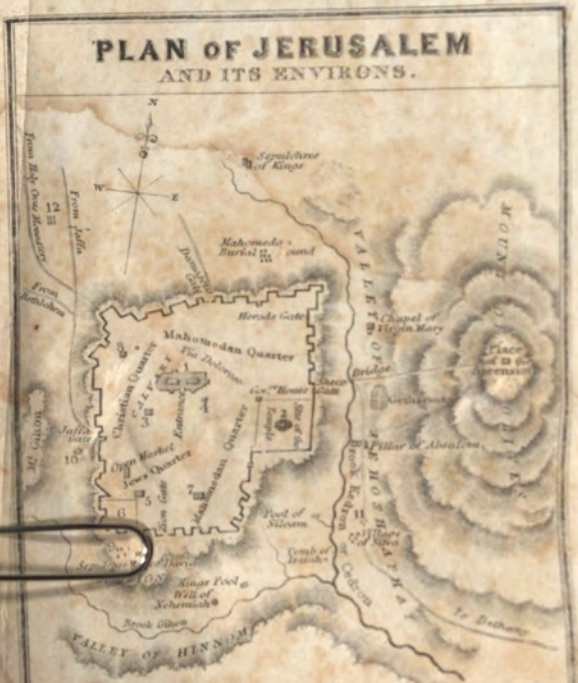




**PLAN OF JERUSALEM  
AND ITS ENVIRONS.**



Note. The circuit of the fine walls of the city is about two and a half Miles

**REFERENCES**

- |                                |                            |
|--------------------------------|----------------------------|
| 1 Church of the Holy Sepulchre | 7 Jews Synagogue           |
| 2 Mosque of Omar               | 8 Max. Michael             |
| 3 Principal Greek Convent      | 9 Christian Burial Ground  |
| 4 Abyssinian Convent           | 10 Hezekiah's Pool         |
| 5 Armenian Convent             | 11 Jewish Burial Ground    |
| 6 Garden of Ananias Convent    | 12 Mahomedan Burial Ground |

**NOTES,  
ILLUSTRATIVE AND EXPLANATORY  
ON THE  
HOLY GOSPELS:**

ARRANGED ACCORDING TO  
TOWNSEND'S CHRONOLOGICAL NEW TESTAMENT.

BY JOSEPH LONGKING,  
Junior Superintendent of the Greene-street S. School, New-York.

**VOLUME III.**

FROM THE FEAST OF TABERNACLES TO OUR LORD'S PUBLIC  
ENTRANCE INTO JERUSALEM, ONE WEEK BEFORE  
THE CRUCIFIXION.

DESIGNED TO ACCOMPANY LONGKING'S QUESTIONS, VOL. III.

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## NOTES ON THE GOSPELS

### LESSON I.

*Jesus goes to the Feast of Tabernacles—Variety of  
opinions concerning him.*

JOHN vii. 2-24.

NOW the Jews' feast of tabernacles was at hand.  
3 His brethren therefore said unto him, Depart

#### NOTES ON JOHN vii. 2-24.

It is probable that the events now to be noticed did not take place until some time after the payment of the tribute for the temple service, considered in the last lesson but one of the second volume. It was there remarked that the tribute was collected about the middle of the month Adar, which is the last month of the Jewish ecclesiastical year; and as the feast of tabernacles was held on the 15th of the seventh month, there are about six months of the doings of which we have no other account than the sending out the seventy disciples, as noticed at the close of the second volume.

Verse 2. *The feast of tabernacles was at hand*] This feast was the latest of the three great religious anniversaries of the Jews; it was appointed by God, Leviticus xxiii. 33, 34, in commemoration of "his having made the children of Israel to dwell in booths," during their forty years' sojourn in the wilderness; and was to be celebrated seven days, namely, from the fifteenth to the twenty-first, inclusive, of the month Tisri, answering to about the first of our October. Tisri was the first month

### TABLE II.

*Texts of Scripture on which the Notes in this volume are  
principally based.*

MATTHEW.			Chapter.	Verse.	Page.
Chapter.	Verse.	Page.			
xix.	3-15	223	xiii.	1-9	117
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	32-52	326	xix.	1-28	343
xiv.	3-9	379			
LUKE.			JOHN.		
x.	17-37	58	vii.	2-24	7
x.	38-42	72	vii.	25-52	19
xi.	1-13	72	vii.	53	32
xi.	37-54	79	viii.	1-20	32
xii.	1-12	92	viii.	21-36	41
xii.	13-34	98	viii.	37-59	48
xii.	35-53	108	ix.	1-34	129
xii.	54-59	117	ix.	35-41	149
			x.	1-21	149
			x.	22-42	163

hence, and go into Judea, that thy disciples also may see the works that thou doest.

