is from *ektisthe*, made by conjugation from *ktizo*, defined by *Donnegan* as signifying "to build, to produce, to create, to invent, to found, to establish or institute"),—the "things," the *establishment* of which Paul intended to ascribe to Jesus Christ as the Father's agent, are by him specified in detail. They are not the material heavens and earth, nor material substances in them, such as rocks, hills, and trees, sun, moon, and stars; but they are *thrones and dominions, principalities and powers*: i.e., as the *Improved Version*, in the language of *Lindsey* and *Wetstein*, justly

created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones or dominions, or principalities or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist:

18 And he is the head of the body, the church: who is the beginning,

observes, "ranks, and orders of beings, in the rational and moral world. The creation of natural objects, the heaven, the earth and sea, and all things therein, when they are plainly and unequivocally mentioned, is uniformly ascribed to the Father, both in the Old Testament and the New. Hence it follows, that the creation, which the apostle here ascribes to Christ, expresses that great change which was introduced into the moral world, and particularly into the relative situation of Jews and Gentiles, by the dispensation of the gospel. This is often called *creation*, and the *new creation*; and is usually ascribed to Jesus Christ, who was the great prophet and messenger of the new covenant. See Eph. i. 10; ii. 10—15; iii. 9; iv. 24; Col. iii. 10; 2 Cor. v. 17." See notes on Eph. iii. 9; John i. 3. All these things are constituted by and *for him*; i.e., for his ultimate glory.

17. *And he is before all things.* The preposition *pro*, rendered "before," is as familiarly used for priority of rank, or claim on attention, as of time. In James v. 12, and 1 Peter iv. 8, it stands in the phrase rendered, "above all things." And the entire connection in this place requires its definition in the sense of pre-eminence above all things. *And by him all things*, i.e. all these things which are the subject of discourse, *consist*; rather, "subsist." He is the support of the whole Christian economy. See Matt. xxviii. 18; Phil. iv. 15.

18. *And he is the head of the body, the Church.* The pre-eminence of Christ is seen to be the subject. See on 1 Cor. iii. 21—23; xi. 3; Eph. v. 25, 26.

The beginning. The same idea, with an important addition, is expressed in the address of the risen Christ to John (Rev. xxii. 13): "I am Alpha and Omega, the beginning and the end, the first and the last." The same sentiment is ex-

the first-born from the dead; that in all things he might have the pre-eminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto him-

self; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and un-

pressed more literally by St. Paul (Heb. xii. 2): "Looking unto Jesus, the author and finisher of our faith." Jesus, under God (for, as "the head of every man is Christ," "the head of Christ is God"), is the founder of the gospel dispensation, and in this sense he is *the beginning*; and he will complete the work, and in this sense be the "end" and the finisher of our faith; i.e., of the purpose which is the basis of our faith.

The first-born from the dead. This may include the idea of priority with regard to time, referring to an open and visible manifestation to human view, as a Divine revelation, of personal and glorious life immortal beyond death, and that pursuant to prophecy. See on Acts ii. 34.

But I apprehend that the apostle had also in prominent view the *pre-eminence* which the term *first-born*, by usage, suggested to the mind,—a pre-eminence involving heirship and dominion. "He led captivity captive;" Eph. iv. 8. "I am he that liveth, and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hades and of death;" Rev. i. 18.

That in all things he might have the pre-eminence. Thus does the apostle, in summing up, confirm the view we have taken of his reference to priority of rank, rather than of time, in the foregoing laudatory descriptions of Christ.

19. *That in him should all fulness dwell.* The sublime purpose of wisdom and love, which develops the Christ-phase of the Divine nature, and involves the immortal interest of the moral creation, is not an after-thought with the great Father, but was with him before the world was: it is not a snatch at random upon half-thought, but is perfect in its entirety. Nor is the agent in whom it is individualized and through whom it is prosecuted inadequate, or partially qualified; "for it pleased the Father that in him should *all fulness dwell*,"—a fulness corresponding with the

fulness of the Father's desires, and of the wants of humanity.

20. *And having made peace through the blood of his cross.* The "peace" made by the blood of the cross is not an appeasement of hostility in God by Christ's blood as a vicarious sacrifice. This entire purpose and work of grace is of God, as the original source. The "peace" here signified is the reconciliation of men to God, and to one another, by the removal of those false conceptions of God and his government, which were the cause of alienation. And as this offering of the blood of Christ superseded the Mosaic rituals, and made all men equal before the law of the new economy, Paul urges it as a virtual removal of the enmity, i.e. the partition-wall, between the Jews and Gentiles. See Eph. ii. 14—18.

By him to reconcile all things (all rational beings) *unto himself, whether in earth or in heaven.* Here again is the Scripture method of describing the universe. How vast the design! The result of the sublime purpose of Infinite Wisdom and Love, revealed to us through Jesus Christ, is to make all rational beings, angels and men, one harmonious family. The learned and ingenuous *Combe* renders the last clause of this verse, "By himself (I say) to reconcile all that exists, whether in the earth or in the heavens." And he gives expression to his adoring conception of the immeasurable import of this testimony in a note, as follows: "This statement of the infinite result of Christ's redemption (which may well fill us with reverential awe) has been a sore stumbling-block to many commentators, who have devised various (and some very ingenious) modes of explaining it away."

21. The Colossian brethren were by faith, as first-fruits of the creation (Jas. i. 18), already in the enjoyment of the great reconciliation.

22, 23. *To present you holy and unblama-*

blamable and unreprouvable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

ble in his sight, . . . if ye continue in the faith. Paul here alludes to the dangers which beset them, through the efforts of heretical teachers, to make shipwreck of their faith, by which means they would fail of the blessedness and glory which would attach to a faithful and unblamable performance of their high mission in the Christian work committed to their hands.

Which was preached to every creature which is under heaven. The better rendering is, "in all the creation," meaning in every part of the earth. See on Rom. x. 18.

26. *Even the mystery.* We have seen that a mystery is not an incomprehensibility, but a matter unknown. But the gospel-scheme, which was a mystery to the former ages, is now revealed, and inherited by them that believe.

28. *That we may present every man perfect,* i.e. "full grown," in Christ Jesus. The phrase, "every man," is used in the same sense in the three instances of its occur-

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labor, striving according to his working, which worketh in me mightily.

CHAPTER II.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit,

rence in this verse; meaning all, impartially, to whom he could obtain access. As the provisions of the gospel are an inheritance for the human species, the apostle found a proper subject for the ministry of it wherever he found a human being. And the purpose of his teaching and warning all whose ears he could reach was that he might initiate them into the light and life of Christ, and thus make them partakers of his perfection.

CHAPTER II., 1—5. Paul gives earnest expression to his deep solicitude for the Colossian Church, and the neighboring Church of Laodicea. To see the point of much of his phraseology, we must consider the circumstances which called it forth, — the persistent efforts of Judaizing teachers, on the one hand, to draw the Christians away from the simplicity that is in Christ, and immure them in a cumbersome system of dead formalities; and the angelolatry (idolatrous) of heathen

joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him :

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power :

origin, on the other hand, by which various ceremonials were inaugurated for angel-worship.

6, 7. They should continue to walk in Christ, in the light in which, through the apostolic ministry of the word, they had received him.

8. *Through philosophy and vain deceit, after the tradition of men.* The question is often proposed, "Whence came certain barbarian and God-dishonoring doctrines in the Church of the early ages, if they were not from the teachings of Christ and his apostles?" When we note the painful solicitude of St. Paul for the purity of doctrine in the churches which were collected by his own personal ministry, and the occasion for his sleepless vigilance and persistent conflict against the pernicious influences constantly pressing in from without, it ceases to be a wonder to us, that, when the apostles had all left the stage, much of false doctrine became incorporated into church-creeds. It is rather a marvel that there was not more. But we are to prove our faith by the veritable teachings of the Master and his apostles themselves, for the reliable record of which we devoutly thank our God and Father, and our Lord Jesus Christ.

9. *All the fulness of the Godhead bodily ;* i.e., all the fulness of the Deity. The

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ;

idea is, that there was a manifestation, in a bodily form in Christ, of all the perfections of the Deity. Compare John i. 14.

10. *And ye are complete in him ;* rather, "filled through him." The word here rendered "complete" is from the same root as that rendered "fulness" in the preceding verse.

11. This is the true circumcision ; not the mere mutilation of the flesh, but the putting-off of the entire bondage of sins, which are induced by the animal passions and propensities.

12. Baptism in the name of Christ is a sign of that faith by which we become partakers with him in his death, and raised in the likeness of his resurrection. It was a favorite method with St. Paul, in urging upon believers the highest motives to a pure and heavenly life, to elevate their attention to the inheritance willed them in Christ by the Father, that they might practically appreciate themselves, not as crawling brutes, but as children of God, and heirs of immortality. See on Phil. iii. 11.

13 *Being dead in your sins.* See on Eph. ii. 1.

14, 15. By his death on the cross, as the end of the law of typical sacrifices, he removed the moral obligation to its observances ; and also undermined those eccle-

15 *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath *days* :

17 Which are a shadow of things to come ; but the body *is* of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints

and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not ; taste not ; handle not ;

22 Which all are to perish with the using ;) after the commandments and doctrines of men ?

23 Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body ; not in any honor to the satisfying of the flesh.

siastical stations, signified by principalities and powers, which derived their support from the ministries of that sacrificial law. This is one circumstance which made so inveterate the hostility of the officials that occupied those stations to the simplicity that was in Christ, and the theory of his inspired apostles. *Triumphing over them in it ; i.e., in the cross.* See on Eph. ii. 14—18.

16. *Let no man, therefore, judge you.* Let no man enforce upon you, as a criterion of Christian character, an observance of *holy-days*, meaning feast-days, or of the new moon, or of the sabbath days. The “sabbath days” here referred to are a kind of festive days, which priestly ingenuity had multiplied, and from which the “principalities and powers” doubtless derived revenue. They are placed here in the catalogue of festive days. But the primitive “Sabbath of the Lord,” the institution of one day in seven for rest and religious culture, is a provision of the moral law, and was never “against men,” nor “contrary to” them, whether Jews or Gentiles. This primitive Sabbath is always for the good of men ; being promotive of their highest welfare, both temporal and spiritual.

18. The angel-worship, of which I spoke in note on vs. 1—5, is here expressly prohibited. It was the employment of ceremonials to induce certain angels to become their mediators. *Conybeare* quotes from *Mr. Hartley* a fact from the later Christian history of Colosse ; and makes mention also of a statement by *Herodotus*,

showing that angel-worship was continued in that church for ages.

19 Another of Paul’s charming descriptions of the symmetrical framework, and the genial flow of the life-principle of Christian society, in living connection with Christ the head.

20—22. *Why—are ye subject to ordinances ?* There is a radical difference between being subject to ordinances, and making ordinances subject to our spiritual improvement and social order. The former, by making ordinances the end, dwarfs the soul, and enslaves the mind : the latter, by making ordinances means of culture, will make them few and appropriate, and compatible with spiritual freedom. This peremptory prohibition, “Touch not, taste not,” was required by the circumstances of the case, the identification of those acts with false and hurtful principles and practices. Under these circumstances, it was requisite that the Christians should maintain entire separation from them.

23. *In will-worship*, i.e. mock-worship ; and *humility*,—over-wrought self-abasement ; and *neglecting of the body*,—seeming to indicate that they cared not for their own persons ; *not in any honor to the satisfying of the flesh* ; meaning, as I think, that these repudiated ceremonials were utterly unprofitable, not contributing to any moral improvement or spiritual strength, neither conducing to any honorable satisfaction of the wants of physical nature.

CHAPTER III.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry :

CHAPTER III. This chapter is wholly devoted to the inculcation of a manner of life corresponding with the principles of the gospel they professed, and with the nature of the inheritance they had received as heirs, in hope.

3. *For ye are dead* (dead to sin, and to the rudiments of the world; chap. ii. 20, and Rom. vi. 20), *and your life is hid with Christ in God.* Your spiritual life, which you enjoy by faith, is in Christ as its source; and your immortal and glorious life, the final inheritance, is hid with Christ, whose members you are, in the bosom of his Father and your Father, his God and your God. To be *hid*, in the sense of this passage, indicates a condition of perfect security. Such is the sense in which the Psalmist uses this verb, Ps. xxvii. 5: "For, in the time of trouble, he shall hide me in his pavilion." Great God, we thank thee that thou hast not left the immortal inheritance of thy children subject to shipwreck from the shifting winds and raging tempests of the world.

4. *Then shall ye also appear with him in glory.* At any remarkable manifestation of Christ through a crisis which eminently displays the verity of his presence and his spiritual reign, they who are united to him in faith and spirit, are, by the same event, manifested with him in spiritual glory. But the manner in which the apostle deduces the practical argument seems to imply that he speaks of the mani-

6 For which things' sake the wrath of God cometh on the children of disobedience :

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him :

11 Where there is neither Greek nor Jew, circumcision nor uncircum-

festation of Christ to us on our change of worlds, when we shall be unclothed of this tenement of clay, and clothed upon with our spiritual body, like unto his own glorious body. See 2 Cor. v. 4; 1 Thess. iv. 16, 17.

5. *Mortify, therefore, your members which are upon the earth.* Let the image of this expected glory daguerreotype itself upon your souls, that you may live as having your "citizenship in heaven." Phil. iii. 30.

6. *The wrath of God cometh on the children of disobedience.* It cometh in the condemnatory operation of the Divine law in their moral natures, and also in countless physical evils, when their sins are against the laws of their physical natures. See 1 Thess. ii. 16; Rom. i. 18; ii. 8, 9; Eph. v. 6.

10. *And have put on the new man.* This is another expressive form in which the apostle urges the high Christian motive to a life of Christian refinement. The putting-on of the new man is the same as being born again. By the reception of Christianity, they had entered into new views of the principles and purposes of the Divine government, and of the relations of men to God and to one another; into new hopes and expectations; and into new and elevated conceptions of the highest interests of humanity.

11. And in this new sphere of existence *there is neither Greek nor Jew, bond*

cision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

nor free; but Christ is all, and in all. That is, we see the seal of Christ, denoting his proprietorship, in the moral nature of every child of God; his claim is supreme; and we are not, as Christians, to know men after their distinctions of nationality or social position, but only as brother men, children of one Father, and the inheritance of one Lord,—our Lord and Saviour Jesus Christ.

12—15. *Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, &c.* That is, develop now, in your lives, the principles of your new citizenship. Be consistent. Live not as Jews, nor as heathen, but as children of the universal Father, as disciples of the Saviour of the world, as heirs of a pure and holy immortality. The injunction, in regard to its reason and fitness, is as if we

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to *anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, *do it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.]

CHAPTER IV.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

should say to a foreigner, who has become legally naturalized as a fellow-citizen with us, "Now you are in a civil capacity, dead to your old government, and raised into the life of American citizenship. Regard yourself no more as a subject of the French or of the British Government; but study the laws, the institutions, and the interests of the new country of your adoption. *Live as an American citizen.*"

16. *In psalms and hymns.* See on Eph. v. 19.

18—25. These eight verses are a duplicate of the Epistle to Ephesians, which was written from Rome at the same time, chap. v. 22—33 and vi. 1—8; on which, see notes.

CHAPTER IV., 1. *Masters, give unto your servants that which is just and equal.* The moment, then, when the master comes

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you.

to act as a Christian, his servant ceases to occupy the *status* of a slave. He receives that which is *just* and *equal*. (See American Declaration of Independence.) The Christian cannot impart to all men the same capabilities, nor place them all in the same outward circumstances. But no Christian, who is a "new man" in St. Paul's sense of the appellation, when he comes to have a hand in the framing of government and laws, will ever agree to the interposition of a legal barrier in the way of the highest possible development of every capability, or of the peaceable and honest efforts of every man to promote his own welfare and that of those he loves. See on Eph. vi. 9; and on Matt. xx. 25—28.

2—4. See Eph. vi. 18—20.

5. *In wisdom toward them that are without*, i.e. the unbelievers, for their conversion; *redeeming the time*; i.e., making the most of every opportunity.

6. *Your speech*. Of what immense influence for good in society is an enlightened, chaste, and instructive conversation!

They shall make known unto you all things which *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are

7, 8. *Tychicus*. The bearer, in company with Onesimus, of this Epistle to the Colossians. See his name introduced also in Acts xx. 4; Eph. vi. 22; 2 Tim. iv. 12; Tit. iii. 12.

9. *With Onesimus, a faithful and beloved brother*. This was Philemon's fugitive slave, going back with Paul's letter to his former master at Colosse. This was a happy way of making up old differences between master and slave, making the two one, — one in affection, one in civil and social rights, one in interest. See Philem. 10, &c.

10. *Aristarchus* was a Thessalonian (Acts xx. 4). *Marcus*. The Evangelist Mark, of whom see Acts xii. 12, 25; xiii. 5, 13, and xv. 37—39. *Sister's son to Barnabas*; i.e., a son of Barnabas' sister, and nephew of Barnabas.

11. *And Jesus*, which in the Hebrew is the same as Joshua.

12. *Epaphras*. See chap. i. 7—13.

14. *Luke, the beloved physician*. This was the Evangelist, and author of the Acts of the Apostles. He accompanied Paul in much of his missionary labor.

in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take

heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labor of love,

16. *And that ye likewise read the Epistle from Laodicea.* This is supposed to be the Epistle to the Ephesians, a copy of which had been sent to Laodicea, it being intended as a circular letter. Paul desired that the copy sent to Laodicea should be obtained by one of the Colossian brethren, and read in their assembly.

17. *Archippus* was an officer in the Colossian Church, which probably met at Philemon's house. See Philem. 2.

18. *By the hand of me, Paul.* To favor the Colossians with his autograph, and pour out his fraternal sympathies through the nerves of his own fingers, Paul took the pen into his own hand, and wrote this closing salutation; his amanuensis having written the body of the Epistle at his dictation.

CHAPTER I., 1. *Paul, and Silvanus, and Timothy.* These other two ministering

and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

servants of Jesus were in company with Paul at Athens when he wrote this Epistle.

The apostle highly commends the Thessalonians for their intelligence, earnestness, and steadfastness in the faith of the gospel; and assures them that they are subjects of grateful remembrance and fervent prayers in his heart, and in the other churches.

4. *Your election of God.* Paul was assured that the Thessalonian Christians were chosen of God for an important mission in the establishment of the kingdom of Christ in the world.

6. *Having received the word in much affliction.* To see the manner of opposition in the face of which the Thessalonian Church was originated, read the narrative in Acts xvii. 1—9, 13. Mark, too, the people who were the instigators of the persecution.

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves show of us what manner of entering-in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAPTER II.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel,

8. *For from you sounded out the word.* Laymen and women may do a great work in the dissemination of the gospel abroad among mankind, and the promotion of Christian education upon an extended scale. Let them live as Christians, and their lives will speak in living, moving tones to all around. And then, engaged in various branches of business, over a wide region of country, their intercourse with the business-world affords them access to many whom the public teachers cannot reach. And by making themselves acquainted with the Scriptures, and cherishing a love of the truth, they may improve often favorable opportunities for

even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls [*psuchas*], because ye were dear unto us.

9 For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblamably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of

speaking the right word in the right place, and be efficient Christian educators.

10. *Which delivered us from the wrath to come*; i.e., "from the coming wrath." See on 2 Thess. i. 5—10.

CHAPTER II., 2. *We were shamefully entreated at Philippi.* See Acts xvi. 19—24.

3. *Not of deceit, nor of uncleanness*, to flatter the vanity, and please the depraved taste, of a degenerate community. See 1 Cor. ii. 1—5.

8. *But also our own souls*; rather, "our own lives."

12. *Who hath called you unto his kingdom and glory.* God had made them subjects of his spiritual kingdom; and, as

God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to

fill up their sins always: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAPTER III.

WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother,

co-workers together with Christ, participants with him in its glory.

14. *Followers*; rather, "imitators."

15. *And are contrary to all men.* They acted as if they regarded their interests antagonistic to the interests of mankind in general. They opposed whatever would tend to the general improvement and welfare.

16. *To fill up their sins always.* That is, to perpetuate and multiply their iniquities, to the development of their legitimate fruits in a crisis. See on Matt. xxiii. 32, 33. *For the wrath is come upon them to the uttermost.* Rather, "to their utter destruction." This is spoken of the Jews. They had killed the Lord Jesus and their own prophets, and were now in their accustomed line of wickedness in persecuting the Church of Christ; they were the instigators of the persecutions against the Christians of Thessalonica (Acts xvii. 5); they were debased, also, in their moral conduct in general; and now, already, calamities were gathering upon them which should result in their utter overthrow. See Luke xxi. 23.

On this verse, the American Tract Society's Family Testament, in note *in loco*, has the following commendable exposition: "*To fill up their sins*: unwilling to

believe themselves, or to have the Gentiles believe, they filled up the cup of their iniquities and of God's vengeance. *The wrath is come*, — the wrath of God. It was already at their door, ready to fall upon them, and consume them to the uttermost. This Epistle was written but a few years before the awful overthrow of Jerusalem and the Jewish nation by the Romans." See notes on 2 Thess. i. 5—10.

18. *But Satan hindered us.* *Satan* is here a personification of the spirit of persecution, which had interposed in the way of Paul's making his desired familiar visits to the Thessalonian brethren.

19. *Are not even ye in the presence of our Lord Jesus Christ at his coming?* "His coming," in this verse, is evidently the manifestation of the presence and glory of Christ which the New Testament so familiarly associates with the judgment referred to in v. 16. It was a coming which was then being looked for; which was of peculiar concern to the people of that age, both Christian and unchristian; and the biding of the trial of which by the Thessalonian Church would be a crown of rejoicing to their loving apostle.

CHAPTER III., 1, 2. *To be left at Athens alone; and sent Timotheus.* Paul left Timothy at Berea (Acts xvii. 14), instructing

and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain.

6 But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were

comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

him to return to Thessalonica, whence they had been driven out, to comfort the afflicted brethren there, before he should rejoin Paul at Athens. But Paul sent word back, by his escort to Athens, for Timothy to hasten to him at the latter place (Acts xvii. 15). But Timothy did not reach Paul until he had gone to Corinth. (Acts xviii. 5.)

6. *And brought us good tidings of your faith and charity.* So Timothy performed the service which Paul enjoined upon him when he left Berea: he visited and strengthened the brethren at Thessalonica; and now he had brought good tidings from them to Paul at Athens.

8. *For now we live; i.e., are revived.*

13. *At the coming of our Lord Jesus Christ with all his saints.* The attendants of Christ in the judgment of that age are more commonly denominated his *angels*, including the messengers of his power, both earthly and heavenly. See on Matt. xxiv. 31. The word *angion*, here rendered "saints," may be understood as referring to the same agencies in the judgment referred to, especially in the guidance and succor

of the disciples of Jesus; for it signifies the *separated, the sanctified, the consecrated.*

It could not have been otherwise than that the apostles should often have referred, in their discourses and letters, to the coming of Christ in the judgment of that age, any more than that an American statesman, in the present crisis (the great Rebellion of 1860-4), should speak or write for the public, without reference to the convulsion which is trying our political institutions. That judgment was to serve the mission of practically closing the old dispensation, and fixedly inaugurating the new; destroying the hostile power of the Jews, and making the Christian Church the controlling power in the world. Great and thoroughly instructed and disciplined faith was requisite to bear up the disciples through the severities of that crisis, that they might possess the kingdom in due time. Furthermore, in the admonitory *signs* which their Lord had (Matt. xxiv.) definitely specified, they even then heard, as it were, the rumbling, near, of the approaching convulsion. See on 2 Thess. i. 5-10.

CHAPTER IV.

FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honor;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in *any* matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

CHAPTER IV., 1—7. These verses comprise a reiteration of the sensual and debasing practices of the Gentiles from which all Christians should be decisively and utterly separate, and of the opposite virtues which become the Christian profession.

8. *Despiseth not man, but God.* The Christian life, proper, though eminently philosophical, is seasoned with religious reverence. Though such a life is the true policy, it is not conducted merely on the principle of expediency, but with a consciousness of filial duty and moral obligation to God. In this light of the subject, it is seen that he who despiseth the moral requirements of the gospel, despiseth not a mere human device, but the law of God, which he hath attested as such by his *Holy Spirit*.

9—12. *But, as touching brotherly love, ye need not that I write unto you.* They were already worthy examples in this virtue. But it were well for them to abound in it even more. *And to do your own business.* Idleness is a miserable attitude for a man's

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus

life. Among the evils to which it is conducive, is the mischievous meddling with other people's business.

13. *That ye sorrow not, even as others which have no hope.* This implies that all distressing anxiety with regard to the future condition of our deceased friends proceeds from ignorance concerning them, —an ignorance giving scope to false imaginings. Most of the deceased friends of the Thessalonians had fallen asleep in heathen darkness. But their ignorance did not annul the purpose and grace of God given them in Christ Jesus before the world began (2 Tim. i. 9). They were nevertheless heirs of immortality, as the apostle proceeds to show.

14. *For if* (rather, since) *we believe that Jesus died, and rose again; even so* (we believe that) *them also which sleep, in Jesus will God bring with him* (bring again into life). To render the meaning of the apostle more plain, I have taken the liberty to amend the Common Version by the insertion of a comma in the text after the word "sleep." This makes the prepo-

died and rose again; even so them also which sleep, in Jesus will God bring with him.

15 For this we say unto you by

sition "in" to connect "bring" with "them which sleep;" thus: "Even so them also which sleep will God bring with him in (rather through) Jesus." This makes the phrase, "them which sleep," in this verse, agree with the same phrase in the preceding verse; describing no particular class or section of the departed, — such, for instance, as those who died in the Christian faith, — but the deceased in general. This was the subject of the apostle in this connection, — the future destiny, not of this or that man, but of mankind. If the gospel preached by Paul afforded the Thessalonians no hope for their deceased friends who fell asleep in heathenism, then, for most, for nearly all, of their deceased friends, — fathers, mothers, husbands, wives, children, friends, and neighbors, — they were left to mourn "even as others which have no hope." But, by the fulness of the gospel of Christ which was committed to St. Paul, he could give to the Thessalonians full assurance of hope for all their deceased friends, that God, through Christ, would bring them into the inheritance of life immortal. The *Improved Version*, with which most translations I have consulted substantially agree, renders this verse as follows: "For since we believe that Jesus died, and arose; so also we believe that God, through Christ, will bring with him also those who are fallen asleep." This, as also my punctuation of the verse in the text, places it in exact agreement with the testimony of the same apostle on the same subject in another Epistle (see Cor. xv. 22), "Even so *in Christ* (or "through Christ") shall all be made alive."

15—17. These verses, too, agree with the expression, on the same point, of 1 Cor. xv. There, at vs. 51, 52, the apostle says, "We shall not all sleep, but we shall all be changed; . . . for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." There the precedence is given to the dead, in the resurrection. So here: *We which are alive and remain unto the coming of the Lord shall not prevent* (go before) *them which are asleep*. The Greek

the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

signifies "to anticipate," or "to go before;" and the same is the old English sense of "prevent." . . . *The dead, in Christ shall rise first*. I make the punctuation of this verse agree with that of v. 14; placing a comma after "the dead," which makes the preposition "in" to show the relation between "shall rise" and "Christ." The following transposition renders the expression more direct: "The dead shall rise in Christ first: then we which are alive and remain shall be caught up together with them in the clouds; . . . and so shall we ever be with the Lord."

This slight amendment of the punctuation, or, what is better, the transposition of the last clause of v. 16, I was led by force of the connection to adopt in my publications many years ago, not knowing that it had the support of any biblical scholar. But now, in the new translation of the *American Bible Union*, I am happy to find the following note *in loco*: "The connection of *en Kristo* with *anastesontai*, shall arise in or through Christ, is adopted by Fr. S. marg., Kransé, Pelt, Schott, Peile. Winer, who is cited by Pelt, Scott, Conybeare, as in favor of this construction, abandoned it in the later editions of the *Grammatik*."

Here there are five eminent Greek scholars and biblical expounders, of Europe, who have adopted what I have long regarded as the correct reading of the clause in question: *The dead shall arise through Christ first*. And a sixth had the same reading in the earlier editions of his *Grammatik*.

On this portion of the Scriptures, and the subject of it in general, I have to make the following observations:—

FIRST.—There is difference of opinion with regard to the subject of the last paragraph of this chapter, commencing with the 13th verse, — whether it be the coming of Christ in the literal resurrection, or his coming in the judgment of that age. I have treated it, without hesitation, as referring to the real resurrection, because the transition from the subject of brotherly love to that of the hope of a future life

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with

the trump of God: and the dead, in Christ shall rise first:

17 Then we which are alive and

seems so clearly marked by the expression. This is a brief Epistle, written by the apostle to a band of brethren with whom he had enjoyed personal intercourse, and whose lot it was to suffer various and serious trials. He introduced the Epistle with paternal greetings, and a recognition of his early acquaintance, and earnest labor, and prudent manner of life among them. He proceeded to a commendation of their fidelity, and a recitation of some of the corrupt practices of the community in which they lived, with the injunction of their entire separation from all those debasing vices. His next transition was to the high social principles and affections which they should cherish among themselves, and towards mankind, comprised in a word,—brotherly-love. Then he seems to have recollected, as it was natural that he should, that the idolaters around them, mingled even in their own families, were “without God and without hope in the world,” and wailed over their deceased friends as lost for ever to existence. And so, with another disjunctive, “but,” he turned to the subject of the Christian hope for them who had fallen asleep, and referred to the death and resurrection of Christ, precisely as in 1 Cor. xv., as the pledge of a future life for mankind.

SECOND.—The same observation is elicited by v. 16 as by 1 Cor. xv. 52, with reference to the seeming implication of a sleep in death until a simultaneous resurrection of all men at an unknown future day. But here, as there, the apostle evidently took a telescopic view of the whole resurrection-work in its completeness, treating it in a jubilant and somewhat figurative style of description. The descent of the Lord with a shout, with the voice of the archangel and the trump of God, is a highly figurative and scenic representation, drawn from the conception of a military triumph. On the import and design of this manner of description, and its susceptibility of reconciliation with the general implication of the apostolic expressions on this subject, regarding the work of life immortal as progressive as is the work of death, see notes on 2 Cor. v. 4.

THIRD.—Here, likewise, the language of the apostle (vs. 15—17) is such as has conduced to the opinion, that Paul expected the whole resurrection-work to be consummated during his lifetime. On this implication, see notes on 1 Cor. xv. 51—53. Since I wrote those notes, I have obtained Dr. Ellicott's *Critical and Grammatical Commentary on St. Paul's Epistles to the Thessalonians*, which, on this point, holds the following language: “The deduction from these words, that St. Paul himself expected to be alive, must fairly be pronounced more than doubtful. . . It seems just and correct to say that *περιζεπομενοι* (*perileipomenoi*) is simply and purely present; and that St. Paul is to be understood as classing himself with those who are being left on earth, without being conceived to imply that he had any precise or definite expectations as to his own case.”

FOURTH,—and important. In relation to some of the most prominent and interesting subjects of revelation, while the important subject-matter is fully and distinctly declared by the spirit of inspiration, the details of time and *modus operandi* are not revealed, and are wisely withheld. But this absence of details does in no manner diminish the reliability of the revelation which is given. With regard, for instance, to the time when the disciples of Christ should flee from Jerusalem into the mountainous country in the judgment of that age, the fact that no man nor angel, nor even the Son of God, knew the particular *day and hour* (Mark xiii. 32), detracts not at all from the authority of Christ and his apostles to speak truly on all those matters which they *did* propound, as truths committed to them of God.

It is not presumable that the prophets, under the old dispensation, who prophesied of the coming and kingdom of the Messiah, understood clearly the character and manner of his kingdom, although the spirit that spoke by them described it truly. If their predictions had been the forecast of political sagacity, or the deductions of philosophy, they must be supposed to have formed just conceptions of the force of the language they uttered. But

remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

as their prophecies were the rehearsal of Heaven-inspired visions, or of the breathings of the Spirit of God, they were left, like other men, to their own judgment in the matter of interpretation. And it is one of the best internal evidences of the Divine inspiration of the moral precepts and prophetic teachings of those ancient Scriptures, that they are above the grade of the human mind of the times which gave them birth.

With regard to the apostles of Christ, they lived in the light of Christ, who was "in the bosom of the Father" (see on John i. 18), and understood at length as a practical reality the nature of his kingdom; and were perfectly instructed, and qualified as teachers, by his personal converse and the inspiration of the Spirit, of the essential principles and purposes of the gospel, including the resurrection of the human family into life beyond death, immortal, heavenly, glorious. (See 1 Cor. xv. 22, 42—44). But in respect to details on non-essential questions that may arise, in relation to time and manner, they are not definite; the apostles not having been inspired with the knowledge thereof. And if, to these non-essentials, there are some incidental allusions which are not clear and determinate, these can give a sound Christian mind no uneasiness. In conclusion of these observations, I will remark on the phraseology which suggested them, *the coming of the Lord*, that as any notable manifestation of the presence and executive power of Christ is, in a practical sense, a *coming of Christ*, accordingly this phraseology is sometimes associated with the resurrection-work; but as this phraseology is also associated with other manifestations of Christ's presence and executive power, and most familiarly with that for which it seriously concerned the Christians of that age to be earnestly watchful, the impending judgment on God's once-chosen people, it is necessary that the biblical student attend carefully to the subject of discourse in each case of its occurrence, that he mistake not with

CHAPTER V.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly

regard to its application. And, if there is found in some cases a difficulty in the way of determining to which manifestation of Christ the phraseology of which I speak is applied, it would be unworthy of a Christian scholar to suffer such a circumstance to weigh an iota in his mind in derogation of the great and essential Christian doctrines which are taught distinctly and by authority.

CHAPTER V., 1. *But of the times and the seasons.* This does not relate to the time of the event of the foregoing paragraph, — that of the resurrection. However progressive that work may be in its silent development, Paul had treated it in the preceding paragraph, in its entirety, as one event, having his eye on its consummation; and if his design was to speak of the time or date of that event, which he had treated as a single one, he would not have employed such phraseology as "the times and the seasons." He had not been engaged in a continuous and connected argument, but, through all the preceding portion of the Epistle, had been passing from subject to subject, touching briefly upon a succession of topics as his knowledge of their circumstances and wants presented them to his mind. And now, having given them in their trials a few words of comfort through the doctrine of life immortal, — for this is what he preached everywhere for "gospel" (see 1 Cor. xv. 1), — and having closed on that subject with the injunction, "Wherefore comfort one another with these words," he makes another transition, over the disjunctive "but," passing to the state of affairs which demanded their sleepless attention. "But of the times and the seasons, brethren, ye have no need that I write unto you." The word *chronon*, "times," appears to stand here for the advancing stages of time in the world's affairs which were tending to a crisis; and *kairon*, "seasons," is defined by *Donnegan* to signify "a suitable time with reference to circumstances of persons or things;" "state of affairs." This is precisely its sense in this place. Paul

that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

believed that his Thessalonian brethren were so well instructed concerning the advancement of the stages of time, and the state of affairs, which the prophetic teachings of the Master had associated with that "day of the Lord," or coming of his in the judgment which should decide for all ages the question of pre-eminence between the Church and the world, that it was not necessary for him now, in this Epistle, to reiterate in detail on that subject.

2. *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.* See on Matt. xxiv. 48—51.

3. *For when they shall say, Peace and safety; then sudden destruction cometh upon them.* This is not a description of the resurrection from *hades* to life immortal. That the apostle always cherished and everywhere preached as a subject of grateful hope, the full consummation of which shall "wipe away tears from off all faces." See Acts xxiv. 15; 1 Cor. xv. 54; Isa. xxv. 8. But the judgment which should terminate the Jewish age, which was emphatically denominated "the day of the Lord" (Mal. iv. 5), and "the coming of the Son of man" (Matt. xvi. 27, 28), brought "sudden destruction" on thousands who were promising themselves peace and safety in vicious indulgences, and in persecuting the Church of Christ. See Matt. xxiv. 21; Luke xxi. 20—22, 32. And, when Paul was writing this Epistle to the Thessalonians, the signs of the approach of that judgment, such as Jesus

7 For they that sleep, sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

had repeatedly described, were thickening before their eyes. See on this point the first chapter of the Second Epistle to the same church.

4—8. In these verses, Paul expresses confidence in the brethren addressed, that they would not, on the coming of the impending crisis, be sleeping at their posts; or drowned in rioting and debauchery, as children of darkness and the night; but that they would steadfastly walk as children of the light of gospel day, wearing the armor of faith and love.

9. *Not appointed us to wrath.* See Luke xxi. 23. *But to obtain salvation by our Lord Jesus Christ.* That was a twofold salvation which was allotted to the Christians of that time abiding faithful,—a spiritual salvation, which always accompanied a living faith in the gospel; and personal preservation in the impending judgment. See Luke xxi. 18.

10. *That, whether we wake or sleep.* It would not make good sense to take the word "sleep," in this verse, in the sense in which it is used in v. 7; for there it denotes a state of spiritual lethargy in sensualism, in which condition they could not be spiritually living with Christ. I agree with Dr. Ellicott in understanding the terms "wake" and "sleep" in this verse as metaphorically expressing the condition of physical life and death, in either of which, as represented in the death and resurrection of Christ, all is life with him. With this construction, the passage is parallel with Rom. xiv. 8.

12 And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

12, 13. Faithful laborers in the work of Christian education are to be sustained and encouraged in their endeavors, as serving the highest public interest.

16. *Rejoice evermore*. Notwithstanding the Christians of that time were subjected to many hardships, their religion was so rich in the assurance of the Father's love, and of a glorious issue of things, that it was in them a source of living joy.

17, 18. A life of communion with God in prayer and thankfulness is the only condition of the living presence of the above-mentioned joyfulness of spirit.

19. Indulge in no habit which will enervate the mind, and deaden the quickening influences of the faith of the gospel.

20. God conferred on some in the primitive Church the gift of prophecy (1 Cor. xii. 10), and their communications were entitled to respectful consideration.

21. The few words of this verse comprise a world of sentiment in respect to the appropriate ingenuousness and boldness of the Christian mind in earnest and thorough investigation, and the fearless espousal and maintenance of its enlightened convictions of truth and right.

23. *Unto the coming of our Lord Jesus Christ*. This coming of Christ, of course, was involved in a judgment upon the earth, which was to affect that living community; for the apostle contemplated that their "bodies" would be preserved alive to witness it. See on v. 2. By their "spirit, soul, and body" being "preserved blameless," the apostle meant that he would have them maintain integrity of faith, purity of the affections, and a chaste, temperate, and honorable use of all their physical powers.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE
THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ :

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth ;

4 So that we ourselves glory in

CHAPTER I. This Epistle was written from Corinth soon after the First Epistle to the Thessalonians. Among its objects was the correction of a misunderstanding, by some of those brethren, with regard to the time of Christ's coming, of which the apostle spoke in the other Epistle. He repeats the assurance that that day was approaching, but was not so instantly coming as to render it expedient or safe for them to neglect their business.

1—3. Silvanus and Timothy were still in company with Paul. The moral conduct and religious improvement of the Thessalonian Christians were highly commendable.

4, 5. *For your patience and faith in all your persecutions ; . . . which is a manifest token of the righteous judgment of God.* That is, while the persecutions which they were suffering were fulfilling the prophecies of Christ, and becoming signs of the approach of the predicted judgment on their persecutors, their strong and unswerving endurance of these things was a token or assurance to them of the righteousness of God's judgment, and of their worthiness of the kingdom of God, i.e. the spiritual reign of Christ, with all its Divine succor, and its privileges and blessings.

you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure :

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer :

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you ;

7 And to you who are troubled, rest, with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

6. *Tribulation to them that trouble you.* Who were they ? Principally, they were the Jews. Thessalonica was not a city of Judea ; but it had a synagogue of Jews, of great power and influence, at whose hands, and by whose instigation, that church suffered most, if not all its persecutions. See Acts xvii. 1—14. To these original, systematic, sworn, persistent, and everywhere officious and troublesome enemies and persecutors of the Church, God was about to “recompense tribulation,” of the approach of which this church was itself, in its circumstances of trial and its integrity, “a manifest token.”

With regard to the share of the Thessalonian Jews in the judgment which should effect the destruction of their city, and the dissolution and dispersion of their nation, suffice it to say, that the Jews were a prey to vengeance in all the provinces of the Roman Empire, and were for ages trodden under foot of all nations, whithersoever they were scattered.

7. *And, to you who are troubled, rest with us.* The same judgment which should recompense tribulation to their persecutors would afford to the Church rest from their persecutions. It would subvert the power of their distinguished enemies. When ?

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ :

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ;

When the Lord Jesus shall be revealed from heaven with his mighty angels ; i.e., the angels of his power. And when was that event to be expected ? Answer : During the lifetime of some who accompanied Christ in his personal ministry. See this answer positively stated in Matt. xvi. 27, 28. There is no appeal from this authority. The question is settled. For an explanation of the instrumentalities signified by "his mighty angels," see notes on the passage last referred to above ; also on Matt. xiii. 36-43, § 7.

8. *In flaming fire, taking vengeance.* It being beyond question by any fair biblical student that the subject here is the coming of Christ in judgment described in Matt. xvi. 27, 28, above referred to, we may borrow Christ's own description of this *fiery vengeance*, in a more extended discourse on the same judgment. Matthew (xxiv. 21) reports his description of the "vengeance" thus : "For then shall be great tribulation, such as was not since the beginning of the world to this time ; no, nor ever shall be." Luke (xxi. 22, 23) reports the same description by our Lord in these words : "For these be the days of vengeance ; . . . for there shall be great distress in the land, and wrath upon this people."

The phrase, "in flaming fire," is a figurative description, denoting the intense severity of the judgment to which it is applied ; so familiar to every reader of the Bible, that I hardly need occupy space here with references. I will, however, refer to Isa. lxvi. 15, and Heb. x. 27.

"Them that know not God, and obey not the gospel of our Lord Jesus Christ," is an appropriate description of the Jews, who practically trampled under foot the oracles of God which he committed to them, and whose own Messiah it was, whose coming was first to them, and to whom they legitimately owed obedience, whose gospel they disobeyed.

9. *Everlasting destruction from the presence of the Lord.* The word *diken*, rendered *shall be punished*, in this verse, is in the substantive form. Accordingly, the Improved Version renders the first clause of

the verse, "These shall suffer punishment ;" and continues, "even everlasting destruction." *Olethron*, rendered "destruction" in this place, is defined by *Donnegan* as meaning, "when applied to persons, a scourge, or plague." It occurs in only three other places in the New Testament : viz., 1 Cor. v. 5, where it evidently means *scourging*, — "for the scourging of the flesh ;" and 1 Thess. v. 3, — "then sudden *olethros* cometh upon them, as travail upon a woman," where the idea is that they should be unexpectedly *arrested* by the Divine judgment, or involved in *calamity*, rather than that they should be personally and literally *destroyed* ; and 1 Tim. v. 9, — "foolish and hurtful lusts, which drown men in *olethron* and *apoleian*," which the Improved Version properly renders "calamity and ruin." This, therefore, is the literal reading of the passage before us : "These shall suffer punishment, even *aionion* scourging from the presence of the Lord, and from the glory of his power." That is, they were, as a people, to be scourged out of or debarred from their long-accustomed access to their temple-devotions, which to the Jewish understanding was an access to the presence of the Lord.

This apostolic prediction re-affirmed, when it was near at hand, the following prophecy of Jeremiah (xxiii. 39) : "And I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence." This was a prophecy of the dispersion of the Jews from their city and temple. The temple in Jerusalem was called, by way of eminence, the presence of the Lord, because God promised to meet the people there, and manifest to them his presence and glory. There dwelt the Shechinah, the emblem of the Divine presence ; and the coming-up of the people there was denominated the coming before the Lord. And, by a natural association, the city itself came to be called the presence of the Lord. It was so denominated, because it was God's chosen place for the great national religious celebrations of his chosen people, even before the temple was erected. Accordingly, David, when

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power :

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

driven by Absalom into the wilderness, expressed his longing for a return to Jerusalem in the exclamation (Ps. xlii. 2), "My soul thirsteth for God, for the living God : when shall I come and appear before God ?"

Now, no description could convey to the Jewish mind a more vivid picture of the most fearful national calamity, than the assurance that they should be permanently expelled from the place of their communion with God, their city and temple ; or, as the apostle describes it in our text, "Suffering punishment, even *aionion* scourging from the presence of the Lord, and from the glory of his power." Though this is an *aionion* scourging, it is not endless ; for, when the fulness of the Gentiles shall be come in, all Israel shall be saved. Rom. xi. 26.

10. *To be glorified in his saints.* The firmness and stability of the Christians through all the convulsions of those times, and the manifest special providence of God in their guidance and preservation, were testimonials redounding through them to the glory of Christ. And the display, through them, of the glory of the gospel, must have excited, and did excite, the admiration of the world. For a historical view of the long age of peace, prosperity, and glory of the Christian Church, succeeding the utter subversion of the persecuting power of the Jews, I refer to my "Compend of Christian Divinity," pp. 338—342 ; also notes on Rev. xvii.

CHAPTER II., 1. *By the coming*, rather

CHAPTER II.

NOW we beseech you, brethren, *by* the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means : for *that day shall not come*, except there come a falling-away first, and that man of sin be revealed, the son of perdition ;

"in regard to the coming ;" i.e., the coming which is the subject of the preceding chapter.

2. *Nor by letter as from us, as that the day of Christ is at hand.* Rather, "instantly coming." It seems to be implied that the Thessalonians had received a letter purporting to have been written by Paul, affirming that the crisis signified by "the coming of the Lord" was *immediately* coming. It was to take place in that generation (Matt. xvi. 27, 28 ; xxiv. 34) : it was connected with a train of events then being fulfilled as signs of its approach, of all which due improvement was to be made by the disciples. But Paul saw that there were yet other important signs to be fulfilled before the crisis should come ; and, though he had not a revelation of the exact length of the intervening time, it proved to be a term of fourteen years from the date of this Epistle to the termination of the crisis in the destruction of Jerusalem, and restoration of peace to the Church. And if the false impression had thus early settled upon the Church, that this great crisis, practically working the change of dispensations, was immediately coming, it would have wrought serious damage to the Christian cause in that region, both by conducing to a neglect of business, and to a disappointment tending to the subversion of faith.

3, 4. *A falling-away, . . . that man of sin.* It is not probable that, by "the man of sin," Paul meant any particular individual. I understand him to use the epi-

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

thet, as Jesus does the term *diabolos* in Matt. xxv. 41, as a personification of the Jewish hierarchy. To make this "man of sin" a personification of the succession of Roman popes, is to throw the events of the train at such a distance apart as to do irreverent violence to the whole connection. The beginning of the train was then present in the signs which were being fulfilled; and the subsequent events are represented as a consecutive series. And receiving "the man of sin" as a personification of the Jewish hierarchy, whose spirit was that of him who (John xvii. 12) is called "the son of perdition," we then find the description of his workings, given in these and the succeeding verses from 5 to 9 inclusive, obviously natural, and substantially repetitions of that given of the workings of the same spirit of imposture, by our Lord, in Matt. xxiv. 11, 24. Read that of Jesus in connection with this of Paul, and the sameness of the agencies described will be obvious.

7. *Doth already work.* It was not a development postponed for seven or eight centuries. It was, as we have seen, then at work. And the power of domination which was *letting*, that is *hindering*, the explosion of this mystery of iniquity, would "let," or hinder, until it should "be taken out of the way." Then the description

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth:

14 Whereunto he called you by

of the overthrow of this hierarchy, it being by the brightness of his coming, figures the same effective operation of the searching presence of the judgment of the Lord as the *ainoion fire* employed in the other description above referred to.

9. *After the working of Satan.* Here the apostle personifies the same spirit by the term "Satan," which is a synonyme of the *diabolos* employed by our Lord.

10. *In them that perish*; i.e., "that are lost," or abide still in unbelief. The same word is here rendered "perish" that is rendered "lost" in relation to the stray sheep and the prodigal son, and all whom Jesus "came to save." *Because they received not the love of the truth, that they might be saved.* The reception of Christian truth in love saves from the before-mentioned lost estate. See on Mark xvi. 16.

11, 12. *Strong delusion, . . . that they might be condemned* This describes, not honest doubters, but those who *had pleasure in unrighteousness*. Men who cherish selfish motives, and are wilfully studying base designs, are often given over to the natural tendency of their own devices, to be self-deceived as to their estimate of means and ends, and involve themselves and multiplying evils. See Prov. v. 22.

13—17. The apostle recognizes the Christian brethren whom he addresses

our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER III.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do, and will do, the things which we command you.

5 And the Lord direct your hearts

into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

as reliable and effective servants of Christ, and co-workers with him and his apostles, chosen of God from the beginning as among the pillars of the Church of subsequent ages. And he exhorts them to a life consonant with the dignity of such a calling and mission.

CHAPTER III. Paul concludes this Second Epistle to the Thessalonians with such congratulations, caution, and counsel as were suggested by matters of information which he had received of a local nature.

5. *Into the patient waiting for Christ.* It was becoming, and it was important to their safety and welfare, that they should not be doubtful and restless, but be firm and trustful, patiently waiting for the development of God's purposes in the trying

events affecting them and their cause, and the manifestation of Christ's glory through them.

9. *Not because we have not power* (*exousian*, "the right"). That is, "not because we had not the right to be supported by the church in whose service we labored." But to make themselves a conspicuous example of industry and self-reliance, under the circumstances of the time and place, Paul and his co-workers added hand-labor to their abundant ministerial service, for their personal support. See 1 Cor. ix. 4-6.

The apostle proceeds to administer severe but just rebuke to idlers and busybodies; and closes with his usual salutation, *with his own hand*.

13 But ye, brethren, be not weary in well-doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace him-

self give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thesalonians was written from Athens.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and

endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some, having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

CHAPTER I. This Epistle is understood to have been written from Macedonia, A.D. 66, after Paul's release from his first imprisonment at Rome. Its leading purpose is the instruction of Timothy with regard to the superintendence and instruction of the Church at Ephesus, which he had committed to his pastoral charge.

3, 4. *No other doctrine*. Watchfulness against baseless theories of speculation was essentially requisite. *And endless genealogies*. Reference may have been made to the web of genealogical tables in heathen mythology; or it may have been to Jewish genealogies, by ingenious calculations in which some crafty Jewish disputants sought to complicate the claims

of the Messiahship. The moral of the lesson is, that Christian teachers should avoid being drawn away from the fundamental principles and the valid evidences of the gospel by side-issues and unprofitable speculations.

7. *Understanding neither what they say, nor whereof they affirm*. In all ages, there are disgusting specimens of men, assuming to be teachers, who have any kind of sense except "common sense;" using learned words and phrases, with no understanding of the nature and fitness of things.

8—10. *The law is not made for a righteous man*. Reference is made to the specific requirements and penal prohibi-

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

tions of the written law. He who is baptized into the spirit of the gospel by faith, "created in Christ Jesus unto good works," lives as did Christ, who said, "My meat is to do the will of God." Duty is his privilege. But, to the lawless and disobedient, the appliances of the legal discipline of penal codes may be made in some measure serviceable.

11. *The glorious gospel of the blessed God.* The word rendered "blessed" signifies "happy." God is infinitely happy; and his gospel covenant provides for the ultimate and permanent happiness of his rational creation.

15. *Of whom I am chief.* Paul uses the present tense in this estimate of himself, because he throws himself back into his own personal character, as he was in his own selfhood, and as he would have remained had it not been for the arrest of his career by the presence and love of the Saviour. The manner of Paul's conver-

sion peculiarly qualified him as a teacher of the gospel of salvation "according to the purpose and grace of God." 2 Tim. i. 9.

18. *According to the prophecies which went before on thee.* Doubtless referring to prophecies made in the Church, under influence of the Spirit, designating Timothy as a leader in the Church.

20. *Of whom is Hymeneus and Alexander.*

Hymeneus is mentioned again in 2 Tim.

ii. 17. The other may have been Alexander the coppersmith. See 2 Tim. iv. 14.

Whom I have delivered unto Satan. Mean-

ing, probably, the miraculous penal infliction, by appropriate apostolic authority, of paralysis, or some physical disease, which filled them with awe from a consciousness of Divine interposition, and admonished them *not to blaspheme*. See on 1 Cor. v. 5. Such authority, to be used by guidance of the Spirit, was an appropriate concomitant of the apostolic commission.

CHAPTER II.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

CHAPTER II., 1, 2. This is instruction relating to the devotional exercises of public religious meetings. *In all godliness and honesty.* More literally, "in all religiousness and gravity." The apostle would have religious services conducted, in thought and matter, comporting with the genius of the gospel, and in manner becoming the spirit of reverence and gravity.

3, 4. These verses show the reason why Christians should offer prayer and thanksgiving for all men, as members of one family whose Father is God; and for particular favors upon those who occupy stations of authority affecting the interests of communities. It is that it is in harmony with the genius of the gospel of God, *who will have all men to be saved.*

The "will of God" sometimes means his moral law,—the rule of right and happiness inwrought with our physical and moral nature, and revealed in the Word. This is its sense in the saying, "If a man will do his will, he shall know of the doctrine;" John vii. 17. But the will of God revealed in the gospel as the subject of Christian faith, and ground of hope, is a will of purpose. The will of precept is alike binding on all men, now and at all times. The will of purpose is to be consummated "in the dispensation of the fulness of times." See Eph. i. 9, 10.

5, 6. Deeper yet the apostle penetrates for the broad and eternal basis of the Christian faith and Christian life, and the adorable symmetry of the whole structure. *For there is one God*,—one in person, with in-

5 *For there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel,

finite perfections, all agreeing in one spirit and aim. *And one Mediator between God and men.* One, only one, Mediator in the high sense here indicated. He is the "Alpha and Omega," the "Author and Finisher of our faith." His is the perfect, the ultimate religion. *Who gave himself a ransom for all.* The "ransom" refers to the redemption of captives. Whatever the price might be, i.e. the means, of the deliverance of the captive, whether it were money or goods or service, or the daring and the self-sacrificing enterprise of a friend, it was the "ransom." Mankind were captives to darkness, error, and sin. Jesus is the Mediator and Executor of the covenant of their redemption. And, as he sealed with his own blood the indissolubility of that covenant, *he gave himself a ransom.* And, as the covenant embraces the whole humanity, the seal of it with his blood is denominated a *ransom for all.* And the verity of this ransom will be practically demonstrated *in due time.*

8. *Without wrath and doubting.* Without unkindness of spirit towards others, or wavering doubts, which hinder prayer. See on Matt. v. 14, 15.

9, 10. What is here said of the dress of women had reference to an evil of that time. The form and manner of female attire bore a relation to the prevailing sensualism, against which the apostle conducted a vigorous warfare. It is not the sense of the apostle that there was sin in the braiding of hair, or the wearing of jewelry; but these things were not to engross the chief attention, nor to be regarded

with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived; but the woman, being deceived, was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

as constituting the worth of the woman. Nor should they be permitted to draw unreasonably upon the resources of the household. When the reckless expenditures of the wife in costly array beggar the husband whose income is limited, and perhaps tempt him to crime for relief from pecuniary embarrassment, the sin is of serious turpitude.

11—15. What is here said prohibitory of the woman's teaching, or usurping authority over the man, was evidently called out also by certain circumstances of the time. In the prevailing depravity of those communities, there was much wantonness among the women. And though Christianity was a reforming power, yet time and discipline were required for the training of all the habits to the Christian principles. There was doubtless insubordinate and unbecoming conduct on the part of some women in the assemblies, which occasioned Paul's disciplinary remarks on this subject. His reference to the matter of priority in relation to the first man and woman was designed for the establishment of the great truth, that there is *order* in all departments of God's creation. To the household there must be a responsible head. But this headship, in its true design, involves not the degradation of the other member or members, but the honor and happiness of all.

CHAPTER III.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest, being lifted

In respect to the participation of Christian women in the work of Christian education, varying in the mode, according to the prevailing Christian refinement of society, see notes on 1 Cor. xiv. 34.

CHAPTER III., 1. *The office of a bishop.* Whatever use later ecclesiastical organizations may make of the term *bishop*, it is certain, that, in the New-Testament usage, it designates only the office of superintendent or pastor of the church. The deaconship is the only office mentioned as subordinate to this.

The qualifications which Paul proceeds to describe as requisite to the incumbent of this office evince on his part a clear insight into human nature, and comprehension of the responsibilities of the office.

It is a strong internal evidence of the Divinity of Christianity, and of the mission of its primitive ambassadors, that, wherever they went, they made no truce, for temporal advantages, with popular errors and debasing customs, but struck at once against all that was false, corrupt, and injurious in the views and habits of the people; and went at work, through much self-sacrifice, to purify and reform and elevate the principles and lives of mankind.

6. *Lest, being lifted up with pride* (being stupidly conceited), *he fall into the condemnation of diabolos*, i.e. the impostor. Stupid self-conceit would very naturally involve

up with pride, he fall into the condemnation of the devil [*diabolou*].

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil [*diabolou*].

8 Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found blameless*.

11 Even so *must* their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to

themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER IV.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

one, in that office, with the surroundings of the time and place, in the devices of imposture.

7. *And the snare of the impostor.* There were very expert and crafty impostors then and there, into whose snares a bishop would be very easily drawn, who occupied not a true Christian position in relation to the outside community.

9—13. The appropriate qualifications for the diaconship are drawn with the same accuracy as are those of the bishopric. And the official positions of both bishops and deacons were such, that their comfort and success therein depended much on the character and conduct of their wives.

15. *In the house of God, which is the Church of the living God, the pillar and ground of the truth.* There is no article before "pillar," in the Greek. Therefore the indefinite article should be supplied in the English, thus, "a pillar and ground;" bringing these substantives in apposition with "thyself," referring to Timothy. To render the apposition more clear to common readers, the Improved Version supplies the conjunction *as*, thus: "That thou mightest know how thou oughtest to be-

have thyself in the house God, which is the Church of the living God, as a pillar and ground of the truth." This is clearly the apostle's meaning, that the object of his writing Timothy was, that he, Timothy, whom he had installed in the pastoral charge of that church, might know how to behave himself in the Church of God, as a pillar and ground of the truth. Such was the responsibility which was devolved upon him.

16. *God was manifest in the flesh.* We can readily and intelligently receive the statement, from whatever source it may come, that "God was manifest in the flesh;" for the same idea is comprised in the sayings, "The Word was made flesh," and "God was in Christ." But the remainder of the verse, at least a part of it, reads awkwardly, and it appears to me rather irreverently, with God as the subject. To say that *God* was justified in the spirit, and that *God* was received up into glory, seems not to be uttering a proper mystery, but an incongruity. And it is quite evident that such was not the writing of the apostle. Griesbach, whose Greek text conforms to the most ancient manuscripts, and the best Ortho-

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith

and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying, and worthy of all acceptance.

10 For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

dox criticism, has *os*, who, or he who, instead of *theos*, God, in this verse. This, then, is the reliable reading: "He who was manifest in the flesh (that is, Christ) was justified in the spirit, . . . received up into glory."

CHAPTER IV., 1, 2, *That, in the latter times, some shall depart from the faith.* The apostle had just charged Timothy concerning his care of the Church of God, and conduct in it; and now, lest he should infer that nothing evil could enter that Church, he assures him that the Spirit of God was then expressly instructing him, that then, shortly, "in the latter times," the closing-up of the old dispensation, there would be cases of serious apostasy from the faith, the apostates being led away by seductions, and doctrines concerning demons, having their consciences cauterized. This is probably the apostasy of which he wrote, 2 Thess. ii. 3.

3—5. *Forbidding to marry.* It appears that the predicted false teachers would impose themselves on the people as eminently pious, committing themselves and disciples to abstemiousness and self-denial, commanding celibacy, and abstinence from animal food. In opposition to these hypocritical and mischievous devices for self-distinction, the apostle maintains that all the good and wholesome meats which God has created are provided for our use, and are profitable for our sustenance, appropriated with temperance and thankfulness. *For it is sanctified by the word of God.* That

is, God by his word has *set apart*, has *appropriated*, these meats, for the satisfaction of our physical wants.

6. *Nourished up.* There are doctrines which are, to the soul that drinks them in, as melted lava. But the doctrine of the gospel is the soul's nourishment.

7. *Profane and old wives' fables.* Either the ridiculous and profane fables which disgrace the Talmudical writings of the Jews, or the "endless genealogies" of the heathen mythologies, were well defined by this appellation.

8. The expression, *bodily exercise*, has allusion to the gymnastic exercises among the Greeks, which excited great ambition among young men. But the exercise of the higher nature unto godliness, the culture and discipline of the mind in the exalted principles and sublime graces of the gospel, is of incomparably higher interest. This moral preparation is profitable for all things. It multiplies our powers to improve and enjoy all things; and it has the promise of *life*, always and everywhere. It is life now; and in all future time, in this world and in the next, godliness, and this only, is true life.

10. There is a salvation which is revealed in the gospel, and is the subject of faith; and that is in the living God, in whom the apostle and his co-laborers trusted, and whom they preached as the Saviour of all men. The great result which this imports is "according to his own good pleasure which he hath purposed in him-

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying-on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAPTER V.

REBUKE not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

self;" Eph. i. 9, 10. But there is a special salvation which is the fruit or reward of faith, which our apostle here recognizes in the saying, *Specially of those that believe.*

11—16. This is a comprehensive and most appropriate charge to the young preacher, in regard to his self-culture and discipline to the work of the Christian ministry. Every preacher should make it his *vade-mecum.*

For, in doing this, thou shalt both save thyself and them that hear thee. Thou shalt thus advance thyself and hearers in the acquisition of those principles and graces which are the riches of spiritual salvation, and insure the Divine protection under the trials that may assail you.

CHAPTER V., 1—5. How full of tender regard for the different ages, relations, and conditions of life, is this counsel of the Christian apostle to his son in the ministry!

6. The sense of this verse is, "But the wanton one, while living, is dead." The term *dead* is here used to denote a condi-

3 Honor widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if

tion of moral depravity and desolation. It is familiarly used in this sense in the Scriptures.

8. Provision for one's own relatives who are dependent on him, such as a destitute mother or grandmother, and especially for his own wife and children, is what even infidels, i.e. the unbelieving heathen, inculcate, and generally practise. Therefore, if any came into the Christian Church, idling about, and pretending to be in the Lord's service, and neglected these primary duties, they denied the practical spirit of the Christian faith, and were worse than the unbelievers.

9. This verse introduces some directions, found necessary, in relation to membership of an association of poor widows, taken under the care of the Church for support, with the understanding that they would devote themselves to the service of the Church. Hence the justness of the apostle's remarks in relation to fitness and unfitness for that situation.

10. *If they have washed the saints' feet.*

she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, [*krima*,] because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

This is an allusion to an Oriental custom of hospitality. (See on John xiii. 14.) It is equivalent to saying, "If she have shown courtesy to her guests."

12. *Having damnation*; i.e., "having condemnation," or "being blamable."

15. *After Satan*. Literally, after the adversary of the gospel.

17, 18. They who devoted their time and talents to the interests of the Church and of mankind were justly entitled to support from the Church. Yet, as we have seen, St. Paul abounded in example and precept advisory to teachers that they should avoid all unnecessary drafts upon the liberality of the people.

21. *And the elect angels* (*eklektōn angelōn*, "the chosen messengers"), probably meaning the chosen apostles. Paul may have recognized the observance of his solemn charge by angels in heaven; but the Scriptures do not designate any class of them as *elect*. The *apostles*, however, were an elect or chosen band for conduct-

17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

18 For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

ing the interests of the gospel kingdom in the world in its initiative stage; and Paul probably meant, that, in this charge to Timothy "before God and the Lord Jesus Christ," he acted as a representative of the chosen messengers of the word.

22. By reference to chap. iv. 14, and 2 Tim. i. 6, it will be seen that reference is made to conferring on applicants the office of the ministry. By conferring this office upon unworthy persons, Timothy would become "a partaker" of their sins.

23. From the manner of this advice, it is inferrible that Timothy was, upon principle, a thorough cold-water man; refusing any strong drink, even wine, as a beverage. Paul was of the opinion, that "a little wine," a very little, might be of medicinal service in consideration of a debility with which Timothy was afflicted.

24. *Open*. The same word in the original as that translated "manifest" in the succeeding verse. These two verses are

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER VI.

LET as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

closely connected with v. 22. The substance of this section of Paul's apostolic counsel to Timothy is, that, by careful observation, he might usually judge somewhat of the characters of persons presenting themselves to him for favors; because some men's sins are manifest beforehand, i.e. by signs of disease, or expressions of sensual and vicious propensities. Nevertheless, there are others, of whom we cannot judge until after the trial of an acquaintance. Therefore the decision of character must not be formed "suddenly."

CHAPTER VI., 1, 2. See on 1 Cor. vii. 21, 22.

6. *But godliness with contentment is great gain.* Paul, having repudiated as unchristian the habit of making material gain to

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, and it is certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

be their idol, or to take the place of religion, immediately recognizes the fact, that, after all, *godliness*, or true religiousness, *is great gain*. This, including *contentment*, of course, is not only itself a source of the purest enjoyments, but it qualifies us for an enlarged enjoyment of all the common blessings of life.

9. *That will be*; i.e., "are determined to be rich." *In destruction and perdition*,—in "destructive calamity."

10. *The root of all evil*. Rather, of all evils; i.e., of all kinds of evil.

12. *Lay hold on eternal life*. Hold with a strong embrace the gospel of aionion life, *whereunto thou art called*.

13. *Who quickeneth all things*. That is, "who is the life and support of all things."

14 That thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honor and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

14. *Until the appearing of our Lord Jesus Christ.* Throughout all his Epistles, Paul indicates the expectation of an approaching crisis, and signal manifestation of the presence and power of Christ, when nothing but truth and sincerity could abide, and when a special Divine protection would be thrown over the faithful servants of the Lord. See on Matt. xiii. 41.

15, 16. *Which in his times he shall show.* The idea is, that God, who is the blessed and only Potentate, would, at the proper time, show forth, or bring out, this manifestation of Jesus Christ. The version of *L. A. Sawyer* places the members of this sentence in more intelligible order, as follows: "Till the appearing of our Lord Jesus Christ, which the blessed and only Potentate will show in its times, the King of kings, and Lord of lords." *Who only hath immortality.* The idea is, that God is the only original source of immortality. In the resurrection, we shall become immortal; but it is through God's sharing to

us his own immortality, so that we shall, in an eminent sense, "be the children of God, being the children of the resurrection." Luke xx. 26.

19. *Laying up in store for themselves; acquiring principles and habits which shall abide all coming trials.* See on Luke xvi. 9. *Lay hold on eternal life.* The adjective, here rendered "eternal," is not *aionion*, but *ontos*, "real" or "true." *The true life.* No bulk of material wealth, nor pomp of circumstance, nothing but the enlightened faith and exalted graces of Christianity, can constitute unto man the *true*, the *real* life.

20. *Vain babblings, and oppositions of science, falsely so called.* Paul was not ignorant of the solid sciences of the schools. Unquestionably, it was with mingled contempt and pity that he witnessed the vain babblings of professed scholars, who, after the manner of their kith in the nineteenth century, presume to confront Christianity with science, and betray a most shameful ignorance of both.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO
TIMOTHY.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the

unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting-on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with a holy calling, not according to our works, but according to his

CHAPTER I. This Epistle was written from Rome, A.D. 67, during Paul's second imprisonment in that city, and probably not long before his execution. The "wars, and rumors of wars," were then raging among the nations, which, within three years from this time, eventuated in the destruction of Jerusalem, and of the power of the leading persecutors of the Church, and in the deliverance and exaltation of the Church, according to promise.

5. Timothy had received the benefits of a good religious education from his mother and grandmother.

7. *The spirit of fear.* The foundation of the Christian faith, in its entirety, is firmly fixed in the purpose and grace of God, sustaining a fulness of confidence which precludes fear. And then the "ministry of reconciliation" had been committed to the apostles through such visible manifestations of the Divine power and presence, accompanied with such undoubted assurances of the Divine care and guidance, as forbade a timid policy, and inspired boldness in the spirit of *power and love*.

9. *According to his own purpose and grace.* In this verse, Paul's primary reference is to the apostolical calling. *Who hath saved us, and called us with a holy calling.* But he brings into view also, as it was his wont to do in such cases, the basis of this calling. *Not according to our works;* i.e., it was not a mark of distinction conferred upon them in consideration of some meritorious service of theirs, but it was in the line of the operation of "the purpose and grace of God, which was given us in Christ Jesus before the ancient ages." The holy calling of the ambassadors of Christ was to the work of developing to the children of men this eternal purpose and grace of God. In the same line of connection between the office and the subject-matter of the Christian ministry, our apostle had said in another letter (2 Cor. v. 18, 19), "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself;" a work to be consummated "in the dispensation of the fulness of times."

own purpose and grace, which was given us in Christ Jesus before the world (*aionon*) began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

10. *And hath brought life and immortality (aphtharsian, incorruption) to light through the gospel.* Light does not create objects. It brings to view the things which are. The gospel revelation brings to light, or makes manifest, our heirship of life and incorruption, incorruptible life, according to God's purpose of grace, established in Christ before the ancient ages. *Whose heirship of incorruptible life is brought to light through the gospel?* The heirship of those to whom the gospel may be preached as a proclamation of truth. And who are they? See Mark xvi. 15.

12. *Against that day;* referring to an approaching day of trial.

14. *That good thing which was committed unto thee;* i.e., the gospel of the above-mentioned purpose of the grace of God.

15. There was a serious apostasy in progress. This was probably the "falling-away" of which the apostle spoke in an

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER II.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

Epistle written sixteen years before (2 Thess. ii. 3), as a sign to precede "the coming of the Lord," or "that day."

18. *That he may find mercy of the Lord in that day.* It is impossible to gather up even an *apology*, from the language and tone of the apostle in this connection, for bearing away the application of the phrase, "that day," which denotes the occasion on which Paul besought mercy for Onesiphorus, and for his house (v. 16), to an imagined day of universal assize in the distant future and in the unseen world. The whole tone of expression, in all the connection, indicates a day of heart-searching discipline and signal events, especially concerning the people of that age, in the land of their habitation.

CHAPTER II., 4. The soldier, in time of war, entangleth not himself with the ordinary business of life. Neither should the minister of Christ, who has taken on

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboreth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel:

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is a faithful saying:* For if

we be dead with *him*, we shall also live with *him*:

12 *If* we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

himself the ministry of the word and the charge of the interests of the Church, suffer his labors to be hindered by secular business entanglements.

5. Though one enter the ranks of Christian laborers, if he works not devotedly, according to the necessary law of the profession, he shall not be crowned with success.

6. If the servant of Christ will faithfully *labor*, he shall not fail to be partaker of the fruits. But he must *work*, if he will reap.

9. *But the word of God is not bound.* Ah, no! The person of the apostle was placed in durance; but God's word, even from him, was issuing out in all directions. And it was running from mind to mind, and from heart to heart, through all the region round.

10. *For the elect's sake*,—i.e., for the sake of the band chosen of God to be the conservators of the light of life to the world; "that they may also obtain the salvation which is in Christ Jesus with aionion glory." That is, that, holding the gospel of grace and salvation in Christ as conservators, and bearing it over the turning-point beyond the approaching crisis, their glory would shine down through *aions* to come.

11. *If we be dead with him, we shall also live with him.* The being dead with Christ,

in this case, I take to mean the suffering of persecution for his sake. All this suffering was a participation of the sufferings of Christ which involved his death. The same sufferings the apostle denominates (1 Cor. xv. 31) *dying daily*. The idea is, that, with a faith which gloried in sharing the death of Christ, they should surely triumph in his spiritual life. See on Phil. iii. 10, 11.

12. Here we have the same sentiment repeated with emphasis, in the manner of a Hebrew parallelism,—*If we suffer, we shall also reign with him.* They who triumphed over suffering were advanced to thrones in the kingdom of Christ; and the faith which should elevate them to such thrones must needs be a faith which should abide suffering for his sake. And this is the word of our Master (Rev. iii. 21): "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

If we deny him, he will deny us. See on Matt. x. 33.

13. It is the sure basis of Christian confidence, that even if we, in our weakness, should fall into unbelief, though we should suffer the unhappy fruits of that unbelief, yet Christ will abide faithful. See Rom. iii. 3. The hope founded on this basis is "an anchor of the soul" (Heb. vi. 9).

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.

21 If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.

17. *Hymeneus.* See 1 Tim. i. 20.

18. *Saying that the resurrection is past already.* What the resurrection was which Hymeneus and Philetus asserted to have been already past in its entirety, we cannot determine from this reference. The whole subject was doubtless understood between Paul and Timothy. The substance of what we can gather from this mere reference is, that those men ran into some strange and loose speculations on the subject of a resurrection, which were alien to the gospel, and injuriously complicated the Christian cause, which they nominally espoused.

19. *Having this seal;* rather, "this inscription," — *The Lord knoweth them that are his.* All the true servants of God, who had the witness of his Spirit in themselves that they were chosen of him for the gospel-work of that age, might work fearlessly on, assured that God's eye was upon them, that the hairs of their head were numbered of him, and that he would sustain them in their labors. Thus does the foundation of God, in the system of work in the spiritual kingdom, stand sure.

20. *In a great house.* Every great enterprise will attract laborers, who will press into its service upon different principles.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil [*diabolou*], who are taken captive by him at his will.

CHAPTER III.

THIS know also, that in the last days perilous times shall come.

Some will rush in under the influence of pure and honorable motives, and others with motives mean and selfish; even as in a great house there are some vessels to honor, and some to dishonor. See note on the parable of the net, Matt. xiii. 47—52.

21. *If a man, therefore, shall purge himself of these;* i.e., "cleanse himself of these vain babblers."

23. *Foolish and unlearned questions.* Most of the confusion and scepticism in Christendom comes of straining and racking the mind upon useless questionings and speculations on matters which are of no importance, and which cannot be known. Finite minds cannot comprehend the Infinite. It is the true wisdom to "examine all things, and hold fast that which is good." It is the sheerest folly to cast away, or hold in doubt, that which is satisfactorily proved to be good and true, because there is something else that we cannot understand.

26. *Out of the snare of the impostor.* An appropriate personification of the practised deceit and crafty imposture which the Church was to encounter in those days. If it had been possible, the frauds would have ensnared the very elect. See Matt. xxiv. 24.

CHAPTER III., 1—7. *In the last days.*

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no fur-

ther: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

If there is any capacity in human language to express an idea, the "last days" comprising the "perilous times" the characteristic developments of which are described in these verses, were days then about passing from prophecy into history. The prevailing degeneracy, though proceeding from without, was seriously infecting the Christian Church.

8. *Jannes and Jambres*. Not Old-Testament names, but names (probably Egyptian) given by the Rabbins to two Egyptian magicians who confronted Moses. *So do these resist the truth*. These are described as the working forces of "the last days;" and they were then in operation. *Reprobate*, i.e. "unapproved," concerning the faith.

9. *Their folly shall be manifest unto all men, as theirs (that of Jannes and Jambres) also was*. It appears that Paul was inspired to predict that a crushing exposure and special judgment were about to arrest some of the most flagrant of those Heaven-daring impostors, as the magicians were arrested who undertook

to foil the work of God in the hand of Moses.

11. *Which came to me at Antioch* (see Acts xiii. 50), *at Iconium* (Acts xiv. 2), *at Lystra* (Acts xiv. 19).

12. *Shall suffer persecution*. This refers, of course, to the circumstances of that age. And in any age, when the popular sentiment is corrupt, and wickedness is wrought into law, and sits in high places, he who will expose the prevailing depravity to the test of Christian principle must expose himself to cruel persecutions.

13. *Deceiving, and being deceived*. It is an essential law in the relations of things, that he who presumes to acquire the greater good by deceiving others must first deceive himself. So, too, it is the established law of compensation, that the habits of fraud and deceit carry one downward, waxing "worse and worse," unto condign punishment. See Prov. v. 22; Hos. iv. 17.

15. Timothy was religiously educated in the Scriptures of the Old Testament;

16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

and these Scriptures lead us to Christ, inasmuch that, through the faith in Christ which they teach us, they are able to make us *wise unto salvation*.

16, 17. *All Scripture is given by inspiration of God.* The word *is*, in this phrase, is in Italics, indicating the fact that it was supplied by the translators. Archbishop Newcome says, in a note on this passage, "Some render, *All Scripture given by inspiration of God is profitable*, &c. So Syr., the three Arabic versions, Vulg., Grotius, the English version of 1549, &c. Thus it is not defined what Scripture was divinely inspired."

This I take to be a correct rendering, and it makes good sense of the whole connection. The word *graphie*, scripture, signifies "a writing." Paul did not mean to say that *all* writing is given by inspiration of God. Neither did he leave at loose ends the question as to there being inspired writings, or as to what they were. He had just spoken of *the* (definite) *holy* (set apart or consecrated) *Scriptures*. We know that, by this designation, he meant the Old-Testament Scriptures, in which Timothy had been educated by his devout and intelligent mother and grandmother, and out of which he reasoned every sabbath in the religious assemblies. And we are informed, too, what of those Scriptures the apostles regarded as divinely inspired; viz., their doctrinal and prophetic teachings. So it is explained, 2 Pet. i. 20: "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." We see hence that it was perfectly understood between Paul and Timothy what Scripture he meant, when the former, having just recognized the early education of the latter in *the holy Scriptures*, adds, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God (the Christian teach-

CHAPTER IV.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

er) may be perfect (a full-grown man), thoroughly furnished unto every good work."

CHAPTER IV., 1. *Who shall judge the quick and the dead at his appearing and kingdom.* "His appearing and kingdom," in this place, is evidently his "coming," "the day of the Lord," "that day," &c., to which the apostle makes so frequent reference in all, and especially in his later and shorter Epistles. See notes on 1 Thess. i. 19; iii. 13; v. 2; 2 Thess. i. 7; 1 Tim. v. 14; 2 Tim. i. 18; and also references from these notes. *The quick and the dead.* This phrase occurs in only two other instances in the Scriptures; viz., Acts x. 42, and 1 Pet. iv. 5; on which, see notes. In the latter instance, it is quite evident, as Dr. A. Clarke clearly shows, that the phrase means the Jews and Gentiles. Such I take to be the application of the phrase, quick and dead, in the case before us. The immediate context requires this application of it; and it is justified by the general teachings of the Bible on the judgment or reign of Christ. See notes on Acts xvii. 30, 31.

This judgment of the quick and the dead was to be "at the appearing and kingdom of Christ," i.e. in this world. See the above references on this phraseology. The Spirit of God by the prophet (Isa. xlii. 1—4) had foreshown that Christ should set judgment in the earth, and bring forth judgment to the Gentiles. That is, he should extend his kingdom over the Gentiles also, as well as over the Jews. And now, when Paul addressed his son in the ministry, the dispensation was about to open when the kingdom or judgment of Christ would be more visibly established in the world, and extend its authority among the nations. Therefore Paul solemnly charged his son in the Christian ministry in a recognition of the august presence of the Lord Jesus Christ, who was about to establish his judgment more visibly in the earth,—a judgment to which all nations should be amenable: the

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an

evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Jews, who had estimated themselves as the living; and the Gentiles, whom they had denominated the dead. It was in this broad recognition of the authority of his Prince and King that Timothy was charged to fidelity in the gospel ministry.

2. *With all long-suffering and doctrine.* The minister of Jesus is required to be *doctrinal*, in a good sense of the word, in all departments of his labor,—even in his reproofs and exhortations. That is, he should be instructive. He should base even his moral and practical lessons on good and substantial reasons founded in principle.

3. *After their own lusts.* When unprincipled men come to occupy positions of influence in religious societies, with a love of dominion, how common it is for them to move for the ejection of a pastor whose ministry exposes in an odious light their darling sins, and to heap unto themselves smooth preachers who will tickle their vanity!

6. Paul was doubtless now under sentence of death for the gospel's sake. And he was "ready" for the sacrifice.

7. *I have finished my course.* Reference is made to the "course" in the popular race. Paul had finished the work of his appointed mission on the earth, and that without ever turning aside or faltering by the way. In whatever related to this "course," it only remained for him to be crowned.

8. *Henceforth there is laid up for me a crown of righteousness.* Loipon, here rendered "henceforth," signifies "remaining," "the rest," "besides," "as to the rest." It is variously rendered in the New

Testament "the remnant," "the other," "the rest," "furthermore," &c. It is never made to express the bulk of the thing to which it is applied, but always denotes a residue to be added in the way of completing what is recognized as chiefly past or present. What was it that remained unto St. Paul, to put on the topstone of his apostolic mission? It was "a crown of righteousness." Paul did not mean by this an immortal existence beyond death. He expected such an existence, to be sure; not as "the residue," or "what remained," of his apostolic "course," but as a member of the Adamic family, whom God has constituted, by his own purpose of grace, heirs of immortality. (See 1 Cor. xv. 22; Acts xxiv. 15.) Paul did not rest his hope of immortality on a basis which would exclude, for annihilation, all dying in infancy, and the heathen, together with most of the rest of mankind. What, then, is this "crown of righteousness"? The crown awarded to the victor in the race was not a life-estate, but an emblem of honor, consisting in a chaplet of flowers, or of boughs of laurel or olive. And, in its familiar figurative use, the crown is *honor*, or *joyful triumph*. A good wife was "a crown to her husband." Wisdom was "a crown of glory" to her subjects. Paul called the Philippians his "joy and crown." The "crown of righteousness" which remained unto Paul, to be conferred upon him "in that day" of which he here speaks, is the triumph of the cross which was to be his in the trying hour, and the honor with which his name should go wreathed down to the after-ages. Yes,

9 Do thy diligence to come shortly unto me :

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica ; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee : for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 Alexander the coppersmith did me much evil : the Lord reward him according to his works :

15 Of whom be thou ware also ; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me : *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me ; that by me the preaching might be fully known, and *that* all the Gentiles might hear : and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom : to whom *be* glory for ever and ever. Amen.

and that chaplet of honor which crowns the name of the great apostle is unfading ; and it shall never lose its freshness while the work of gospel salvation is advancing in the world.

In that day. We have already seen that the "day" here referred to was the day of his departure. Though this was one of the incidents of the providential dispensation described at v. 1 as the "appearing and kingdom" of Christ, yet he makes particular reference in this verse to his own personal case. In his martyrdom he sealed his apostolic mission, as Jesus, in his day of trial, sealed with his blood his mission as God's Messiah. And, in the triumph of that day, Paul received his crown of righteousness.

But unto all them also that love his appearing. Paul recognized all true and faithful Christians of that time eminently his co-workers, chosen of God for that service, and guided and guarded by his care. See on chap. ii. 19. All these, sharing in Christ's kingdom (Rev. iii. 21), would "love," i.e. greet with desire and confidence, even the approaching special crisis called by way of eminence "his appearing" (v. 1), knowing that it would establish and advance the cause and kingdom of Christ in the world. Whether it should be to them a day of martyrdom or deliverance, God would be with them, and make it unto them a day of triumph ; and the "crown of righteousness" should be theirs.

9—13. Paul's companions had been scattered, some by spiritual defection, and others by the call of necessary service elsewhere.

14. *Alexander the coppersmith.* I receive the impression, from the manner in which this name is introduced, that this Alexander was one who had professed friendship for Paul and his cause, and had proved false to both, and exerted an influence against him in court.

16. *At my first answer, i.e. plea at the tribunal, all forsook me.* It was an occasion of such fearful peril to professors of Christianity, that the friends of Paul sought safety in absence, as did the friends of Jesus at the time of his arraignment.

17. *The Lord stood with me.* It appears that the apostle, who could do all things through Christ's strengthening him (Phil. iv. 13), was able to confound his foes on the occasion referred to ; and that he improved the occasion for the utterance of some great gospel-truths, which took effect in the minds of some in the throng, and would be borne by them out among the Gentiles.

18. *From every evil work.* Paul regarded the time of his departure as drawing near ; but he was confident that the Lord would sustain him, so that none of the evil designs of his enemies should prevail to render him unfaithful to his cause, or induce him to purchase life at the price of treason to Christ. *And will preserve me unto his heavenly kingdom.* He had the

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth : but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

THE EPISTLE OF PAUL THE APOSTLE TO

TITUS.

CHAPTER I.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world [*aionon*] began;

Divine assurance that he should be preserved, should be kept faithful, unto the interests of the heavenly kingdom. His name and the interests of that kingdom should never be dissevered. The closing scene, as well as the meridian strength, of his life, should attest his devotion to "the glorious gospel of the blessed God," to whom be glory *for ever and ever. Amen.*

CHAPTER I. It appears, from the notices of Titus in St. Paul's Epistles, that he, like Timothy, was an attendant upon that apostle, and held by him in high esteem. While Timothy was of Jewish, Titus was of Gentile origin (Gal. ii. 3); so that, in the encounter with Jewish prejudices on the one hand, and Gentile prejudices on the other, the apostle could assign to them such allotments in the work as circumstances touching these points might render most appropriate. This Epistle was probably written about the same time with the first Epistle to Timothy. Titus was pastor of the church at Crete.

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in

1. *According to the faith of God's elect*, i.e. the faith of the chosen apostles, to whom God had committed the ministry of his word (2 Cor. v. 18); *and the acknowledging of the truth, which is after godliness*. Christian truth, though it addresses the understanding, is not a mere intellectual theory, but is rich also, and adorable, in its moral qualities. It commends itself both to the understanding and the heart.

2. *Before the ancient ages*. All the spiritual good that is embraced and anticipated by the Christian hope was purposed and promised of God, who *cannot lie*, before the ages of human history. See 2 Tim. i. 9.

3. *In due times manifested*. And Paul re-asserts his own Divine appointment to the ministry, by which the eternal gospel purpose is made manifest. See 2 Cor. v. 18; 2 Tim. i. 10, 11.

5. *And ordain elders*. It was the policy of Jesus and his apostles, and it is the policy of true wisdom, to garner as well as reap. They gathered believers into churches;

order the things that are wanting, and ordain elders in every city, as I had appointed thee :

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God ; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre ;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate ;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision :

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Where-

and, when pastors could not be set over them, they had elders appointed, who were subordinate officers in the Church, whose business it was to maintain order, and to conduct religious meetings for mutual edification and improvement.

6—9. The description here given of the requisite moral and social qualifications of an elder is substantially the same as that in 1 Tim. iii. 2—7. The name *bishop*, which primarily signifies “an overseer,” is also applied to the same office.

10—14. There were Cretians who had intruded themselves into the Christian community, who, from motives of self-promotion and self-gratification, substituted Jewish fables for Christian revelation ; and, artfully applying themselves to the weakness of the unlearned, subverted the faith of many. *Whose mouths must be stopped* ; by argument, if they were ac-

fore rebuke them sharply, that they may be sound in the faith ;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure : but unto them that are defiled and unbelieving *is* nothing pure ; but even their mind and conscience is defiled.

16 They profess that they know God ; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

CHAPTER II.

BUT speak thou the things which become sound doctrine :

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things ;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers

cessible by argument ; otherwise by the apostolic authority vested in the Church, that their babbling should no longer seem to be sanctioned by the Christian name.

15. *Unto the pure, all things are pure.* The “all things,” in this instance, doubtless mean the various meats used by different nations for aliment. There was probably some difficulty between the Christians of Jewish and those of Gentile extraction, growing out of the Jewish teachings of clean and unclean meats. The apostle's is the true philosophy, that all those meats are pure to him who is morally pure in heart and life. But, to men of depraved minds and base motives, nothing is pure. Their lives, like themselves, are corrupt.

16. *Reprobate* ; i.e., “unapproved.”

CHAPTER II., 1—6. The perfection of Christianity, as a practical system, is a

at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again;

10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that

rich, internal evidence of its divinity. The rules of life, laid down here for the different ages and sexes, involve the highest social refinement and domestic felicity.

7, 8. The young preacher is enjoined to be himself an example of all the graces which he inculcates.

9, 10. Paul was not in a situation to mould all the civil governments of the world; but he was solicitous that Christians should be instructed how to make the best of their condition under the various civil institutions of the world as they were. See on Eph. vi. 5—8.

11. I prefer the reading which the Common Version places in the margin, as follows: "For the grace of God, which bringeth salvation to all men, hath appeared." The idea is, that the grace of God, which, before the ancient ages, made all men heirs of eternal salvation in Jesus Christ, and which, of course, brings salvation to them, as fast and as far as it is developed to their minds, *hath appeared* to us who believe the gospel.