of the Jewish civil, and the seventh of their ecclesiastical year. The first day of the feast was to be observed as a sabbath, (verse 39,) and during that and the six following days the people were to dwell in tabernacles or tents, from which circumstance the feast took its name. It is supposed by some that these tents were constructed of the branches of certain trees, such as the citron, palm, olive, myrtle, and willow, (Lev. xxiii. 40, Neh. viii. 15,) but others contend, with greater probability, that the people merely carried these branches in their hands, as the Jews of the present day do, (when such can be obtained,) and that the tents were of the ordinary kind, and were pitched in the court-yards, streets, or on the flat roofs of the houses. On reviving the feast after the captivity, it is, however, expressly stated (Neh. viii. 16, 17) that the people made booths of branches, and sat under them, and that such had not been the case from the days of Joshua, the son of Nun. There were, also, an unusual number of sacrifices offered at this feast; and the people passed around the altar once each day during the first six days, and seven times on the seventh day, with branches of the before-mentioned trees in their hands, singing, Hosanna! that is, *Save, we beseech thee!* The seventh day was called Hosanna rabbah, or the great hosannah. This festival was sometimes called "the feast of ingathering," because that feast was appointed to be held on the eighth day from the commencement of the feast of tabernacles; and so the feast of tabernacles ran, as it were, into that of ingathering; from which circumstance either name was indifferently used. Compare Exod. xxxiv. 22 with

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.

Deut. xvi. 16. The law required that at this and two other annual feasts (viz., the passover and pentecost) all male Israelites (young children and infirm persons of course excepted) should assemble themselves before the Lord "at that place which he should choose;" and from the time of David's removing the ark to Jerusalem that city had been the spot where those imposing solemnities were held, and around which clung the most ardent affections of the pious Israelite. It is a remarkable proof of the faithfulness of the Supreme Being to his promises, that although the families and cities of almost the entire country were thus left destitute of their natural protectors three times the year, and that, too, at stated and well-known intervals, yet the people were never assailed by their enemies at these seasons. Ex. xxxiv. 24.

Verses 3, 4. *His brethren*] Meaning some near relatives, though who they were, or what precise relation they held to Jesus, we cannot determine. They were not, however, of the number of the twelve. See note on Luke vi. 16, p. 9 of the second volume. *Go into Judea*] Our Lord was at this time in Galilee, see verse 9. *That thy disciples*] Meaning the disciples who were in Judea, whom Jesus had gained on his two former visits to that part of the country. John iv. 1-3. *May see the works, &c.*] By "works," doubtless, are meant his miracles, to very many of which these "brethren" must have been knowing. *No man doeth any thing in secret and seeketh to be known openly*] The meaning is, No man who wishes to be extensively known seeks privacy: neither, if he lays claim to extra-

5 (For neither did his brethren believe in him.)

ordinary powers, does he do any thing considerable in secret merely, but comes forward to the public view. They seem to have regarded Christ's dwelling so much in Galilee a sort of retirement from the world. Some commentators understand our Lord's brethren as ridiculing his pretensions, and others represent them as ambitious, and consequently urging him to make a more open avowal of his true character than he had yet done; we confess we see no necessity for entertaining either opinion. They must have known that he had attracted much attention in Judea, and probably thought it would be prudent in him to confirm his friends there in the views they entertained of his exalted character and mission, by spending some time among them, and performing in their presence some of his wonderful miracles: for, though they themselves did not at this time believe on him as the Messiah, yet the mighty "works" which they allow him to have performed must have convinced them that he was no common man, and they would doubtless have rejoiced at seeing him universally recognised as the Christ. Besides, it is evident that Jesus did wish to be publicly known; not, indeed, through a spirit of ostentation and love of display, but because in no other way could he hope to reach the people, or expect to be received by them as "he that should come." *If thou do these things*] The word rendered "if" ought to be translated *since*, as Campbell has it; for the original does not imply doubt.—*Robinson*.