12. *Teaching us.* It is a very pure and elevated life which naturally flows from a living faith in this adorable purpose of infinite grace.

13. *That blessed hope.* The word

bringeth salvation hath appeared to all men,

12 Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

"hope" is here used for the grace hoped for. *And the glorious appearing of the great God, and our Saviour Jesus Christ.* Paul may or may not have referred to a special manifestation of the presence and power of God in Jesus Christ, in a visible providence then at hand. But there is a doctrine in these words eminently true in the experience of the enlightened believer in Jesus now and always. He is ever looking for with desire and expectation, ever elevating his mind to the perception of, the glorious manifestation of the presence of God, and our Saviour Jesus Christ. And this living and adoring attitude of the soul in relation to the Divine presence conduces most effectively to the soberness and righteousness recognized in v. 12.

14. *Zealous of good works.* See on Matt. i. 21. Everywhere the power of the atoning blood of Christ, or of that love which it attests, in the believer's heart, is represented as effective to purify from iniquity. And the zeal for good works which this faith inspires is a "peculiar" zeal, it being the zeal of love. Therefore it constitutes "a peculiar people," "zealous of good works," for the love of God and of duty.

CHAPTER III., 1, 2. The young preach-

2 To speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men.

3 For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

er is charged to enjoin good citizenship, due subjection to civil government, and chastity and kind affection in all social intercourse.

3—7. Paul here recurs to the humiliating considerations, which he frequently drew from the history of the past, for the exaltation of the grace of God, and the building-up of humble reliance on that grace. They, who were then in the faith of the gospel, were formerly like unto the Jewish and Gentile worlds in general, whose bondage to unbelief and sin they were then deploring. And “the love and kindness of God to men,” as sinners, was revealed to them when they were sinners; so that it was “not by works of righteousness which they had done” that this manifestation of Divine love was procured, but it was all “according to his mercy.” And this unpurchased manifestation of his mercy it was that saved them, “by the renew-

ing of the Holy Spirit.” So, then, by the saving or justifying power of his grace, they were made to be heirs, in hope, of eternal life. They were heirs in the purpose of God before; else there would have been no truth to be *manifested* to them as a subject of faith, to make them heirs in hope. But it was the faith which Divine grace inspired by the manifestation of the truth to them as sinners by which they were justified and saved, and made “heirs according to the *hope* of aionion life.”

9. *Foolish questions, and genealogies.* See on 1 Tim. i. 3, 4.

14. *And let ours also*, i.e. our people at Crete, *learn to maintain good works for necessary use, that they be not unfruitful.* It was everywhere the apostolic concern, that Christianity should be made the rule of life as well as of faith; and that every Christian should be occupied in some useful employment.

THE EPISTLE OF PAUL THE APOSTLE TO
PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-laborer,

2 And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be

much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore de-

This Epistle was written from Rome at the same time with those to the Ephesians and the Colossians, A.D. 60; and was sent by Onesimus to Colosse, where Philemon resided.

2. *Apphia* was probable the wife of Philemon; and *Archippus* was a member of his household, either his son or father. *And the Church in thy house.* Philemon's house was probably a place of meeting for the Christians in that city.

4—21. The principal purpose of this Epistle was the introduction to Philemon of his fugitive servant Onesimus as a freeman,—a freeman in the Lord, and to be a freeman in his social and civil relations. Onesimus, having fled from servitude at Colosse, went to Rome, where he was obtaining a livelihood. He was at-

tracted to the preaching of St. Paul, at the time of his first imprisonment there, was converted to Christianity, made Paul's familiar acquaintance, and became serviceable to him in the way of kind assistance. At length, both parties knowing that Philemon, Onesimus' former master, was a devoted Christian, and that he respected Paul's apostolic authority, it was agreed, mutually of course, that Onesimus should return to him, with such apostolic instruction from Paul as would insure his freedom, and a comfortable home with him "as a brother beloved" (v. 16).

It is matter of particular regard, that St. Paul does not recognize, in favor of Philemon, any right of property in Onesimus. He determines that every thing in natural right and moral justice shall be

parted for a season, that thou should-
est receive him for ever ;

16 Not now as a servant, but above
a servant, a brother beloved, specially
to me, but how much more unto thee,
both in the flesh, and in the Lord ?

17 If thou count me therefore a
partner, receive him as myself.

18 If he hath wronged thee, or
oweth *thee* aught, put that on mine
account ;

19 I Paul have written *it* with
mine own hand, I will repay *it* : albeit
I do not say to thee how thou owest
unto me even thine own self besides.

20 Yea, brother, let me have joy

of thee in the Lord : refresh my
bowels in the Lord.

21 Having confidence in thy obedi-
ence I wrote unto thee, knowing that
thou wilt also do more than I say.

22 But withal prepare me also a
lodging : for I trust that through your
prayers I shall be given unto you.

23 There salute thee Epaphras,
my fellow-prisoner in Christ Jesus ;

24 Marcus, Aristarchus, Demas,
Lucas, my fellow-laborers.

25 The grace of our Lord Jesus
Christ *be* with your spirit. Amen.

¶ Written from Rome to Phile-
mon, by Onesimus a servant.

THE EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS.

CHAPTER I.

GOD, who at sundry times and in
divers manners spake in time
past unto the fathers by the prophets,

made square between the two ; but he
does not instruct Philemon to estimate
the market-value of Onesimus, and charge
it to him. But he says, *v.* 18, " If he hath
wronged thee, or oweth thee aught, put
that on mine account." If he had pur-
loined goods, their value should be re-
stored ; and, if he was under the obligation
of a voluntary contract, he should repay
it. No other claim on Onesimus could be
accorded to Philemon. This is an utter
repudiation of the principle of slavery.

CHAPTER I. The name of the author
became detached from this Epistle before
the execution of those copies which are
preserved ; but it is generally ascribed to
St. Paul : and I think the style of the
Epistle, throughout, is clearly that of the
great Apostle of the Gentiles. It was
probably directed to the Christian Jews
in Palestine, who were called " Hebrews."

2 Hath in these last days spo-
ken unto us by *his* Son, whom he
hath appointed heir of all things,
by whom also he made the worlds
[*aionas*] ;

The Christianized Jews outside of Pales-
tine were denominated Hellenists, or Gre-
cians. See Acts vi. 1. The date of this
Epistle is assigned to a late period of St.
Paul's ministry, say about A.D. 66. The
subjects introduced, and the manner of
argument, are peculiarly adapted to the
instruction of Christianized Jews.

1. *God.* Addressing those to whom
had been committed the oracles of God,
the apostle opens his exordium with that
adorable name. He recognizes God's
chosen system of progressive revelations,
developed through patriarchs and prophets
of a series of ages.

2. *Hath in these last days spoken unto us
by his Son.* All the progressive revealments
of preceding ages culminate in the Chris-
tian revelation, which is the perfect and
ultimate revelation. *Heir of all things.*
See, on the heirship and dominion of the
first-born, notes on Col. i. 15. *By whom*

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?

also he made the worlds (aionas epoiesin, "constituted the ages"). Some high authorities render *dia ou* "for whom." On the *aionas*, ages, which God constituted or ordered by or for Christ, the *Improved Version* quotes *Dr. Sykes (in loco)* as saying, "This word does not signify the heavens and earth, and all things in them; but it means, properly, ages, or certain periods of time, the Antediluvian, the Patriarchal, the Mosaic ages, or dispensations. These were all intended to prepare the way for the age or dispensation of the Messiah."

3. *The express image of his person;* rather, of his perfections. The apostle, though highly exalting the character of Christ, guards his expression against the charge, by any fair construction, of making him to be very God. For the "image" cannot be taken for the original. *And upholding (pherein, governing or regulating) all things by the word of his power.* "Ruling and directing all things in the new dispensation, by authority derived from the Father."—*LR. VER., note.* *On the right hand of the Majesty on high.* See Phil. ii. 9; Acts ii. 23, v. 31.

4. *So much better than the angels (ton angelon, those messengers);* referring to the prophets who are mentioned in v. 1. (*WAKEFIELD.*) Christ was superior to all the messengers of God, who had served their respective missions under preliminary dispensations.

5. *For unto which of those messengers said he at any time, Thou art my Son?* (Ps. ii. 7.)

6. *And let all the messengers of God adore him.* Proper adoration or worship is the rendering to a superior the homage due

And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness,

his rank and character. Reverence was due to Christ from all the messengers of God, because he was the head of the moral creation. Even the cherubic legions of the spirit-sphere, to whom the term *angel* was applied as a generic name, occupy grades subordinate to the Son of God. But the time and occasion of this Divine edict, it being when the first begotten was brought into this world; and the mention, in v. 1, of the grades of God's messengers who had preceded Christ in this sphere of labor,—seem to indicate that these are included, and perhaps particularly referred to, in this verse. With this view, the *Improved Version* thus paraphrases the last clause of the verse: "Let all the prophets and messengers of God acknowledge him as their superior."

7. This is a quotation from Ps. civ. 4. Some of the learned translate it, "Who maketh the winds his messengers, and flames of lightning his ministers." This makes the expression more significant.

8. *Thy throne, O God.* *Wakefield* and *Lindsey* render it, "God is thy throne for ever and ever;" and *Sykes*, "God is the support of thy throne." The *Improved Version* follows the former. As the original admits of this rendering, the connection requires it; for God addressed this edict of permanent exaltation to his Son, not to himself.

9. *Above thy fellows.* Rather, "thy companions;" meaning that Christ was exalted above all, who, like him, were messengers from God to men. How clearly the dependence and derived authority of Christ are all along kept man-

and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER II.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him:

4 God also bearing them witness,

ifest! This verse is a quotation from Ps. xlv. 6, 7; which is apostolic authority for regarding this as a Messianic Psalm.

10—12. The apostle passes to a recognition of Jehovah himself, the God and Father of our Lord Jesus Christ, as the Creator of the earth and the heavens, whose being shall remain the same when earth and stars shall fail. (Ps. cii. 25—27.) "The immutability of God is here declared as a pledge of the immutability of the kingdom of Christ; 'to show (says Mr. Emlyn, Works, vol. ii. p. 340) how able his God, who had anointed him, was to make good and maintain what he had granted him, — a durable kingdom for ever and ever.' See Mr. Lindsey's Sequel, p. 488." — IM. VER.

13. *But to which of the angels; i.e., "to which of those messengers."*

14. I adopt with entire confidence the following translation of this verse by the *Improved Version*: "Are they not all servants, sent forth to serve the future heirs of salvation?" The word "ministering" signifies *serving*; and the word "spirit" is often used for the *person*, as shown by the following note to the same version *in loco*: "The word *spirit* is a Hebraism to express a person's self: v.g., 1 Cor. ii. 11, the spirit of a man is a man, is a man himself: the spirit of God is God himself. 2 Tim. iv. 22. The Lord Jesus Christ be with thy spirit; i.e., be with thee. Here the former

prophets are called ministering spirits, i.e. they were ministers or servants; whereas Christ appeared under the character of a Son." This rendering makes clear also the sense in which those ministering servants, through whom God spake unto the fathers in the preliminary and transition stages of the progressive system of revelation, ministered for the future heirs of salvation. The developments of all those former messengers of God culminated in the superior revelation of the gospel, and were all of account in composing the basis of faith with the partakers of salvation in Jesus Christ. They were built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;" Eph. ii. 20.

CHAPTER II., 1. *Therefore, i.e. because of the pre-eminence of him by whom God speaketh unto us "in these last days," we ought to give the more earnest heed to the things which we have heard (from him), lest at any time we should let them slip.* The instructions of him who is greater than all other messengers of God, who is even his Son, are worthy of our most earnest attention and profound regard; and to miss, through inattention, the acquisition of their benefits, would be to lose our opportunity for the superior good.

2—4. *The word spoken by angels; i.e., the law which was given "by the disposition of angels;" Acts vii. 53. These*

both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

8 Thou hast put all things in sub-

jection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

three verses comprise a recognition of the fact, that under the dispensation of the law, which was given by the disposition of the messengers of the old covenant, "every transgression and disobedience," sins of commission and omission, "received a just (an adequate) recompense of reward;" and, following this, the interrogatory assertion, that neither under the Christian dispensation can we escape a like just recompense of reward, if we are neglectful of the privileges, and recreant to the obligations, of the gospel of our salvation. Though Jesus is the Mediator of a covenant of free grace, he does not grant impunity to sin; nor could he do so but by subversion of the interests of the moral creation.

5. *For unto the angels he hath not put in subjection the aion to come*, i.e. the succeeding age, the new dispensation, *whereof we speak*.

6—8. Paul here takes a quotation from the 8th Psalm, which primarily refers to man as a species, and his pre-eminence in this mundane sphere, and accommodates it to an application to Christ, in his pre-eminence in the moral creation. *A little lower than the angels*. The Psalmist, in the passage quoted, used the term "angels" for the generic name of a higher order of beings. Though the introduction of this quotation here makes a change from the preceding use of it by the apostle with reference to the messengers of the Mosaic covenant, there was no occasion for his giving any other notice of the change than what is furnished by the subject of the quotation.

*With man as a species for the subject, as in the original Psalm of David, the saying, "Thou madest him a little lower than the angels," is true without qualification. But, applied to Christ, it can only refer to his human nature, as the son of Mary. As the Son of God, he is the "first-born," i.e. has the pre-eminence, "of every creature." See on Col. i. 15.

But now we see not yet all things put under him. This expression, in connection with what immediately precedes it, explains that the statement that all are put in subjection under Christ, — all, without any exception (see the language), — signifies a subjection in purpose and prospect, to be hereafter consummated.

9. *But we see Jesus*. The argument is this: Though we see insubordination yet in the moral system, we nevertheless fear no failure of the Divine purpose of ultimate universal harmony. For "we see Jesus," he lives and reigns, "who was made a little lower than the angels for the suffering of death," i.e. was constituted with a human nature, that he might bear to us the closest relation, give us examples of patience and fidelity in sufferings, seal his testimony with a martyr-death, and, through death and the resurrection, be crowned with glory and honor (see on Phil. ii. 6—11), having tasted death for every man. The idea is, that the covenant which Christ sealed with his blood embraces the immortal interest of every man.

10. *Perfect through sufferings*. High moral principle is developed and perfected by trials.

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I, and the children which God hath given me.

11. *Not ashamed to call them brethren.* The recognition of Christ's brotherhood with men in this and the succeeding verses seems to have been suggested by the application to them of the word "sons" in v. 10.

12, 13. See Ps. xxii. 22, and Isa. viii. 17, 18. When he who is the "first-born of every creature," "the head of every man," "heir of all things," true as the shepherd who brings the last wandering sheep into the fold, shall finally present his whole inheritance, saved and perfected, to his Father and our Father, his God and our God, saying, "Behold I, and the children thou gavest me!" what a glory will crown the brow of the Son of God, and illuminate the moral universe!

14. *As the children are partakers of flesh and blood.* The appellation "children" is brought forward from the preceding verse. *He also himself likewise took part of the same.* This form of expression does not necessarily imply that a pre-existent angelic being, of his own will and deed, clothed himself with a human body. It is a familiar manner of expressing the idea, that the Christ, the Saviour of the world, was, by the wise economy of God, unto his perfect qualification for his peculiar mission, constituted with a human nature, allaying him to us by the ties of consanguinity and brotherhood, in combination with a Divine nature, drawing us upward toward God. "The words might be rendered, 'Since, then, the children partook in common of flesh and blood, he also completely shared in the same.'"—MR. VER.

That through death he might destroy him that had the power of death; that is, Diabolos. The impostor seems here to be a per-

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them, who through fear of death were all their life-time subject to bondage.

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

sonification of heathenism, or idolatry and religious falsehood and unbelief in general, which imparted to death a power that rendered it "the king of terrors." God's adorable system of gospel revelation, sending his own Son into our world in the human form, bearing the Divine image also, living, walking, loving, sympathizing, teaching, and acting among mankind, thus showing forth in a person what is God's own disposition and purpose in relation to us; and dying in attestation of the indissolubility of Heaven's love to us; and rising from the dead as the head of every man, bringing to light a personal, loved and loving, heavenly and glorious, life immortal for the human race, — this adorable system of revelation, I say, thus developed, utterly destroys, as fast and as far as its light extends, that power of darkness, which is the power of death, — virtually takes death out of the way, placing man in the conscious attitude of a child of God, and heir of immortal life and good.

That I am right in this view of the personification of the power of death, which is destroyed by the revelation of Jesus Christ, I am assured by the apostle's own statement of result in the succeeding verse.

15. *And deliver them who through fear of death were all their lifetime subject to bondage.* That is, the destruction by the death and resurrection of Jesus Christ, or by his revelation, of the imposture which had the power of death, has the effect to deliver men from bondage to the fear of death.

16. *For verily he took not on him the nature of angels.* His mission on earth having to do with and for mankind, he came not here in angelic, but in human form, — that of a brother man. See on v. 9.

17 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

CHAPTER III.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.

4 For every house is builded by some *man*; but he that built all things is God.

5 And Moses verily *was faithful* in all his house as a servant, for a

testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore as the Holy Ghost saith, To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily,

17. *To make reconciliation for the sins of the people*; i.e., to make himself a sin-offering, and abolish the ritual code which stood in the way of access to the Gentiles. To do this work, he must needs have served his mission here in a human, mortal body. See chap. x. 5—10. The sacrifice of Christ as a sin-offering for the people, signifies, in a figure, the taking-away of sin. But the actual removal of personal sin is the work of that Divine truth which is attested by the blood of Christ.

18. This verse recognizes the same interesting fact, in the qualification of Christ by experience as our sympathetic friend and Saviour, as is noted in chap. iv. 15.

CHAPTER III., 1—6. The word "house," in these verses, in connection with Moses and Christ, is used for the household. In the case of Moses, however, he is reckoned as a part of his household, while Christ is the proprietor of his. Therefore

Christ is regarded as superior to Moses, as the builder hath more honor than the house he builded. And though "he that buildeth all things is God," yet, as he hath made the Son "heir of all things" (chap. i. 2), the Son occupies the same proprietary relation to the new covenant household as the builder, *whose house we are*. See 1 Cor. iii. 16.

7—11. Ps. xcv. 7—11. *They shall not enter into my rest*. This refers to the declaration of the Lord, that the Hebrews, who came out of Egypt into the wilderness, of adult age, except Caleb and Joshua, should not be permitted to enter Canaan. That land is here called their "rest," because it was regarded as the settled home of their nation. See Num. xiv. 22—24.

12—18. The apostle makes the Canaan of the Hebrews a figure of the gospel, or the spiritual kingdom of Christ. And he makes the failure of the Hebrews, through unbelief, to avail themselves of

while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

15 While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER IV.

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

the rest of Canaan, an admonition to the Hebrew Christians, that a relapse on their part into unbelief, and hardness of heart, would forfeit them the blessings of the gospel, and a participation in the approaching rest of the Church, and its triumph and glory, in the end of that age. See on Luke xxi. 28. This letter to the Hebrew Christians was written within three or four years of the destruction of Jerusalem.

15. *Harden not your hearts as in the provocation.* This admonition to the Hebrew Christians of Palestine was timely and appropriate. The day was approaching when their nation should be swept with the besom of destruction, their cities made waste, and their sanctuaries desolate, and with regard to which their Lord had said of his own disciples, "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping, and gnashing of teeth." Matt. xxiv. 48—51.

19. At the bottom of all the apostasy, and consequent trouble, is unbelief.

CHAPTER IV., 1, 2. A reiteration of

the main subject of the preceding chapter, — the evil of unbelief. Having examined the evidences of Christian truth, and found them satisfactory to the reason and conscience, we should hold it fast (1 Thess. v. 21), and give it our practical confidence. For, by looseness and indifference, we are constantly exposed to distracting influences, and the loss of the soul's quiet (chap. ii. 1).

3. *For we which have believed do enter into rest.* The gospel affords perfect rest and satisfaction to the believer's mind, because its promises correspond, in their fulness, with the wants and desires of the soul, and are dependent on a reliable basis. See on chap. viii. 6—12, and Eph. i. 9, 10. But the apostle falls immediately back upon the dangers and the unrest of unbelief. Probably there was occasion for this in the circumstances of the Palestinian Church at that time. He re-quotes from Ps. xcv.

Although the works were finished. Most translators render the article *his*, referring to God. "Although his works were finished from the foundation of the world," — referring to the original sabbath of the Lord, the reflex of which many of his children yet fail to enjoy. That this is the reference is shown by the succeeding verse.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we

5—7. The quotation from David is reiterated for the sake of effective emphasis.

8. *For if Jesus had given them rest.* Jesus is the Greek for the Hebrew Joshua, who is evidently meant in this place. Paul quotes David as speaking of a day of rest in prospect *after* Joshua had led the remnant of the people into Canaan, and argues that this could not, of course, have been the rest into which they were conducted by Joshua.

9. *There remaineth, therefore, a rest (sabbatismos, "keeping of a sabbath") to the people of God.* This refers to the new or gospel dispensation, which is here beautifully described as a sabbath, spiritually so, — a season of rest and pure devotion. And that this is the reference is confirmed by the succeeding verse.

10. *For he that is entered into his (i.e. God's) rest, he also hath ceased from his own works, as God did from his;* meaning, that the enlightened believer in Jesus has ceased, not from duty (for that is the Christian's life), but from the dead works of the ceremonial law, and from *reliance* on any human works as the ground of his faith. He *rests* in the purpose and grace of God revealed in Jesus Christ.

12. *The word of God*, in this verse, probably means the exerted energy of the Divine will, of which it is said, "He spake, and it was done." This word is able to separate the soul, i.e. life and spirit, causing instant death, as of thousands whose carcasses fell in the wilderness. *Of the joints and marrow* is probably a proverbial phrase, meaning "most thoroughly."

15. It is a consoling reflection, that Jesus, our King, and our High Priest with God, bears a fraternal relation to us, and has passed through the experience of our mortal state. The saying, that he was tempted in *all points* like as we are, is not to be tortured into a construction which would make it signify that he experienced all kinds and grades of temptation to which men subject themselves by sensual indulgences. The idea is, that Jesus was susceptible to all classes of temptation which are purely natural, and necessary to man in his earthly estate: yet without sin; because he repelled, on the instant of its presentation, every suggestion involving corporeal abuse or moral wrong. See notes on Matt. iv. 1—11. Herein he is our example.

may obtain mercy, and find grace to help in time of need.

CHAPTER V.

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made a high priest; but he that said unto him, *Thou art my Son*, to-day have I begotten thee.

CHAPTER V., 1—3. The high priests of the Aaronic order, being themselves men, being compassed with the infirmities of human nature, knew how to compassionate the ignorant and wandering; i.e., were able to exercise reasonable forbearance towards them. And, for the same reason, they had occasion to include themselves with the people as proper subjects for sin-offerings.

4, 5. As the Aaronic priest was inducted into that office by duly constituted authority, so Christ was constituted a high priest by authority of the Father.

6. *After the order of Melchizedek.* Of this mysterious person we have no other historical information than what is comprised in the following two passages: "And Melchizedek, King of Salem, brought forth bread and wine (to Abram); and he was the priest of the most high God;" Gen. xiv. 18. "Thou art a priest for ever, after the order of Melchizedek;" Ps. ex. 4. The idea is, that Melchizedek had not his priesthood by hereditary descent, like the Aaronic priests, but received it directly from God; and that it was his, *eis ton aion*, "to the age." That is, the full mission of his priesthood was accomplished in him, and did not descend to a successor. See

6 As he saith also in another *place*, *Thou art* a priest for ever after the order of Melchizedek.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God a high priest after the order of Melchizedek.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first

on chap. vii. 3. It was in this respect that the priesthood of Christ was after the order of that of Melchizedek.

7. *Who* (i.e. Christ), *when he had offered up prayers* (see Matt. xxvi. 39), *and was heard in that he feared*; i.e., for his godly reverence.

8. *Yet learned he obedience*; i.e., he exemplified filial submission by the manner in which he bore *the things which he suffered*.

9. *To them that obey him.* They who receive Christ in the spirit of obedience become the happy recipients of the salvation that is in his gospel. And this is *aionion* salvation, as the Christian life is *aionion* life, because it is of the spirit of the *Messianic age*.

11. *Of whom we have many things to say, and hard to be uttered*; i.e., difficult of explanation. Some commentators understand the pronoun "*whom*," in the beginning of this verse, to refer to Melchizedek. But, by the preceding context, I am led to refer it to Christ, in his perpetual priesthood.

12—14. The apostle reproves the sluggishness and stupidity of the Palestinian Christians, by reason of which they were but babes in the rudiments of Christian doctrine, "when for the time," or on

principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER VI.

THEREFORE, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying-on of hands, and of resurrection of the dead, and of eternal judgment.

account of the opportunities they had enjoyed, they ought to have been far advanced in the knowledge and graces of the gospel.

CHAPTER VI., 1, 2. *Therefore.* This must be read in immediate connection with the close of the preceding chapter. *Leaving the principles* (the rudiments) *of the doctrine of Christ*, i.e. passing on, in our discourse, from the mere rudimental lessons of Christianity, *let us go on to perfection*; i.e., proceed to advanced lessons in Christian science. *Not laying again the foundation: q.d.*, "Let us not be for ever in the first stage of the work, laying the *foundation* over and over again, but go on with the superstructure of the spiritual temple." Of the *rudiments* with which those Hebrew Christians had long been familiarly conversant, the apostle enumerates the following: "Repentance (a turning-away) from dead works," the no longer appropriate ceremonials of the law; "faith toward God;" "the doctrine of baptisms;" "laying-on of hands;" "resurrection of the dead," and "aionion judgment," i.e. the judgment of the age. The perpetual reiteration of these rudimental doctrines

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

would not accomplish all the work that was before them.

4—6. *For it is impossible*; i.e., very difficult. Compare Mark x. 23—27. When persons, who had received the information and enjoyed the privileges which are here described, were so weak in their moral resolution that some supposed advantages in a different direction would induce them to deny their faith, it was extremely difficult to revive their love and practical interest in the gospel. Certainly it cannot be done by a reiteration of the rudiments with which they are already familiar.

7, 8. *Whose end is to be burned.* The burning of thorny and briery land is designed for its improvement; but it is a severe process. By this figure, the apostle indicates the approach of that fiery judgment which was then about to fall upon the people of the Jewish nation, the calamities of which those Jewish Christians would fully share who forfeited the proffered Divine protection by apostasy from the cause of Christ. At the date of this Epistle, the signs which Jesus had specified as auguring the approach of that crisis were multiplying on every hand.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end.

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

9—11. *And things that accompany salvation.* Those whom the apostle addressed were supposed to be in possession of the salvation of the gospel; and he encouraged them with the expression of a good degree of confidence in them, that they would maintain such a course of life as should naturally accompany the salvation they had received, and that unto the end. See on Matt. xxiv. 13.

12. The promises of God are sure; but it is only by faith and patience that we can practically inherit their benefits.

17. *The heirs of promise.* There were certain national blessings denoted in a promise of God to Abraham, in relation to which only his natural progeny were the heirs. But, in the promise which our apostle elsewhere emphasizes as "the gospel" (Gal. iii. 8), all nations and families of the earth are made heirs.

18. *That by two immutable things, the word and the oath of God, they might have strong consolation.*

17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec.

CHAPTER VII.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness,

19. *Both sure and steadfast.* It is a peculiar characteristic of the gospel, that its promises constitute a ground of hope, which, being sure and steadfast, yields to the soul a calm and peaceful rest. It is because they are the gracious assurances of the word of God, "according to his own good pleasure, which he hath purposed in himself." See on chap. viii. 6—12, and Eph. i. 9, 10.

Which entereth into that within the veil. The veil of the Jewish tabernacle is referred to, which concealed from direct view the holiest place. But the thing signified is the power of the enlightened Christian hope, to enter, with Christ, into heaven itself, and lay hold upon the substance of the hope set before us. It gives us a present "citizenship of heaven." See on Phil. iii. 20.

CHAPTER VII., 1. *Melchizedek.* See chap. v. 6, 10.

2. *King of righteousness.* This is the meaning of the word Melchizedek. *King*

and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham;

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also,

who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For, the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

of Salem. The word Salem means peace, and is the same in the Hebrew as Jerusalem. *Josephus* says that Jerusalem was built by Melchizedek.

3. *Without father, &c.* I regard it as the most probable meaning of this verse, that Melchizedek was without pedigree in the public records; and that, in his priestly office, he was without predecessor, and without descent, his priesthood standing out entire in itself. *Wakefield* prefers this free rendering: "Of whose father, mother, pedigree, birth, and death, we have no account."

The apostle runs a parallel between Melchizedek and Christ. He was a king as well as a priest, and was superior to Aaron, who virtually paid tithes to him in his ancestor, Abraham. In all these respects he is a type of Christ, who is a priest (*eis ton aionon*) to the fulness of his age, after the order of Melchizedek.

8. *Of whom it is witnessed that he liveth;* i.e., in his priesthood, which was not abolished. Ps. ex. 4.

11. The prophecy of another priest to arise out of the order of Aaron is adduced as proof that the Levitical priesthood was not designed of God as the perfect or ultimate priesthood.

13, 14. Christ was not after the order of the Aaronic priesthood; for he *sprang out of Juda*.

16. *Not after the law of a carnal commandment*, i.e. not by the law of relations in the flesh; but *after the power of an endless life*. The word "endless," in this place, is not from *aionion*, which signifies "duration of time indefinite," but from *akatalutos*, compounded of *a*, negative, and *katalutos*, "dissolved;" signifying, "not to be dissolved," "indissoluble." Christ, then, is constituted in his priesthood after the power of an *indissoluble life*.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing-in of a better hope *did*; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear, and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also

to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAPTER VIII.

NOW of the things which we have spoken *this is* the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

I will call attention to the fact, that this is the only occurrence of *akatalutos* in the New Testament. The grace of him in whom "shall all be made alive" is indissoluble life. But there is no indissoluble sin, or death, or evil. These are all destructible, and, in the consummation of the purpose of God in Christ, to be destroyed. 1 John iii. 8.

19. *For the law made nothing perfect.* The legal covenant was only a transition economy: it was not designed to complete the purpose of God in man. *But the bringing-in of a better hope did.* By the "better hope" is meant the better theory of hope, involved in the "better covenant." See on chap. viii. 6.

22. See as above.

24. *But this man*; that is, Christ.

25. *Is able to save them to the uttermost*; to the fullest degree. They who come unto God by him, or by the light of his

revelation, find a completeness in his salvation, — *seeing he ever liveth to make intercession for them.* This is a representation of Christ as our friend in the audience of the Sovereign. But the service signified is not that of persuading the Sovereign to be our friend; for it was of God's eternal love to us that the mission of Christ was instituted. But his office is the opening to us of communion with God, and the conveyance of his blessing.

26—28. The incumbents of the Levitical priesthood had infirmities of their own to be remembered in their sin-offerings for the people; and those sacrifices were repeated daily: but Christ was without sin in his own person, and by one sacrifice *is consecrated* (in his priesthood) *for evermore.*

CHAPTER VIII., 1—5. A summary of what had been presented, in detail and with argument, in preceding chapters. *If*

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he

saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their

he were on earth, he should not be a priest. The meaning of this is, that as the offering of sacrifices appertained to the priestly office, and as the sacrifice by which Christ was to be consecrated to that office was the sacrifice of his life on the cross, he could not enter upon that office while living in the flesh.

6. *A more excellent ministry.* Literally, "more excellent ministrations;" being spiritual and soul-renovating. *The mediator of a better covenant.* Better, because it provides better things, — even spiritual and immortal good. *Upon better promises.* Wherein the new-covenant promises are better, is explained by vs. 10—12.

7. *If that first covenant had been faultless.* The fault of the first covenant did not consist in its unsuitableness for the purpose unto which it was designed. It served its purpose as a transition economy. But it comprehended not the full design of infinite wisdom and love in relation to the perfection and glory of the moral creation. If it had comprehended all this, there would have been no occasion for another covenant.

9. *Not according to the covenant that I made with their fathers.* Why should not the new covenant be like the former? *Because they continued not in my covenant.* The Christian student will take particular notice, that the reason which Jehovah propounds, for making the terms of the new covenant to differ from the former, is, that, the former covenant depending on conditions to be performed by the people, they failed of becoming recipients even of its temporal blessings, because of their failure, on their own part, to perform the conditions. This circumstance being mentioned as the reason for an important difference in the terms of the new covenant, indicates the design of God to guard the new covenant against the liability of such failure, through creature fallibility.

10—12. Now, read the new covenant, which is comprised in these verses, and judge whether it does not fully meet the highest expectation raised by the foregoing reason for its difference from the former. What difference does the reader perceive between the terms of this covenant and of the former? The difference,

unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the showbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.

is in this; to wit, that, while the former covenant was as liable to fail of imparting its blessings as the people were liable to fail of perfect obedience, the latter is as liable to fail of the ultimate impartation of its blessings as God is liable to fail of truth to his word; and no more. And yet the second covenant no more assures us of happiness without holiness than the first. They differ, in that, whereas the old covenant commands holiness, the new covenant promises holiness itself, the very essential blessing. *I will be merciful to their unrighteousness*, i.e. will overcome their unrighteousness with truth and grace; *and their sins and iniquities will I remember no more*. This promises no impunity to sin: sin will always be accompanied with condemnation. But their sins shall be purged away; and "there is now no condemna-

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood, he

tion to them who are in Christ Jesus;" Rom. viii. 1.

These verses are a quotation from Jer. xxxi. 31—34, where the new or gospel covenant is described as a covenant with the people who were made heirs by the old covenant,—"the house of Israel and the house of Judah." But the Mediator of this gospel covenant hath broken down the wall of partition between the Jews and Gentiles, and extends its provisions and ordains its ministry unto "every creature." See Mark xvi. 15.

CHAPTER IX., 1—10. These verses describe the tabernacle and its furniture, and the typical character of its ordinances.

11, 12. Here the apostle turns the subject by way of application to the priesthood, sacrifice, and covenant of Christ; giving pre-eminence, of course, to the

entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!

15 And for this^e cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest en-

substance over the shadow,—to the ultimate over the preliminary.

14. *Purge your conscience from dead works.* The idea is, that, by his one offering, Christ has fulfilled the typical signification of the ritual law, and taken it out of the way (Col. ii. 14), so as to relieve their consciences from all sense of obligation to the dead legal ceremonies, and bring them into the direct filial service of the living God.

15. *That they which are called might receive the promise of the aionion inheritance.* By the "called," in this instance, are probably meant the chosen messengers of the new covenant, who were fully commissioned with the ministry of its inheritance on the covenant's being sealed with the blood of the Mediator. The next two verses explain the principle on which was founded the necessity of Christ's mission, as the testator of the new covenant.

22. *And without shedding of blood is no remission;* i.e., no ritual remission, the reference being to the ceremonial law.

24. The comparisons and contrasts between the sacrificial offerings of the two covenants are kept up, comparisons of similarities, and contrasts in those respects in which the second far exceeded the first. The ministers of the first covenant, after their death by proxy in the sacrifices of animals in the outer court, entered into "the holy places made with hands;" but Christ, after the one offering of himself, entered "into heaven itself."

25, 26. And here is another contrast. The high priests under the law were required to enter the holy place in legal form, with blood of others, once every year; and, as they must enter "not with out blood" (v. 7), they were required to slay the sacrifice, representing their own

tereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world [*kosmou*]: but now once in the end of the world [*ton aionon*] hath he appeared to put away sin by the sacrifice of himself.

death, in the outer court, once every time before such entrance to the inner court. To have followed this method in form, Christ must often have suffered since the foundation of the world. But now once (once for all) in the end of the age hath he appeared to put away sin by the sacrifice of himself.

27. And as it is appointed unto those men once to die. The article is in the original, which commonly stands for our definite article *the*, but often for *this*, *that*, *these*, or *those*. I render it *those* in this place, because it so obviously refers to those men who had been described as successively ministering in the priestly office as figures of Christ. This is an unbroken continuation, in close connection, of the argument of comparison between the "often" priestly sacrifices under the law and the sacrifice "once for all" of Jesus Christ. "And as it is appointed to those men once to die;" i.e., by proxy in their sacrifice. This form of death accredited to the men in the sacrifice offered in their behalf is thus explained in Exod. xiii. 2—13: "Sanctify unto me (i.e., by sacrifice) all the first-born among the children of Israel, both of man and of beast; . . . and all the first-born of man amongst thy children shalt thou redeem." So, then, the statute which prescribed a sacrifice to the Lord of all the first-born of man and beast, in commemoration of the sparing of the first-born of Israel in Egypt when those of the Egyptians were destroyed, was regarded as fulfilled, on the part of the first-born of man, by the sacrifice of a substitute from the flocks and herds. So the rule which required the high priest to die *once* in the outer court, on each occasion of going into the inner court, which was once a year, was honored in the blood of the sacrifice which he offered for himself. He was permitted to enter the holy place "with blood of others."

But after this the judgment (*krisis*, "the decision"). What was the place of judg-

27 And as it is appointed unto [*tois*, the or those] men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

ment into which the high priests entered, once each year, *after* dying by proxy in the outer court? It was the inner court, or holy of holies, where they obtained a decision of blessing for the people whom they represented. For direct information on this entrance of the priest into the place of judgment for the people, see Exod. xxviii. 29, 30.

So Christ was once offered to bear the sins of many. Now we find ourselves in a clear light, at the same time that we find Paul in a connected argument. It is as impossible, by a fair exegesis, to apply this and the preceding verse to the natural death of all men, and a grand judicial tribunal in the resurrection-world, as to apply them to the battle of Bunker Hill. The 27th verse, as we have seen, is closely connected in subject-matter, and by both the copulative and comparative conjunctions, with the preceding exposition of the likenesses and contrasts between the ritual sacrifices and that of Christ; and it forms a part of a comparison with this verse, referring to a sacrificial death of men which is a figure of the sacrificial death of Christ, such as the natural death of our species is not. "And as—it is appointed unto those men once to die, as provided by the statute, and after this enter into the inner court bearing the judgment of the people; so Christ—was once offered to bear the sins of the many." Some translators render the last verb "to bear away," thus giving expression to the sentiment of John i. 29: "Behold the Lamb of God, which taketh away the sin of the world!" For an exposition of the general sense in which Christ suffered and died for mankind, and bore their sins, see notes on Matt. viii. 16, 17, and 1 Pet. ii. 24.

And unto them that look for him, unto them who believe his word, seek his truth, and await the manifestations of his presence and power, shall he appear the second time, not in the body of flesh, but in his spirit-

CHAPTER X.

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me :

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the

volume of the book it is written of me) to do thy will, O God.

8 Above when he said, 'Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure *therein* ; which are offered by the law ;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins :

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God ;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

ual kingdom, *without sin*, "without a sin-offering," *unto salvation*. "Even so, come, Lord Jesus." (Rev. xxii. 20.)

CHAPTER X., 1—4. The apostle educes the practical conclusion, from the position of the law as a preliminary dispensation, and its construction as an economy of types and shadows, that it cannot carry man through to moral perfection. Its ceremonies, instead of removing sin, were indeed remembrancers of the continued presence of sin.

5—10. But the mission of Christ is adapted to the need of the moral system ; being designed to operate upon the understandings and hearts of men by that Divine light of truth and love which shall purify the mind of the baser principles, elevate the affections to God, and thus secure the cheerful and everlasting obedience of life. To this moral result St. Paul comes through the application to Christ of the ritual style of figures, in these words : *By the which will* (the will of God) *we are sanctified through the offering of the body of Jesus Christ once for all*. The

Scripture quotation in these verses is from Ps. xl. 6—8 ; and "the offering of the body of Christ," through which the will of God works our sanctification, is a comprehensive figure of metonymy, standing for that Divine scheme of spiritual operation to which the whole being of Christ was devoted, and of which the offering of his body was a permanent visible attestation.

13. *Till his enemies be made his footstool*. This is a quotation from Ps. ex. 1. The spirit of the prophecy was of the inspiration of God ; but the prophet clothed the idea in language which was familiarly applied to successful kings and conquerors. A sovereign's making his enemies his footstool means his making them subject to his dominion. It has this sense in the present case, applied to the reign of the Messiah. We know what his kingdom is ; and he is "henceforth expecting" that it shall become universal. See Phil. ii. 9—11.

14. *Perfected for ever*. The idea is, that they who, by faith in Christ, are born of God, born of the sanctifying influences

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is*, *there is* no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* a high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having

our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised;

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*; and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries.

of the cross of Christ, need no repetition of the sacrifice of that cross. There it stands; and its virtues are enduring as eternity.

15—17. See chap. viii. 10—12.

18. Remission of sin is its removal; and, when sin is removed, sin-offerings are inappropriate.

19—22. The apostle affectionately urges upon his Hebrew brethren an earnest improvement of their gospel privileges, that they may practically possess its blessings; coming into a living enjoyment of a filial nearness to God, so that the presence of his spirit may purify their minds of a false view of right, and consecrate their physical powers to virtuous employment, signified by the *washing of their bodies with pure water*.

23—25. The assiduous use of all appropriate means is urged for mutual instruction in the gospel and its duties, and the nurture of faith, and strength of endurance in the approaching day of trial.

26. *There remaineth no more sacrifice for sins*. These Hebrews whom the apostle addressed, on receiving the evidence of Christ's Messiahship, and seeing in his sacrificial and testimonial death the end of the ritual law, had no longer any practical use

for its annulled ceremonials. If, then, they wilfully repudiated the Christian profession, not with sincerity, but "wilfully," from motives of interest or fear, they were designedly trampling under foot the blood of the cross, and thus forfeiting its consolations; and, still knowing that the virtue of the Mosaic rituals was past, *they remained no more sacrifice for sins*. They had no source of comfort from either dispensation.

27. *But a certain fearful looking-for of judgment*. For what judgment were they fearfully looking? It was a judgment which they then saw to be impending. So says the apostle at v. 25: *Ye see the day approaching*. They saw its approach in the gathering of the fearful signs with regard to which their Lord had so elaborately instructed them.

Let it be borne in mind, that the parties directly addressed were the Christians of Judea and Jerusalem. They then saw the day approaching of which Jesus had said (Matt. xxiv. 16, 17, 21): "Then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take any thing out of the house; for then shall be great tribulation, such as was not since the beginning of the

28 He that despised Moses' law died without mercy under two or three witnesses :

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ;

33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions ; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith : but if *any man* draw back, my soul shall have no pleasure in him.

world." And (v. 34), "This generation shall not pass till all these things be fulfilled." This "great tribulation" was then immediately impending ; for the date of this Epistle was but three or four years before the termination of it in A.D. 70. The commotion had commenced. And those members of the Palestinian Church, who, for fear or favor, "wilfully" abjured the Christian name, would still retain solemn impressions of their Master's emphatic warnings, and would be perpetually agitated with a fearful looking-for of the impending judgment and fiery indignation which should devour the adversaries of Christ. And then these apostates would be the most wretched of all that miserable people. See notes on Matt. xiii. 36—43 ; xxiv. 48—51.

28, 29. This is an argument for the justice of the severe retribution which apostate Christians should suffer in the impending crisis. *He that despised*, treated with wilful contempt, *Moses' law*, suffered the penalty of death without mitigation. But they who had been initiated into the mysteries of the new covenant, and had assumed its obligations, if they treated it, with all its sanctions, as here described, were doomed to suffer a sorer punish-

ment, a greater tribulation, than an ordinary capital execution.

30. Deut. xxxii. 35, 36.

31. *To fall into the hands of the living God*. In a general sense, we are always in the hands of God ; and this is our confidence and strength. "In him we live, and move, and have our being ;" Acts xvii. 28. But the language is here used with special reference to our subjecting ourselves to the vengeance of God's retributive judgment. It is an inference from the Scripture quotations in the preceding verse. See also Ps. l. 22 ; Isa. viii. 12, 13 ; Matt. x. 28.

34. *That ye have in heaven ; i.e., in the heavenly kingdom*. See on Matt. xix. 27—30.

36. *That, after ye have done the will of God, ye might receive the promise*. That is, the promise of protection, deliverance from the power of their enemies, and a participation in the glorious triumphs and peaceful reign of the gospel kingdom ; all which, to the faithful servants of Christ, were to be the issue of the impending judgment. See on Luke xxi. 28, and John v. 28, 29.