Verse 5. *Neither did his brethren believe in him, &c.*] That is, such of them as were concerned in giving the advice to go into Judea did not believe him to be the Messiah.

6 Then Jesus said unto them, My 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.

Verse 6. *My time is not yet come*] The proper time for Jesus to depart from Galilee to Jerusalem had not yet arrived. We know not what prevented his going immediately, but judge that the hinderance had some connection with the opposition which the priests and rulers at Jerusalem had ever manifested toward him. The people were accustomed to go to the principal feasts in large companies, usually a whole neighbourhood together; and it may be that Jesus knew his going with so large a concourse might lead the rulers to suppose that he had been exerting an undue influence to induce those with whom he travelled to proclaim him the Messiah, which idea would increase their enmity to him. His tardiness was not the effect of cowardice, but of prudence. *Your time is always ready*] They might go up at the present as well as at any other time, as they were not exposed to any hazard thereby.

Verse 7. *The world cannot hate you*] Meaning, it will not, or does not; it would be contrary to the usual order of things. It is probable that "the world" here means only the Jewish people; the term being sometimes used in a restricted sense. *Me it hateth, because I testify, &c.*] To "testify" is to bear witness, and Jesus witnessed against, or reprov'd, the vices of the wicked; therefore they hated him. Such conduct, however, ought not to deter good men from affectionately reprov'ing and earnestly warning the wicked of their misdoings and danger.

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.

Verses 8-10. *I go not up yet*] He remained behind a few days, (see verse 14,) and then went up privately, the mass of the people being already at Jerusalem. As the journey usually occupied about three days, and Jesus presented himself at the temple in "the midst of the feast," he probably left on or about the first day thereof.

Verses 11, 12. *Then the Jews sought him*] By "Jews" here and at the close of verse 13 we understand the rulers to be intended; and from verses 19 and 25 it would appear that they "sought him" with a design to destroy him. *There was much murmuring*] Not complaining, but conversing in a private manner, whispering. *Among the people*] Among the commonalty. *Deceiveth*] Deludeth, by pretending to be the Messiah.

Verse 13. *No man spoke openly*] That is, none of his friends, none of those who believed on him: his opponents would doubtless speak out boldly, having the rulers on their side. The word rendered "openly" is sometimes translated *boldly, confidently*, and has this import here. Many of the pretended friends of Jesus act in a more cowardly manner at the present day, for

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, My doctrine is not mine, but his that sent me.

they are ashamed to confess him their Saviour, even though there are none who dare to molest them.

"Ashamed of Jesus! sooner, far,

Let evening blush to own her star."

Verse 14. *Jesus went up into the temple*] The attachment which the Jews had to this holy place, and the number and variety of the acts of devotion at this festival, would, we presume, attract great numbers of people to its courts, and thus present a fine opportunity for addressing a large concourse. *And taught*] Probably, as in the *synagogue* at Capernaum, by expounding such scriptures as had reference to himself.

Verse 15. *The Jews marvelled*] Were astonished. *How knoweth this man letters?*] The word rendered "letters" means *learning*, and the question imports that Jesus had displayed such a knowledge of the Old Testament writings, the only study much practised among the Jews, as surprised the people. *Having never learned*] Having never been taught in the schools of the scribes. It is evident from their remark, that the Jews of Jerusalem were not ignorant of our Lord's parentage, or manner of life.

Verse 16. *My doctrine is not mine*] "Doctrine" is here to be understood of the *matter* of Christ's instruction, the *sentiments* he had advanced, the *truths* he had taught. By "the doctrine not being his," &c., is meant, not *exclusively* his, but equally his and the Father's, "who had sent him." It would appear from Christ's



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.*

answer that some attempt had been made to disparage his instructions by insinuating that his teaching was informal, he not having learned under the scribes, or been commissioned by them, and that his views were novel, the mere vagaries of his own imagination, to which objections he replies as in the text.

Verse 17. *If any man will do his will*] That will of God here spoken of is, what he would have man believe, know, and practise; and *to do his will* is to embrace that belief, improve that knowledge, and pursue that course of action. Whosoever sincerely desires to do thus shall be instructed of God in the truths of Christ's doctrine.

From this declaration of Christ it appears that a sincere disposition to obey the will of God is all that is necessary to enable any man to know what God's will concerning him is: for, if he have such a disposition, he will heartily acquiesce in all his requirements, and gladly avail himself of the appointed means to attain his favour. Hence unbelief is more the fault of the heart than of the understanding; an awful sentence is therefore justly pronounced on it. O that those who scoff at and reject the faith of Christ would examine themselves by these rules! *He shall know, &c.*] How? Either, 1st. By its commending itself to his judgment, as being holy, just, and good; entirely consistent with the nature and attributes of the Divine Being, and suited to the condition and character of man: or, 2d. By his own experience of its benefits, in its promoting his happiness, and sanctifying his affections: or, 3d. By the direct witness of the Holy Spirit, convincing him that it is of God. By some or all

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?

of these evidences we believe every important doctrine of the Christian system shall be substantiated to the satisfaction of every humble and devout inquirer.

Verse 18. *He that speaketh of himself*] This does not mean about or concerning himself, but he that speaks without being authorized so to do—he who pretends to be a teacher of divine things, though never sent by God to instruct men in their duty to him. *Seeketh his own glory*] To promote his own reputation—to gain the praise of men for himself; whereas the true messenger of the Most High aims at promoting the glory of Him who sent him, by rendering homage to him, advocating his cause, and pressing home on the consciences of those who hear him the truths he has been instructed to proclaim. *No unrighteousness is in him*] “Unrighteousness,” in this passage, means *deceit—falsehood*. Such a minister is a true servant of God. Jesus here gives a rule whereby to judge of the pretensions of those who claim to be the ambassadors of God; by which the Jews might have known who and what he was.

Verse 19. *Did not Moses give you the law*] It will be remembered that in the note on verse 16 it was suggested, an attempt had probably been made to lessen Christ's influence over the people by intimating that his ministrations were irregular and his doctrines unsound. He repelled that charge by appealing to the nature and character of his instructions, showing that they were in

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work and ye all marvel.

accordance with the mind of God, verses 17, 18. He now seems, in his turn, to bring a charge against the Jews, or more properly speaking, against the Jewish rulers, for a violation of the law of Moses, to which law they professed the strongest attachment and closest adherence. *Why go ye about to kill me?*] This it is expressly said they had done on his former visit, (John v. 16,) and in consequence of this determination Jesus absented himself so long from Judea. John vii. 1. As he had done nothing criminal, this design to kill him was nothing less than intended murder, and therefore a violation of the law given by Moses.

Verse 20. *The people answered*] Not the persons against whom Jesus directed the preceding words, but the common people. *Thou hast a devil*] That is, thou art possessed by an evil spirit. As persons possessed by demons were, in many instances at least, deranged, (the insanity being the effect of the possession,) the idea conveyed by the expression is, that Jesus was beside himself. See a similar declaration, John x. 20. *Who goeth about to kill thee?*] This is not a question, though framed as one: but a strong denial of their having any desire or intention to destroy or injure him, and, so far as they knew, a disavowal of *any one's* having such intention. Their ignorance of the intention of the rulers may be accounted for on the supposition that they were strangers in Jerusalem.

Verse 21. *Jesus said, I have done one work*] One noted, or illustrious work; alluding, probably, to the

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.

cure of the impotent man at the pool of Bethesda, on his former visit to Jerusalem, recorded John v. 5-16. *And ye all marvel*] "Marvel" frequently denotes merely astonishment or surprise; here, however, it seems to unite with that emotion a feeling of disapprobation. The reason of their astonishment was, that he performed the cure on the sabbath. They marvelled at his *daring* so to profane, as they thought, that holy day.

Verse 22. *Moses therefore gave unto you circumcision*] It is the opinion of most commentators that the words rendered "therefore," in this clause, properly belong to the close of the preceding verse, and have the sense of *at it*: "I have done one [illustrious] work, and ye all marvel at it." "Circumcision" was that rite whereby male Jews were admitted into church communion, and by which they became entitled to the privileges promised to or conferred on the Jews. *Not because it is of Moses, but of the fathers*] The word translated "because" would here be more correctly rendered *that*, for circumcision was not originally given to Moses, but to the "fathers," or patriarchs, not less than four hundred years before the Jewish legislator embodied it in his code. Compare Gen. xvii. 9, 10, 23, with Lev. xii. 3. *Ye on the sabbath day circumcise a man*] The law required this rite to be performed on the eighth day from the child's birth, and the Jews supposed themselves bound to attend to the ordinance at that time, even though it fell on the sabbath. A "man" means not an adult, a full-grown man, but a man child, that is, a male child. See John xvi. 21.