37. *For yet a little while*. The near approach of the crisis is reiterated.

38. *The just shall live by faith*. Faith,

39 But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.

CHAPTER XI.

NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God.

6 But without faith *it is impossible*

at all times, must be the support of the Christian life (Gal. ii. 20) ; but, in this juncture, their whole life, in a comprehensive sense, the preservation of their spiritual good and of their earthly being, depended, under God, upon the steadfastness of their faith. For if their confidence failed, and they drew back unto the service of the enemy, it would involve them in perdition ; i.e., the destruction of their natural life.

39. *To the saving of the soul ; psyches, "life."* They who held fast the profession of their faith (v. 23) should be preserved. Luke xxi. 18.

CHAPTER XI., 1. *Now, faith is the substance* (literally, "the confidence") *of things hoped for, the evidence* ("conviction") *of things not seen.* This is a broad definition of the great principle of faith in God. It is always looking for such things, through the wisdom and power of God, as are proper objects of hope.

to please *him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise :

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she

The doctrine of this chapter is, that every noble purpose, and every strong and efficient effort, must have its origin, and derive its working force, from faith, — faith in God, and in the appropriate means of his appointment. And the entire chapter is devoted to the enumeration of examples, from Scripture history, illustrative of this doctrine.

2. *The elders.* Those who went out into Canaan to examine and report on the qualities of the soil and condition of the country.

6. Of course, we cannot come to God in any acceptable manner, nor devote to him any reverential and acceptable service, unless we believe in his existence and his paternal character.

10. *For a city which hath foundations.* Abraham had the promises of the new and better covenant. This is the city whose builder and maker is God. See on chap. xii. 22.

judged him faithful who had promised.

12 Therefore sprang there even of one, and him 'as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten *son*,

13. *Not having received the promises*; i.e., not having lived to witness the fulfilment of all the promises, but anticipating such fulfilment by faith.

14. *That they seek a country*; that they have not come to a stand, but are bound onward.

16. *A better country*, — a heavenly, — a city. See on v. 10.

19. *In a figure*; when saved from death by Divine interposition on Mount Moriah.

24, 25. Though Moses, by yielding himself devotedly to the interests and policy of Pharaoh and his court, might have shared largely of the royal favor, and luxuriated with the aristocracy of Egypt, which is what is meant here by the *pleasures of sin*, yet, having faith in his appointment of God to a higher mission, he was not in the least swerved from his

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a-dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of

course of duty in the line of that superior aim by the afflictions which he was thus fated to share with his people.

26. *Esteeming the reproach of Christ*. The word "Christ" is the Greek *Chrisos* Anglicized. *Translated*, the word is, "the Anointed." The Israelites are called the anointed of God, in Ps. cv. 15. May not this be the application of the word *Chrisos* in this verse? Such a rendering of it places this verse in its appropriate connection with the preceding, — thus: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; and esteeming such reproach as the anointed of God endured, greater riches than the treasures of Egypt." This is the rendering of the *Improved Version*. So Drs. Sykes and Whitby. Abp. Newcome's rendering is, "Such reproach as Christ endured." *For*

Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red Sea as by dry land: which the Egyptians essaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, ob-

tained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

he had respect unto the recompense of reward. The reward for which he had respect was the deliverance and glory of his people, which he believed it to be his mission to achieve. The reward in prospect to animate all great and good men in their labors is the achievement of the public good for which they toil.

35. *Women received their dead raised to life again.* See 1 Kings xvii. 17—23; 2 Kings iv. 32—37.

That they might obtain a better resurrection. Better than what other resurrection? Better than that of the deceased children, who were restored to life in this mortal state; to wit, the resurrection into deathless life. Such was the *better resurrection*, through faith in which *others were tortured, not accepting deliverance.* Paul ascribes to

them a measure of the principle of faith, in which himself could say, "For me to live is Christ: to die is gain."

39. *Received not the promise;* i.e., did not witness the advent of the promised One, — did not attain to the visible development of the better covenant of the Messianic reign, in which culminate all the divers revelations of elder times. See Luke x. 23, 24.

40. *God having provided some better thing for us.* This establishes my explanation of the last clause of the preceding verse. *That they without us should not be made perfect.* They wrought not in the economy of an ultimate revelation. Their service was in a preliminary and transition economy, which is *perfected* in the gospel; the ultimate system of revelation.

CHAPTER XII.

WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God

dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

CHAPTER XII., 2. *The author and finisher of our faith.* Christ is not to be succeeded by a wiser and greater teacher. He leaves not an unfinished revelation for others to complete. He is the author and finisher of a perfect system of revelation. *For the joy that was set before him.* Jesus did not work without a motive. He labored and suffered "for the joy that was set before him." But this was not a selfish motive; for the joy in prospect was the accomplishment of the purpose of his mission in the salvation of the world. See on chap. xi. 26. *At the right hand of the throne of God.* This is figuratively descriptive of his exaltation to power and dominion. See Phil. ii. 9—11.

5—11. In these verses, the apostle urges and illustrates the benevolent design

of trials and afflictions under the providence of God,—and the profitable improvement which we may make of such dispensations as parental chastisements, if we will receive them as sons.

14. *Without which no man shall see the Lord.* Our apostle says (1 Cor. ii. 11), "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God;" i.e., but by the Spirit of God. The idea is, that we cannot enter into a just conception or due appreciation of any moral principle or work until the intellectual perceptions and moral tone of our minds become elevated to an appropriate and congenial attitude. Upon the same principle it is, that without holiness, without assimilation

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the moun-

tain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not* we escape, if we turn away from him that *speaketh* from heaven:

with the Spirit of God, we cannot see, we cannot recognize, the Father's benignant countenance. See Matt. v. 8, and John iii. 3.

15. See Deut. xxix. 18.

16. Forfeit not spiritual privileges and blessings for sensual gratifications.

17. *No place of repentance*; i.e., he could induce no change in the purpose of his father Isaac. Repentance means a change of mind. Isaac had a blessing also for Esau. But he would not change his method. Esau was obliged to bear the consequence of his folly. So must we all, if we act foolishly. We cannot change the methods of the Divine government.

18—24. From these verses we learn that *the city of the living God, the heavenly Jerusalem*, is the gospel covenant. It is that unto which the believing Hebrews had come, and is put in contrast with the law given on mount Sinai in the midst of *blackness and darkness and tempest*. See on Gal. iv. 21—25. All the extended description of the communion into which they had entered is in harmony with this. *The innumerable company of messengers* (whether on earth or in heaven, the en-

lightened Christian enjoys their communion); *the Church of the first-born, whose names are written in heaven*, in the heavenly kingdom, registered as soldiers of King Messiah; *and God, the Judge of all*; and *the spirits of just men made perfect* (probably meaning *just men*),—the spirits of men meaning the men themselves. See on chap. i. 14. On just men being “made perfect,” see chap. x. 1: “For the law could not make the comers thereunto perfect;” and v. 14: “By one offering, he hath perfected for ever them that are sanctified.” But, if the immortalized in heaven are meant, I receive the statement as a practical truth; for—

“The saints on earth, and saints in heaven,
Do one communion make.”

And Jesus, the mediator of the new covenant; and the blood of sprinkling.” This entire rehearsal is sublimely descriptive of the amplitude and glory of Christian communion in the light of the gospel covenant.

25. There is no impunity to sin under the Messianic reign, more than there was under the Mosaic. See on chap. ii. 2, 3.

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear:

29 For our God *is* a consuming fire.

CHAPTER XIII.

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

26—28. The then approaching convulsions were to effect a more visible change of dispensations; the Jewish order of things being more effectually removed, and the gospel order more manifestly established, and that for ever.

29. *A consuming fire*. A strong figurative expression of the mighty and efficient energies of the Divine government, not only to foil, but utterly to exterminate, in due time, all antagonistic principles and powers. Terrible vengeance upon the actors in those principles is sometimes detailed in prosecution of the work.

CHAPTER XIII., 1—6. The great heart of the apostle, filled with the spirit of the gospel, yearns over his Christian brethren in the responsible position occupied by the Hebrews, and renders him solicitous that they should honor themselves and the cause, and be prepared for the coming exigencies of the times, by a true Christian life. He enjoins it upon them to live in love with one another, to be hospitable to strangers, to honor the domestic rela-

4 Marriage *is* honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your conversation be without covetousness; and be content with such things as ye have*: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to-day, and for ever.

9 Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof

tions, to maintain a conversation, i.e. a life, of diffusive benevolence, to maintain a quiet and contented spirit, and trustingly to lean upon the care of God.

7. Teachers and governors in the Church are here referred to, who, when faithful to their trust, are worthy of support, and of regard as examples.

8. *Jesus Christ*, who was known *yesterday*, or in time past, as the friend of our race, and attested his universal love by tasting death for every man (chap. ii. 9), *is the same yesterday, to-day, and for ever*. Accordingly, the human creation will never cease to have a friend in Jesus Christ, to whom God has given all power in heaven and earth to do his pleasure (Matt. xxviii. 18).

9—13. The argument of these verses is, that these Palestinian Christians whom he addressed, and who would be beset by various artful devices to distract their minds, and alienate them from Christ, should not be disturbed by the endeavors of the ritualists, but should adhere to

they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we

have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

Christ as the paschal Lamb slain once for all, and retain for ever the sanctification of his spirit.

14. *No continuing city.* Our rest and our hope are not in the present, but in the future.

17. *For they watch for your souls.* *Psu- chon*, here rendered "souls," commonly means the *life*, but frequently the *person*. It is here evidently used for the persons; "your souls" being better rendered "yourselves." They watch for yourselves; i.e., "for your benefit." So the *Improved Ver- sion* renders it.

24. *They of Italy salute you.* From this

we discover that this Epistle was written in some part of Italy. We have seen that its chief purpose was to aid the Jewish Christians rightly to understand the ceremonies of the Old Testament, as belonging to a transition, and, of course, temporary economy; and the gospel, as God's perfect and ultimate revelation to mankind; and to impart to them admonitory instruction with regard to the impending judgment upon their nation, and the firmness and discretion necessary for their safety, and their subsequent participancy in the subsequent successes and glorious triumphs of the Church.

THE GENERAL EPISTLE OF
JAMES.

CHAPTER I.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

CHAPTER I., 1. *James, a servant of God, and of our Lord Jesus Christ.* The writer does not say whether he was the *Apostle* James, brother of our Lord, and Bishop of Jerusalem. But this is the James to whom the Epistle has usually, with good reason, been ascribed. It was addressed to the *twelve tribes scattered abroad*, and was written from A.D. 60 to 63. Doubtless it was particularly intended for the *Christians* of all the tribes, but not exclusively for them. Its general instructions were adopted to the improvement of all the apostle's Jewish brethren.

7. *For let not that man think that he shall receive any thing of the Lord.* Where there is no faith, no confidence, but the mind is wavering and full of distrust, no important enterprise can be prosecuted with success; nor can even a prayer be offered which shall reach the throne of God.

8. *A double-minded man* is a man with conflicting purposes. He wants the good

8 *A double-minded man is unstable in all his ways.*

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his days.

12 Blessed *is* the man that endureth temptation: for, when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted,

of the spiritual; but he will not subordinate to this the gross and sensual. He wastes his strength for nought, because he has no predominant faith, and corresponding purpose in truth and right.

9—11. Whatever may be a man's proprietary status in life, rich or poor, he must estimate the graces of the gospel as his only reliable wealth. All else *shall pass away as the flower of the grass.*

12. *He shall receive the crown of life.* When? *When he is tried*, he enduring the trial. This connects the crown of life with triumph over temptation, even as the crowning directly appertained to the triumph in the Isthmian games. How beautifully this confirms my exposition of the "crown of righteousness" in St. Paul's case, 2 Tim. iv. 8!

13—15. It is the case with *every man*, when he is tempted to do evil, that he is *drawn away* by some want, desire, or pas-

when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

sion of the lower nature, which would break over moral considerations and legal restraints, for self-gratification. The Scriptures, for convenience and force of expression, as we do in the present day, employ various personifications of the spirit of selfishness and lust; but here is the veritable principle in plain prose: "Every man is tempted when he is drawn away of his own lust, and enticed." Then lust *bringeth forth sin; and sin, when it is finished (when it is developed), bringeth forth death.* This is the death which is "the wages of sin;" it is the death which sin "bringeth forth." See Rom. v. 6; viii. 12.

18. *With the word of truth.* The word of truth, i.e. Christian instruction, is the means of Christian regeneration; so that this important experience is not a miraculous change of human nature, but a change of the views and affections wrought by the influence of "the word of truth." See 1 Pet. i. 22—25. Christians are a *kind of first-fruits of God's creation*, coming into a foretaste by faith of the inheritance allotted to all. See Rom. viii. 19—23.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

21. *Which is able to save your souls.* "Which is able to save you." — IM. VER. The word, "ingrafted" in their minds, was able, by its spiritual energies, to save them from that spiritual declension and desolation to which the circumstances of the times greatly exposed them, and from all the fearful consequences of such declension.

25. *The perfect law of liberty.* Christianity is a "perfect law of liberty," because it constitutes the law of love in the heart, which makes the service of God, i.e. all duty, our privilege and pleasure. It entitles us to the adoption of the words of the Master: "My meat is to do the will of Him that sent me;" John iv. 34.

27. A true gospel faith is not excluded from among the essential constituents of pure religion. This is everywhere urged as indispensable. But, if one had such faith, it would develop itself in beneficent works. Hence these are mentioned as the visible test of a man's religious professions. The fatherless and widows, in that age and country, were generally very marked

CHAPTER II.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren: Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do not they blaspheme that

objects of sympathy and care, insomuch that the moral principle which would take charge of them would perform all duty. Hence the mention of this service, as comprehending all. But there is another indispensable trait of pure religion,—*and to keep himself unspotted from the world.* It will not suffice for a man to claim the Christian character by virtue of works of sympathy for the suffering, and defile himself with the sensual vices of the world. See 1 Cor. vi. 9.

CHAPTER II., 1—9. Christianity is, in a high and honorable sense of the word, democratic. It countenances no aristocracy of wealth or fashion in its estimate of worth. As subjects of Christian education, it regards every man as a man, and a child of God. And, in the scale of moral worth and true respectability, it estimates every man for what he is, and not for his gold or apparel. This theory encounters a most false and mischievous custom.

10. *He is guilty of all.* This is not in-

worthly name by the which ye are called?

8 If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

tended as a denial of degrees in guilt. But the law is here viewed as a unit; and he who transgresses any requirement of the law dishonors the law as a code, and stands arraigned before its judgment as a culprit. He must purge himself of that one transgression, in order to set himself right with the law.

11. See Exod. xx. 13, 14.

12. Though the gospel is a law of liberty, as explained in note on chap. i. 25, it accords no impunity to sin, but holds men to their moral responsibility, subject to a perfect retributive judgment. See notes on Heb. ii. 2, 3.

13. It is the general rule of the Divine administration, that the unmerciful man forfeits the sympathies of his fellow-beings, and spares their severity without favor. Compare Matt. vii. 2. *And mercy rejoiceth against judgment.* That is, mercy will exult over judgment, to those who habitually show mercy.

14—18. These verses comprise an effec-

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and

I will show thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

tive *expose* of the utter worthlessness of a pompous faith, i.e. a blustering profession of orthodoxy in theory, where the practical graces of Christianity are wanting. There is as much difference between such mock professions, and the genuine Christian faith in the soul, as there is between the galvanism which agitates a corpse by artificial injection, and the presence, in full and healthful vigor, of natural life in the system. True faith is a working power.

19. *The devils (daimonia, or demoniacs,* persons afflicted with the spirit of madness) believed in the existence of a God, and trembled at it. In respect to the doctrine concerning demons, see notes on Matt. viii. 28—34. *Farmer* says, in his treatise on Demoniacs, pp. 211—216, first edition, "St. James doth not appear to be delivering any new doctrine concerning demons, but rather to be arguing with the persons to whom he writes, on their own principles."

21. *Justified by works.* Martin Luther rejected this Epistle as spurious, pronouncing it "*Epistola straminea*,"—an epistle of straw,—because of its doctrine of justification by works. But that great man, in this particular, judged rashly, and without understanding. And in like manner have many judged, who have alleged that there is opposition between St. James and St. Paul on this point. True, St. Paul, writing against the position of the Judaizing Christians who urged the works of the ceremonial law as essential to justification, maintained the doctrine of justification "by faith without deeds of the law," Rom. iii. 28. But the works of the law, which Paul regarded as unessential to

justification, were the rites of the ceremonial code. The idea that a man may be justified before God without moral principle, without obedience to the moral law, never obtained countenance from any apostle. The very ground on which St. Paul maintained that a man may be justified by faith, without the deeds of the ceremonial law, is the fact that the faith of which he spoke is itself a principle of righteousness in the heart, inciting to obedience to God by its own energies, and yielding the works of righteousness as its natural fruits. And Paul's reference to Abraham as an example of justification by faith (Gal. iii. 5, and Rom. iv.) is for substantially the same purpose as that for which James adduces him as an example of justification by works. St. Paul adduces Abraham's faith as a great working power of righteousness, which was not produced by circumcision, but of which circumcision was given as a sign or seal. St. James, combating the opposite error,—that of men who made Christianity to consist in a form of faith, regardless of the practical virtues of the gospel,—emphasizes the eminent *works* of Abraham, which were the product of his living faith. There is not, in doctrine, a shade of difference between St. Paul and St. James. The former emphasizes the *living faith* of the gospel as a mighty moral force productive of a righteous life; and the latter emphasizes that same *righteous life* as the only reliable evidence of the possession of the same *living faith*.

22. *And by works was faith made perfect.* All human powers, physical and moral, that they may be perfectly developed in their respective spheres, must have appro-

23 And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend

priate exercise. Accordingly, while faith develops itself in works of righteousness, this very exercise increases the volume and vigor of faith; so that, "by works, faith is made perfect."

24—26. These verses logically carry out the leading doctrine of the chapter, — the profitable productiveness of a living gospel faith, and the worthlessness of an empty profession which works no good.

CHAPTER III., 1. *Be not many masters.* The word means *teachers*. Amidst the abounding pomposity of *faith*, without the graces of the gospel, it is probable that many aspired to be leaders and teachers in the Church, who lacked understanding, as well as moral fitness. How obviously the multiplication of such teachers would bring the *greater condemnation*, both upon themselves and the Church!

2. *If any man offend not in word.* The idea is, that the tendency is so natural to give expression to our emotions, and to utter our thoughts, though they be evil, that he who can restrain and regulate himself in this respect must possess a degree of self-control which is sufficient for all other occasions, and approve himself as a *perfect man*.

3—5. Such are the sympathies running through human society, rendering the

all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell [*gehenna*].

communicated emotions of each responsive in the hearts of others, that *words*, being the medium of intercommunication, became the electric conductors of excited thought and feeling all the circle round. Hence the power of the tongue for either good or evil, which James illustrates by striking similes in these and the following verses.

6. *And is set on fire of Gehenna*, "the Valley of Hinnom." As the Valley of Hinnom, the common receptacle of garbage and filth from Jerusalem, and the scene of a perpetual fire, was most repulsive to the contemplation of a Jew, and was familiarly used among that people as an emblem of what was odious and destructive; James fitly employs it here as figuratively descriptive of the odium which attached to a vile use of the tongue, and its productiveness of harm. See notes on Matt. v. 21, 22, 29, 30; x. 28.

It is worthy of remark here, that this is the only occurrence of the word *gehenna* in all the apostolic Epistles. Most of the Epistles were addressed to churches in Gentile lands, composed mostly of Gentile converts, to whom this valley, as an emblem, would have been unintelligible. But this Epistle, written by the Jewish apostle, James, of Jerusalem, and ad-

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8 But the tongue can no man tame ; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter ?

12 Can the fig-tree, my brethren, bear olive-berries ? either a vine, figs ? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you ? let him show out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not

from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

CHAPTER IV.

FROM whence *come* wars and fightings among you ? *come they* not hence *even* of your lusts that war in your members ?

2 Ye lust, and have not : ye kill, and desire to have, and cannot obtain : ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? whosoever, therefore, will be a friend of the world, is the enemy of God.

dressed to the Christianized Jews of "the twelve tribes," very appropriately introduced this Jewish metaphor for adding force to his description in the case in hand.

9. *Which are made after the similitude of God.* All the logic of the schools to the contrary notwithstanding, man has not lost the similitude, image, or likeness of God, in which he was originally created. (Gen. i. 27.) Now, as then, "men are made after the similitude of God." However that image may have been dimmed and marred by sin, it is not obliterated. Man yet possesses the intellectual and moral nature which originally constituted in him the image of God. And we should employ our hearts, hands, and tongues in the impartation of blessings, not curses, to the great Father's children. "Honor all men ;" 1 Pet. ii. 17.

13. *Out of a good conversation.* This is

a recurrence of the sentiment of v. 2 ; to wit, that a good conversation indicates a state of moral culture which insures a correct life in general.

15. *Earthly, sensual, devilish (daimoniodes, demoniacal).* There are two kinds of wisdom. This which is here described is a low cunning, emblemized by the serpent in Eden.

17. *But the wisdom that is from above.* Here follows a description of the other, the true wisdom. And it shines out gloriously in the gospel, in its practical spirit, and in all its principles and purposes.

CHAPTER IV., 1—3. There was much warlike commotion in all that region of country at the time of this writing. And the contention was not mainly for the right and the good, but for lust of power and pelf, and sensual gratification.

4. *A friend of the world is the enemy of*

5 Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil [*diabolo*], and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another,

brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this or that.

God. The meaning is, that such moral depravity then characterized the customs of the world, that one could not affiliate with the popular customs, without placing himself in antagonism to the gospel, and to the moral government of God.

5. *That the Scripture saith in vain?* Some prefer to divide this verse into two questions, referring the first to what the Scriptures generally teach of the world's enmity to God; and the second, to the incongruity, in Christians, of the indulgence of the spirit of envy. Taking this view of the passage, I accept the rendering of Prof. Scholefield: "Do ye think that the Scripture speaketh in vain (on this subject of the world's hatred to God)? Doth the spirit that dwelleth in us lust to envy?"

6. *But he (God) giveth more grace* (to them who humbly seek unto him for wisdom), so that they shall not fall into this ruinous evil.

7. *Resist the impostor.* It is the universal law, that a supreme reverence for the right, and an instant and decisive resistance of the wrong, in all its forms, will repel imposture and demagogism, and leave the noble Christian patriot victor in the field. It is the parleying and hair-splitting policy of would-be good men

that encourages the persistence of fraud and chicanery. See John xiv. 30.

8. *And he will draw nigh to you.* This is spoken of a nearness in our consciousness. In proportion as we cultivate the habit of filial communion with God, we come into a moral state in which we have the power to realize his paternal presence. See on John xiv. 23.

9—11. From the strain of the apostle in these verses, I infer that the irregularities, party animosities, and strifes, which prevailed among the Jews generally in these "last days," drew into their interests many Christian Jews also, and thus subjected them to the common danger. Jesus, in his prophetic description of these times, had said (Matt. xxiv. 10—13), "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And, because iniquity shall abound, the love of many shall wax cold. But he that endureth to the end, the same shall be saved."

13—15. A presumptuous habit exposes us to rashness and multiplied dangers, and involves a void of religious principle, which is an opening to the mind of the crushing weight of disappointment. We should

16 But now ye rejoice in your boastings : all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

CHAPTER V.

GO to now, *ye rich men*, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton ; ye have

nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just ; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned : behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.

construct all our plans with a filial reliance on the providence of God, with the assurance, that, if that providence should sometimes disappoint our wishes, God doeth all things well.

CHAPTER V., 1—6. *Go to now, ye rich men.* This is addressed to the aristocracy of Israel. The salutatory address of the Epistle is to the Jews of the twelve tribes in general. As I said in my note on this address, chap. i. 1, doubtless it was particularly intended for the *Christians* of all the tribes, but not exclusively for them. Its general instructions were adapted to the improvement of all the apostle's Jewish brethren. And these six verses are addressed by the apostle to the upper class of his nation in general. The description of character is precisely the same as that repeatedly given by our Lord of the same people, and also by their own historian, Josephus. And James speaks as standing upon the verge of "the last days," in which they should reap the fruit of their unrighteousness.

7. *Unto the coming of the Lord.* James now turns to his Christian brethren with an exhortation of patience for the issue of that impending judgment, which is familiarly denominated in the New Testament "the coming of the Lord," "the coming of Christ," and of "the Son of man in his glory," in "the end of the age." See Matt. xvi. 27, 28 ; xxiv. 3, 30—35.

8. *For the coming of the Lord draweth nigh.* Jesus had said that this coming of his kingdom with power (Mark ix. 1) should be in that generation, while some who heard him should be alive ; and now James encourages his Christian brethren to wait patiently for its issue, in the dispersion of their persecutors, and in deliverance to them, as *drawing nigh*.

9. The judgment referred to was as a tribunal for which *the Judge standeth before the door*.

10, 11. The examples of ancient worthies are adduced to encourage patience and endurance in this exigency. The works of such men live after them.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea ; and *your* nay, nay ; lest ye fall into condemnation.

13 Is any among you afflicted ? let him pray. Is any merry ? let him sing psalms.

14 Is any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord :

15 And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to an-

other, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him ;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

12. See on Matt. v. 33—37.

14—16. Reference is made in these verses to the miraculous gift of healing, which was vouchsafed to the teachers of the Church in that age. But, as a general truth, by virtue of the Divinely appointed uses of prayer, *the effectual fervent prayer of a righteous man availeth much*. It places the whole man in an attitude to receive the favors of the Lord. When another person is the subject of prayer, his spirit mingling with that of the petitioner, he is placed in the same attitude, and the prayer becomes his.

17, 18. *Elias* is introduced, not as an ordinary case, but for the purpose of showing that God sometimes inspires and employs the prayers of his servants as signs and tokens of his purposes in the administration of his government.

20. *Shall save a soul*, i.e. a person, *from death* (for "to be carnally minded is death ;" and at that juncture, by disorderly and vicious conduct, they were exposing themselves to temporal destruction) ; *and shall hide a multitude of sins*, in the man saved, by preventing their development into maturity.

THE FIRST EPISTLE GENERAL OF P E T E R.

CHAPTER I.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible,

CHAPTER I. This Epistle was written by the Apostle Peter, at Babylon, about A.D. 67.

1. The provinces here enumerated constituted nearly all of Asia Minor north of Mount Tarsus. The word *Asia*, in this verse, means the Roman province in Asia, in the west of Asia Minor. From the terms of the address, *to the strangers scattered* throughout the provinces mentioned, I infer that the Epistle was written particularly for the Jewish Christians, who were not natives, but sojourners in those various sections of country.

2. *Elect*. Peter, as well as Paul, regarded the Christian body, whose mission it was to establish the cause and kingdom of Christ in the world, and to bear it through the convulsions of the change of dispensations into the open area of the "age to come," as chosen and commissioned of God for this great responsibility.

3, 4. By the resurrection of Jesus Christ they were begotten to a lively hope of an inheritance of immortality. And this inheritance was not cast upon the eddying

and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

tide of events on earth, but was reserved in heaven for them.

5. *Who are kept* (guarded) *by the power of God, through faith unto the salvation ready to be revealed in the last time*. While their immortal inheritance was secure in heaven, they had yet a mission to perform on earth; and, for this purpose, God preserved their persons amid their many dangers, that he might manifest his glory through them by the great salvation of which he would make them trophies in the judgment "ready to be revealed in the last time." "The last time" was then about coming, "ready." See 1 John ii. 18; see also note on James v. 7, 8.

6. *Temptations*; rather, trials.

7. *At the appearing of Jesus Christ* This was an appearing which they were "patiently looking for;" which was "nigh," "ready to be revealed." To say that this "coming of the Lord" has not yet been revealed, is to throw away the New Testament.

8. True faith in Christ, by its assurances of infinite good, adds greatly to the rational enjoyment of life.

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation:

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through

9. *Even the salvation of your souls*: "the salvation of *yourselves*," the *Improved Version* insists on reading it. It is a more poetic way of saying, "your salvation." It was a salvation which they were then receiving as the fruit of their faith. It consisted in the principles and privileges of the new dispensation, as the apostle proceeds to explain:—

10—12. *Of which salvation, &c.* It is explained as meaning the gospel dispensation, or Messianic kingdom, of which the old prophets had diligently inquired and prophesied; in which the Christians addressed had then become participants; and which the angels delighted to look into. The Greek *epithumousin*, rendered *desire*, in this place, Parkhurst defines as meaning, when followed by an infinitive (which is the case here), "to be content or glad, to esteem it a great matter, to delight." This rendering gives the expression a

more charming and obviously truthful significance in this place. "Which the angels *delight* to look into." With what pure delight and estatic joy the angels "looked into" the purpose of the gospel economy, when they sang an anthem to the announcement of the Saviour's birth! See Luke ii. 13, 14.

13. *At the revelation of Jesus Christ.* This is another reference to the then approaching change of dispensations. See on v. 5.

18. *Vain conversation*; rather, impure conduct.

19. *But with the precious blood of Christ.* The idea is, that they were delivered from their former state of heathen darkness and moral defilement by the gospel which was ratified by the blood of Christ.

20, 21. See on 2 Tim. i. 9, 10.

22—25. This is an interesting and intelligible definition of the *new birth*, or

the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently:*

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER II.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, a holy priest-

hood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you*, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

Christian regeneration. It is an emancipation of the mind from the thralldom of sin and error, and the refinement and elevation of the affections by the reception and obedience of the word of God, which by the gospel is preached unto you.

CHAPTER II., 4. Disallowed indeed of men, but chosen of God. Ps. cxviii. 22.

5. As lively stones; "living stones," the same word which is so rendered in the preceding verse. A spiritual house. The Christian Church is a spiritual temple, builded of living stones, upon Jesus Christ, the living corner-stone. See 1 Cor. iii. 16; Eph. ii. 20—22. A holy priesthood is the Church also; because, as immediately explained, they offer to God, through Jesus Christ, not the ritual sacrifices of the

Aaronic priesthood, but the acceptable sacrifices of filial confidence and love, heartfelt gratitude, and cheerful obedience.

6. It is contained in the Scripture. Isa. xxviii. 16.

7. Unto you, therefore, which believe, he is precious; but unto them which be disobedient. See again Ps. cxviii. 22.

8. Whereunto also they were appointed. As the house of Israel rejected God's elect corner-stone, it was appointed unto them by retributive justice that they should stumble over it into disappointment, shame, and national ruin. This was assigning it unto them to "eat the fruit of their doings."

10. But are now the people of God. See Hos. ii. 23.

12 Having your conversation honest among the Gentiles: that, where-as they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honor all *men*. Love the brotherhood. Fear God. Honor the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

12. *Glorify God in the day of visitation.* Unquestionably this "day of visitation" is the event of "the appearing of Jesus Christ" (chap. i. 7), and the "salvation ready to be revealed" (v. 5). See also Luke xix. 44. The events of that judgment, so literally fulfilling the prophecies of Christ and his apostles in relation thereto, both in the dire calamities on the unbelieving Jews and in the wonderful preservation and deliverance of the servants of Christ, would redound to the glory of God, and the everlasting strength and efficiency of the gospel.

13—20. St. Peter devoted these verses to substantially the same wise and wholesome instruction in regard to the duties of all life's relations as we have received and considered from St. Paul, in Rom. xiii. 1—8, and Eph. vi. 5—8.

24. *Who his own self bare our sins in his own body on the tree.* This passage has been used in support of the theory of Christ's vicarious sufferings for sinners; that is,

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were headed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

his suffering in the sinner's stead the punishment which sin deserves. But the law of God can never be honored by the punishment of any but the guilty; nor can it be satisfied with any thing short of personal obedience on our part. And this obedience, not exonerated from personal responsibility, it is the purpose of the Saviour's mission to procure. "He shall save his people (not from punishment, but) from their sins;" Matt. i. 21. "Behold the Lamb of God, which taketh away (not the just punishment, but) the sin of the world!" John i. 29. "For this purpose was the Son of God manifested (not that he might destroy the claims of the law of God, but) that he might destroy the works of the Devil," which are sin and its evils. 1 John iii. 8.

In what sense, then, did Christ "bear our sins"? In the same sense in which "he took our infirmities, and bare our sicknesses;" Matt. viii. 16, 17: on which, see notes. Jesus was commissioned to save

CHAPTER III.

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

the rational creation from the moral disease of sin. All the sufferings he endured in the prosecution of this work, he suffered for us. In the endurance of all his trials, including death itself, in the prosecution of this work, he bare our sins. But this was not to enlist the Father's good will in our behalf; for the whole system originated in the love of God. (See I John iv. 10.) But the labors and sufferings of Christ, by which he proved his fidelity to the purpose of his mission; and the blood of his cross, by which he ratified the covenant of God's grace,—were all designed for the perfecting of that covenant for its effectiveness to the primitive purpose of regenerating, elevating, and saving mankind. Accordingly, it is man, not God, that *receives the atonement*, or reconciliation; Rom. v. 11.

With regard to the purpose for which Christ bare our sins, that it is not to exonerate us from our personal responsibility to the moral government of God, but rather to qualify us to honor such responsibility, St. Peter explains in the next words,—*that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.* We are healed of the disease of sin by the gospel which is ratified by his stripes.

6 Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

CHAPTER III., 1. *By the conversation* (the conduct) *of the wives.*

2. *Chaste conversation* (conduct) *coupled with fear*; i.e., "reverence."

4. *The hidden man of the heart.* "Man" is here used generically. The phrase means, "the real manhood." The most beautiful adornment is that of the genuine manhood with the graces of the gospel; comprehending, of course, a *meek and quiet spirit.*

5, 6. There are splendid examples of noble womanhood in the patriarchal history. *Whose daughters ye are*, i.e. by likeness of character, *as long as ye do well, and are not afraid with any amazement*; are not at all abashed by the mockery of the vain and giddy at your purity of life, and modesty of manners.

7. This counsel to husbands, also, is rich in the wisdom that is from above. The rules of conduct laid down in this lesson for husbands and wives will make the family home the garden of the Lord. See Eph. v. 22—31.

8, 9. Compare Rom. xii. 21.

10, 11. *He that will love life, and see good days.* All my readers desire to see good days. Do not be lured to the pur-

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man

that asketh you a reason of the hope that is in you, with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

suit of this laudable desire in any other way than that which is prescribed by the Christian apostle.

12. He who walks in the counsels of the Lord shall share the Divine benediction; but the persistent transgressor sets himself in antagonism against the moral government of God. Of course, he is confronted by the frowns of the government which he contemns.

13. Righteousness may be regarded as having the guaranty of the Divine protection, except in cases where suffering or death is required as a sacrifice and testimony for the subsequent advancement of the gospel. Then God will give his servants the spirit of cheerful submission, and a crown of triumph in the decisive hour. This the apostle proceeds to pound in the following verse.

15. *But sanctify* (set apart, elevate, enthroned) *the Lord God in your hearts*. Christians ought also to qualify themselves, by study and self-culture, to instruct inquirers in the grounds and principles of their faith.

18. *Suffered for sins* (not to exonerate us from our personal accountability to the moral government of God, but) *that he might bring us to God*. See on the 24th verse of the preceding chapter.

Being put to death in the flesh, but quickened by the Spirit.

19. *By which also* (by the Spirit that quickened, or raised him from the dead)

he went and preached unto the spirits in prison.

Whom is it most probable that St. Peter meant by "the spirits in prison," who were instructed and enlightened by the ministry of Christ's spirit subsequently to his death and resurrection? To assume that they were the disembodied spirits of the people who lived and died in the ancient times, which had been confined in a *hadæan* prison for many ages, is to give the passage an unnatural and utterly unauthorized construction. The Scriptures of Moses and the prophets, in which Peter was educated, contain no account of such a prison; nor did Jesus commit the ministry of it to his apostles. Nor is any mention made of it by any apostle, if it is not the subject of this passage. And here Peter does not introduce this as a new revelation, nor does he make it the subject of discourse. He introduces it incidentally, as a familiarly known economy in the transactions of the gospel ministry, for illustration of the main subject,—which is the patient suffering and subsequent exaltation of Christ.

The prisoners described in the Old-Testament Scriptures, whom Christ was to visit and enlighten and liberate, are the Gentiles. See Isa. xlii. 6, 7. "And will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." See also Isa. ix. 2; xlix. 9; lxi. 1.

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, where-

in few, that is, eight souls, were saved by water.

21 The like figure whereunto *even* baptism doth also now save us, (not

But the fulfilment of these prophecies in the ministry of Christ to the prisoners of the Gentiles was not carried into effect until after the crucifixion and resurrection of Christ. The personal ministry of Christ was limited to Judea; and his instruction at the same time to his apostles was, that they should "go not into the way of the Gentiles,—but rather to the lost sheep of the house of Israel;" Matt. x. 5, 6. But through his death and resurrection he broke down the middle wall of partition between the Jews and Gentiles, and commanded his apostles, saying, "Go ye into all the world, and preach the gospel to every creature;" Mark xvi. 15. And he promised to be with them, and work through them, by his Spirit, "even to the end of the age;" Matt. xxviii. 20. And he said unto them again, "Without me ye can do nothing;" John xv. 5. And Paul said, "I can do all things through Christ, who strengtheneth me;" Phil. iv. 13. So the apostolic ministry to the Gentiles was Christ's preaching to them by the Spirit which quickened him from the dead. St. Paul ascribes this extended ministry even more directly to Christ than Peter does in the passage before us. For, while Peter ascribes it to his Spirit, Paul ascribes it to himself personally. See Eph. ii. 13—17. "And that he might reconcile both (Jews and Gentiles) unto God in one body on the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh."

There is hardly a question on the sense of Scripture, where reference to collateral passages need be consulted at all, which to my mind is more clear, than it is that the extension of the gospel ministry to the Gentiles after the death and resurrection of Christ is what is meant in this place by Christ's preaching, by the power of the Spirit which raised him from the dead, "to the spirits in prison." Wakefield renders it, "to the minds of men in prison." But the spirits of men, in familiar Scripture usage, are the men themselves. See on Heb. i. 14.

Mr. Lindsey, Sequel, pp. 285, 286, as

quoted with approbation by the *Improved Version*, gives the same interpretation of this passage, in the following concise form: "By the Holy Spirit, which after his ascension (see v. 22) he communicated to his apostles, he preached to spirits, i.e. to persons in prison, to idolatrous heathen, the slaves of ignorance and vice; he thus proclaimed liberty to the captives; Isa. xlii. 6, 7; xlix. 9.

20. Which sometime were disobedient, &c. If Peter had intended to teach that all who, from the beginning of the world, had died in heathen darkness, had been, and remained to that time, tenants of a hades prison, and were visited by Jesus Christ either between his death and resurrection, or after the latter, no reason is apparent why he should have mentioned those in particular, and solely, who were contemporaries of Noah. But, with the view that he spoke of the Gentile nations that then were, and of the great success of the ministry of Christ among them, the reference, by way of comparison, to the antediluvians as the same class of people, on whom nevertheless the preaching of righteousness by Noah had an influence incomparably more limited, is seen to be natural and appropriate. This point also is expressed so intelligibly by Mr. Lindsey, as adopted by the *Improved Version*, that I, too, will permit him to speak for me: "Christ preached, not to the same individual persons, but to men like them, in the same circumstances, to the race of the Gentiles, to the descendants of those who had formerly been disobedient, and refused the call of the spirit in Noah's time. But it was now very different: Many had been obedient. The apostle is contrasting the success of the gospel with the unsuccessfulness of Noah's preaching under the direction of the same Spirit of God." The comparison in this case was so obvious to Wakefield, that he supplied the word *as*, in his version, to directly express it. He reads, "Which sometime were as disobedient as when once the long-suffering of God waited in the days of Noah."

Were saved by water; i.e., by the water's buoying up the ark.

21. The like figure whereunto (rather,

the putting-away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ :

22 Who is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him.

CHAPTER IV.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin ;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life

“and what answereth to this”) *even baptism doth now save us* (not a mere outward washing, but the purification of the conscience, the regeneration of the moral nature), *by faith in the resurrection of Jesus Christ.*

22. Compare Phil. ii. 9—11, and Matt. xxviii. 18.

CHAPTER IV., 1. *Hath ceased from sin.* The idea is, that he who hath armed himself with the same mind in which Christ suffered in the flesh for the cause of truth and human happiness hath likewise triumphed over the temptations and trials of the flesh, and gained the victory over sin. So the succeeding verses explain it.

5. *That is ready to judge the quick and the dead.* The expression, “is ready to judge,” implies a special judgment then about coming. Therefore I adopt, with entire satisfaction, the following note of *Dr. Clarke* on this passage : “They shall give account of these irregularities to Him who is prepared to judge both the Jews and Gentiles. The *Gentiles*, previously to the preaching of the gospel among them, were reckoned to be *dead in trespasses and sins* ; Eph. ii. 1—5. The Jews had at least, by their religious profession, a name to live, and, by that profession, were bound to live to God.”

6. *To them that are dead.* This verse is closely connected with the preceding, and the same people are referred to by “the

may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries :

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you* :

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand : be ye therefore sober, and watch unto prayer.

dead.” Accordingly, the subject here is the same as that of the nineteenth verse of the preceding chapter. The *Improved Version* reads it, “to those also that were dead in sins.” (See Eph. ii. 1.) *That they may be judged according to men in the flesh*, i.e. reckon themselves amenable to the law of retribution as other men in the flesh, *but live according to God in the spirit* ; i.e., act upon the free, unselfish principle of love, walking in “the perfect law of liberty.”

7. *But the end of all things is at hand.* Peter did not mean, by “all things,” the material world and its furniture ; for the end of these, if it shall ever be (of which the Scripture saith not), was not then at hand. He evidently spoke of the affairs of the Jewish dispensation, the end of which was then indeed at hand. When Jesus was instructing his disciples in relation to this same “end,” enjoining those who should be in Judea to flee to the mountains, he added (Luke xxi. 22), “For these be the days of vengeance, that all things which are written may be fulfilled.” By “all things that are written,” in this case, he meant all which the prophets had foretold in relation to this, “great tribulation” which should terminate the Jewish economy. So the apostle, by “the end of all things,” which was “at hand,” meant the dissolution of that same Jewish economy, with its venerable institutions.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed,

These are the things, of the end of which St. Paul speaks as of "the removing of those things that are shaken, that those things which cannot be shaken may remain;" Heb. xii. 27. But the fearful convulsions and manifold temptations which would be involved in this shaking process rendered great circumspection imperative on the part of the disciples, even *watchfulness unto prayer*.

13. *That, when his glory shall be revealed*; which was involved in the event of vs. 5 and 7. See Matt. xvi. 27, 28.

17. *For the time is come*. The judgment to which the apostle had just made reference as an event "at hand," had even, in its incipient stages, already commenced. It had begun *at the house of God*; i.e., at the Christian Church. This is the order in which Jesus had foretold the events of this judgment. Having spoken of the dire calamities which should be suffered by the people in general, he said (Luke xxi. 12), "But, before all these, they shall lay their hands on you, and persecute you." Thus was the judgment to "begin at the house of God." It was indeed upon them at the writing of this Epistle.

18. *And if the righteous scarcely be saved*.

ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

The servants of Christ were not entirely freed from suffering in the general distress. They were even the first to suffer, as noted above. And their lives being preserved in the great emergency, was a critical and difficult economy. But the faithful of them *were* preserved, according to promise; Matt. xxiv. 13. See notes on Matt. x. 28, and xvi. 25.

Where shall the ungodly and the sinner appear? The answer is implied in the very tone of the question; and it is written out in all prophecy and history in relation to the judgment of that age. The old prophets had said that ungodly people should be reduced to such straits as to be forced to eat the flesh of their sons and daughters; that their city should become like unto Tophet; and that the remnant of them should pine away in their enemies' lauds (Lev. xxvi. 29, 39; Jer. xix. 12). Jesus had said that then should be great tribulation, such as never had been, and never should be afterwards (Matt. xxiv. 21); and Josephus subsequently recorded it as his opinion, that the sufferings of his people, in this crisis, exceeded the sufferings of all the nations that had gone before them.

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

CHAPTER V.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of *you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore

under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil [*diabolos*], as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

CHAPTER V., 1. Peter addressed the elders of the churches as a co-elder, and a witness of the sufferings of Christ. In his ministry of the teachings and death and resurrection of Christ, he testified of what he knew.

4. And when the chief Shepherd shall appear. This evidently refers to the manifestation of Christ which was "at hand," as noted in verses 5, 7, 13, and 17 of the preceding chapter. The crown of glory is the triumph which the faithful would achieve in that day.

6. That he may exalt you in due time. Here the same triumph, the same crown of honor, after a brief steadfast endurance, is again assured.

8. Your adversary the devil, the "impositor." Another appropriate personification of the spirit of falsehood and violence,

which sought the destruction of the Church of Christ.

10. But the God of grace, after that ye have suffered a while (a short time), make you perfect, stablish, strengthen, settle you. How clearly the fact stands out, that Peter was urgently instructing his Christian brethren with reference to trials which were already upon them; encouraging them to patient endurance by the consideration above presented,—that these trials were the preliminaries of that judgment which would disperse the power of their persecuting foes, through which God would guard and guide them, and shortly bring them out of the cloud into a clear sky, when they would glory in a "settled" season of ripened joy and successful labor in their Lord's victorious kingdom!

THE SECOND EPISTLE GENERAL OF

P E T E R.

CHAPTER I.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

CHAPTER I. This Epistle was written by the Apostle Peter shortly after the first, and to the same persons.

4. *That by these ye might be partakers of the divine nature.* The primitive apostles all regarded an enlightened faith in the promises of the gospel as a transforming power, assimilating the spirit of the believer to the spirit of the Father. The revelation of the gospel brings the believer into the discovery of his heirship of immortality; and it should bring him into a foretaste of that inheritance, thus assimilating himself to the immortal nature which his hope lays hold upon.

9. *And hath forgotten that he was purged from his old sins.* Reference is made to the throwing-off of the corruptions of the unconverted state through conversion to Christianity and baptism in the name of Christ, all of which seems to be forgotten

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negli-

and void to him who subsequently disregards the moral requirements of the gospel.

10. *To make your calling and election sure;* i.e., to assure and establish your position as soldiers enrolled in the service, and entitled to the special protection, of Jesus Christ.

11. *For an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour.* Ordinarily, practical exercise expands and strengthens the Christian graces, and ministers more abundantly to our entrance into, or advancement in, the glory of Christ's spiritual kingdom. But it is probable that the apostle had, in this instance, particular reference to an entrance into the signal triumph of that kingdom which was then "at hand," and which was repeatedly referred to in the First Epistle.

gent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me.

15 Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure

word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as *they were* moved by the Holy Ghost.

CHAPTER II.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

16—18. Peter re-affirms the positive knowledge and decisive authority which he and the other primitive apostles possessed, as witnesses of the Lord Jesus Christ.

19. *A more sure word of prophecy.* The idea is, that, by the prophecies of old, they were more abundantly assured in these revelations which were communicated directly to them. The *Improved Version* renders it, "We have also the word of prophecy more confirmed."

20. *Is of any private interpretation.* It is its own interpreter. It is not to be twisted by special effort for a party purpose, but is to be received in the sense which the expression, with the occasion, the connections, and common usage, most obviously gives it.

21. See on 2 Tim. iii. 16.

CHAPTER II., 1. *Damnable heresies,*—

apoleias, censurable or destructive heresies. The same Greek term is used again in this verse, and rendered "destruction." The judgment of which Peter had repeatedly spoken in this and the other Epistle as impending would break forth in vengeance, of which these vile impostors should be miserable victims.

2. See Matt. xxiv. 12, 13. "Pernicious," in this verse, is from the same word which occurs twice in the preceding verse. Therefore, for the sake of uniformity, it should be rendered "destructive ways."

3. *Whose judgment (krima) lingereth not, and their damnation (apoleia, destruction) slumbereth not.* Language is of no use whatever in the expression of ideas, unless Peter intended to assure his brethren that the judgment which was to bring destruction upon those destructive impostors

4 For if God spared not the angels that sinned, but cast *them* down to hell [*Tartarusus*], and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And, turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making *them*

an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished:

would be executed directly, and without delay.

4. *The angels* (*angelon*, messengers) *that sinned*. To what delinquent or recreant messengers is it most probable that Peter referred? Many theologians have assumed that he referred to a rebellion in heaven, among the holy, angelic spirits, long before the creation of our world, when a host of those bright immortals converted themselves into devils. If such a rebellion, such an origin of sin, were admitted, it would be a death-damp to the joy of the Christian hope. The Christian hope is the hope of immortality, in company with and "equal unto the angels." But if that abode is to be regarded as the hot-bed of sin, and that state of being as the self-generator of iniquity, our expectation of that state and companionship as our final home must be a gloomy foreboding rather than a cheerful hope. But it is not so. That story is one of the "profane fables" which we are solemnly charged to "refuse;" 1 Tim. iv. 5.

This case of the sinning messengers is one of a catalogue of occurrences, illustrative of his subject, which Peter gathers up from Old-Testament history. With this, he adduces (v. 5) the case of the drowning of the old world, preserving Lot and his family; and also (vs. 6—8) that of the destruction of Sodom and Gomorrah by fire, as a warning to the ungodly of after-ages, delivering his servant Lot. The other historical example of the series is that of the messengers who sinned. Is there any such case in the same venerable and authentic record, in close connection with the other two, furnishing the same practical instruction? Certainly, — that

of the messengers who were sent to reconnoitre the land of Canaan, recorded in Num. xiii. and xiv. Of the twelve deputed by Moses, all but two, Caleb and Joshua, turned traitors. And they were *delivered into chains of darkness*, i.e. punished with judicial blindness, unto the judgment, which was destruction by a plague; Num. xiv. 37.

Having, in the same historic records which furnish the other two examples of this series, the case of these recreant messengers and their punishment, we have no occasion to resort to "profane fables" for an application of the apostle's reference.

But the text says they were "cast down to Tartarus." This is the name of a fabulous prison in the fabulous under-world of heathen poetic fiction. It is not introduced into the Scriptures in any other instance; and the incidental manner of its introduction here indicates its accommodated or figurative use for illustration of the inevitable doom to punishment of the apostate messengers who were so obviously referred to by the apostle as admonitory examples. See on Jude 5—7.

9. These illustrative historic examples Peter employs for the encouragement of the Christian brethren in the then present time of persecution and impending judgment, assuring them that *the Lord knoweth how to deliver the godly out of temptation* (out of their trials), *and reserve the unjust* (hold them, as it were, "by the cords of their sins," Prov. v. 22) *unto a day of judgment to be punished*. With regard to the parties here in hand, *the judgment lingered not*. See v. 3.

The apostle devotes the residue of this chapter to descriptive and analogical por-

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as they that count it pleasure to riot in the daytime*. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with

man's voice forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The

traitures of the bold, presumptuous, and dangerous impostors, against whose "pernicious" devices he was warning the churches.

11. *Bring not railing accusation against them before the Lord.* The idea is, that, civil government being an ordinance of God, the absence of which would be general anarchy and ruin, there must be due order observed in the treatment of those who represent the government. Accordingly, God permitted not his messengers, however exalted their station or important their mission, to deal in a disorderly manner with the legitimate rulers of the people. Even that eminent angel or messenger of the Lord, St. Paul, when he reproved a usurper of the priesthood, Ana-

nias, publicly recognized his obligation to the Divine prohibition, "Thou shalt not speak evil of the ruler of thy people;" Acts xxiii. 5. But those self-willed Jewish impostors, the Gnostics, whom Peter was describing, were making the government their enemy, and disturbing the peace of society, by their madness and folly, and thus insuring their own destruction. Josephus particularizes with reference to many such, and the terrible severities which they incurred from the Roman government and armies. See on Jude 5—7.

20—22. From these verses, it appears that the most odious of those impostors were recreant *Christians*, wearing yet the Christian name (as the Gnostics did); thus rendering their operations the more dan-

dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

CHAPTER III.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

gerous to the Church. So it appears from v. 1. But they were bringing on themselves "*swift destruction.*"

CHAPTER III., 3. *In the last days*; referring to the time and state of affairs upon which they were entering. See 1 Pet. i. 5, 10; 1 Tim. iv. 1; 2 Tim. iii. 1; 1 John ii. 18; Jude 18.

4. Because the predicted crisis had not come, the blustering impostors presumed that it was not to be apprehended.

5. *For this they are willingly ignorant of*, i.e. they are not disposed to consider it; *that by the word of God the heavens were (made) of old, and the earth standing out of the water and in the water*; or, in other words, "acquiring its completed form out of the water and by the water."

6. *Whereby*, i.e. by the same word or power of God, the flood was brought in upon the world that then was. It was not the material world itself, the literal frame of the heavens and the earth, that "perished," "being overflowed with water;" but it was the living population of the world in general that perished, and the old order of things that terminated.

7. *Reserved unto fire against the day of judgment*. This day of judgment was then impending, and would not for a long

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

time linger. See chap. ii. 3. As the old world which the flood destroyed was the antediluvian order of things, of course "the heavens and the earth" which then were are to be understood as meaning the order of things which was then about terminating; viz., the Mosaic or Jewish dispensation. And, by the same exegesis, the phrase, "reserved unto fire," like the word "perished" applied to the old world, denotes, not a literal dissolution of the material world, but a dissolution of the then convulsed and expiring order of things. The figure of "fire" being employed to represent the instrumentality of the dissolution then "at hand" denotes the greater severity of the process. The judgment which should terminate the Jewish age is very commonly emblemized, in the Scriptures of both testaments, by this figure. See Jer. vii. 20; xvii. 27; Ezek. xxii. 18, 20, 22; and Matt. xiii. 42, 50; xxv. 41. *And perdition of ungodly men.* Compare chap. ii. 1, 3, 9, 12.

8. *A thousand years as one day*. God comprehends all time; and an order of his government, the process of which shall fill a thousand years, is just as sure of effectual consummation as one limited to a day.

9. *Not willing that any should perish.*

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens

and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing

The very seeming delays of the executive judgment of the Lord were designed to afford all reasonable opportunities for the subjects of delusion and error to consider their ways, and improve their means for escaping the impending vengeance. This and similar forms of Scripture phraseology have nothing to do with the abstract philosophy of the Divine Mind, whether his absolute will is ever foiled or disappointed. But it familiarly represents the reasonableness of God's dealings with mankind, both as a Father and a moral Governor.

10. *As a thief in the night.* See on 1 Thess. v. 2. *Shall be burned up.* This expression is, of course, explained by the phrase, "reserved unto fire," in v. 7, as referring to the dissolution of the then waning order of things.

11. *All these things must be dissolved;* i.e., the things meant in the preceding verse by the heavens, and the elements, and the earth, and the works that are therein. See on 1 Pet. iv. 7. The supposition, that our terraqueous globe is to be burned up some thousands or millions of years yet in the future, would have constituted no special reason for earnest solicitude and watchful circumspection at that long time ago. But the approaching dethronement of the persecuting son of the bondwoman (Gal. iv. 2), and the inauguration of Him of the free, by the practical change of dispensations, was involving, and would involve, convulsions so

terrible and so extensive, as rendered appropriate and imperative prayerful watchfulness and tireless circumspection on the part of the Christians of that time.

12. A repetition, substantially, of v. 10.

13. This verse confirms the view I have taken of the preceding verses, from 5 to 12. *The new heavens and new earth, wherein dwelleth righteousness,* that should succeed the forth-coming dissolution of the heavens and the earth which then were (v. 7), unquestionably signify the new dispensation, the Messianic reign, in its exaltation and fixedness as the established and unchangeable order of things.

The same change of dispensations, involving also convulsions, is described, in a manner quite explanatory of this representation of it by Peter, in St. Paul's Epistle to the Hebrews. See Heb. xii. 25—28.

15. *The long-suffering of God is salvation.* The Divine forbearance and extension of opportunities afforded facilities for increased numbers to avail themselves of deliverance and safety in the impending crisis.

16. Peter refers to St. Paul's writings on the subject of this Epistle, doubtless having in mind the passage, among others, to which I have referred above, — Heb. xii. 25—28. It is not improbable, that Peter, having read this passage from Paul, made his own description of the same things, in the preceding verses, an

ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

THE FIRST EPISTLE GENERAL OF JOHN.

THIS Epistle was written by the Apostle John, probably about A.D. 69. Some of the fathers ascribed to it a later date; but *Horne* adduces conclusive internal evidence, from the contents of the Epistle, of its having been written just before the destruction of Jerusalem. It was probably written after John's return from Patmos, and of course after the year 68. Written by the great Jewish apostle, and at a time when the Jewish Christians were in much peril, it was doubtless intended specially for them. But it was adapted to the instruction of all Christians. Hence it is called a "General" or "Catholic" Epistle. The matter and tone of the Epistle throughout are eminently befitting "the beloved disciple."

CHAPTER I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal

imitation with embellishments. It seemed to him that some things which his brother Paul had written on this subject were "hard to be understood;" doubtless on account of his figurative style. Others may have thought the same of some things in Peter's Epistles. But what we cannot understand we may hold under consideration. To *wrest* any Scripture, i.e. to violently pervert it to a selfish and pernicious use, is to subvert the basis of our confidence and hope, and tends to our own destruction.

18. *But grow in grace.* A *disciple* is a *scholar*. As such, we are in the school of Christ. Let it be our life-study to advance onward and upward in perfection and felicity.

life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

CHAPTER I., 1—3. These introductory verses comprise a comprehensive statement of the wisdom and perfectness of the plan of revelation by Jesus Christ, of whom the writer was a witness and an apostle. He was a preacher, not of dreams of fancy, nor of philosophical speculations, but of the life, the works, and the teachings, the death and resurrection (and that as a positive witness), of a real person, whom he had seen and heard and handled, in the course of a long and intimate acquaintance. Through such a medium God had revealed the word of his purpose of wisdom and love, which was from the beginning. Compare the opening of the GOSPEL by the same apostle.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have

6. *We lie, and do not the truth*; i.e., are false both in word and in act.

7. *Cleanseth us from all sin.* The blood of Christ is the attestation of his love, which is the love of God. And, when used in this relation, the blood of Christ signifies, by the figure of metonymy, the Divine love which it attests. And this love it is which cleanseth from sin those who come into its communion by walking in the light of Christ, and in the fellowship of his servants.

8. *If we say that we have no sin.* Probably the apostle intended to express the same thought here as in v. 10: *If we say we have not sinned.* This phraseology is not to be tortured into the support of the theory, that sinning every moment of our lives is a necessity. It is a free and ingenuous recognition of our weakness, our frailty, and our imperfectness; our need of the influence of Christ's love, our own need of Christ's spirit, of Christ's

an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the dark-

strength, to preserve us from wandering and falling; and of the efficacy of Christ's love, represented by his blood, to purify our hearts, elevate our aims, and preserve us from sin.

CHAPTER II., 1. *An advocate with the Father.* The word *parakletos*, here rendered "advocate," is of very general import in respect to the rendering of friendly service, aid, or assistance. The idea in this case is, that Christ is the medium of the Father's grace.

2. *And he is the propitiation for our sins,* — the pledge of their removal, — and *also for the sins of the whole world.* He is the universal peace-maker; for "God was in Christ, reconciling the world unto himself;" 2 Cor. v. 19.

7, 8. *I write no new commandment unto you. . . . Again, a new commandment I write unto you.* The idea is, that this commandment of love to God and men was old, for on it hang all the law and the prophets

ness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because

ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

(Matt. xxii. 40); yet he was able to present it to them in the gospel of Christ, so vitalized, that it was gloriously new.

10. Where there is love and good-will to men, there is no occasion for aught but an honest and ingenuous course of life, in which there are no stumbling-blocks.

11. But when selfishness prevails, and hatred of others, fraud and deceit are called into requisition, and they are constantly stumbling in the dark. Prov. iv. 19.

12—14. By the tender appellation, *little children*, the apostle addresses the Church in general. Then he discriminates classes by addressing himself to *fathers* and *young men*. The repetitions in these verses are the emphasis of an earnest spirit.

15, 16. *Love not the world*. We are not forbidden to gratefully appreciate this world which God created for our temporary home, and its diversified provisions for our temporal wants. It is *the state of affairs* among men in the world that we

have occasion to deplore; and it is to *the depraved customs* of the world that we should refuse our love.

17. *Abideth for ever*. While the fashions of the world are changing, and all conditions of society founded upon false principles are unstable, he whose confidence is in God, and whose life is conformed to the Divine law of rectitude and love, stands firmly as the rock in the ocean, and his peace is abiding.

18. *It is the last time*. See 1 Pet. i. 5, 20; 2 Pet. iii. 3; Isa. ii. 2. *Antichrist* is an "enemy of Christ." The word in its first occurrence in this verse, in the singular number, describes no particular person, but the dominant spirit of opposition to Christ, even in the Church, characterizing that time. Subsequently the plural is used for the many individuals who represented that spirit. These are the same times, and the same impostors, described in 2 Pet. ii. 1.

20. *And ye know all things*. They, in

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise, that he hath promised us, *even eternal life.*

26 These things have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

the light and fellowship of Christ's spirit, had understanding of all things appertaining to the spiritual kingdom, and their relations and duties and privileges in it.

22, 23. Herein John characterizes the apostates in their work of opposition.

25. *Even eternal life.* The moral condition described in the preceding verse, *abiding in the Son and in the Father*, is the state of alionion life. See John xvii. 3.

28. *And not be ashamed before him at his coming.* This refers to the confidence, the perfect assurance of the Divine guardianship, with which the enlightened and faithful servants of Christ were meeting, and would meet, the crisis involved in that coming of Christ, which the writer of this Epistle was long before assured that he should live to personally witness. See notes on Mark viii. 38.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAPTER III.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sin-

29. *Is born of him.* Is imbued with the spirit which is of Christ.

CHAPTER III., 1. The conscious enjoyment of our high relations as God's children is the richest privilege that God could confer upon us. It is a conception of which the world in its darkness is incapable.

2. *When he shall appear, we shall be like him.* Any signal manifestation of Christ to his enlightened servants conforms them more perfectly to his likeness: therefore we need not be curious to determine what particular instance of his manifestation is here referred to. It may have been that which the writer was to witness in his lifetime; or it may have been the glorious manifestation of his resurrection-power; 1 Cor. xv. 22, 23.

3. It is hope, and not slavish fear, that purifies the life.

6. *Whosoever abideth in him sinneth not.*

neth not : whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you : he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil [*diabolou*] ; for the devil [*ib.*] sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil [*ib.*].

9 Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil [*diabolou*] : whosoever doeth

not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him.

As I understand the meaning of the apostle, there is no contradiction between this verse and chap. i. 8 : " If we say we have no sin," &c. The thought in the apostle's mind which dictated that expression was, that, when we are in our proper attitude of self-survey, we are conscious of weakness and frailty in ourselves, and of that selfishness, which, having all its own course, places us often in antagonism to the perfect law of love. Then we feel our need of the restraining, purifying, stimulating, and ennobling presence and power of the spirit of Christ. And now, in the verse before us, the apostle means, in entire consistency with the consciousness just described, that *abiding in him*, in the controlling influence of his spirit, we *sin not*.

7. No man can be accounted righteous by a mercantile credit passed to his account from the righteousness of another. Christ's righteousness will benefit us only as it is the means of quickening us into its own life. *He that doeth righteousness is righteous.*

8. *He that committeth sin is of the impostor.* " 'Not a real, but a hypothetical and fictitious being,—the principle of evil personified,—the supposed cause of evil. Hence called the evil one. Ch. ii. 13, 14.' See Simpson's Essays, p. 152."—*IM. VER. in loco.* *That he might destroy the*

works of the impostor. As the *impostor* is a personification of the principle of evil, his works are sin and all unrighteousness, the utter extermination of all which is the purpose of the Saviour's mission. See the original promise that the Seed of the woman shall bruise the serpent's head ; Gen. iii. 15.

9. *And he cannot sin.* That spirit which is of God, and constitutes the royal law of love, cannot range itself in opposition to itself, which is the law of God. Consequently, when we are under the controlling influence of this spirit, *we cannot will to sin.* There may be occasional errors and inadvertencies ; but the general course of life, our deliberate proceedings, will be conformed to the rule of right.

10, 11. In the phraseology by which persons noted for a given quality are called the children of that quality (see on Matt. xiii. 36—43, § 4th), St. John here describes the distinguishing characteristics of the children of God and the children of evil.

14. The dominion of the gospel principle of love in the soul is the condition of spiritual life, and the absence of this is death.

15. *Whosoever hateth his brother is a murderer.* The idea is, that hatred prompts to the infliction of injury upon its objects ; and all intentional injury proceeds from

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his

commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth

the same spirit, which, excited to a sufficient degree, will commit murder. And, of course, aionion life, which is the life of truth and love in the soul, cannot cohabit with the spirit of destructiveness.

16. *Hereby perceive we the love (of God).* The words "of God," in the text (as are all the words in the Common Version, printed in Italics), are supplied by the translators. Omitting the supplied words, and rendering the Greek so as to make a complete sentence, we have the following: "Hereby we know love (or what love is), because Christ laid down his life for us." — *IM. VER.* So also should we, as Christ's disciples, be willing to submit to self-sacrifice, even if it be the sacrifice of our lives, for the good of mankind.

20. If our own conscience condemns us, we may be sure we stand condemned by the judgment of God; for he is greater, more discerning, than our conscience.

21. But, if we have the approval of our own conscience, we have confidence and peace with God.

22. See on Matt. xxi. 22.

23. It is unchristian to discard *faith* as a constituent of the Christian religion, and

account *morality* alone as the whole of Christianity. Neither *faith* nor *morality* alone is sufficient to satisfy the wants of the human soul. The two must be combined, — *faith* and *practice*, *believing* and *doing*. *This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another.*

CHAPTER IV., 1. *Try the spirits.* That is, scrutinize all pretenders to authority as Christian teachers, and try them by all available evidence, external and internal.

2. *Every spirit (i.e., teacher) that confesseth that Jesus Christ is come in the flesh is of God.* This is aimed against the heresy of the Gnostics, who held that Christ was a man only in appearance. That theory spurned the simplicity of the gospel system of revelation by substituting delusive appearances, optical illusions, and distracting speculations, for the substantial facts of the Christian history. St. John, who was qualified as a witness by a familiar knowledge of the facts, maintained that Christ, by whom God opened his Word to mankind, was a real person, with a substantial body. See his explicit testimony to this fact, chap. i. 1—3.

not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

5. *They are of the world.* This remark touches a marked characteristic of impostors, always and everywhere. They strike in with some strong current of public sentiment and popular custom, to turn it to their own account; and, by searching into the aim of their movements, it is found that self-seeking is the motive-power, and sensual indulgence, or power and pelf, the end. Therefore "they are of the world." But it is interesting to observe that the apostles of Christ, on their introductory visit at any place, and through all their subsequent labors, sought only the instruction, improvement, and happiness of mankind. Regardless of self, they attacked the false doctrines and moral corruptions of the people, which were the sources of their degradations and miseries, and inculcated that sublime faith and moral purity which should elevate and bless society. Truthfully does the apostle say, *v. 6, Hereby know we the spirit of truth, and the spirit of error.*

7. *Is born of God*; i.e., the spirit of his mind is the impress of the spirit of God, and constitutes his moral likeness in the soul.

8. *For God is love.* This is the essence of his moral nature. Consequently nothing can proceed from him, which, fully

8 He that loveth not, knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten-Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testi-

understood, would not be seen to harmonize with love. He is *just*: i.e., *righteous*. But righteousness and love can never be at variance. Though justice, in its judicial administration, may seem at times to disregard the happiness of its subject, it is as surely pursuing the dictate of love as is the skilful and humane physician in the medicinal prescription of painful operation. If it were not for the infinite justice of the Deity, the moral universe might run to wreck and ruin. If God were unjust, he were not love.

10. *Not that we loved God.* Love did not begin with us. God's love to us is not caused by our previous love to him. God is the source of love; and the mission of his Son is a wonderful manifestation of his love. *To be the propitiation for our sins*; i.e., the medium of God's love to sinners, to effect their reconciliation to him. See on chap. ii. 2.

14. *And we have seen and do testify.* The apostle offers no philosophical speculation on this subject. He testifies, as a witness, of what he knew, by personal intercourse with Christ, and by revelation of God's Spirit. Nor did he propound a hypothetical proposition. Many careless readers of the Bible bear in their minds the impression, that the Divine witness is,

fy that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment [*kriseos*]: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have

we from him, That he who loveth God love his brother also.

CHAPTER V.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

"that the Father sent the Son *to open a way* whereby *it is possible* for sinners to be saved." This leaves the work at loose ends. But the apostolic testimony is, that "the Father sent the Son *to be*, himself, the SAVIOUR OF THE WORLD." Reader, give him your confidence.

17. *That we may have boldness in the day of judgment*; i.e., "confidence in the time of trial."

18. *Perfect love casteth out fear*. Love to God is the subject here, as appears from the succeeding verse. Confidence and love are inseparably united. You cannot fear ultimate harm from the administrations of the Divine government, when your knowledge of the Divine character is such as inspires supreme love.

19. Here the important truth is emphatically reiterated, that our love to God is the effect, not the cause, of God's love to us.

20, 21. How just, though severe, is the gospel rule of judgment, which tests the sincerity of our professions of love to

the Father by the measure of our love to the Father's other children!

CHAPTER V., 3. *And his commandments are not grievous*. It is a grateful consideration, that the laws of God are the rules of physical and moral and social health and happiness. See Deut. vi. 24; Ps. xix. 7-14.

4. *Whatsoever is born of God*. This is that which "cannot sin;" chap. iii. 9. *Even our faith*. This is the mighty working force in the moral system, the Christian faith.

5. These frequent re-assertions of the necessity and virtue of faith in Jesus Christ as the Son of God were called forth by the prevalence of the counter heresies.

6. *By* (rather, *with*) *water and blood*. The reference probably is to the purifying influence of the gospel of Christ, emblemized by the baptism of water, and the seal and assurance of its promises in his blood. And with these was the witness of the Holy Spirit in the miracles of power

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath

life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

and the inspiration of truth. These are the three witnesses of v. 8.

7. This verse, if it were genuine Scripture, would have presented no disharmony with the proper unity of God. But I will not waste labor by an explanation of it. No intelligent and fair-minded Trinitarian claims it as a part of the original text. That "it is not contained in any Greek manuscript which was written earlier than the fifteenth century," is a matter, not of opinion, but of fact.

8. See on v. 6.

10, 11. *He that believeth not God hath made him a liar.* Why does his unbelief charge God with falsehood? *Because he believeth not the record that God gave of his Son.* What is the record? *And this is the record, that God hath given to us eternal life; and this life is in his Son.* For whom has God given eternal life in Christ? For all those, of course, who are called upon, or to whom the gospel ministry may be sent, calling upon them, to believe on Christ unto eternal life. For our belief does not create the truth believed. The truth must pre-exist, to be revealed to our promise-receiving faith. If, then, there are any for whom God has not given aionion life in Christ, they are not unbe-

lieders, though they believe not in Christ as their life; that is, they do not disbelieve any truth. If they were to believe on Christ as their life, they would believe a lie; for God hath not given them life in him. No one of my readers believes in me as his benefactor to the amount of a thousand pounds; nor does he make me a liar in this respect by unbelief; for I have never promised him such a bequest. Neither does any man make God a liar by not believing on Christ as his eternal life and good, if the gift for him of such inheritance in Christ is not in the record he has given of his Son. But the record is full. Our inheritance is there. And we charge our heavenly Father with falsehood when we refuse to believe and enjoy his promise.

12. See on John iii. 36.

14, 15. See chap. iii. 22.

16. *There is a sin unto death: I do not say that ye shall pray for it.* In a moral sense, all sin is unto death. "To be carnally-minded is death;" Rom. viii. 6. "He that loveth not his brother abideth in death;" chap. iii. 14. But a strong and special description of death is meant here; a case of death so necessarily connected with the circumstance which insures it, that it would be a species of

17 All unrighteousness is sin : and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not ; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true ; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

THE SECOND EPISTLE OF JOHN.

THE elder unto the elect lady and her children, whom I love in the truth ; and not I only, but also all they that have known the truth ;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from

the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new com-

irreverent trifling to pray for a miraculous interposition to break the connection of cause and effect. Some have understood it to refer to cases doomed to capital punishment. But the following remarks, which embrace substantially the same view that I have offered above, I commend to the reader's candid consideration : " Sin and disease were considered as so inseparably connected, according to the Jewish philosophy, that perhaps the apostle might mean nothing more by the advice which he here gives, than to recommend prayer for the sick where the disease was curable, and to dissuade from unbecoming importunity where the malady was evidently incurable and fatal. See John ix. 2, 34 ; Matt. ix. 1—3. See Priestley *in loco*." — MR. VER.

18. See on chap. iii. 9.

19. *And we know*. This broad statement of the Divine origin of the Christian mission, and of the prevailing character of the opposing world, was becoming in the apostle, who understood his own position, and surveyed with a clear discernment the moral condition of the nations.

20. *And we are in him that is true ; being in his Son Jesus Christ*. The reader, by raising his eye to the text, will perceive that our translators have supplied the word *even* in this sentence. I substitute the word *being*, because it makes a better connection of the two members of the sentence. *This is the true God*. The pronoun *this* refers to " him that is true," in the preceding sentence. " We are in him that is true : this is the true God." *And eternal life*. Verily, our fellowship with " him that is true, " the true God, and " his Son Jesus Christ," is " eternal life." See John xvii. 3.

1. *The elder* (St. John) *unto the elect lady and her children*. Some take the Greek word *Cyria*, here rendered *lady*, as the proper name of the person addressed, and leave it untranslated ; reading thus, " unto the chosen *Cyria*." St. John was at an advanced age at the time of this writing ; and he addressed Christians generally in a familiar style, as an affectionate father addressing his children.

mandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and

6. *And this is love.* The legitimate expression of love to God and men is the keeping of the Divine commandments.

7. *Deceivers, . . . who confess not that Jesus Christ is come in the flesh.* See on 1 John iv. 2.

8. *That we lose not those things which we have wrought.* When there had been so much labor and so much sacrifice bestowed on the blessed gospel of the Son of God, who had "come in the flesh," had proved his mission from God by his unquestionable miracles of power and love, had taught the sublime doctrines of heavenly truth, had sealed his testimony with his blood, had been raised from the dead, and had shed abroad his spirit in his Church; and when, through the labors of his apostles, his cause had been advanced so extensively, and his truth had so abounded; then, to give place to a set of blustering pretenders, who, professing the name of Christ, made him a myth, and, instead of the simple truths of the gospel, put forth a crude jargon of heathen philosophies, which were calculated to under-

abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

mine the Christian faith,—this detestable folly the old apostle conjured his children to hold in abhorrence. Through unswerving fidelity, they would *receive a full reward*; would reap an abundant harvest from all the labors of the past.

10, 11. *Receive him not into your house.* This means not the shutting of the hand of charity from the needy and suffering of any character. It refers to those corrupt, crafty, impertinent, false teachers, who were intruding themselves into every family (2 Tim. iii. 6), and every social circle, where they could gain admittance, to ply their wily arts in the way of insnaring and captivating the minds of all whom they could impress. The apostle's advice to *Cyria* was judicious,—that she should not so misjudge in regard to propriety as to be persuaded by false conceptions of etiquette or charity to give encouragement to such characters by affording them a home in her family circle.

This letter is hastily concluded, with the expectation of an early opportunity for personal intercourse.

THE THIRD EPISTLE OF JOHN.

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but

Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. *Our* friends salute thee. Greet the friends by name.

1. *The elder (St. John) unto the well-beloved Gaius.* This Gaius may have been the one by whom Paul was entertained at Corinth, whose hospitality he refers to in Rom. xvi. 23. Mention is also made of a Gaius at Derby, and another at Macedonia, in Acts xix. 29, and xx. 4.

5—8. *These strangers* who shared the hospitality of Gaius were Christian missionaries, who had delivered to the venerable John a favorable report of the comfort and encouragement which they had received at this brother's hands.

9, 10. *I wrote unto the Church;* i.e., regarding those missionaries. But there was one among them by the name of *Diotrephes*, an assuming and lordly character, who refused to acknowledge the apostle's authority, and repelled the mis-

sionary laborers, compelling them to seek entertainment outside of the Church. Him the apostle would call to remembrance, when he should visit that place. The idea is, that the apostate should be made to acknowledge St. John's apostolic authority.

12. *Demetrius.* This was another gospel laborer, whom St. John held in high regard for his work's sake. He had in his favor not only the testimonials of all who knew him, but also of the truth itself. That is, the successes of the truth through his labors were his commendation.

This letter is also closed in the hope of an early personal interview with the party addressed.

This Epistle was written soon after Peter's Second Epistle, which was about A.D. 67.

THE GENERAL EPISTLE OF

JUDE.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our

God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange

1. *Jude, the servant of Jesus Christ, and the brother of James.* He is the Judas of Luke vi. 16, and the *Juda* of Mark vi. 3,—one of the brethren of our Lord. This appellation, however, was familiarly applied to family connections more distant than natural brothers, embracing cousins. In Matt. x. 3, this Judas is called *Lebbeus Thaddeus*. He was one of the original apostles.

3. *The common salvation; i.e., the gospel system of general salvation. That ye should earnestly contend for the faith.* The sublime system of faith which was worthy of the interposition of Jehovah for its revelation, and of the blood of his Son for its attestation, is certainly worthy of the earnest support of those who are saved by its doctrines.

4. *Who were before ordained to this condemnation.* The Greek, rendered “before ordained,” means “to write or post up publicly, aforesaid.” The sentiment of this passage is, that the previous abuses and corruptions of those ungodly apostates had marked them for the impending condemnation.

5—7. *Destroyed them that believed not.*

With this Egyptian case, in lieu of the deluge, Jude here introduces the same catalogue of judgments from the ancient Scriptures which Peter had adduced in his Second Epistle, ii. 4—9; to notes on which, the reader is referred. From the striking similarity of this to that Epistle, Dr. Benson is probably correct in his opinion, that Peter's Second was consulted by Jude while he was writing his own. On the apostate angels or messengers (*v.* 6), confirmatory of my exposition of the same in Peter, I will add the following translation and paraphrastic comments from eminent biblical scholarship: “The messengers who watched not duly over their own principality, but deserted their proper habitation, he kept with perpetual chains under darkness (punished them with judicial blindness of mind) unto the judgment of a great day; i.e., when they were destroyed by a plague.” Alluding to the falsehood and punishment of the spies, Num. xiv. See Simpson's Essays, p. 210.”

—IM. VER.

The case of Sodom and Gomorrah, *v.* 7, is that of 2 Pet. ii. 6. Jude says they are set forth for an example, suffering the

flesh, are set forth for an example, suffering the vengeance of eternal [aionion] fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil [*diabolo*] he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran

greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all,

vengeance of aionion fire. Where did he see those cities "set forth" as such an example? In the history, of course, from which he was quoting these several examples. This particular case of fiery vengeance is "set forth" in Gen. xix. 24, 25. The *gospel*, which brings life and immortality to light (2 Tim. i. 10), never sets those cities forth as suffering the vengeance of aionion fire in the world immortal. It is highly culpable irreverence in theologians to wrest this Scripture into such an application. Jude's expression, "suffering the vengeance of aionion fire," is a free rendering of Peter's words, "And turning the cities of Sodom and Gomorrah into ashes." Jude's application, to this fire, of the adjective *aionion*, was perfectly proper according to the primitive meaning of the word, with reference to either or both of these two particulars; viz., that the desolation wrought by the conflagration was perpetual, and that the fire literally burned for ages in the unctuous soil of that region.

9. *Yet Michael the archangel.* See note on 2 Pet. ii. 11, which seems to refer to the rule of propriety with God's messengers in general. But Jude here instances a particular case, that of *Michael contending with the impostor about the body of Moses*. Asking the reader to hold in mind the fact, that the Devil and Satan are, in the Scriptures, sometimes descriptive of

particular personal adversaries, and at other times personifications of the principle of evil, I accept, for this passage, the following fair and intelligent note of *Dr. Priestley*, on 2 Pet. ii. 11: "To what the apostle alludes in this place, or Jude v. 9, in a similar passage, in which he says, that *Michael the archangel, disputing with the Devil about the body of Moses, did not bring any railing accusation, but said, The Lord rebuke thee*, does not appear with certainty. Some think it is to some apocryphal story that is now lost. But others think it only an allusion to Zech. iii. 1, where we read, *And he showed me Joshua the high priest standing by the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that has chosen Jerusalem, rebuke thee*; supposing, with some of the ancients, that by Joshua was meant the Jewish people, whom Jude might call *the body of Moses*, as Paul calls Christians *the body of Christ*."

10—13. This is an eloquent and truthful description of pretentious, arrogant, blustering, impertinent, insolent, unconscionable self-seekers, who try their hand, with varying degrees of success, in all ages of the world.

14, 15. "This is another quotation from an ancient apocryphal book; for the authenticity of which, however, the writer is not to be supposed to vouch. See *Dr.*

and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate

themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

Benson *in loco*." — IM. VER. It is common in our time for the pulpit and the forum to use appropriate passages from classic authors for illustration of a point, without being understood to indorse the works from which they quote.

17, 18. These inveterate mockers and deceivers had been foretold by the apostles. See Acts xx. 29; 1 Tim. iv. 1, 2; 2 Tim. iii. 1—5, 13; iv. 3; 2 Pet. ii. 1; iii. 3

21. *Unto aionion life*; unto the issue of

these trials in the triumph of the gospel of everlasting life.

23. *Hating even the garment spotted by the flesh*. This is an allusion to the danger of handling the garments of persons afflicted with an infectious disease. The fact is used by way of analogy, to enforce caution on the faithful Christians, that, even in their efforts to rescue from their ruin the victims of the terrible delusion, they must avoid any such social relations with them as might be the means of their own infection.

THE REVELATION

OF

SAINT JOHN THE DIVINE.

THIS book has been commonly regarded as difficult of interpretation. It does indeed narrate some visionary scenes, all the particulars of which it may be difficult, and even impossible, for us in this day to apply in detail to their specific objects. Nor would this be of essential service if we could. The general subjects respectively of the principal prophecies of the book are obvious; and its doctrines, which constitute its chief value to us, combine with the richness of grace the beauty of simplicity. I will try to aid the Christian student, who accompanies me, to share with me in this adoring estimation of the contents of the book.

ITS DATE.

But, to read the book of Revelation understandingly, it is indispensably necessary that we rightly determine the question of its date. If we essentially mistake here, the value of the prophetic portions of the book is lost, and we plunge into a wilderness of enigmas. It is by reason of such mistake, that commentators have found it so extremely difficult to understand these prophecies.

This revelation was given of Christ by his angel to his servant John, and by him published to the churches, *just before the destruction of Jerusalem*, to aid them in a due preparation for the events of that judgment. John declares in his *proem*, that it was the design of this revelation to show unto the servants of Christ *the things which must shortly come to pass*. And, occupying this standpoint, with the destruction of Jerusalem in the forthcoming future, we open the book, and, in the perusal of it, find ourselves exploring a world of tangible realities. We find a reproduction, though in a more figurative style, of the descriptions which Christ had given of the series of events which should precede the end of the Jewish polity, and the desolation of the consecrated city. But taking the commonly-received date, the year 96, as our standpoint for the opening of the book, we are utterly out of due time: we find no opening series of events which the prophecies of the book describe, and are "in wandering mazes lost." And learned commentators, in this unhappy predicament, bound to make *something* out of the book, have exercised their inventive genius in the *manufacture* of interpretative theories. After an extended survey of these imaginative and artificial theories, which kept pace with the progress of events, each standing until exploded by the next, or by the logic of events themselves, the learned *Dr. Clarke* comes to the following conclusion: "Shall I have the reader's pardon if I say, that it is my firm opinion that the expositions of this book have done great disservice to religion? Almost every commentator has become a prophet; for, as soon as he began to explain, he began also to prophesy. And what has been the issue? *Disappointment laughed at hope's career*, and superficial thinkers have been led to despise and reject prophecy itself."

To return to the *date of the book*. In relation to the *external evidence*, I have not space for an extended collection of authorities. I must ask my readers to accept the following summary of *Dr. Clarke*, who is himself, in the ecclesiastical department, a

library of historic lore. Speaking of those who fix upon a date for this book prior to the destruction of Jerusalem, the doctor says, "In this opinion they are supported by the most respectable testimonies among the ancients, though the contrary was the more general opinion. *Epiphanius* says that John was banished to Patmos by *Claudius Cæsar*. This would bring back the date to about A.D. 50. *Andras* (Bishop of Cesarea, in Cappadocia, about A.D. 500), in his comment on this book, ch. vi. 16, says, John received this revelation under the reign of *Vespasian*. This date also might place it before the final overthrow of the Jewish state; though *Vespasian* reigned to A.D. 97. The inscription to this book, in the *Syriac Version*, first published by *De Dieu* in 1628, and afterward in the London Polyglot, is the following: 'The Revelation which God made to John the Evangelist, in the Island of Patmos, to which he was banished by Nero Cæsar.' This places it before A.D. 69, and consequently before the destruction of Jerusalem. Of this opinion are many eminent writers, and among them *Hentenius*, *Harduin*, *Grotius*, *Lightfoot*, *Hammond*, *Sir Isaac Newton*, *Bishop Newton*, *Wetstein*, and others." I will add, that *Prof. Moses Stuart* adopted this opinion.

Now, when to these "most respectable" external testimonies I add the internal evidence of the book itself which I have indicated above, the point is, in my mind, satisfactorily settled. The internal evidence above noted, and the declared purpose of the Revelation to make known things which must shortly come to pass, with the opening prophecies of the book in connection, declare to my understanding, as the voice of God, that this Revelation was given just before the destruction of Jerusalem. Standing in this light, we are prepared to understand, in general, the prophecies, and, throughout, the doctrines, of this book.

CHAPTER I.

THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

CHAPTER I., 1. *The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass.* Whoever is without a desire to understand the concluding book of the Holy Bible, may as well stop here. Whoever desires to understand it must take particular notice of, and keep in mind, this opening declaration,—that its prophecies relate chiefly to things which were "shortly to come to pass." See remarks on this point in the foregoing INTRODUCTION.

His servant John. This was undoubted-

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;

ly John the Apostle and Evangelist. In addition to the satisfactory external evidence of authorship, there is in the book much internal evidence of the same authorship with the Gospel and the Epistles ascribed to St. John.

3. *For the time is at hand; i.e., the time of the fulfilment of the succeeding prophecies in general.*

4. Here opens the address to the seven churches of Asia, which we shall find specified in detail as we proceed. *The seven spirits which are before his throne.* In

5 And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Ome-

ga, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

chap. iii. 1, we read, "These things saith he that hath the seven spirits of God, and the seven stars." And iv. 5, "And there were seen lamps of fire burning before the throne, which are the seven spirits of God." The number *seven*, in Hebrew usage, denoted *completeness* in the matter to which it was applied. Probably the phrase, "seven spirits," in this verse, and the others referred to, signifies nothing more than the sufficiency of the Spirit of God in the gospel of his Son for all the seven churches addressed.

5. *The first-begotten of the dead.* See on Col. i. 18. *And the prince of the kings of the earth.* Phil. ii. 9—11. *And washed us from our sins in his blood.* See on 1 John i. 7.

7. *Behold, he cometh with clouds!* Of the numerous instances in which this coming had been foretold by Christ and his apostles, see Matt. xxiv. 30; xxvi. 64; Mark

xiii. 26; xiv. 62; 2 Thess. i. 7. The event was now "shortly to come to pass;" v. 1.

8. *I am Alpha and Omega, the beginning and the ending.* Alpha (*α*) is the first, and Omega (*ω*) the last, letter of the Greek alphabet. Accordingly, these letters properly stand for "the beginning and the ending."

9—11. John states the locality in which he received this Revelation, and describes the opening of his series of visions.

12. *The seven golden candlesticks* are the seven churches. See v. 20.

13—16. These verses comprise a description, by the aid of impressive analogies, of the purity, the efficient power, and the glory of Christ. *The seven stars in his right hand* are explained (v. 20) to be the angels, i.e. messengers or pastors, of the seven churches. *The sharp two-edged*

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last.

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [*hades*] and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAPTER II.

UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars

sword from his mouth represents the executive power of his word.

18. *And have the keys of hell and of death.* The key is an ensign of authority. The authority of Christ represented by this emblem is described, in chap. iii. 7, as the sole power of opening and shutting. His having the keys of *hades* and of death signifies his possession of full and perfect power over death and the state of the dead. Though all evil for the present seems not joyous, but grievous, yet we need not feel a slavish dread of any evil, when we have assurance that the control of that evil is in the hand of one who is our friend. Let us not, then, be slaves through fear of death, since that evil is entirely under the power of Jesus Christ, who has proved himself the faithful Friend of all mankind.

The purpose for which God has given to Christ the keys of the state of death is, that he may deliver the human race from its dominion, and make of it a final end. So complete shall Christ make the victory of life, that the question may be triumphantly asked, "O *hades*! where is thy

in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

victory?" and not a single victim shall it have to boast; nay, it *shall not be*, to make an answer. See 1 Cor. xv. 55.

CHAPTER II. *Unto the angel of the Church of Ephesus.* The angel was the presiding officer or teacher of the church. These addresses of our Lord to the pastors of the churches, delivered at that time of extensive defection and approaching judgment, are all deeply solemn and affectionate, such as never could have proceeded from fraud or imposture.

2. *And thou hast tried them which say they are apostles, and are not.* This identifies the false teachers that had been described by Paul and Peter and John and Jude as among the evils and dangers of "the last times." 2 Tim. iii. 1—9; 2 Pet. ii. 1; 1 John ii. 18, 19; Jude 4.

4. But the former devoted love, even of this pastor, had waned.

5. *And remove thy candlestick; i.e., his church.* If the pastor did not return to his fidelity, he would lose his church, and be left without a field of labor.

6. *Thou hatest the deeds of the Nicolaitans.* These were a sect in the Church

7 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them

which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil [*diabolos*] shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.

that permitted idolatry and fornication. They were a division of the Gnostics.

7. *To eat of the tree of life.* Each of these addresses to the pastors, respectively, closes with a blessing to the faithful, expressed in peculiar and significant language, unlike the language of any other portions of the New Testament. The eating of the tree of life naturally imports the enjoyment of continued gospel privileges. For the gospel is the tree of life. *In the midst of the paradise of God.* This, too, is figurative. *Paradise* signifies a pleasant garden. Of course, allusion is here made to the tree of life in the midst of the garden; Gen. ii. 9.

8. *The angel of the church of Smyrna* is the second pastor addressed.

9. *But are the synagogue of Satan* (the adversary). They were actuated by the spirit of hatred to the doctrines of Christian truth and purity. The same Gnostic apostates are meant.

10. *For the Devil shall cast some of you into prison.* That is, the imposture, which was at enmity with the purity of the Church, would instigate proceedings by which some of the faithful would be cast into prison. This our Lord had distinctly foretold in his prophecy of these times; Luke xxi. 12. *And ye shall have tribulation ten days.* The ten days are commonly understood by commentators to be a round number, denoting an indefinite but short period. *A crown of life.* The disciples were assured by their Master, who pledged them his presence and care, that they need *fear none of those things*, for he would protect them while he had a work for them on earth; and, if it should be in the Divine Providence that they should die for his

cause, he would give them a crown of life, making their death itself a glorious triumph. See notes on 2 Tim. iv. 6—8.

11. *Shall not be hurt of the second death.* This is the first occurrence of the phrase "second death" in the Scriptures. It occurs only in Revelation, and in this book only in this verse, and chap. xx. 6, 14, and xxi. 8. To assume that it means a final doom, either to non-existence or to living torment, after the resurrection, is to force it into an application to an event which is nowhere hinted in the Sacred Record.

The term *second* implies a *first*, to which it bears a relation or comparison. The "things which must shortly come to pass," with reference to which this Revelation was given, were the things appertaining to the end of the Jewish age, and dissolution of the Jewish nation. This was a national death. Had that people suffered a former national death, to which this would naturally rank as second in order? Certainly, in the Babylonish captivity. And that captivity was represented in the prophets as death and burial, and their restoration was described as their being brought up out of their graves to inherit the land of Israel. (See Ezek. xxxvii. 11, 12.) This destruction which was now "at hand" (chap. i. 8) was of course their *second national death*, and more terrible and lasting than the first. (See Luke xxi. 20—24.) But they who overcame all the manifold temptations of that time, and triumphed in Christian fidelity, should not be hurt of the calamities which would work that second national dissolution. See Luke xxi. 18, 28; and note on 2 Thess. i. 7. For confirmation of this view of "the second death," see notes on chap. xx. 6, 14; and xxi. 8.

12 And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written,

12, 13. *The angel of the church in Pergamos* is also commended in general. *Saith he which hath the sharp sword.* See on chap. i. 16. *Where Satan's seat is.* This refers to the headquarters of the persecuting power. *Antipas* was one who had fallen a martyr to the rage of the adversary.

14, 15. But this pastor was blameworthy in some respects. He had not excommunicated those who held the idolatrous theory of Balaam, and the sensualism of the Nicolaitans. See v. 6.

16. *With the sword of my mouth.* See on chap. i. 16.

17. *The hidden manna.* For a description of this true bread of life, see John vi. 32—35. Perhaps the peculiar expression, "hidden manna," may have been borrowed from the hiding of a portion of the

which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

manna in a golden pot in the ark of the covenant; Heb. ix. 4. *A white stone.* This is an allusion to the tickets which were given at the Grecian games, on which were written the names of the conquerors, and the prizes to which they were entitled. Spiritually, it is the same as the "crown of life."

18—23. The pastor of the church in Thyatira comes next in order for his share of the Master's attention. He is commended for his works of love, and his faith and patience. But he had not fully appreciated the demand of the times, which was entire separation from those entangling alliances, which tended to draw the members of the Church, in common with the masses, into the whirlpool of destruction. Of this danger, see the warning of

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that bath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

AND unto the angel of the church in Sardis write: These things

the same Master now addressing him, delivered to his disciples before his Passion, Matt. xxiv. 48—51. This pastor had permitted the depraved woman here described, who pretended to be a prophetess, to teach in the church. The partakers in her abomination should be made such examples of suffering as would admonish all the churches of their amenability to a judgment which should give unto every one according to his works.

26, 27. The sentiment of these verses, expressed in figurative style, borrowed from the instruments of power employed by earthly conquerors and kingdoms, is this,—that Christians who abode faithful, triumphing over all prevailing temptations to defection, should participate with Christ in his victorious reign, which was “at hand.”

28. *And will give him the morning-star;* the insignia of his Lord. See chap. xxii. 16.

CHAPTER III., 1, 2. *The angel*, or messenger, of the church in Sardis, had fallen into grievous errors. Though he had a name to live as a Christian teacher, he was,

saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

in his then present career, virtually dead to the interests of Christianity. *The seven spirits of God, and the seven stars.* See chap. i. 4; iv. 5; and i. 16, 20.

3. *I will come on thee as a thief.* Matt. xxiv. 50; 1 Thess. v. 2.

5. *In white raiment.* This is emblematical of spiritual purity, and acceptance with Christ. *And I will not blot out his name out of the book of life.* The “book of life” is the roll of the Church militant, the ideal taken from the roll of an army. Accordingly, the blotting of one’s name out of the book of life, in the sense of this passage, was his ejection from the privileges of discipleship, which privileges included preservation in the approaching crisis. The Prophet Daniel, who, in the person of St. John, stood “in his lot at the end of the days” (Dan. xii. 13), introduced this roll or book in a prophecy of the same judgment, of the events of which, “at hand,” St. John is now instructing the churches. That prophet said (Dan. xii. 1), “At that time shall Michael stand up; . . . and there shall be a time of trouble, such as never was since there was a nation even

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David; he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation,

which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name*.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

to that same time." The same time is designated by our Lord, Matt. xxiv. 15, 21, assigning it to the end of the *aionos*, or Jewish age, in that generation. Daniel continues: "And at that time thy people shall be delivered, every one that shall be found *written in the book*." John is now engaged in opening this prophecy at the eve of its fulfilment; and he calls to remembrance the same book, only qualifying by conjoining the term *life*. He admonishes the church at Sardis, through their minister, that defection from the cause of their Lord would forfeit that conditionally promised protection. See on v. 3. *And I will confess his name before my Father*; i.e., "I will providentially recognize his title to the disciple's blessing." See on Matt. x. 32, 33.

7. *To the messenger of the church in Philadelphia. . . . He that hath the key of David.* See on chap. i. 18.

8. This messenger is highly commended for the steadfastness of his faith, and nobleness of his deeds. And the Master had set before him *an open door*, a field of successful labor.

9. *Behold, I will make them of the synagogue of Satan* (the apostates who had sunk even far below Judaism), *which say*

they are Jews, and are not; . . . come, and worship before thy feet. That is, this faithful messenger of Christ should so abound in the power of the spirit, and his labors should be crowned with such signal success, that even those enemies of the Cross should acknowledge his merits, revere his principles, and be humbled before him.

11. *Behold, I come quickly.* There was not to be much delay with regard to the fulfilment of these assurances, on either hand, whether they related to the "tribulation and anguish" of the workers of iniquity, or the protection, glory, and peace of Christ's faithful servants. See chap. i. 1, 3; xxii. 12.

12. *Which is new Jerusalem*, — the gospel covenant. See on chap. xxi. 2, 10, 11. *My new name.* See chap. ii. 17. Dr. Priestley thinks that this new name is Christ's own excellent name, and that allusion is made to the habit of masters in marking their servants with their own name.

14. *The messenger of the church of the Laodiceans. These things saith the Amen.* The word *amen* is an affirmative, signifying *truly*, or *verily*. As a name of Christ, it denotes the truth and positiveness of his character. *The beginning of the creation of*

15 I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked :

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten : be zealous therefore, and repent.

God. The *Improved Version* agrees with *Dr. Priestley* in rendering this "the chief of the creation of God." It is for Christ, or for that spiritual perfection and glory which is represented by Christ, that the moral universe was created. And it was for the accommodation of the rational and moral that the physical universe was produced. See on John i. 1, 2.

16. *Thou art lukewarm.* The effort, in a time of earnest contest between opposing principles and conflicting interests, to preserve neutrality, is the most contemptible of policies, and disinherits the operator of the favor of both parties.

17. *Because thou sayest, I am rich, . . . and knowest not that thou art wretched.* The truth was, that all the calculations which were made on external circumstances in those times were delusive. A general upheaving was to take place, which the Lord had figuratively represented by earthquakes, and even the shaking and displacement of the heavenly bodies ; Matt. xxiv. 7, 29. In the way of preparation for the crisis, material possessions were nothing. Nothing could abide them but the righteousness of the gospel.

18. This gospel righteousness is what Christ here describes by *tried gold, white raiment, and eye-salve.*

20 Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

AFTER this I looked, and, behold, a door *was* opened in heaven : and the first voice which I heard *was* as it were of a trumpet talking with me ; which said, Come up hither, and I will show thee things which must be hereafter.

20. See John xiv. 23. These two passages were recorded by the same hand.

21. He in whose life is maintained the supremacy of Christian principle, overcoming the promptings and seductions of the lower nature, shares a seat with Christ in his throne, which throne is the rule and dominion over all the principles and powers of evil. Christian, this is a sublime elevation. Let it be ours.

CHAPTER IV., 1. *After this I looked, and, behold, a door was opened in heaven.* Here a new vision opens. John had, in the capacity of an amanuensis, received from Christ, by his angel, addresses to the messengers, respectively, of the seven churches in Asia ; which were adapted, however, to the profitable reading of all the Christian churches. And now he is elevated in spirit to a visionary scene, partly descriptive, and partly prophetic. The word *heaven*, in this place, I understand to be used literally, for the regions above the earth. There was an opening to the apostle's view, as there was to Stephen's, when he said (Acts vii. 56), "Behold, I see the heavens opened." And the voice which addressed him, in the strong tones of a trumpet from an unseen source, bade him *come up hither*. This mandate he, in the spirit, obeyed.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there* was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and

they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there* were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

2. *And immediately I was in the spirit.* This is the familiar prophetic description of an ecstasy or trance. See chap. i. 10; xvii. 3; xxi. 10; Ezek. ii. 2; iii. 12, 14. Now, in a trance, the apostle's spirit ascends by the open door into heaven; and his first vision is of God and his perfections, and the reverence which is his due. The first discovery noted is the throne and its occupant.

3. The jasper and sardine stone are employed as metaphors to signify the beauty and brilliancy of the Divine glory. *And there was a rainbow round about the throne.* David said, in relation to mysterious providences of God (Ps. xcvi. 2), "Clouds and darkness are round about him." But, in the light of the gospel, St. John saw the throne of God encircled with the beautiful rainbow of promise.

4. *Four and twenty seats*, thrones, or exalted stations; and *four and twenty elders*. I have not space in this volume to give a wide scope to my own or more ingenious men's fanciful theories of interpretation, in detail, of all the scenes and emblems of the Apocalypse. They who have a morbid appetite for these vagaries may find gratification by the selection of their favorite tomes from any of our public theological libraries. I shall satisfy myself with appropriating to the edification of my readers the most natural meaning of what seems intelligible to us at this day, and what appears to be of consequence.

Different speculations have been offered in regard to the significance of the four and twenty elders sitting around the throne. But, to my mind, it appears most probable that they were the heads of the twelve tribes of Israel, and the twelve

apostles, as the representatives of the two dispensations; signifying that the Mosaic and Christian dispensations concur in the promotion of the declarative glory of God.

5. *The lightnings and thunderings* which proceeded out of the throne represent the awe-inspiring power and majesty of the Divine presence. Such were the manifest signs at the giving of the law on Sinai. And St. Paul, in setting forth the greater manifestation of the power of God in the establishment of the new dispensation, says, Heb. xii. 26, "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

Which are the seven Spirits of God. See chap. i. 4.

6. *A sea of glass like unto crystal.* This was *before the throne*. Of course, the beholder, looking to the throne of God, looks over the sea of crystal glass, which reflects the Divine glory. Does not this emblemize both the beauty of the gospel light through which the throne, i.e. the government of God, is revealed unto us, and the reflection back upon the Royal Throne of the rays of its own glory from the mediums of its light to the children of men?

Four beasts. This is a bad translation. The sense of the original is *living creatures*. The description of these living creatures is so nearly the same as that of the "living creatures" seen by Ezekiel in vision, chap. i., and the "cherubims," chap. x., that it is reasonable to infer that the Spirit of God repeated the same vision to John, as the realities which it emblemized were about to be more fully verified. The resemblance of the visions will be perceived by reading in connection with these verses

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of

them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which *was*, and *is*, and *is to come*.

9 And when those beasts give glory

the two chapters of Ezekiel above referred to. The same emblematic figures are, in Isa. vi. 2, 3, called *seraphims*.

The cherubims of the Scriptures are emblematic figures, in statuary or embroidery. What their significance was, the Scriptures do not definitively explain; but they appear to represent the executive forces of the Divine administration. In this attitude, they stand in the first instance of their appearance in the Bible, where they make a part of a hieroglyphic record, in the form of a garden, of the early moral condition, trial, transgression, and punishment of man. That hieroglyphic record places cherubims with a flaming sword at the east of the garden, to bar the access of man in guilt to the privileges and blessings of innocence and virtue. Here the cherubims obviously represent what I have assumed above to be their general significance; viz., the executive forces of the Divine administration. In the construction of the tabernacle and its furniture (Exod. xxv.), cherubims were embroidered in the curtains, and placed in statuary at the ends of the mercy-seat, from between which, upon the mercy-seat, God communed with the worshippers. The station of the cherubims, at the ends of the mercy-seat, signifies that the executive forces of the Divine government are directed by the promptings of the Divine benignity.

The cherubims, as seen in Ezekiel's vision by the river Chebar, Ezek. i., and in John's vision in the record before us, are described as "living creatures;" not as having animal life in themselves, but because they were moved, as if they were things of life, by the Spirit of God. See Ezek. i. 12, 20.

The likenesses of the four living creatures in St. John's vision before us, like the four faces of the cherubims of Ezekiel, are profitably instructive of the character of the Divine government, whose forces they represent. *The first living creature was like a lion*, denoting majesty and dominion; *the second, like*

a calf, — the *ox* in Ezekiel's vision, — denoting productiveness to human sustenance; *the third had a face like a man*, representing intelligence and moral principle; *and the fourth like a flying eagle*, denoting loftiness of aim. God cannot be presented to the human vision in personal form. But St. John presents to us, in the vision which the Spirit presented to him, a very perfect description of the principles and purposes of the Divine government, as combining majestic power, wisdom, and moral principle, productive beneficence, and lofty aims. And then these symbolic living creatures, representing the forces of the Divine administration, were *full of eyes before and behind*, signifying the omniscience of God; *and they were full of eyes within*, denoting inward light and conscious purity. There is no blind chance-work in the government of God; no blundering upon unexpected hinderances. Known unto him are all his works from the beginning. All with him is light.

Now we are prepared to understand what follows: *And they* (the four living creatures) *rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come*. As these cherubims, or living creatures, are emblematic representations of the executive forces of the Divine government, their perpetual ascription of praise to God signifies that God is constantly glorified by the principles and purposes of his government. It is an impressive exhibition of the sentiment of Ps. cxlv. 10: "All thy works shall praise thee, O Lord." And it is only in that gospel light, in which John saw in vision that all the executive forces of the government of God glorify and honor him, that *men* can, with the spirit and understanding, supremely love, honor, and adore him. Hence it follows, —

9—11. *And, when those living creatures give glory and honor and thanks to him that sat on the throne, . . . the four and twenty elders fall down before him that sat on the throne, and worship him, . . . and cast their crowns before the throne*, i.e. reverently acknowl-

and honor and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things; and for thy pleasure they are, and were created.

CHAPTER V.

AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is

worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

edge his supremacy, saying, *Thou art worthy, O Lord, to receive glory and honor and power.* How beautifully natural is this exhibition of the progressive order of the ascription of power and praise to God! In the first place, he is glorified by his own works,—by the development of his perfections in the manifest principles and purposes of his government; and then this testimony of the Divine excellence inspires the representatives of the two dispensations—the twenty-four elders—to take up the refrain, and join in the ascription of all honor and glory to God. One noteworthy occasion for their joyfulness in praise to Jehovah was, that he had created all things—for his pleasure. That which constitutes the chief pleasure of a wise and deliberate workman in important enterprises is not the incipient stage of his work, but the perfected result in purpose and prospect. For the glorious result which is the *pleasure of God* in his crowning workmanship,—the intellectual and moral creation,—see Eph. i. 9, 10.

CHAPTER V., 1. *A book* (i.e., a roll of parchment) *written within and on the back side, sealed with seven seals.* The long roll of parchment contained seven chapters or divisions, each division being a prophetic record of a distinct class of events. And,

as the parchment was rolled up, a seal was placed at the head of each division, so that the breaking of each seal would expose the corresponding chapter of the writing.

5. *The Lion of the tribe of Juda* (see Gen. xlix. 9, 10), *the Root of David* (a Hebraism for “of the root of David”); i.e., Christ. As the Messiah descended from the lineage of David, David was the root. The prophet *Isaiah* goes a step farther back, and makes David’s father, Jesse, the root of the Messiah. (See Isa. xi. 1.) He *hath prevailed to open the book, and to loose the seven seals thereof.* He is indeed the source of this entire series of revelations, and he “signified them by his angel unto his servant John.” See chap. i. 1.

6. *A Lamb as it had been slain, having seven horns and seven eyes.* The reader will bear in mind that no real creature is described in any of these visions: only emblematic images are presented, or pictures drawn, the striking features of which are designed to symbolize certain facts and principles. *Seven* is, in Hebrew usage, a perfect number, expressing completeness. The seven horns of the Lamb are symbols of power, fulness of power for the work of his mission. (See Matt. xxviii. 18.) The *seven eyes* signify the fulness of

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God, by thy blood, out of every

kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wis-

spiritual discernment which God had given him. *Which are the seven spirits of God.* See chap. i. 4, and iv. 5.

7. *And he came, and took the book.* Prof. Stuart, on account of the Lamb's taking the book, queries whether the image were not in the form of a man, excepting the head. But these scenic visions do not deliver us philosophical dissertations. They present singular combinations of parts, and, having made a given metaphoric feature represent its appropriate idea, often slide into the literal. So here, having represented Christ under the figure of a slain and revived lamb, the vision proceeds to speak of his doings as Christ, the Mediator of the new covenant, and opener of the sealed prophecies.

8—10. *The four beasts (living creatures) and four and twenty elders fell down before the Lamb.* Here let the reader pause, and prepare himself for what follows. The exhibition is altogether scenic and symbolic; and the parties here introduced stand forward, in word and action, as representatives of others. They, the living creatures and elders, had harps, and golden vials full of odors. And what were these odors? Not their own prayers particularly; but the prayers of saints. *And they sung a new song.* It was new, unlike the song of the old temple or dispensation, because it was the song of the gospel salvation, ratified by the blood, i.e. the death, of Christ. Neither was this song, any more than the vials of odors, for themselves particularly; but it was for all saints,—all who had received the gospel. The new song recognizes the worthiness of Christ to open the sealed roll; saying, *For thou wast slain, and*

hast redeemed us to God, by thy blood, out of every kindred and tongue and people and nation. Bear in mind that the pronoun *us*, here, does not mean the beasts and elders merely. It does not appear that the *beasts* or *cherubims*, who lead off in this new song, were subjects of Christ's redemption at all; but, as representative characters, they propound the new song for all the redeemed, as they offered in their golden vials "the prayers of saints." It is a song which the cherubims and elders set, as it were, to music, striking the key-note for all believers in Christ, from all nations and kindreds. With this view of the parties for whose use the song is framed and tuned, and the representative office of the cherubims and elders in starting the tune, you perceive the appropriateness of the language of v. 9, and also of the following verse: *And hast made us unto our God kings and priests; and we shall reign on the earth.* Take notice, that it is not to the future immortal state of being that this vision relates, but to the character and mission of the Church militant. Every true servant of Christ, humbly conscious though he is of his dependence, is, in his own consciousness, a king and a priest, reigning in dominion over inferior nature, and offering the sacrifice of a grateful heart and devoted life to God. "And we shall reign on the earth." See chap. iii. 21.

11, 12. The multitude of the angelic host, who sympathize with our race, and rejoice at every step the work of salvation advances (Luke xv. 7, 10), join in the song of praise to the Lamb of God. Sympathy is the fragrance of heaven.

dom, and strength, and honor, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

AND I saw when the Lamb opened one of the seals, and I heard, as

13. And this is not all. The moral glory of Christ, who is "the beginning (the chief) of the creation of God," has given an impetus to the moral elements of the rational creation, which shall extend in circular pulsations until the universe of created intelligences shall see and admire his excellence, and join in celebration of his praise.

14. *Amen.* When the heavenly vision had represented the sublime gospel-theme in all this fulness, and carried forward the prospective view to this glorious consummation, the four cherubims, symbolizing the executive forces of the Divine government, responded, "Amen;" and the four and twenty representatives of the two dispensations poured forth, in strains of raised emotion, the praise of the living Jehovah.

CHAPTER VI. Having been instructed, by the preparatory vision of the Divine majesty and glory, of the perfection of the executive forces of the Divine government, of the worthiness of Christ to receive that homage which shall ultimately be universally accorded him, and of his ability to open the sealed prophecies of "things which must shortly come to pass," the apostle is now permitted to witness and record the breaking of the seals successively, and the development of their contents. And I here prompt the Christian student to hold in remembrance, while he follows the apostle in these records, that

it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and, behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse, *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast

the stand-point from which he is to view their prophetic revelations is a date but little before the destruction of Jerusalem; and that they relate principally to events, which, as above noted, "must shortly come to pass." (Chap. i. 1, 3.) Occupying this position, we can read these prophecies in a clear light, and find them accompanied, from step to step, by a literal interpreter, in our Lord's prophetic descriptions of the same train of events delivered before his Passion, and recorded in Matt. xxiv., xxv.; Mark xiii.; and Luke xxi.

1, 2. On the opening of the first seal, a *white horse* appears, the rider having a *bow* and a *crown*; and he went forth conquering and to conquer. As the triumph of Christianity is the purpose of the impending judgment, and it is familiarly denominated in the New Testament the coming of the Son of man in his kingdom, and the coming of the kingdom of God with power (Matt. xvi. 27, 28; Mark ix. 1), it is probable that this introductory scene represents Christ more visibly assuming his kingdom, and advancing in his conquests.

3, 4. The opening of the *second seal* exhibits a *red horse*, which symbolizes war; and their killing one another was what took place among the Jews when their chief city was under siege by the Romans. See Matt. xxiv. 6, 7, 10.

5, 6. The opening of the *third seal* develops a *black horse*, which emblemizes

say, Come and see. And I beheld, and, lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and, behold, a pale horse: and his name that sat on him was Death, and Hell [*hades*] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the

famine. A pair of balances indicates that the scarcity should be such as to place every one on allowance. A measure of wheat for a penny. A measure of wheat was a quart; and a penny was more than fifteen cents in American money, which was a great price for a quart of wheat. The entire description of this section of the book or roll denotes famine. See Matt. xxiv. 7.

7, 8. The breaking of the fourth seal reveals a pale horse. Probably pestilence is particularly symbolized by the "pale horse," though death in various forms is here included. And *hades*, the receptacle of the dead, the grave, followed after, to receive the slain. See Matt. xxiv. 21, and Jer. vii. 32-34.

9-11. The fifth seal. I saw under the altar the souls (lives) of them that were slain for the word of God. This altar was on the earth. No one will suppose that "the souls" in this case were the living immortal spirits of the martyrs. It would be assigning to them an unpleasant imprisonment, to keep them, the great multitude of them, in confinement under the altar, and still doomed to remain there until the accomplishment of the predicted judgment. It must be borne in mind, that this

fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell

was a symbolic vision. And the lives of the martyrs under the altar crying for vengeance on their murderers is the same rhetorical figure by which the blood (the life) of Abel was said to cry unto heaven from the ground; and by which, in all ages, the blood of martyrs to either religious or civil right is said to call for justice on their persecutors. Their being said to be "under the altar" is itself a representation of their martyrdom on the altar of Christian righteousness. Their calling for vengeance simply signifies that their cause appeals for vindication to the justice of the Supreme. Their white robes are emblems of purity and triumph.

The incurred retribution was to be delayed a little while. Or, to continue in the figure, the martyrs, crying for vengeance, were to wait, or rest yet for a little season, until the measure of their persecutors' iniquity should be filled, when vengeance should come upon them, *en masse*, to the uttermost. How clearly this matter is expounded by our Lord, in Matt. xxiii. 32-39!

12-17. Whoever will read these verses in connection with Matt. xxiv. 29, 30, will see that this is an opening of the same subject. See note on the passage referred

unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and

to, showing that the imagery of these convulsions in Nature was, in the usage of the prophets, a familiar method of representing the destruction of great cities and the fall of empires. The *earthquake* was the general commotion and upheaving among the people; and the darkening of the sun and moon, and falling of the stars, represents the bringing to nought of the ruling powers, the subversion of their institutions, and the fall of their prospects.

And the heaven departed as a scroll when it is rolled together. I take this to signify the more effectual removal of the old ritual economy, or ecclesiastical dispensation, to be succeeded by the new. See notes on 2 Pet. iii. 11—13.

For the great day of his wrath is come. This is called "the wrath of the Lamb," in connection with the judgment of "Him that sitteth on the throne," because the vengeance of this judgment was to vindicate the honor of Christ's kingdom, and avenge the murderous persecutions of his Church. "The great day of his wrath." Jesus had said, in description of this crisis (Luke xxi. 22, 23), "For these be the days of vengeance, that all things which are written (on the dissolution of the old order of things) may be fulfilled. For there shall be great distress in the land, and wrath upon this people." Jesus then declared that this "great distress," and "wrath upon this people," should be fulfilled before that generation should pass away; and now the vision makes known to John, whom Jesus had assured of life prolonged to witness the event, that the time was "at hand."

rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

With regard to the terror of the kings, and the great men, and the various grades of the earth, Dr. Clarke, who perceives that these prophecies relate to the destruction of the Jewish city and nation, takes pains to show that the original term here rendered *earth* is familiarly used for "the land," and often, in the New Testament, for "the land of Judea." With this rendering, we read the fifteenth verse more intelligibly as a description of the judgment which we know to be the general subject of these prophecies, as it, refers the consternation of the kings, i.e. lordly, ecclesiastical rulers, great men, &c., to the various grades of the land of Judea. They were the principal subjects of this judgment. Hence the appropriateness of the saying, "and the wrath of the Lamb;" implying a degree of consciousness, on their part, in their hopeless tribulations, that they were suffering the vengeance of heaven for the murder of the Lamb of God.

N.B. — Although this scene brings us up to a glance at the great catastrophe of the Apocalyptic drama, the destruction of Jerusalem, the vision is not yet closed: there are other scenes to be presented for the exhibition of other trains of sequences converging in the same results, and for which the Revelator takes regressive steps.

CHAPTER VII., 1. *And after these things I saw four angels* (agencies of God's providence) *standing on the four corners of the earth.* ("On the extreme parts of the land of Judea, called *he ge*, the land, or earth, by way of eminence." — CLARKE.) *Holding the four winds.* Suspending the

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.*

5 Of the tribe of Juda *were sealed twelve thousand.* Of the tribe of Reuben *were sealed twelve thousand.* Of the tribe of Gad *were sealed twelve thousand.*

6 Of the tribe of Aser *were sealed twelve thousand.* Of the tribe of Nephthalim *were sealed twelve thousand.* Of the tribe of Manasses *were sealed twelve thousand.*

7 Of the tribe of Simeon *were sealed twelve thousand.* Of the tribe of Levi *were sealed twelve thousand.* Of the tribe of Issachar *were sealed twelve thousand.*

8 Of the tribe of Zabulon *were*

judgment indicated by the prophecies, which were opened by the breaking of the sixth seal, until the Christian Church should be fitted and prepared for the trials, and for their promised deliverance.

2. 3. The sealing of the servants of God in their foreheads is a scenic representation of the care of the Divine providence for them, insuring their protection and deliverance from the destruction which awaited their enemies. See on Luke xxi. 28. On this Dr. Clarke says, "It is worthy of remark, that not one Christian perished in the siege of Jerusalem: all had left the city, and escaped to Pella. This I have often had occasion to notice."

4. The *hundred forty and four thousand*, multiplying the twelve tribes of Israel by

sealed twelve thousand. Of the tribe of Joseph *were sealed twelve thousand.* Of the tribe of Benjamin *were sealed twelve thousand.*

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These

twelve thousand, is to be taken, like the numbers generally in prophetic numerical descriptions, as meaning an indefinite, but, in this case, a large number.

9. *A great multitude, — of all nations.* The great number signified by the hundred and forty-four thousand were Jewish Christians. Now the vision includes the great Church of the Gentiles. *Clothed with white robes, — emblems of purity; and palms in their hands, — tokens of spiritual achievement and victory.*

10—12. And the angels of God, who are our brothers, joined with the united Church of the Jews and Gentiles in supreme homage and blessing to the Lord Jehovah.

14. *These are they which came out of great tribulation.* Christians generally, in that

are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

AND when he had opened the seventh seal, there was silence

age, who stood forth openly and firmly in the name and service of Christ, were subjected to various trials. But St. John, being placed in vision a little in advance of his time, saw them come out of their great tribulation. They were about to be delivered from their persecutions, and see Christianity in the ascendant. And made their robes white in the blood of the Lamb. This is but a scenic description of the sentiment expressed in general terms by the same apostle elsewhere: "And the blood of Jesus Christ his Son cleanseth us from all sin." See note on 1 John i. 7.

15. *And serve him day and night in the temple.* This is a description of the Church militant on the earth. *And he that sitteth on the throne shall dwell among them.* So in the vision of the descent of the New Jerusalem, John was instructed by a voice from heaven, that "the tabernacle of God is with men, and he will dwell with them;" chap. xxi. 3.

16. *They shall hunger no more.* This is a figurative description of the living satisfaction which the Christian derives from the principles of the gospel, which are the imperishable bread and water of life. See John iv. 14; vi. 35. What is here said of their not needing the light of the sun has the same spiritual significance. The gos-

in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

pel, which fills the soul with the light of God's truth and love, is the superior "light of men."

17. *And God shall wipe away all tears from their eyes.* This is the blessed work to be wrought upon all men by the power of almighty love through their resurrection from the dead. See Isa. xxv. 8. But the believers in Jesus have a foretaste of this glorious grace, receiving the end of their faith, even the salvation of their souls; 1 Pet. i. 8, 9.

CHAPTER VIII., 1. *The seventh seal.* The silence in heaven means silence in the sky, — a suspension of the sounds which the apostle had been describing, even as there is usually a brief pause between the successive scenes in theatrical exhibitions.

2. *Seven angels, and seven trumpets.* The angels are executive messengers or forces of the Divine administration. The trumpets are signals of action, rendering those forces effective. *Seven*, as we have seen, is a perfect number, denoting completeness in the series of events developed in the opening scene of the vision.

3. *Another messenger, — having a golden censer, — with the prayers of all saints.* The prayers of the righteous were an acceptable offering to the Lord. See chap. v. 8.

5. *The convulsion produced in the*

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is

called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound!

CHAPTER IX.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

elements by the fire cast by the angel into the earth, that is, as *Dr. Clarke* continues confidently to render it, into the land of Judea, denotes the springing-up, as a judgment from God, of yet other troubles in Israel.

6—13. These descriptions of the progressive developments of the visionary scene, signaled by the successive soundings of the first four of the seven trumpets, represent yet another series of calamities which were to come upon that land. The particular events to which these scenic representations respectively apply cannot now be known; nor would it be of consequence to us at this late day if they could. This much we know, from the testimony of the angel of Christ (chap. i. 1, 3), that they signaled things which were then to "shortly come to pass." By reading, in connection with this chapter, the prophetic descriptions of the judgment of that age, delivered by Jesus to his disciples on the Mount of Olives, and recorded in Matt. xxiv., abundant matter will be there found for these scenic representations.

Some of these visions of John seem to have been repetitions to him, by way of opening for accomplishment, of visions which had been foreshown to the old prophets, especially Ezekiel and Daniel, and sealed up to lie over for ages. The effects here described as being produced upon a *third part* of the various departments of nature carry the mind back to the description of the same judgment in Ezek. v. 12.

CHAPTER IX., 1. *And the fifth angel sounded, and I saw a star fall from heaven to the earth.* This describes the descent of another mighty angel, or agent of Divine power, called a star because of his luminous appearance. *And to him was given the key of the bottomless pit.* "Bottomless pit" is an awkward rendering of the original, *abyssos*; of which our English word *abyss* is a derivative. *Parkhurst* says, "This word in the LXX commonly answers to the Hebrew *têhôm*, which generally denotes an *abyss* of waters. If we apply to it the adjective *bottomless*, we use the adjective in a loose, indefinite manner;

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

only meaning that the abyss has not been sounded."

The angel had the key (the control) of "the abyss of waters;" i.e., as *Dr. Clarke* well defines it, "power to inundate the earth with a flood of temporal calamities and moral evils."

2—11. These verses record the scenic exhibition presented to the apostle's mind upon the sounding of the trumpet of the fifth messenger. The *locusts*, which came out of the smoke or steam-cloud from the abyss, are seen by the description throughout to represent soldiers occupied in the work of carnage. Their work of destruction was not permitted to reach those who had the seal of God in their foreheads; i.e., the faithful servants of Jesus. See on chap. vii. 2, 3. The description of the

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a

lingering anguish, denoted in c. 6, is substantially the same as that of many prophetic descriptions of the same course of events. See, in particular, Deut. xxviii. 59. The name of the messenger of the abyss (c. 11) is, in the Hebrew, *Abaddon*, which signifies "destroyer;" and in the Greek, *Apollyon*, which means the same.

13. And the sixth angel sounded.

14. Which are bound in the river Euphrates. These four angels may represent certain military forces in the region watered by the Euphrates, which had been held in restraint, but were to become engaged in the general conflict of arms.

15. An hour, and a day, and a month, and a year, is a round method of expressing the idea of a constant preparedness for the appropriate work.

year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils [*daimonia*], and idols of gold, and silver, and brass, and stone, and

of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth;

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

16. *Two hundred thousand thousand*, i.e. two hundred millions; such an army as never was, and never will be, on the earth. Of course, it is a round hyperbolic expression, meaning a great number.

18. *By these three was the third part of men killed*. We have seen that these numbers and fractions are not to be taken literally. "A large slaughter" is all that this language signifies.

CHAPTER X., 1. *And I saw another mighty angel come down from heaven*. The vision of the apostle changes his position to the earth. At first, the heaven was opened to his view, and he was elevated in the spirit to survey from that position the scenes presented. Now, standing upon the earth, he sees in vision the mighty angel descend from heaven. The succeeding scenic description of this mighty angel seems to present us with the Son of God himself.

2. *A little book open*. Whether this little book or roll is the yet undeveloped portion of the seventh department of the great roll of seven sections or seals, to be revealed by the seventh trumpet, or whether it is an additional and correlative prophetic series, is not a question of any practical consequence, inasmuch as the prophecies recorded are the same, to whatever roll we may ascribe them. I think it most reasonable, however, to regard this "little book" as an additional series of revealments, as it is mentioned as a distinct matter, and the record of the seventh trumpet is finished out in its turn at the closing-up of the series to which it belongs.

4. *And write them not*. As John was not permitted to write the intelligible utterances of the seven thunders, and as the secret has not been revealed to me, I shall be excused for passing over that matter in silence.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book

which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

5. *Upon the sea and upon the earth*, signifying power over all departments of nature.

6. *That there should be time no longer.* Wakefield's rendering of this is quite generally received, "That there should be delay no longer." At the close of the preceding chapter, it is said that the remnant of the unbelieving, i.e. of those who were not sealed as the servants of Christ, were not reformed of their multiform wickedness by the tribulations they had suffered. And now, when the carefully predicted signs and the progressive stages of the terrible judgment of God upon those obdurate enemies of righteousness and truth, the Jews, had advanced thus far, it was the judicial decision of Him to whom God hath committed "judgment also" (John v. 27), "that there should be delay no longer" of the desolating scourge, the decisively effective vengeance. See Luke xxi. 22. In relation to the economy of God in hastening to a conclusion "those days," see also note on Matt. xxiv. 22.

7. *The mystery of God should be finished, as he hath declared to his servants the prophets.* The reader has become familiar with the fact, that a *mystery* is not a thing incomprehensible, but a matter unknown. Many things which had been indicated by the elder prophets were yet mysteries to the people, until they were explained by the more perfect revelations of the gospel,

or made manifest by fulfilment. See Eph. iii. 3—6.

The mystery of God, which should be finished in the days of the voice of the seventh angel, was the Divine purpose to effect the national destruction of the murderers of God's prophets and of his Son, and the ringleaders and instigators of most of the persecutions of the Christian Church; to make thus an effectual and visible end of the old Jewish dispensation; to give the Church rest and exaltation; and to elevate and establish, triumphantly and for ever, the cause of the kingdom of Christ in the world. This is the mystery of God which was to be, and was in very deed, finished in the days of the voice of the seventh angel. "As he hath declared to his servants the prophets." All this God had declared by the prophets of both Testaments; but it was not understood. Now, in due time, it should be understood.

8—11. The apostle, in vision (he did not eat books when fully awake and in his normal state), ate, as directed, the little book, and found it sweet in the mouth, but bitter in the belly. The idea is, that he looked into the series of prophetic lessons signified by the book; and though the glance at the consummation was pleasant to his mind, yet, upon digesting all the details of the process, the temporary sufferings and distresses of his people, the

CHAPTER XI.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the

view was painful to his soul. It was a view which caused Jesus himself to weep, though there was joy in the prospect beyond. See Luke xix. 41—44; John vi. 39.

CHAPTER XI, 1. *A reed like unto a rod.* "A measuring reed," it is called in the record of Ezekiel's vision, of which this appears to be a reproduction preparatory to fulfilment. Ezekiel's was a measurement of the temple, prophetic of the restoration from the Babylonian captivity, and figurative of the New Jerusalem. John's, in the chapter opening before us, is a visionary measurement of the temple preparatory to its dissolution, and the descent of the New Jerusalem of which Ezekiel makes the old Jerusalem a figure. See on chap. xxi. 2.

2. *For it is given to the Gentiles.* This explains the reason why John was instructed not to measure *the court which is without the temple*, which was called "the court of the Gentiles." The measurement was significant, as meaning the taking of an account of the temple, to hand it, with the city, over to the Gentiles. Therefore, as the court referred to had already been given to the Gentiles, no such account for its transfer could have been appropriately taken. *And the holy (consecrated) city shall they (the Gentiles) tread under foot forty and two months.* This term of time, at thirty days to the month, is the same as the *thousand, two hundred and threescore days* of the succeeding verse. It corresponds with the "time and times and the dividing of time" (one year, two years, and half a year) of Dan. vii. 25. Many take the prophetic days to be years in this passage. But as there was no perpetuated condition of things running through twelve hundred and sixty years from that time, and then terminating in a reversal, which answers to this prophecy (but the prophecy was, by an easy construction, fulfilled by facts

Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

within about that number of *days*), I agree with those expositors, among whom is *Prof. Moses Stuart*, who regard this statement of time as *literal*; i.e., by days meaning days, not years. It would not be reasonable to expect the event to correspond to the specified time with exactness, but nearly. "It is certain," says Prof. Stuart, "that the invasion of the Romans lasted just about the length of the period named (three years and a half), until Jerusalem was taken."

3, 4. *My two witnesses: . . . these are the two olive-trees.* The two olive-trees are mentioned in Zech. iv. 3, 11, 14, where they represent Zerubbabel, and Joshua the high priest.

Let it be understandingly borne in mind, that none of these creatures or persons which were presented to the mind of the apostle in those visions were real beings, any more than was the image of gold, silver, brass, &c., of the dream of Nebuchadnezzar. They were metaphorical images. Such were these two witnesses. Of course, the only pertinent inquiry respecting them is, What do they represent? It is most natural to regard them as representing the gospel testimony. Accordingly, their prophesying, i.e. teaching, in sackcloth, during the above-mentioned term of time, indicates the trying circumstances under which the Christian testimony labored in depression, and the gloomy aspect of affairs to which it must specifically refer.

What is said of their power to punish their persecutors, and perform miracles, signifies that the Divine power which attested the special mission of Moses, by turning water to blood, and smiting the land with plagues; and of Elijah, by shutting heaven that it should not rain for a given time, — would also accompany this testimony with all necessary supernatural manifestations.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie*

The killing of the two witnesses, about the end of the forty-two months, or at the close of their testimony in sackcloth (*v. 7*), is ascribed to the beast that ascended out of the bottomless (the deep) pit, or abyss. The word *beast*, in this case, is not from *zōon*, improperly rendered beast in chap. iv., but from *therion*, a wild and venomous animal. Such a beast, which derives its own support from the destruction of other animals, very appropriately symbolizes the spirit of selfishness and sensualism which persecuted the witnesses of Jesus.

As the "two witnesses" in this vision were not real persons, but were symbolical representations of the Christian testimony in Judea in general, their being killed after teaching in sackcloth three years and a half, and their dead bodies lying, *three days and a half*, exposed to the gaze of temporary triumph and merry-making jeers from their enemies (*vs. 8—10*), probably represents the visible suppression of the Christian testimony near the close of the actual siege, and the vain imaginings of its foes that it was dead, to live no more. Their sending *gifts to one another* signifies mutual congratulations. To this practical suppression of the gospel testimony, near the close of the siege, and the consummation of the great catastrophe, the vision refers the apostle, chap. xxii. 11: "He that is unjust, let him be unjust still," &c. The idea is, that when Jerusalem was invested by their powerful

in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and a half the Spirit of life from God entered into them, and they stood upon

enemies, and the fury of the opposing forces was raging, and the Jews themselves in the city were divided into hostile bands destroying each other, and robbers and assassins spread terror everywhere, it was not a time for making converts. So terrible was the desolating commotion, that our Lord, in his prophetic description of it (Matt. xxiv. 22), said, "Except those days should be shortened, there should no flesh be saved; but, for the elect's sake (for the sake of the faithful Christians, that they might be preserved, a seed of the future Church), those days shall be shortened." See note on Matt. xxiv. 22. In those closing days of the siege, there could have been no thought of making new disciples. Nothing more could have been attempted than to hold the believers in their fidelity. Hence the saying, "He that is unjust, let him be unjust still; . . . and he that is righteous, let him be righteous still. And, behold, I come quickly; and my reward is with me." The matter was quickly to be determined, and the power of Christ triumphant.

8. Jerusalem (for this is *where also our Lord was crucified*) is here *spiritually*, i.e. figuratively, called *Sodom*, for its corruptness; and *Egypt*, for its spiritual tyranny; as, for its spiritual pride and presumptuous domination, it is called *Babylon*, in chaps. xiv., xvi., xvii., xviii.

11. *And after three days and a half* (i.e., after a very limited suppression) *the Spirit of life from God entered into them* (the wit-

their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

nesses), *and they stood upon their feet*. The gospel testimony revived, and went forth in the demonstration and the Spirit, and with power. *And great fear fell upon them which saw them*. So visible was the presence and power of God in the dispensations of this judgment, marvellously extending guidance and succor to the servants of Christ, and destruction to his enemies, in fulfilment of his word, that all attentive beholders were filled with awe; and the guilty, for sufficient reasons, with fearful apprehensions.

12. The ascension of the revived witnesses into heaven metaphorically represents the elevation of the Christian testimony to a commanding position, such as it had never occupied before. This prophecy was eminently fulfilled in the result.

13. Then, forthwith, the city was partially destroyed; for it was progressively that it was subdued. But they who witnessed its partial destruction were constrained in their fright to glorify God as the disposer of these events.

14. *The third woe cometh quickly*. The catastrophe was at hand.

15. *And the seventh angel sounded*. This carries up the chain of sequences developed by the seven trumpets to the crisis terminating the Jewish age. The reader will bear in mind that these events were not actually transpiring either while John was seeing them in vision or putting them on record. The vision was a foreshadowing of the events. Nor does this close the

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time

vision. There are other series of events, which the vision, by regressive steps, goes back, and traces up to the same catastrophe. See on chap. xii. 1. *And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ*. This is a direct application to an event then at hand,—of the old prophecies concerning the kingdom of Christ, and of his own testimonies of his coming in his power and glory. See Daniel vii. 13, 14; Matt. xvi. 27, 28; and notes on Rev. xx. 11, 12. In connection with the termination of the Jewish age was the special and more visible establishment of the kingdom of Christ in the world, which is installed in rightful authority over the nations, and whose authority shall, in due time, be universally acknowledged. None of these great moral purposes are wrought out instantaneously. The saying of the voice from heaven, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ,” is a prophetic declaration of the Divine purpose in the Messianic reign, which is set forth by Daniel in the passage referred to above.

16, 17. The progressive developments of the Divine administration, removing the obstructions and advancing the interests of the Christian mission, call forth superlative praise from the four and twenty elders, the representatives of both the old and new dispensations.

18. *And the nations were angry*; i.e., both Jews and Pagans were vexed with

of the dead, that they should be judged [*krithenai*], and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testa-

ment: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

their disappointments, and the marvellous power and resistless tread of the gospel kingdom. Their vexation was an appropriate occasion for the reiteration of the saying of David, quoted by the companions of Peter and John, on the vain attempts of their enemies to suppress the Word (Acts iv. 25), "Why do the heathen rage, and the people (Israel) imagine vain things?" Their rage against the kingdom of God was as the rage of the ocean-wave against the mountain-rock, dashing themselves to pieces. Accordingly, the vision goes on to say, *And thy wrath is come, and the time of the dead, that they should be judged*, i.e. "avenged;" or as Prof. Stuart renders it, "vindicated." This is the "wrath" which Jesus had prophetically said should come in that generation; Luke xxi. 23. With regard to "the time of the dead, that they should be judged," the Greek *krino*, the root of the word here rendered "judged," is correctly defined by Stuart as a generic term, signifying "either to acquit or condemn, as the context requires." In Heb. x. 30, it is rendered "recompense."

The "dead" here spoken of, the time for whose *vindication* had come, were the *martyrs*. And their *vindication*, revealed by the vision to St. John as about to occur under the seventh trumpet, was to be a literal fulfilment of the descriptive predictions delivered by our Lord to the Jews in the temple, and recorded Matt. xxiii. 33-39.

At the same time that this judgment was to vindicate or avenge the dead who had suffered martyrdom for truth and right, it was to *give reward unto the living servants of Christ, his prophets, or teachers, and the saints, and them that fear his name, small and great, and destroy them which destroy the earth*. This passage is parallel with the numerous descriptions to which I have often referred, which were given by

our Lord, of the judgment at the end of that age. See, in particular, Matt. xxiv. and xxv. entire.

19. *And the temple of God was opened in heaven*. This seems to indicate the end of the old Jewish dispensation, and of the service of the temple of the old Jerusalem, which was kept shut against the Gentiles, and the practical and final opening of the new and better covenant, the gospel dispensation, the temple of the New Jerusalem. It is opened unto Jews and Gentiles, that all nations may flow unto it. (Isa. ii. 2.) But, in the process of such great changes, there are always convulsions. And the convulsions which should be attendant upon this change are represented in this verse by *lightnings and voices and thunderings, and an earthquake, and great hail*. See Luke xxi. 10, 11, 25, 26.

CHAPTER XII., 1. *And there appeared a great wonder in heaven*. Upon careful consideration, I incline to the opinion adopted by Prof. Stuart, that the apostle here takes a regressive step, "going back to a brief sketch of the past, in order the better to enter afterwards upon the declaration of the future." On this point I agree with the professor, though I differ from him in the particular application of nearly all the details. And this brief sketch as a regression seems to be admirably appropriate. The time when John had these visions on the Isle of Patmos—and he doubtless wrote them forthwith—was in the reign of Nero, and during the rage of a persecution at Nero's hands. He was the first Roman emperor that persecuted the Christians; and a persecution from this high source of regal power, added to their perpetual troubles from the hostility of the Jews, must have caused great consternation to the Church. The principal design of the Apocalypse was to encourage and strengthen the Christian

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part

of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

fraternity, and qualify them to rightly improve all the providential opportunities for promoting their safety and welfare. And, as we shall see by due attention, this regression brought to their view a train of facts and considerations, which afforded them effective lessons in the way of encouragement and strength.

A woman clothed with the sun. This woman I take to be the gospel covenant. The feminine gender is usually applied to countries and cities; and the gospel covenant is "the city of the living God, the heavenly Jerusalem." See on chap. xxi. 2, 10, 11; Heb. xii. 22; and Gal. iv. 24—26.

2, 5. *And she brought forth a man-child, who was to rule all nations with a rod of iron;* i.e., with unyielding power. JESUS is the child of the new covenant, which, in Gal. iv. 26, is called "the mother of us all."

3, 4. *A great red dragon.* This wonder appeared as if in heaven; for the scene was represented to the apostle's vision as in the sky. Who was this dragon? In v. 9, we are informed that he is the veritable *old serpent*, that is called the *Devil*, and *Satan*. This is the only instance in which the *person* of the Devil is described; and here he is represented as having seven heads and ten horns, and a tail of sufficient length to sweep a third part of the stars of heaven, which are many millions of miles apart. He who can believe this to be a real person may still hold to the opinion that Satan is a personal being. But most sane persons will regard this as a metaphorical representation of some unchristian principle or power. It was not Nero, who was at the time of this vision conducting a brief persecution of which John was a subject; for the description of the dragon answers not to Nero, except in the single point of hostility to the Church. Nor could the office ascribed to the dragon, as the deceiver of the whole world,

and the persistent foe of the woman and her child, have been performed by any one prince or potentate. It represents the principle of evil, which, by countless instrumentalities, was against the truth of God. It sought the life of the infant Jesus by excitement of fear in Herod, lest he should rise in the capacity of a rival king. In the Jewish hierarchy, — which was a visible impersonation of this principle, being the organic foe of Christianity from the beginning, and to which the subsequent details of the vision seem to make reference, — the same spirit of selfishness and sensuality persecuted Christ in all his active life, because he came in the true Christ-spirit, the light of which exposed their moral deformity. They succeeded at length in putting him to death, vainly supposing that they had gained a triumph. But death could not hold him, nor could the powers of earth suppress his cause. While he was caught up unto God, and to his throne (v. 5), his gospel went forth in the world with increased and increasing power, and no earthly force could stay its progress. Such seems to be, substantially, the sentiment of the vision recorded in this chapter. And the purpose of its publication was to encourage the Christians in those perilous times, with assurances drawn from reminiscences of the past, that God will care for his cause, and hold by the hand his Church, in the world.

I have not space in this volume to throw away upon vain guesses, of which there are countless numbers in print, in relation to what is meant in particular by the seven heads, and the ten horns, and the immense tail, of the monster dragon. *Seven* is a familiar Scripture number, representing the idea of the completeness, in its kind, of the subject in hand. And the numeral "ten" occurs nearly a hundred times in the Bible, where it is only used indefinitely as a round number, to give force and conse-

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the

whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

quence to the matter. As there is nothing, either in regard to faith or morals, depending upon the construction we put upon these metaphors in detail, it is sufficient that we take the heads, horns, and tail of this dragon as representations, in general, of the multimiform forces and divers influences of the antichristian principles. And the jostling from their places of the third part of the stars signifies, in general, that the malign influence extends to many in high places. See chap. viii. 12.

6. *Into the wilderness, . . . a place prepared of God.* It is sufficient to say on this, that the Church of Christ has always found refuge provided of God. The Church of Christ, I say; for though the "woman" in this vision, whose child Christ is, is the gospel covenant, and this covenant is the New Jerusalem, yet it is but a sliding into a natural metonymy to speak of the Church by the same names, as, in Matt. xxv. 1, the Church is called "the kingdom of heaven," because of her being subject to that kingdom.

7. *And there was war in heaven:* i.e., among the ruling, and especially the ecclesiastical powers. *Michael and his angels fought against the dragon.* John has not departed from the subject with reference to which this entire Revelation was given him,—to wit, the judgment of that age,—the crisis which was impending. He sees in close proximity the tremendous conflict which Daniel foresaw in a vision that he sealed up until the time of the end. (Dan. xii. 9.) The end approaches, and John unseals Daniel's vision. The prophet's vision spake thus: "And at that time shall Michael stand up, the great prince

which standeth for the children of thy people. And there shall be a time of trouble, such as never was since there was a nation." Dan. xii. 1. Jesus, describing this great conflict of Daniel's prophecy, in which "Michael" was to bear so conspicuous a part, declared (Matt. xxiv. 34) that it should all be fulfilled before the passing-away of that generation.

8, 9. *And prevailed not.* The dragon, the power of darkness and error in the enemies of the gospel, fails in the conflict, and its agents are dethroned. *Cast out into the earth.* This is a familiar Scripture form of describing defeat, and loss of power and place. So was the fall of the king of Babylon celebrated by his freed captives. "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cast down to the ground, which didst weaken the nations!" (Isa. xiv. 12.)

10, 11. This joyful exclamation of grateful triumph on behalf of the coming of God's kingdom and the power of his Christ is likewise founded on descriptive reasons, which answer to no other power then on earth than the Jewish hierarchy and its angels, or satellites. The cause of the gratulation is, *For the accuser of our brethren is cast down, which accused them before our God day and night:* i.e., continually. The New-Testament history throughout memorializes the fact, that the Jews were inveterate persecutors of Christ and his witnesses in their own land; and that they were persistent spies and false accusers, instigating nearly all the persecution which they suffered in Gentile countries. It is evident, therefore, that the fall of the persecuting power of the Jewish hierarchy

12 Therefore rejoice, *ye heavens*, and *ye that dwell in them*. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his

was the occasion of this shout of praise. Of course, this great red dragon, though his names, the Devil and Satan, are personifications of the spirit of falsehood and evil in general, is, in this case, a metaphorical representation in particular of the ecclesiastical government of the Jews, as a representative and development of the satanic principle. And it was by the power of truth, *the blood of the Lamb*, and *the word of their testimony*, that the servants of Christ prevailed.

12. This assignment of joy to the dwellers in the heavens, and woe to the inhabitants of the earth, belongs to the symmetry of the figure. The truth which it allegorizes is a general one; to wit, that defeat, while it curtails the power, increases the rage of the foiled party, so that it will employ all its remaining resources, and instigate other powers, with more inveterate hatred.

13. This still carries out the allegory, exemplifying the sentiment of the preceding verse.

Flying into the wilderness merely signifies retirement from a threatening danger. See on v. 6. In this case, it denotes the succor which God affords Christianity; or, in other words, the gospel covenant, the New Jerusalem. See on v. 1. Of course, succor to Christianity involves the protective care of its agencies and representatives, unto the due accomplishment of their mission in it. The mother of the humanity of Jesus, a representative of

mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER XIII.

AND I stood upon the sand of the sea, and saw a beast rise up out

the covenant whose child spiritually he is, flew away into Egypt for succor from the bloody hand of Herod; and the entire Palestinian Church fled into the mountainous country beyond Jordan, before the final catastrophe on Jerusalem, where they remained in safety until the war was over. These cases I refer to for illustration of the principle in the Divine economy, not supposing the Revelator had particular reference to either. The *time and times and half a time* may have been well understood by those for whom this book was specially written; but we shall gain all the instruction which there is for us in the book, and save useless speculation, which would only tend to confusion, by regarding it as now indefinite.

15. This allegorizes the futile rage of the enemies of Christianity, when she had escaped their intended death-grapple.

16. *And the earth helped the woman*. The idea is most beautifully expressed in this figure, that the common sense and common sympathies of mankind afforded to Christianity "aid and comfort," when she was driven out from the temple and the palace.

17. To make war with the remnant of her seed. The old and natural enemy of Christianity, heathenized Judaism, had fallen from its former position; but, in its increased madness (see on v. 12), it must needs prosecute a guerilla warfare.

CHAPTER XIII., 1. The vision changed

of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his

deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

the imaginary stand-point of the apostle to the seashore, whence he saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of Blasphemy. This beast appears to me to be a symbol of the Pagan Roman power, as it was then represented in the persecuting Nero. There is such resemblance between this beast and the fourth beast in Daniel's vision (vii. 7, 19—22), that this vision is generally understood to be, partially, a reproduction of that. And that has a description, by the angel, answering to the Roman monarchy. And the vision of Daniel, in connection with the dominion of the fourth beast, saw the kingdom of Christ set up, and that in connection with a fiery judgment, which answers to the New-Testament description of the coming of Christ in his kingdom at the end of the Jewish age, involving a judgment which immediately succeeded the death of Nero. It is hence seen, that though the vision introduces a heathen, idolatrous persecutor, it does not wander from the circle of events which immediately concerned the Church of that time, for whose encouragement and direction it was written.

With regard to the heads, horns, and crowns of the beast, see on chap. xii. 3, 4. *The name of Blasphemy* on his heads signifies the idolatrous worship which the heathen emperors of Rome sustained, and particularly their exaction of Divine honors unto themselves, which was rankly blasphemous. *Josephus* relates a case of Claudius' having doomed a synagogue of Jews to slaughter for their refusing to set up his statue in their place of worship as an object of Divine honors.

2. And the dragon gave him his power.

That is, the persecuting power of the Jewish hierarchy, represented by the dragon, was transferred to the Roman emperor; and, by him who then occupied that position, it was wielded with vengeance.

4. *And they* (the world) *worshipped the dragon.* The idea is, that, by hypocritical pretences and practised arts, the Jewish hierarchy excited the wonder and admiration of the idolatrous rabble, such as once occupied two hours in drowning out an apostle with the cry, "Great is Diana of the Ephesians!" (Acts xix. 34.) For it will be remembered, and it is important here to note, that Nero's persecution of the Christians was not from his own antagonism to Christianity. It was a device for diverting from himself the suspicion and indignation of the people as the author of the conflagration of Rome. In a mysterious frame of mind, he set fire to the city of Rome (which produced an extensive conflagration), that he might behold the disasters of which he had read in the conflagration of Troy. Finding himself extensively suspected, he sought to divert the suspicion by accusing the Christians, "who," in the language of *Tacitus*, "were held in abhorrence by mankind for their crimes." I have no doubt that the Jews were the principal authors of this bad reputation of the Christians with the Roman people. And, unquestionably, Nero had great aid from the Jews in the conduct of his stratagem. So the dragon gave his power to the beast. See on chap. xiv. 8.

5. *Forty and two months.* This is the same indefinite time repeated, as we have noticed in several instances. If it be taken literally, it must apply to some limited portion of Nero's reign, comprising a par-

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which

dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

tienlar series of its transactions; for the term of his administration was eighteen years. By the rule of interpretation which makes a day to be a year, the twelve hundred and sixty years would run far beyond the duration of heathen Rome, and fall far short of that of Rome Papal. Therefore we will be content to regard it as the manner of the vision for expressing, indefinitely, the full time of the predicted transactions. As the whole narrative is metaphorical, these specifications of times, like the *minutiae* of a parable, are thrown in to make a finish of the picture, with no thought of their being accounted in its moral application.

6, 7. Great arrogance characterized the power which was given to this beast, and it had extensive dominion.

8. *Whose names are not written in the book of life.* See on chap. iii. 5. *Of the Lamb slain from the foundation of the world.*

This refers to the completeness of God's purpose in Christ, involving the immortal interests of the moral creation, and comprehending all the means of its consummation perfected in the Divine mind before the creation was. See on 2 Tim. i. 9, 10.

10. *Here is the patience and the faith of the saints.* By the knowledge of these truths, the patience of the saints is exercised, and their faith confirmed.

11—17. *And I beheld another beast.* This completes the trio of combined powers against the Church. The trio comprises the dragon, the first beast, and this which now arises. "While the enmity of this beast against Christianity is like that of the first and second adversaries, yet the developments of that enmity are plainly represented as being quite different in many respects. This third power, moreover, acts wholly in subordination to the second,

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

and merely as an accessory and adjunct ally. By flattery, deceit, fraud, supposititious miracles, affectation of much zeal for the honor of religion, and the like, he endeavors to persuade, and, if not, to compel, all men to pay their religious homage to the first beast." — STUART. Obviously the vision here introduces the power of the Pagan priesthood, in combination with the civil power under the bloody Nero, against the cause of Christ. The wonders which are ascribed to him, making it appear as if fire came down from heaven, and as if the image of the first beast set up in their temples moved and spake, are juggleries in which the magicians connected with Pagan idolatries were eminently expert. And there were apostate Jewish Christians in those last days, who employed various seductive arts to subvert the faith of the Christian disciples. See Matt. xxiv. 24; 2 Tim. iii. 1, 8; 2 Pet. iii. 3; 1 John ii. 18; Jude 18. The endeavor to press men into the worship of the beast by making their refusal subject them to the loss of business is a device which has been known also in later ages for a like purpose. In reading of the mark of the beast in the hand or forehead as a passport to privilege in the way of trade, it must be borne in mind, that it is the scenic exhibition of the vision that we are reading, not literal transactions. Probably nothing more is meant by the "mark" than what our people mean in times of party excitement, when they say, "We have marked our men." There may, however, have been some badge worn by the claimants of the popular favor, or even letters cauterized into the skin of the hand or forehead, by which they were distinguishable.

18. *The number of the beast. . . . Six hundred threescore and six.* Before the invention of figures by the Arabs, the letters of the alphabet were used for numerals. Therefore expounders, or romancers, on the Apocalypse, have presumed to determine the name of the beast, by finding a name, the numerical value of the letters of which is six hundred and sixty-six. But each writ-

CHAPTER XIV.

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four

ter of this class has picked up a name to suit his own fancy. Dr. Clarke, who duly commiserates the miseries of the reading public from the masses of printed matter which have been produced by the attempts of commentators to specifically explain and apply all the details of the Apocalyptic visions, has been tempted by his aspiring genius to commit the same folly on the number of the beast. He finds that the Greek letters in the phrase, Ἡ Λατινὴ Βασιλεία, the Latin kingdom, count, as numerals, six hundred and sixty-six; and he is jubilant over the discovery, that the beast of Rev. xiii.—the second beast, he thinks—is the *Latin kingdom*, ecclesiastical; that is, the *Popish dynasty*. But the learned *Feuardentius*, one of the able editors of Irenæus, Paris, 1639, finds that the letters in *Martinus Lutherus*, which he makes to be the primary name of *Martin Luther*, count, numerically, six hundred and sixty-six. So he finds, by the number of the name, that the *great Protestant Reformer* is the veritable beast of the Apocalypse. And, by different earlier Christian writers, numerous different rulers and Papal divines were deciphered, by the same rule of reckoning, as containing the number of the beast. It was doubtless understood by some for whom John specially wrote the Apocalypse; and its being given in this mystic manner saved John from the arrest and punishment to which he would have exposed himself, if he had written the name in full. But it will be true wisdom for us in this day to practically note the instruction of the Revelator in the verse before us,—that only *he that hath understanding* of the matter can count the number of the beast.

CHAPTER XIV., 1. *And I looked* (there is no change of position), *and, lo, a Lamb stood on Mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.* John has not lost the great subject committed to him by the angel from Jesus Christ, involving primarily and chiefly the "things which must shortly come to pass" (chap. i. 1, 3), and the immediate revelation of

thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among

which directly concerned the Palestinian Christians, and, indirectly but seriously, all the Christians in the world. The "hundred forty and four thousand" were the Christians converted from among the Jews. They were the number sealed of all the tribes of Israel; chap. vii. 4. The vision, having taken a regressive step at chap. xii. for the purpose of encouraging the Christians under the Neronian persecution by reminiscences of God's care and protection of his cause and his people in the past, and having thence flowed into the present, forming a connecting link with the opening future, with exhibitions of controlling principles then being developed, and important events then transpiring, in which the Roman authorities, both secular and religious, bore a conspicuous part, now resumes the special work of its mission, in the revealment of progressive events, to culminate in the great catastrophe. That catastrophe is the destruction of Jerusalem. The hundred forty and four thousand standing with the Lamb on Mount Zion, with the view of which this chapter opens, the same, as above noted, who were sealed out of the tribes of Israel (meaning, of course, the Jewish Christians), were also the enrolled company of Daniel's vision (xii. 1), described as "written in the book," and "at that time," the time of this catastrophe, to "be delivered." For the same company,

men, *being* the first-fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is

Jesus left with his ambassadors this encouraging instruction (Luke xxi. 20, 28): "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." These were to survive the catastrophe.

3. The new song of praise could be understood only by this marked or sealed company, *which were redeemed from the earth*, i.e. redeemed from among the inhabitants of earth, unto the service, the favor, the salvation of God and the Lamb. It is so explained by the last clause of the succeeding verse; which verse also figuratively describes their purity from spiritual adulteries.

6. *Having the everlasting gospel, &c.* Let not the reader forget that this is a scenic representation to the mind of John in a vision. But its meaning undoubtedly was, that the spread of the gospel should be accelerated by the series of events predicted.

7. *For the hour of his judgment is come.* This was the judgment of the age, of which Moses had spoken distinctly, and the prophets extensively, and Jesus and his apostles with unflinching fidelity and earnestness.

8. *And there followed another angel, saying, Babylon is fallen, is fallen.* This Baby-

fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy

angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever [*aionas aionon*]: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are*

lon I understand to be Jerusalem. The name of that ancient desolated city of Old-Testament history is applied to Jerusalem, in the same sense in which the names of Sodom and Egypt are applied to her in chap. xi. 8. That Jerusalem is the city which, in that place, "spiritually is called Sodom and Egypt," is determined by the definitive clause, "where also our Lord was crucified." And we shall find, as we advance through succeeding chapters, that the descriptions of this *spiritual Babylon* just as clearly identify the doomed city of Israel. And then, as we have seen, the entire preliminary developments of this vision introduce us to the judgment of God on the Jews as the *dénouement*. See on chap. xx. 12—15.

9—11. *And the third angel followed them:* meaning the third of the succession in the particular vision commencing with this chapter. The warning in this case, enforced with so terrific sanctions, against receiving the mark of the beast, whether it were in the form of Jewish apostasy or Pagan idolatry, was particularly addressed to the Christian Church. The original design of the Apocalypse was, as we have seen, by instruction, comprising encouragement and admonition, to prepare the Christians of Palestine, and the regions about, for the events of the then present trials and the forthcoming crisis. And, though all the devotees to the beastly nature were subject to the judgment of condemnation, and all the apostatized house of Israel were to share in the "great tribulation," those *Christians* who should yield to the seductions or the terrors of the times, and identify themselves with the

enemies of Christianity, would be marked objects of the Divine vengeance, and the most wretched of that miserable people. See notes on Matt. xxiv. 48—51; and Heb. x. 26, 27. *And he shall be tormented with fire and brimstone in the presence of the holy angels, &c.* That is, the punishment would be recognized as just by Christ and his consecrated messengers. It has allusion to the custom of courts to execute judicial punishments in the presence of witnesses. *And the smoke of their torment ascendeth up for ever and ever; i.e., "continually."* The same idea is repeated, after the form of the Hebrew parallelism, thus, — *And they have no rest day nor night.* This is the familiar Bible manner of expressing, emphatically, the idea of continuity; as, "The Lord brought an east wind day and night;" Exod. x. 13. "Thou shalt fear day and night;" Deut. xxviii. 66. The imagery of this passage, such as "fire and brimstone," as the instruments of punishment, and "the smoke of their torment ascendeth up for ever and ever," like most of the imagery of the Apocalypse, is borrowed from the Old Testament. In this case it is a condensed transcript of Isa. xxxiv., which, describing a judgment of the Lord upon *Idumea*, says, "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof goeth up for ever: none shall pass through it for ever and ever." Such language as this is never applied to human condition in the immortal world.

13. *Blessed are the dead which die in the*

the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

14 And I looked, and, behold, a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out

from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand, and six hundred furlongs.

CHAPTER XV.

AND I saw another sign in heaven, a great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Lord from henceforth. This benediction I understand as referring especially to the martyrs. For though the disciples were taught to regard themselves as in the keeping of Him without whose notice not a sparrow falls, and to trust that he would preserve them unto the accomplishment of the work which he had assigned them; and though the whole Church were assured of (and did receive) succor from destruction by those calamities which desolated Jerusalem, destroyed many hundreds of thousands of Jews, and scattered the remnant to be "trodden under foot of all nations," — nevertheless, by the very economy of the gospel mission, some were to serve the interests of their cause, and honor their Lord, by the sacrifice of their lives. And these the apostle pronounces "blessed." That they were blessed with higher good in the life immortal, there is no question, in the sense in which St. Paul said, "to die is gain." But this does not appear to be the sense of the expression here. It probably has reference, like St. Paul's "crown of righteousness" (2 Tim. iv. 8), to their glorious triumph in death, and to the blessed influence of their lives, and the blessing of mankind on their names, in after-ages. In this sense

it is the custom of all nations to pronounce their martyrs blessed.

"Happy, thrice happy, who, in battle slain,
Pressed, in Atrides' cause, the Trojan plain:
Oh! had I died before that well-fought wall,
Had some distinguished day renowned my fall,
Such as was that when showers of javelins fled,
From conquering Troy, around Achilles' dead!"
POPE'S HOMER.

The closing words of the sentence confirm this view: *Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.* Their personal labors are accomplished; their sufferings are over: but their works live after them, giving them reputation, and accomplishing the will of God. The "works" of those whose lives have been given to truth and righteousness will never cease their mission of good.

14—20. These scenic exhibitions to the vision of the apostle, of the ripeness of the harvest of the earth, and the reaping of the angels, and the flowing of blood from the wine-press, all significantly represent the rapid advancement of events to the *finale* of the Apocalyptic drama.

CHAPTER XV. *Seven angels having the seven last plagues.* This cannot be understood as referring to an entirely new series

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty: just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

of calamities not touched upon by any of the preceding visions. The Apocalypse is not a philosophical essay, pursuing a course of argument from premises to conclusions in consecutive order; nor is it an historical record in chronological arrangement. *Stuart* says, "In an epopee like the Apocalypse, we are surely not bound to the rigid rules of book *annals*." It is a series of visions, allegorizing principles about being developed, and events which "must shortly come to pass." But these principles and events were infinitely complicated; and the *dénouement* of the drama (for the series of visions may properly be characterized as scenes in a drama)—the *dénouement* of the drama is approached, to within sight, through various channels, or various trains of antecedents. Therefore there are sudden changes of scenes, and regressions and recapitulations, which have led many to believe that there are so many distinct catastrophes. But the Apocalypse has only one catastrophe; and that is the destruction of Jerusalem. On this point, I differ from all modern commentators to whom I have had access. They all opine that it has two catastrophes: they who date the book after the destruction of Jerusalem making the two to be the downfall of Popery and the final conflagration of the earth; and they who date it before that event, of which number is Prof. Stuart, making the two catastrophes to be the destruction of Jerusalem and the fall of Rome, either Pagan or Papal. Stuart makes it Pagan Rome; and this view is adopted by the late Dr. Whittemore. But, by a careful study of this book in comparison with the other Scriptures and with reliable history, I find that it reaches but the one above-

mentioned crisis. For the argument on this point, see notes on chap. xi. 15, and xii. 1.

In accordance with the above-described regressive and recapitulative course of the visions, I find that these seven last plagues are but recapitulations, with variations and additions, of trains of events which had been presented in other scenes of the drama. To verify this position, let the reader attend to the following references against the several plagues, or opened vials of wrath, respectively.

2. *A sea of glass mingled with fire.* See on chap. iv. 6. There the sea of glass is like unto crystal. Here the foreground of the throne of God is a mosaic of precious stones, in which are brilliants of flaming red. Such a pavement, called a "sea" because of its evenness and pellucidity, would radiantly reflect the glory of the Eternal Throne. And on such pavement, in a light of such resplendent lustre, stand the sealed servants of the living God, who are victors over both the lurements and the terrors of Antichrist. See chap. iii. 21.

3, 4. *And they sing the song of Moses,*—the song of Israel's triumph, *Exod. xv.*; *and the song of the Lamb,*—the triumph of the cross.

5. *The temple of the tabernacle in heaven.* See on xi. 19. Surely this is a regression.

6. *The seven angels, having the seven plagues* (mark the Apocalyptic penchant for the number seven), came out from the tabernacle of the testimony of the temple of the vision, in heaven, as the high priests, after receiving there the counsel of the Lord, issued forth from the most Holy Place of the temple of old. And the vest-

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

ments and girdles of these angels correspond with those of the ancient Levitical priesthood; Exod. xxviii. 27, 29, 39, 40; Lev. xvi. 4. These angels represent the executive agencies of the Divine government in the impending dispensations of judgment.

7. *And one of the four beasts*; rather, "living creatures." See chap. iv. 6, and xiv. 3.

8. *And no man was able to enter into the temple*. Similar descriptions are in several instances met with in the Old Testament, to represent the overwhelming majesty of the Divine presence in judgment; as, for instance, in Dan. vii. 9, 10.

CHAPTER XVI., 2. *A noisome and grievous sore*. This is a plague, or pestilence, which was distinctly predicted by our Lord (Matt. xxiv. 7) as one of the calamities of the national judgment, which is the primary subject of the Apocalypse; and it was included in the section of the roll

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of dark-

which was covered by the fourth seal, chap. vi. 7, 8.

3. *And it became as the blood of a dead man*. See chap. viii. 8.

4—7. *Upon the rivers and fountains of waters*. Compare chap. viii. 10, 11. The description of character here, which incurred this third vial of wrath, is a description, not of the distinguishing character of even heathen Rome (see on chap. xvii. 1—18), but of Jerusalem. *For they have shed the blood of saints and prophets*. See Matt. xxiii. 37. This is the people whose catastrophe we are approaching.

8, 9. *And the fourth angel poured out his vial upon the sun*. So when the fourth angel sounded his trumpet, chap. viii. 12, "the third part of the sun was smitten." The scorching of men with fire and with heat is repeatedly mentioned.

10, 11. *Upon the seat of the beast*. This is the beast of chap. xiii. 1; on which, see note. The Apocalypse having been writ-

ness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of

ten during the tyrant Nero's reign, who miserably perished A.D. 68, two years before the catastrophe of the drama, and he having acted a bloody part in the scenes preparatory to that event, the vision, which passed all those scenes in review, must needs have taken note also of the judgment of God upon this ferocious pagan beast. The vial was poured out upon his "seat," or throne. Calamity was the portion of the royal household, in which all connected with the government were more or less partakers. Such is history as well as Apocalyptic prophecy. *And they gnawed their tongues for pain, and blasphemed the God of heaven.* This description implies rage mingled with their sufferings, such as Jesus repeatedly represents, in his predictions of the great calamity on the Jews, by the saying, "There shall be wailing, and gnashing of teeth."

12. *Upon the great river Euphrates.* See on chap. ix. 14.

13. *Three unclean spirits like frogs.* Here the vision, to signify the vileness and loathsomeness of the principles which should combine the Judaic hypocrisy and idolatrous imposture in their encounters with Christianity, configures the Jewish and Pagan conception of evil spirits in the form of the loathsome, noisy, and pretentious frog. *Out of the mouth of the dragon, — the beast, — the false prophet.* From these three sources the evil machinations proceed, — the Jewish hierarchy (the dragon),

devils [*diamonion*], working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

the Neronic tyranny (the beast), and the Pagan imposture (the false prophet).

14. *For they are the spirits of demons.* These were fabulous beings, but were appropriately made representatives of malign influences, both physical and moral. *Working miracles*, i.e. performing wonders with pretensions to miraculous powers, and by this means gaining influence over the kings, i.e. the rulers of various grades, to embroil them in the approaching conflicts, *the battle of that great day of God Almighty.*

15. *As a thief.* See chap. iii. 3; Matt. xxiv. 43; 1 Thess. v. 2, 3; 2 Pet. iii. 10.

16. *Armageddon.* This word means the mount of Megiddo; the valley beneath which was famous as the scene of two great slaughters. See Judges v. 19; 2 Kings xxiii. 29, 30. Hence "Armageddon" is here made a metaphorical designation of the scene of the approaching conflict, as we make *Sebastopol* a standpoint for a decisive contest.

17. *Into the air.* The seventh vial being poured into the air denotes the diffusiveness of the plagues involved in it. *It is done.* Let it be borne in mind, that, though these visions had their rise in the midst of troubles then prevailing, its revelations are more prophetic than historical; and that, as a book of prophecies, the Apocalypse is not a continuous record of predicted events in chronological order. As we have seen, there are often and sudden regressions and recapitulations, advancing to within sight of the catastrophe, and then

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

going back, and taking up another, and yet another, line of sequences, all converging to one catastrophe. It is by reason of their overlooking this important trait of the Apocalypse that commentators have estimated on several catastrophes, even Prof. Stuart and Dr. Whittemore on two, — the fall of Jerusalem and of Pagan Rome. These two able expositors regard the first half of the book, including chap. xi., as running up to the first *dénouement*, and the latter half to the second. But this theory of construction appears to me to throw much of the latter half of the book into unintelligible confusion. It also creates an unwarrantable diversion from the primary and main design of the book, as announced at the opening, and recapitulated at the close. See chap. i. 1—3; xxii. 10—12. Nor is there any better reason for making chap. xi. 15—19 the closing-up of the main subject of the preceding visions, not to be resumed, than there is for making like final periods, and of course so many *dénouements*, at many other places. See, for examples, chap. v. 13; vi. 12—17; xiv. 8, 15, and 17, 20; xviii. 2, 10; xix. 11—21; xx. 12—15.

Now, upon the theory of regressions which I have adopted, and which so perfectly accords with the general character and primary design of the "Revelation," all is clear. At the point now before us, the vision of the apostle had brought him, "in the spirit," through a series of events which reached to the *crisis*; and the announcement is heard, *It is done*. But he had not finished his instructions in relation to the same general subject. He had other providential instrumentalities of judgment to enumerate, and other series of sequences to take up in their course, and trace to their common result.

18. *Such as was not since men were upon the earth.* Dan. xii. 1; Matt. xxiv. 21; Mark xiii. 19; Luke xxi. 22—24.

19. *And the cities of the nations fell.* These I understand to be the cities of Israel. I am aware that the word *nation* is commonly used for a political division of

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

mankind, under a distinct supreme government. But the original, *ethnos*, in its classic usage, also means "a crowd, a multitude, a flock, a race, a class, those whom habit has collected," &c. Accordingly, Jesus said to the Pharisees, "The kingdom of God shall be taken from you, and given to a nation (a class of people) bringing forth the fruits thereof." And I am led by the matter of fact affirmed of the cities here mentioned, to conclude that they were the cities of Israel, and of course that the word "nations" in this case refers to the provinces, districts, or tribes of Palestine. And as John's standpoint in this department of his vision was, *mentally*, the temple at Jerusalem, whence he saw a Lamb on Mount Sion, the vision of the downfall of all the cities of Judea would very naturally be described in these general terms, "and the cities of the nations fell."

If we apply this general prophecy to the fall of Paganism in Rome, and take the word "nations" in this verse as meaning the various political divisions of the earth, we shall find ourselves shorn of historical facts to corroborate the prophecy; for it is not true that the cities of all the *nations*, in that sense of the word, or that the cities of the nations generally, fell simultaneously with the transfer of Rome from Pagan to Christian dominion. But in the judgment of that age, with reference to which the Apocalypse was written, there was involved the fall of the cities, generally, of all the divisions of Judea. Turn to Matt. xi. 20—24, and read the doom of the principal of those cities, as prophetically announced by our Lord. *Bishop Pearce* says, "This prediction of our Lord was literally fulfilled; for, in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of *Bethsaida, Chorazin, or Capernaum*."

And the great city was divided into three parts: it fell by thirds. See chap. viii. 12; Ezek. v. 2, 12. *And great Babylon came in remembrance before God.* On the question, "What city is here meant by 'the

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

great city,' and 'great Babylon'?" — *Dr. Clarke* modestly says, "Some say Jerusalem; others, Rome Pagan; others, Rome Papal." It appears hence that the learned doctor had access to expositors who held the theory which I adopt, of one drama in several parts, and one catastrophe, in the Apocalypse; and that Jerusalem, of course, is its "Mystery Babylon." Stuart mentions "Bleek, Ewald, and others," as holding this opinion. For my *argument*, see note on chap. xvii. 1—18.

20, 21. Compare chap v. 14—17; xi. 19; and *vs.* 9 and 11 of this chapter.

CHAPTER XVII., 1—18. At this point it seems to be requisite that we come to a more direct discussion of the identity of *Mystery Babylon*. I have already indicated my opinion that it is *Jerusalem*. But the popular belief is, that it is *Pagan Rome*. The opinion which was common with Protestants through several centuries, that it is *Papal Rome*, I need not crowd my limited room to criticise; for it is discarded by the ablest Orthodox commentators. We may find many of the metaphorical representations of the Apocalypse, by an accommodated application, descriptive of various features of Popery, and also of American slavery, and all other evils, great and small. A delineation of a given evil presents a likeness of all other evils of the same genus. But an historical view of the government of the Christian Church for all future ages, was not, as Prof. Stuart ably argues, within the scope of the apostle's design in the production of the Apocalypse.

Nor do I find the description here given of the character and the fall of *Mystery or Mystical Babylon* to answer at all to *Pagan Rome*. The prominent trait ascribed to this Babylon, under the metaphor of a woman, and that which rendered her peculiarly the object of the Divine vengeance, was her being *drunken with the blood of the martyrs of Jesus*; and (chap. xviii.

CHAPTER XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;

24) that "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." This describes *Jerusalem* to the life; but it does not describe *Pagan Rome*.

Rome was highly civilized, and there was much of the republican spirit of common justice in her civil administration. Her high officials in the provinces were, in apostolic times, protectors of the Christian teachers from the rapacity of the old dragon, Antichrist, the Jewish hierarchy. True, Pontius Pilate, after much effort in the other direction, did, intimidated by threats from the Jews to procure his degradation by the emperor, reluctantly surrender Jesus into their hands for crucifixion. But they, the Jews, were ever held by the apostles as the guilty authors of that murder. When the Jews were hounding and waylaying Paul for his blood, he found succor in the justice and magnanimity of the Roman governors. And when, to avoid being removed from Cesarea to Jerusalem for trial upon an accusation by the Jews, on which occasion it was their intention to assassinate him by the way, he appealed to Cesar, he was granted his right, safely conveyed to Rome, and permitted, under bonds, to live there in his own hired house, and write and preach, two years, awaiting the action of his Jewish accusers as witnesses against him; and he was set at liberty, probably by the emperor, on account of the non-appearance of those complainants. Of course, the Pagan priesthood and magicians were hostile to Christianity, because its spread curtailed their business in the line of idol-making and idol-worship. But the Roman Government never persecuted the Christians until the latter part of Nero's reign. And his persecution, though violent, was short; for he soon perished in his crimes. Nor was his persecution against *Christianity* as such. It was a device to screen himself from suspicion as the author of the conflagration.

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored

beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication:

gration which he kindled in Rome, by charging the crime upon the Christians. And *they* were selected for this use, solely because, for the prejudice against them, an evil report of *them* would be most likely to be credited. See note on chap. xiii. 4.

Nero died A.D. 68, two years before the destruction of Jerusalem; and after him there was no serious persecution of the Christian Church by the Roman Government for a long time. Soon after the death of Nero, Vespasian commenced the siege of Jerusalem, but not of the Christian Church. "It was under the government of St. Simon," says *Tillemont*, "that the (Christian) Jews left Jerusalem by God's order, before that city was besieged in the year 70, and withdrew beyond Jordan into the city of Pella."* And their lives were not preserved unto continued persecutions, but unto the promised season of rest and peace. For *Tillemont* adds, that, "after the destruction of Jerusalem, the Christians returned thither, and appeared with reputation by reason of a great number of prodigies and miracles; so that the Church of Jesus Christ flourished again there, being composed of a great number of Jews who had embraced the faith, and thus continued until the city was destroyed again in the last years of Adrian." The last years of Adrian were about A.D. 139; which gives the Christians peaceful occupancy of Judea and Jerusalem, after the dispersion of their persecuting nation, more than sixty years.

Gibbon says that "the Jewish Christians, who united the law of Moses with the Christian religion, remained in solitude in Pella about sixty years, enjoying the comfort of visiting the *Holy City*, which they loved and revered. They were vastly outnumbered by the Christians from Gentile nations, who rejected the Mosaic ceremonies. But, under the reign of Hadrian, the desperate fanaticism of the Jews filled

up the measure of their calamities, and the Romans exercised the rights of victory with unusual rigor. A new city was founded on Mount Sion, privileged as a colony; and the Jewish Christians, or *Nazarenes*, by giving up their Jewish habits, enjoyed a free admission into the colony of Hadrian.† Of course there was then no opposition to the Christians, only as they were confounded with the turbulent and vexatious Jews. The Christians, as such, received favor from Hadrian.

Milner, after noting the preservation of the Christians by retirement to Pella as above, says, "We hear no more of their persecuted state until the reign of Domitian, the last of the Flavian Family, who succeeded to the empire in the year 81. He does not appear to have raged against the Christians till the latter end of his reign."‡ That was about A.D. 95. *Fleury*, who was particular to note all the troubles of the Church, makes mention of none since Nero but this; and this he represents as "short, and not violent."§ *Milner* adds, that "Nerva, Domitian's successor, published a pardon for those who were condemned for impiety, recalled those who were banished, and forbade the accusing of any man on account of impiety or Judaism. Others, who were under accusation or under sentence of condemnation, now escaped by the lenity of Nerva. This brings us to the close of the century, in which we behold the Christians in a state of external peace."

Of the *second century*, *Mosheim* says in the gross, "Most of the Roman emperors of this century were of a mild and equitable character." Speaking of the Christians amid the conflicts of the sects, among the priests and the people, this historian says of the emperors, "Some in one way, and others in another, protected them

† Gib. Rom., vol. ii. c. 15, p. 66.

‡ Miln. Ch. His., vol. i. p. 104.

§ Fleu. Eccl. His., vol. i. pp. 151—3.

* Till. Eccl. Mem., ii. 145.

5 And upon her forehead *was* a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus :

against the evil designs of the populace and the priests. Hence the Christian community increased, and became vastly numerous in this century.* And so, to the time of Constantine, who embraced and patronized Christianity,—though the contest raged between Paganism and Christianity, the latter advancing all the while,—and though the Pagan priests and their devotees would sometime succeed to get the emperors complicated in their schemes,—the Roman Government, or the city of Rome, as the seat of empire, never became fixed in a spirit and attitude in relation to Christianity as a religion, and the Christian Church as a people, which would bear the description of the Mystic Babylon before us. Nor did any thing befall Pagan Rome, which answers to the description given us here, with all its surroundings, of the fall of Mystic Babylon.

But to *Jerusalem* the description fits in all essential particulars. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth;" xviii. 24. This description is a reflex, from the mind of John, of the language he had heard his Master address to Jerusalem: "Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the punishment of Gehenna? I send unto you prophets and wise men and scribes; and some of them ye will kill and crucify; . . . that upon you may come all the righteous blood shed upon the earth. . . . Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee,—behold, your house is left unto you desolate!" Matt. xxiii. 32—38. This terrific denunciation was ringing in the ears of the apostle, now that he was writing for the admonition of his people on the same judgment, when it was *at hand*. His description of Mystic

and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

Babylon answers to that of Jerusalem, as face answers to face in the water. The name *Babylon* is applied to her in the same sense in which the names *Sodom* and *Egypt* are applied to her in chap. xi. 8. That Jerusalem is the city there signified, is determined by the saying, "where also our Lord was crucified."

That Jerusalem is meant by Mystic Babylon is also shown by the other prominent trait of character, that of whoredom. This description of character would not apply to Pagan Rome while she was true to her own religion. But Jerusalem had forsaken her God, and joined herself to Mammon and Beelzebub. For specimens of the persistent denunciation of this sin in Israel, see Judg. ii. 17; viii. 33; Ps. lxxiii. 27; cvi. 30.

The greatest apparent difficulty which presents itself, at first glance, in the way of taking Jerusalem for this Babylon, is in the language of v. 18, and chap. xviii. 3, 9, 11, descriptive of the relations to her of the kings and merchants of the earth. But Jerusalem, in the mind of John, occupied an important position among the rulers and merchants of the earth. I do not find that any thing has happened to Rome which so seriously affects the trade of surrounding countries as did the desolation of Jerusalem.

But the true solution of these exclamatory and oratorical descriptions of the eminence and fall of Jerusalem, now referred to, is that they are a transfer, by quotation, of Jeremiah's prophetic description of the fall of ancient Babylon. See Jer. li., particularly verses 6—8, and 60—64. Quotations of this description, for an accommodated application, are not expected to apply with literal exactness in all their details. They are called up by prominent resemblances.

With regard to the *scarlet-colored beast* on which the woman sat (v. 3), we might crowd our minds with utter confusion by reading the fancies of Apocalyptic novel:

* Inst. Eccl. His., cen. 2, pt. i. c. 1, § 2.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he

cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and

ists upon it, and then return and find all the instruction which there is in it for us by regarding it as an embellishment of the scene, furnishing the woman in the drama with an appropriate position. We may, however, regard it as emblematical of the voracious and destructive principles which sustained the policy of the doomed city. The *seven heads* and *ten horns* are the familiar Apocalyptic metaphorical numbers of like appendages of its monsters. See on chap. xii. 3, 4.

In relation to the *bottomless pit* (v. 8), see on chap. ix. 1. *Whose names were not written in the Lamb's book of life.* See on chap. iii. 5. *From the foundation of the world.* See notes on Matt. xxv. 34, and Eph. i. 4.

Seven mountains; v. 9. That these mean the seven hills on which ancient Rome was built, furnishing a reason for making the woman to be that city, is unauthorized guess-work. *Mountains*, as metaphors, denote strength; and the number *seven*, as we have repeatedly observed, is the favorite Apocalyptic expression of fulness or eminence in the subject, according to its kind.

The angel, in his explanation to John, proceeds to make yet another application of the seven heads, referring them to so many kings; and the ten horns he makes to represent ten kings, who, though hostile to Christianity, hated the mystic woman even more, and were to be instruments in God's hand to effect her destruction. Of course they represented agencies of the Roman Government in the overthrow of

the Jewish city and nation. If I were to presume to particularize on those ten agencies, I should insult the understandings of my readers. It does not concern us to know, nor can we know without another special revelation. That which is of chief interest to us is the doctrine which comes out in the sequel, — that *Christian truth shall at last triumph.*

Which reigneth over the kings of the earth; v. 18. *Τῆς γῆς* (*tēs gēs*), "the earth,"

Dr. Clarke maintains, in agreement with other learned commentators, is familiarly used in the New Testament, especially in the Apocalypse, for the land of Judea. *Ἡ (gē)* is defined by Parkhurst to signify,

"I. The earth, land, or ground." . . .

"III. A particular land, tract, or country. Matt. ii. 6, 20, 21; iv. 15; ix. 26, et al.

On Matt. xxvii. 45, where *πᾶσαν τὴν γῆν* (*pasan tēn gēn*) denotes all the land of Judea." The passage here referred to reads thus: "There was darkness over all the land."

If *gē* were translated here, as it is in the passage before us in the Apocalypse, it would read, There was darkness

over all the earth. I believe the word should be rendered *land* in this place. The visions of John had principal reference to the "things which must shortly come to pass" in his own land. There was necessarily a mixing-in of foreign matters and forces, because the drama which was to be chiefly enacted in Judea, and the catastrophe of which was to be the destruction of Jerusalem, had parts performed by foreign forces. But Judea was the scene of

King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

the drama, of which Jerusalem was the metropolis, and the seat of spiritual empire. It was also, even under the Roman régime, up to the catastrophe of the Apocalypse, i.e. the destruction of the city, practically the seat of civil empire; for the Jews were permitted to conduct their own civil affairs in the main, under the general supervision of governors of Roman imperial appointment. But as Jerusalem is here spoken of in the respect in which she is called "Mystery Babylon," in which sense she is likewise (chap. xi. 8) "spiritually called Sodom and Egypt," it is fair to regard the dominion here spoken of as a spiritual or ecclesiastical dominion. And, in her spiritual empire, Jerusalem did exercise, not only authority over all the rulers of the subdivisions of the land of Israel, but a considerable influence over rulers of other countries, especially in the war against Christianity, which is the theme of the Apocalypse. Her influence over the Emperor of Rome was sufficient to keep St. Paul a prisoner there two years. But, in respect to the spiritual dominion of Jerusalem over the several municipalities of Judea, *this* was an appropriate occasion for the poetic description of the Revelator, "That great city, which reigneth over the kings (rulers) of the land."

CHAPTER XVIII.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils [*daimonon*], and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

CHAPTER XVIII., 1. *Another angel come down from heaven, having great power* (great authority); *and the earth was lighted with his glory.* The reader will not lose sight of the fact, that this is altogether scenic and tropical. The angel here introduced is not a person whom John saw in his normal state descending through the air: it was the appearance of a glorious messenger in vision, which probably was designed to represent the rapidity with which the tidings would run to all the churches, and the shout of triumph for truth and right, on the fall of the head-quarters of Antichrist; the throne, as it were, of the leading persecuting power on the earth; the city in which *was found the blood of prophets, and of saints, and of all that were slain upon the earth*; v. 24. See the same description in Matt. xxiii. 34—36. This, as shown in my remarks on the preceding chapter, is none other than Jerusalem. The entire chapter before us is devoted to a poetic description of the contrast between the former glory of that city and the succeeding scene of desolation.

2. This is a quotation from Isa. xxi. 9.

3, 4. This is as a Jewish apostle, in a trance retrospection, elevated in the spirit of poetic rhapsody, would be likely to describe the prime of that city of which

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of

pearls, and fine linen, and purple, and silk, and scarlet, and all thyine-wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

the Psalmist had sung, "Glorious things are spoken of thee, O city of God." See Jer. li. 7—9.

5—19. These verses describe a sweeping calamity and utter desolation, such as has not befallen Pagan Rome, but has

been verified in the case of Jerusalem. In connection with these verses, read the prophet's description of character and the fall of the great city of his nation, Ezek. v. 5—17. The two descriptions clearly refer to the same subject.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he* be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

20. *And ye holy apostles and prophets; for God hath avenged you on her.* We find ourselves at home in the reading of these descriptions, when we have placed our minds in an attitude to read them as applying to Jerusalem. God in this judgment avenged on the city which it desolated the blood of "the holy apostles and prophets." So proverbial was the destructiveness of the powers that reigned in that city, in their violence against God's faithful servants who exposed their corruptness, that our Lord once said (Luke xiii. 33), "For it cannot be that a prophet perish out of Jerusalem." And he immediately, upon this remark, pronounced upon that city the same terrible doom which is the burden of the chapter before us. See Luke xiii. 34, 35.

21—23. *Dr. Clarke* truthfully says of the picture of desolation drawn in these verses, "This is true of ancient *Babylon*: it is also true of *Jerusalem*: it is not true of *Rome Pagan*, nor, as yet, of *Rome Papal*."

CHAPTER XIX.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice

24. See on r. 1; and also remarks on the preceding chapter.

CHAPTER XIX., 1. *A great voice of much people in heaven, saying, Alleluia.* This last word is the Greek form of the Hebrew "Hallelujah;" which means, "Praise the Lord." The "voice of much people in heaven" signifies the concurrent sentiment of all the agencies of the new dispensation, glorifying God for the new order of things to be inaugurated by the righteous judgments of the Lord.

2. *And hath avenged the blood of his servants at her hand.* See on chap. xviii. 20.

3. *And her smoke rose up for ever.* This language implies perpetual desolation. See Isa. xxxiv. 10.

4. *The four and twenty elders and the four beasts* (living creatures). See on chap iv. 4—11. The idea is, that all the executive forces or agencies of the Divine administration do him honor, and glorify his perfections. "The Lord is known by the judgment which he executeth;" and "all his works praise him."

of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

7. *For the marriage of the Lamb is come, and his wife hath made herself ready.* This is a representation, under the figure of a wedding, of the prospective deliverance and elevation of the Church, and Christ's more visible charge and protection of her as her spiritual Head. The event to which this vision relates is his coming in his kingdom; Matt. xvi. 27, 28; xxv. 34; Luke xxi. 28.

9. They are accounted *blessed which are called unto the marriage-supper of the Lamb*; i.e., they who, through fidelity in all the trials of those times, were found worthy of the fellowship, the honor, and the protective care of their Lord, in the impending crisis.

10. The angel was a fellow-servant, and declined Divine honors. *For the testimony of Jesus is the spirit of prophecy.* "I would read, 'For this spirit of prophecy

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and

which I (the angel) have is really the testimony of Jesus; and thus the angel's work and John's work were identical."—CROSBY.

11—16. This is a strong and significant scenic description of the majesty, the executive power, and the efficient agencies, of Him who is "the Word of God," in the prosecution of the judgment of the age; which is familiarly denominated, throughout the New Testament, his coming in his kingdom and glory. See on v. 7.

17, 18. *Unto the supper of the great God. That ye may eat the flesh of kings, &c.* The descriptions employed by the apostle, in setting forth the scenes by which his visions represented the advancing stages of the approaching judgment on his people, are resemblances which appear as reflections of the old prophetic delineations.

the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that

wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

tions of the same. For some of those prophetic descriptions of this great carnival, see Jer. vii. 20—34; xix. 11—15.

19. *And I saw the beast* (see chap. xiii. 1), the Neronian tyranny, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse. Such phraseology in Scripture usage is limited in its application to the sphere of operation to which the subject refers. Peter and John, speaking of the crucifixion of Jesus (Acts iv. 26), apply to the event the prophecy of David: "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." The fulfilment of this prophecy these apostles find in the following case: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together." These "kings of the earth" were but two subordinate rulers of the Roman emperor's appointment in Judea. But now, at the writing of the Apocalypse, the Emperor of Rome, the bloody Nero, was persecuting the Christians, for a reason explained in remarks on chap. xvii., in which the Jewish dragon, which gave his power to this beast, evidently had a concern; and, of course, his subordinates in the government were to some extent put up to the same work: so that this saying in hand, "the kings of the earth were gathered together to make war against him that sat on the horse, was more strikingly verified in the then current transactions than was David's prophecy in similar language in the transactions to which this same apostle John, with Peter, applied it.

20. *And the beast was taken* (that tyrant was soon destroyed), and with him the false prophet (see on chap. xiii. 11—17; and

xvi. 13): *these both were cast alive into a lake of fire burning with brimstone*. The term, "false prophet," in the singular number, is here used for the class of impostors who were inveterate in their hostility to Christianity, and who, by their magic arts and lying wonders, deceived them that had received the mark of the beast, and them that worshipped his image. Our apostle uses the same manner of expression, i.e. the singular number, in the way of personating a class, in his First Epistle, ii. 18: "Little children, it is the last time; and, as ye have heard that Antichrist shall come, even now are there many antichrists." Hence it is perceived that Antichrist was not any particular individual, but was a personification of the inveterate spirit of opposition to Christ which should rage in the last days of that *æon*, and was then being developed through many individuals. This Epistle was written shortly after the Apocalypse.

The *lake of fire* has no place in the geography of the immortal sphere. It is primitively and solely a figurative representation of severe temporal calamities, especially of national crises. Read the prophetic description of the fall of *Idumea*, Isa. xxxiv. 5—10; and though the name, "lake of fire," is not applied to the scene, yet you will perceive the scene described to be a *lake of fire*. So, in the passage before us, the "lake of fire" represents the calamities in which were involved, or "shortly"* to be involved, the beast with seven heads and ten horns, representing a class of wicked rulers and their principalities in the earth, and the false prophet, personating a set of vile impostors. The vision does not discriminate between the purely Jewish, the apostate

* See chap. i. 1; xxii. 6.

CHAPTER XX.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil [*diabolos*], and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thou-

Christian, and the purely Pagan impostors: nor was this necessary, if it were practicable; for they were all mixed together, and in the war against Christianity, like Herod and Pilate, they were one. These false prophets, and the destruction signified here by the "lake of fire," are described by St. Peter in his Second Epistle, ii. 1—3.

CHAPTER XX., 1. *An angel.* These messengers which appear at every opening scene in the Apocalyptic drama are symbolic representatives of God's executive power. Their descent is from heaven, of course, to indicate their mission from God. *Having the key of the deep pit* (the abyss; see note on chap. ix. 1). The key is the ensign of authority to open and shut. See on chap. i. 18, and Matt. xvi. 19.

2, 3. *The dragon, that old serpent, which is the Devil, and Satan.* This is the same dragon which appeared in an earlier scene in the vision (chap. xii. 3, 4); on which, see notes. It was the persecuting power represented in the Jewish hierarchy. *And bound him a thousand years, and cast him into the bottomless (deep or unfathomable) pit.* Better, "the abyss." With regard to the term of time denoted by the thousand years in this case, and the extent and manner of the restraint which should be made to bear, thus long, upon the adversaries of the gospel, or the spirit of antagonism to Christianity, there is already as much waste paper as the world can afford, covered with visionary hypotheses. These hypotheses comprise countless theories of a millennium. Dr. Clarke said he had lived to see falsified by events great numbers of those ingeniously constructed theo-

sand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

ries, and he wisely refrained from adding to those monuments of folly. I will do likewise.

But I would not be misunderstood. I do not pass over this sublime canto of sacred poetry as without value. It is rich in the sentiments of heavenly wisdom, faith, and purity. It inspires us with zeal and courage to fight valiantly for truth and right against all the powers of darkness and sin, assured of a triumph. But I forbear the vain attempt to decipher those round Apocalyptic numbers, which were doubtless as well understood as was needful by the apostle and some whom he addressed, but are neither intelligible nor of consequence to us. I treat them as embellishments of the poem.

With regard to a *millennium*, we have learned that all our dreams of it as something to *happen* are false and vain. By earnest, persistent, Christian *work*, and the blessing of God, we are to extend the reign of righteousness and truth in the world. And, by my method of treating this and other like passages of the Apocalypse, we draw from them all the practical instruction which they contain for us, and improve that instruction with the mind unburdened with visionary hypotheses on the incomprehensible and unessential.

4. *And they sat upon them; i.e., there were sitters upon the thrones. And I saw the souls (tas psuchas, the lives) of them that were beheaded for the witness of Jesus; and they lived and reigned with Christ a thousand years.* Here we have the same "thousand years" as in v. 2, which I likewise reverently estimate as a round number, poetically employed to denote the full cycle of

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath

years belonging to the subject in hand. But in what sense are we to understand that they who were martyrs to the cause of Christ, or their "lives," lived and reigned with Christ? To them who have been persuaded by fanciful theorizers into the incongruous and ungainly notion, that the old martyrs have been in a state of nonentity ever since they died, and that the dust of their decomposed earthly bodies is to be gathered up, and re-organized and re-animated, and live again in this earth to a thousand years of age, — to them I pass along the answer of Jesus to the Pharisees, who asked him when the kingdom of God should come: "The kingdom of God cometh not with observation (or outward show); neither shall they say, Lo here, or Lo there; for, behold, *the kingdom of God is within you.*" (Luke xvii. 21.) And as the reign of Christ on earth is not a personal dominion swayed by physical force, but is a spiritual kingdom, the dominion of the principles of his religion and his life, — so the reign with him of those who have devoted their lives, even unto death, to his cause, is also spiritual. There is a beautiful and practical sense in which the lives of those who have sealed with their blood their devotion to Christianity do truly live and reign with Christ on the earth. So do the martyrs of the American Revolution live and reign in our land. The influence of their lives on our civil polity will live for ever.

5. *Until the thousand years were finished.* That is, the rest of the deceased were not in position with this roll of martyrs, by the influence of their lives advancing the kingdom of Christ. To force this Apocalyptic observation into the service of the semi-atheistic theory, that Adam, and all his posterity who have died, "are perished," i.e. are remaining in a state of non-existence, and will so remain until the close of a yet future millennium, is a sad wresting of the Scriptures.

This is the first resurrection. What is the first resurrection? The above-mentioned living and reigning with Christ.

6. *Blessed and holy is he that hath part in*

part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

the first resurrection. There was a blessing on earth in the work and upon the memory of the martyrs who were reigning with Christ in the sense above explained. See on chap. xiv. 13. But I understand that those who are in this verse recognized as having "part in the first resurrection," and are pronounced "blessed" for the reason given in the next words, were the living Christians, who shared with the living post-mortem influence of the martyrs in the reign with Christ in that mysterious season of a thousand years. As the co-operation of the martyrs' lives with the reign of Christ is called the first resurrection, the living Christians, who at the same time co-operated with that martyr influence in the interests of the same kingdom, were properly said to "have part in the first resurrection." *On such the second death hath no power.* The phrase "second death" occurs nowhere else in the Bible but in this book, chap. ii. 11, and twice in this chapter. And it seems to stand for the catastrophe of the drama, the judgment which involved the destruction of Jerusalem. This appellation may have been given it because of the severity of the evil signified by it, like Jude's phrase "twice dead, plucked up by the roots;" or because it was the second national death of Israel. Probably for the latter reason; the argument for which, see in note on v. 14.

With this understanding of the second death, the saying that it had no power on those who shared in the first resurrection, in the sense above explained, is perfectly intelligible. Indeed the same fact is stated in the New Testament, in different forms, so many scores of times, that we cannot misunderstand it. It is the preservation of the true disciples from the destruction that desolated Israel, which is the second death, and of which preservation our Lord repeatedly assured them, in his personal addresses on the subject of that judgment. See Matt. xxiv. 13; Luke xi. 18, 28. In the *Apocalypse*, the same class of persons, and their safety from the power of the second death, are represented in the hun-

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil [*diabolos*] that deceived them was cast into the lake

of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

dred forty and four thousand sealed in their forehead, chap. vii.

7. See on v. 2. An indefinite temporary rage of the restrained hostile power is signified.

8, 9. *Gog and Magog* do not appear to be the proper names of any countries or peoples that were engaged in either of the series of conflicts which are the subjects of the Apocalypse. But, by turning to Ezek. xxxviii., xxxix., it will be seen that rude and strange peoples or their rulers, under these names, menaced the destruction of Israel, and were themselves consumed. And probably these names are used in this place, by way of accommodation, to represent the menacing attitude, *in relation to the gospel*, of strange combinations of its foes, who should be foiled by the fiery judgment of God. *For fire came down from God out of heaven, and devoured them.* Hence the appellations, "Gog and Magog," are applied to this antagonistic combination, in the same accommodated and representative sense in which the names Sodom, Egypt, and Babylon, are applied to Jerusalem.

10. *And the impostor that deceived them* (which is an impersonation, in the singular number, of the whole tribe of impostors, who would ply their nefarious frauds in those "last days" for the subversion of Christianity) *was cast into the lake of fire and brimstone.* Where was this lake of fire? It was where the beast and the false prophet were. What beast? The great scarlet-colored beast (chap. xvii. 3), with seven heads and ten horns, explained by the

angel to represent certain kings and kingdoms, or rulers and principalities, of the earth. Whoever locates this lake in the immortal world stultifies himself, while he treats with irreverence the Holy Book. For a definition of the lake of fire, see on v. 14, and chap. xix. 20. This doom of the impostors referred to, to utter destruction in that fierce judgment which is signified by the lake of fire, is the same judicial economy of providence that is uniformly asserted in the New Testament in relation to the deceivers and antichrists of "the last time," or "end of the age." See, for an instance, 2 Pet. ii. 3. *Day and night, for ever and ever*; i.e., "continually." See on chap. xiv. 11.

11. *From whose face the earth and the heaven fled away.* The force of this language is well defined by Ewald, as quoted by Stuart, thus: "*The fleeing-away of heaven and earth is a poetic portraiture of the effects of the Divine presence. Even the natural creation shrinks back with awe, and seeks to hide itself.* Compare Ps. xviii. 7, 15; lxxvii. 16—19; cxiv. 3—5. To seek for a *literal* sense in such a passage would be quite a superfluous undertaking."

12. *And I saw the dead, small and great, stand before God.* Now the vision opens to the CATASTROPHE of the Apocalyptic drama. It has conducted us, through different scenes, or courses of events, to within sight of the climax, giving us surveys of it from different points of observation; and then, by a regressive step, taken us back to another starting-point, and conducted us along, by another series of sequences,

13 And the sea gave up the dead which were in it; and death and hell [*hades*] delivered up the dead

which were in them: and they were judged every man according to their works.

into proximity with the same result. And now the last regressive step has been taken, and the catastrophe is finally reached. I do not mean that the catastrophe transpired simultaneously with this vision of it. But the vision sets it forth prophetically in its due order, and the apostle publishes it, as the culmination of "the things which must shortly come to pass." This passing in the review of the apostle's mind of the dead, small and great, was a vision of the whole house of Israel in their second captivity. We have observed in the progress of this study, that many of the visions of the Apocalypse are reproductions of noted visions of the old prophets, especially of Ezekiel and Daniel. Those prophecies were sealed, to lie over several ages for fulfilment. (See Dan. xii. 4.) John unseals them. This before us is a reproduction, in one, of two of those former visions, the first by Ezekiel, and the second by Daniel. That of Ezekiel is the vision of the dry bones of the valley (Ezek. xxxvii), which were declared by the spirit to be "the whole house of Israel." Their Babylonish captivity was metaphorically represented as a state of death. So, here, the vision of John represents the whole house of Israel in their subjection to the Roman monarchy as "the dead, small and great." But from this point the two visions diverge. Ezekiel's foreshows the restoration of the house of Israel from Babylonish captivity to the inheritance of their own land in freedom; but John's vision predicts their forthcoming arraignment at a judgment, which should be unto them, in general, a judgment of condemnation. And this scene of John's vision is a reproduction or an opening of the other prophetic vision alluded to above,—that of Dan. vii. 9—14. "The Ancient of days did sit: his throne was like the fiery flame: thousand thousands ministered unto him: ten thousand times ten thousand stood before him. The judgment was set, and the books were opened." It is precisely the same description of judgment as this before us in the Apocalypse. When was this judgment to transpire? The doctors of artificial theologies say, "At the end of Christ's mediatorial reign." The Holy Spirit says, At

the SETTING-UP of Christ's kingdom on the earth. So continues the prophet: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him." It is an INFINITE MISTAKE that men have committed in assigning to the end of Christ's mediatorial reign, and the decision of the final states of men, the judgment which the Scriptures of both Testaments assign to the setting-up of that reign in the earth. In relation to this judgment, see notes on Matt. xvi. 27, 28; and xxiv. xxv. It was to take place in the end of that generation, according to the declarations of Christ in the passages above referred to; and now, just in the end of that generation, when John was yet living, who was one of those listening to Jesus when he said some of them would live to witness the event,—now, exactly at the point of concurrence of all the prophetic assignments of time, his vision discloses the event as immediately coming.

The books that were opened, and out of which the people called "the dead" were judged, are of course a metaphorical representation, drawn from the ideal of court records, in which the misdeeds of the parties arraigned are recorded. Human character is legible to the all-seeing Eye. But another book was opened, which is the book of life. This, too, was noted by Daniel (xii. 1): "At that time (the time of unheard-of trouble which should be in that generation, Matt. xxiv. 21, 34) shall thy people be delivered, every one that shall be found written in the book." These are the hundred forty and four thousand sealed ones of chap. vii.

13. The language of this verse, representing the sea, death, and *hades* as delivering up the dead which were in them to the scrutiny of the Divine judgment, is a poetic description of the omniscience of God, and the extent and efficiency of his judicial and executive authority. It is a scenic representation of the same doctrine in regard to amenability to God's judgment, of which the same people were admonished in similar style by

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

their prophets; to wit: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell (*sheol*, the depth below) shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it;" Isa. xxviii. 17, 18. Again: "Though they dig into hell" (if hell were a place of endless torment, people would not think of digging into it to escape punishment; neither, if they got there, would the Lord take them out to punish them) — "though they dig into hell (*sheol*), thence shall mine hand take them; though they climb up to heaven, thence will I bring them down," &c. Turn to the passage, and read it out; Amos ix. 2—4. The idea is, that the judgment of God upon that guilty people, in all its foreshadowed severity, was inevitable. They could dig into no depth, nor climb unto any height, which should screen them from it. This is the significance of the scenic description before us: "And the sea and death and hades delivered up the dead which were in them." *And they were judged.* See Matt. xvi. 27, 28.

14. *And death and hades were cast into the lake of fire.* To undertake a literal construction of this, and to descant on the operation of taking up death and hades as tangible substances, and casting them into the lake of fire, would be like undertaking to weigh a shadow. The common-sense view of it is, that the occupants of those states and conditions which had just been figuratively denoted by *death and hades* were made to suffer that tribulation which is signified by the lake of fire. And we have seen that the lake of fire is not a department of the immortal world, but is a figurative representation of temporal national calamities in the earth, in which was involved the beast with seven heads and ten horns, symbolizing certain kings and kingdoms of the earth. See on v.

CHAPTER XXI.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

10, and chap. xix. 20. *This is the second death*; that is, the lake of fire is the second death. We have seen that the particular subjects of this judgment, represented by the lake of fire, were the people of Israel; and that the national dissolution involved in this judgment which was then "at hand" was their second national death. The Babylonish captivity was denominated a national death; and their restoration from it, their resurrection from that death. See Ezek. xxxvii. 1—14. So their second and more thorough and enduring national destruction, which is clearly the subject of this vision, is very appropriately denominated, in regard to them, *the second death*.

15. *And whosoever was not found written in the book of life was cast into the lake of fire.* This is but a Hebrew parallelism, repeating the same idea with emphasis, in a varied expression. It carries out the implication of the vision recorded in chap. vii., wherein it is represented that the judgment of God on the land and people of Israel should be suspended, until his servants should be sealed in their foreheads. See notes on that chapter. Therefore the implication was, that those who were not sealed would be subjected to the calamities of that terrible crisis. And here that prophetic implication becomes an explicit asseveration. It is not to be understood in such cases, that every individual of the class referred to was literally to perish. The denunciations of national judgments of this description refer to the doomed people in their collective capacity. All the individuals suffer more or less; but only a portion of them are supposed to suffer, in full, personal destruction. In this case, however, the second national death of Israel, while all, except the sealed ones, the Christian disciples, who were preserved (see on v. 6) suffered sore calamities, a great portion literally perished. See on chap. xix. 18.

CHAPTER XXI., 1. *A new heaven and a new earth.* This refers to the new order of things in the gospel dispensation. For this new economy, St. Peter was looking

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be

his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

when he wrote his Second Epistle, which was about the time when the Apocalypse was written. Speaking of the dissolution of the old heavens, and the elements of the earth, he adds (2 Pet. iii. 13), "Nevertheless, we, according to promise, look for new heavens and a new earth, wherein dwelleth righteousness." Of course, the passing-away of the *first heaven and earth* and *sea* figuratively represents the abolishment of the old order of things; i.e., the Mosaic economy. See on Heb. viii. 13, and xii. 27.

2. *The holy city, new Jerusalem.* This is the *gospel covenant*. See notes on Gal. iv. 21—26, and Heb. xii. 18—24, showing that "the Jerusalem which is above," or "the heavenly Jerusalem," is the *new or gospel covenant*. Of course this passage, like all the rest of the Apocalypse, is figurative and scenic; but it is interestingly instructive. When there is any difficulty in the way of understanding a figurative passage of the Scriptures, the difficulty is altogether in determining the *subject* to which it refers. When the subject is ascertained, the figure furnishes the most simple and impressive instruction; for we have only to trace out the figure in its most natural bearing upon the subject. We know what the subject is, in the present instance; for in the two only other cases of the use of this appellation in the Scriptures, outside of the Apocalypse, it is, as seen by the above references, explicitly applied to the *new covenant*. With this explanation the vision is intelligible. John saw that the covenant of "grace and truth" is of heavenly origin. It is not of the earth, not of the wisdom of man (1 Cor. ii. 4, 13), not a system of human philosophy, not a device of political sagacity; but it is of God.

And now, seeing that the *subject* of this vision is the *gospel*, we can draw rich instruction from the beautiful figurative description of it. To understand the doctrine of a metaphor, we must have knowledge

of the natural object which is employed in that character. Here the gospel is likened to a *city*. What is a city? It is a place of abode, a covert from the storms, a home. This, therefore, as a metaphor of the gospel, signifies that it is, to the believer's mind, a home of rest; a calm and safe retreat from the piercing winds and deathly chills suffered out in the world of darkness, unbelief, and sin. To this description of the gospel, every believer's heart responds, Amen; for, in the language of Paul, "we which have believed do enter into rest."

Again: the city chosen to represent the gospel is *Zion*, or *Jerusalem*. This part of the figure, too, is big with meaning. For Jerusalem was the place set apart in which for the ancient Church to worship. There was erected the magnificent temple, in which dwelt the emblems of the Divine presence; and thither all the tribes were at the appointed times to repair to bring their offerings to the Lord, and meet his presence. So, now, as the temple at Jerusalem was to the ancient Church, the *gospel* is, to the believers in Jesus everywhere, the *presence of the Lord*. Accordingly Jesus said to the woman of Samaria (John iv. 23), "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

3. *The tabernacle of God is with men.* This is an emphatic expression of the sentiment above explained, the ever-present communion with God, which is the privilege of the enlightened believer in the gospel.

4. *No more death.* This verse describes a work which is in the purpose of the gospel. It was not all accomplished in detail when the vision of it was vouchsafed to the apostle, nor is it now. It is to be accomplished "in the dispensation of the fulness of times" (Eph. i. 10). But this glorious result must have been shown to John in the vision, or he would not have

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake, which burneth with

fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

been shown the character of the gospel. But, even now, this glorious victory over death, sorrow, and evil, is enjoyed by the believer; for, by the light of the gospel, he sees in prospect sin finished, death swallowed up in victory, and tears wiped away from off all faces. (Isa. xxv. 8; 1 Cor. xv. 54.)

6. *Alpha and Omega.* Compare chap. i. 8, 11, and xxii. 13.

7. *Shall inherit all things.* There is a glorious practical truth in this expression. The enlightened believer in Christ, whose faith is of sufficient force to overcome temptations and doubts, feels to be a son of God, and to have an inheritance in "all things which the Father hath." Compare 1 Cor. iii. 21—23, and see notes on the same.

8. *But the fearful and unbelieving, &c., shall have their part in the lake which burneth with fire and brimstone; which is the second death.* The commentators agree in taking the class which leads this catalogue, "the fearful," to be apostatized Christians, who, from fear of the then-prevalent persecutions, abandoned their profession of Christianity. These, and all who gave themselves up to the abominable vices and crimes of the age, would share their part in those impending calamities which were imaged by a lake of fire, and would constitute the second national death of the Jews. See notes on the last four verses of the preceding chapter. See also on Matt. xxiv. 48—51.

11. *Having the glory of God.* Here the apostle resumes the description of the new or holy Jerusalem, i.e. the gospel covenant. It has the glory of God. Ezekiel, of whose vision of the temple or the house of God this is, in the main, a reproduction, says (Ezek. xliii. 5), "The glory of the Lord filled the house." The idea is, that the gospel purpose, perfect and harmonious in all its parts, securing a result compatible with the revealed perfections of the Deity, the desire of angels, and the prayers of all good men, commends itself to the moral judgment of every rational being who understands it, and is *full of the glory of the Lord.* And her light—even like a jasper-stone, clear as crystal. A jasper is a precious stone of a greenish hue. It varies in value according to its freedom from flaws, and a clouded mixture of other colors. A crystal is a precious stone of no color, perfectly clear and transparent. A jasper-stone clear as crystal, therefore, is a jasper of the "first water,"—of a uniform transparency, and tinged with a sea-green hue, rendering it perfectly agreeable and refreshing to the eye. Green is the only color adapted to the structure of the eye. All other colors are calculated to fatigue, and, if very intense, to injure the eye.

Nothing could be finer than this description. The light described by this metaphor is the light of the gospel. The doctrine of the figure is unmistakable. As the eye may penetrate the first-water jas-

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall

of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

per-stone, and view it in all its parts, without being repelled by sensations of pain; so may the mind penetrate the gospel, and explore it in all its principles and parts, without disgust, and without repulse by appalling scenes. We know, therefore, that those systems of theology, into which the mind cannot look but to meet scenes the most appalling and heart-withering, are not the gospel which John saw coming down from God out of heaven. This is to the mind as is the light of the jasper-stone, clear as crystal, to the eye.

12—21. The dimensions and components of the city, seen in the vision as a figure of the gospel, are described. It was a perfect square, built of precious hard stones, such as it was supposed that fire would not dissolve, — representing the perfection of the gospel covenant, and the indissolubility of its principles.

22. *For the Lord God Almighty and the Lamb are the temple of it.* He whose soul is illumined with the light of the gospel is ever in the spiritual temple of devotion, and in the presence of God and the Lamb. See on vs. 2, 3.

23. The sentiment of this verse is similar to that of the preceding, in that it recognizes the believer's enjoyment of the presence of God, and the light of his glory; and of Christ, who is "the light of the world."

24. This is prophetic of the extension of the gospel among the nations, and their enjoyment of its glorious light, and the patronage which should be extended to it from men in the highest official stations.

25. *For there is no night there.* There is no season of darkness in the gospel kingdom. In times of gloom and sorrow in the world, come unto the gospel of the

26 And they shall bring the glory and honor of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAPTER XXII.

AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare

twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and

grace of God, and all is light. Nor are its gates ever shut. Always, when the humble suppliant seeks its blessings, its portals are open, and its welcome greets him.

26. Another prophecy of the spread of the gospel.

27. It is as utterly impossible for a dark, unbelieving, impure, and morally corrupt mind, while in that condition, to inherit the blessedness and glory of the spiritual state represented by the heavenly city, as it is for pain to inherit pleasure, or for "a camel to go through the eye of a needle." See on 1 Cor. vi. 9. *But they which are written in the Lamb's book of life.* "The book of life" is a metaphorical representation of the catalogue of the *living* in the faith of Christ, in distinction from the "dead in trespasses and sins." Those are citizens of the heavenly Jerusalem. See on vs. 12 and 15 of the preceding chapter.

CHAPTER XXII., 1. *A pure river of water of life.* The description of the new Jerusalem is continued. The river issues out of the throne of God and the Lamb, which is in the city. It signifies the constant flow of life and blessedness to the believing soul through the principles of the gospel; and these principles are the principles of the Divine government, represented by the *throne* of God, as the gospel reveals it.

And I ask attention to the circumstance of the familiar association of Christ with the Father, as sharing his throne and his reverence, as implying, not the proper

Deity of Christ, but his possession of the Divine nature in a sense and degree above all other created beings, eternally to occupy a position, below God, but above men, as the approachable mediator, or medium of communication, between us and the Father.

2. *The tree of life.* Ezekiel, in his vision of the same city (xlvi. 12), uses the plural, "trees." But he slides into the singular number, treating the trees as one species, saying, "*It* shall bring forth new fruit according to his months." In the Common Version before us, we read of this tree, *which bare twelve manner of fruits.* But the words *manner* and *of*, which are supplied by the translators, should be thrown out. John did not say that the tree bare twelve different *kinds* of fruits. It bare *twelve fruits*, or, as we should say, *twelve crops*, in the year. So the next words explain it, *and yielded her fruit every month.* What a rich and beautiful, and also, as many of my readers will testify, *truthful* description is this of the gospel! It is like a tree never barren, but every month in the year loaded with blooming fragrant flowers and ripened nutritious fruit. *And the leaves of the tree were for the healing of the nations.* Ezekiel says, "The leaf thereof shall be for medicine." It heals the disease of sin. See Matt. i. 21.

3—5. See on vs. 4 and 23 of the preceding chapter.

6. Now John, having faithfully performed the work assigned him at the

the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See *thou*

do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

opening of the vision, by recording for the churches the revealments of "things which must shortly come to pass," and the time of which was "at hand" (chap. i. 1, 3), reiterates the same limitation of time, as if he would recall to the matters of primary concern the minds of any of his readers who may have become engrossed in contemplation on some of his revealments in their more distant bearings and relations. *And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.*

7. *Behold, I come quickly.* On this point, the near approach of the principal events predicted in this book, the apostle is solicitously earnest; because so much, with regard to its profitable service to the Christians for whom specially it was written, depended on their understanding of this matter of time.

8, 9. See on chap. xix. 10. *I am thy fellow-servant.* Jesus teaches us (Luke xx. 36), that, in the resurrection, men "are equal unto the angels." It appears that some of them, who have closed their earthly labors and been raised to the higher life, are verily employed as angels.

10. *Seal not the sayings of the prophecy of this book.* Let the Christian student give due attention to the import of this instruction. When Daniel had been favored with a series of visions in relation to the same train of events to which the Apocalypse is devoted, embracing the closing-up of the old Jewish order of things, and the introduction and full and permanent establishment of the Christian dispensation, the angel said unto him (Dan. xii. 4), "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."

This signified that the prophecy was to lie over a long time, unto its fulfilment. But now John is instructed to "*seal not the sayings of the prophecy of this book.*" Why not seal them? *Because the time is at hand.* To say that the judgment which is the catastrophe of the Apocalypse, and the coming of Christ, which is the particular subject of this immediate connection, are an event which has not yet occurred when eighteen centuries have passed, and may not take place for ten times as many centuries to come, is to tread this sacred record under foot, and recklessly to trifle with its mangled pages. The case is a clear one. In the presence of him in whom I trust, to whose righteous judgment I am amenable, and to whom my prayers have been lifted up for wisdom and understanding, I am conscious that I have not misapplied the general prophecies of this book as it regards the subject of them, nor, in a manner involving any essential principle, misinterpreted its language. **THE CATASTROPHE OF THE APOCALYPSE IS THE DESTRUCTION OF JERUSALEM; and that by a judgment involving the dissolution of the old Jewish polity, and the more full, visible, and permanent establishment of the Christian dispensation.**

11. *He that is unjust, let him be unjust still.* Many learned divines, whose position should admonish them to reverence God and "tremble at his word" (Isa. lxvi. 5), preface their quotations of this verse with remarks defining it as the final sentence of a supposed final judgment, announcing the final destinies of mankind. But every careful Christian student will see that this is not the judicial sentence of any judgment whatever. It is a prophetic

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have

right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in

description of the state of things which would remain *until* the coming of Christ which is the subject of the context, and which was at hand. The idea is, that within the short time which was then to elapse before the great catastrophe, amid the terrible commotions, co-operating with which the predicted impostors and deceivers would abound the more, as frogs in a thunder-storm, there could be no considerable success in the way of gaining converts to the Christian cause. Nothing more could be expected than to encourage and strengthen the believers, that they should remain steadfast. To the same point, see the words of Jesus, Matt. xxiv. 10—13; and of St. Paul, Heb. x. 25. This, then, is the sense of the passage in hand. As a general rule, the parties were fixed for the time being. *He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still.*

12. *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.* The Lord Jesus appears to be the speaker in this instance, and out to the end of the book. And he reiterates the fact of the near approach of the event which he meant by his coming, and rewarding "every man according as his work shall be." He had spoken to this same Apostle John, with his companions, of this coming of his in his glory to reward every man according to his works (Matt. xvi. 27, 28), assuring them that some of their company would live to see the event. And, when he thus came, it was not the business of his judgment to bind all sinners in an eternal necessity to sin and suffer; for there was, on the same occasion, "given him dominion and glory and a kingdom, that all people, nations, and languages should serve him." (Dan. vii. 9, 10, 14.) This special judgment was not at the close of the mediatorial reign, but at the more full establishment of it. That

Messianic reign shall close in the utter extermination of the kingdom of darkness, sin, and death, and the assimilation of the moral universe to the Spirit of the Eternal.

13. *Alpha and Omega.* Compare chap. i. 8, 11; xxi. 6; and note on Heb. xii. 2. The idea is, that the Christian revelation is the final revelation. It is not a preliminary revelation, to be succeeded by a greater. Christianity is the perfect religion. It is the *first*, because it was with God in the beginning, as the system of moral perfectness for the human creation, and all the preliminary dispensations were preparations for its development in due time. And it is the *Omega*, the *last*, because it is designed and adapted to the perfection and glory of the moral universe.

14. *Right to the tree of life.* They who live in the faith and spirit of the gospel of Christ are blessed with the privilege of daily eating of ambrosial fruit, and of drinking of the river of water of life, and of *entering in through the gates into the city.* Come: all who will may be now dwellers in this city, whose walls are salvation, whose atmosphere is love and life, whose canopy is a halo of glory, and all whose gates are praise.

15. *For without are dogs.* None of the vile characters here enumerated could *breathe* in this holy city. See on chap. xxi. 8.

16. *The root and the offspring of David.* Jesus, as personating the purpose of God in him, might, in a spiritual sense, be called the root of David, even as he is the Alpha, or "beginning," having the pre-eminence in the moral economy of God. But Dr. Crosby refers this passage to his note on chap. v. 5, where he says of the phrase, "the root of David," that it is "a Hebraism for 'of the root of David.'" With this rendering we shall read here, "I am of the

the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add

unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

root, and the offspring of David." *The bright and morning star.* "I am splendor and glory to my kingdom." — CLARKE.

17. *And the Spirit and the bride say, Come.* The Spirit of God speaking through all the prophets, and the Church, the bride of the Lamb, representing the whole gospel economy, conspire to lead us to the fountain of living waters, and bid us drink and live. And the fountain is open to us all. Let us come.

18, 19. These Divine imprecations are designed to admonish all into whose hands this book might fall, that any wilful mutilation or addition, made with intention to deceive any portion of the Church, and thus expose them to evils and dangers which this Revelation was designed to avert, should be followed with condign punishment. It should subject the perpetrator of the sacrilege to the deprivation of all the blessings of the New Jerusalem, or the Christian state, and to a share in all the plagues which this book denounces upon the ungodly. And as this Revelation, which, though it has much valuable instruction for all generations, was given for a special purpose adapted to the wants of Christ's Church and kingdom under the

peculiar circumstances of that time, I have no doubt that the Divine authority which specially interposed to give the revelation, would, by special interposition, have inflicted the threatened plagues upon the presumptuous apostate who should have undertaken its falsification.

20. *He which testifieth these things saith, Surely I come quickly. Amen.* Oh! what enlightened Christian could wish the coming of Christ in his kingdom and judgment long delayed! "He shall bring forth judgment unto victory. He shall not fail, nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." (Isa. xlii. 3, 4.) "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." (Isa. xi. 4, 6.) *Even so, come, Lord Jesus.*

21. *The grace of our Lord Jesus Christ be with you all. Amen.*