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?

24 Judge not according to the appearance, but judge righteous judgment.

Verse 23. *If a man on the sabbath day, &c.*] Jesus does not censure the Jews for attending to this duty on the holy day, but seems to admit the propriety of the procedure. *Are ye angry at me?* This is not meant as an inquiry, but a reproof to them for being "angry" with him. *Every whit whole*] "Every whit" means *entirely*, and "whole" *healed*. While the Jews were commendably careful to attend to the requirements of the ceremonial code, they ought by no means to have omitted works of mercy, which were among the weightier matters of the law.

Verse 24. *Judge not according to the appearance, &c.*] "Judging" is the forming an opinion of any thing as to its being right or wrong, good or evil. By "appearance" is meant the impression which is made on the mind without reflection or examination. At first sight it might appear a violation of the law of the sabbath to attend to the rite of circumcision on that day, because it declared that no work should be performed thereon, though in reality it was not so; so, at first sight, it might appear to be transgressing that same law for Jesus to heal a sick man on the holy day, but a candid and careful examination would show that it was no sin so to do, not being contrary to the spirit of the requirement, but, in fact, highly in accordance with it. It will thus appear that to "judge righteous judgment" was to decide and act on the *spirit* rather than on the *letter* of the law—on its *true intent* rather than its mere *phraseology*.

## LESSON II.

*Jesus at the feast of tabernacles—Variety of opinions concerning him.*

JOHN vii. 25-52.

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.

NOTES ON JOHN vii. 25-52.

Verses 25, 26. *Is not this he whom they seek to kill?*] This remark was made by some of the inhabitants of Jerusalem, who probably knew more of the designs of the Jewish authorities than did the people from the more distant parts of the country. *He speaketh boldly*] That is, plainly, openly. *Do the rulers know that this is the Christ?*] "Rulers" means the members of the sanhedrim, which body had charge of the ecclesiastical affairs of the nation: the civil or political authority was in the hands of the Romans. "Know," &c., means, Do they believe—are they *convinced*, "that this is the very Christ?" It would seem that these Jerusalemites knew not how to account for the freedom with which Christ was permitted to address the people otherwise than by supposing that the "rulers" began to entertain the opinion that he was the Messiah.

Verse 27. *Howbeit*] This word has the sense of *but, however, be that as it may*. The people here give certain reasons why they did not believe Jesus to be the Messiah, whatsoever the "rulers" might think: and among others that they *knew him*, and *whence he came*.

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.

They refer, of course, to their knowledge of his parentage, birth, residence, &c. *When Christ cometh, no man knoweth whence he is*] Many of the prophetic writings of the Old Testament are very clear in their predictions of the Messiah, his birthplace, character, &c.; and it will be recollected that when Herod, after the visit of the magi, summoned the priests and scribes to inform him where the Christ should be born, they immediately answered at Bethlehem of Judea, and appealed to the book of Micah in confirmation of the truth of the statement. "The Jews, however, thought that the *immediate origin* of the Messiah would be unknown, or, at least, that he would be born of a virgin," and hence they frequently objected to receiving Christ, on the ground that his parents were known. See Matt. xiii. 55; John vi. 42.

Verse 28. *Ye both know me, and whence I am*] In this passage Jesus acknowledges the truth of their declaration that he was no stranger among them. *And I am not come of myself, &c.*] The word translated "and" may also be properly rendered *but*, and the import of the passage requires it. The argument is, Ye are right in saying that ye know me; but notwithstanding this, I again assert that *I am not come of myself*, but am really from God, whom ye know not, or ye would receive me.

Verse 30. *They sought to take him*] That is, they

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?

*desired so to do.* These were, probably, the Pharisees. See verse 32. *But no man laid hands on him*] No one arrested or seized him, being withheld by an invisible power. *His hour was not yet come.* The time for him to be delivered to his enemies had not yet arrived: and until then, all the malice of devils and wicked men combined could not accomplish his death. This shows us that no human or infernal power can compass our death, unless by permission of the Supreme Being: we may not, however, be wasteful of health or life, but should nourish and cherish it, using it to his glory until he shall call on us to lay it down.

Verse 31. *Many of the people believed on him*] Believed him to be the Messiah. *And said, When Christ cometh, will he do more miracles than these which this man doeth?*] No notice is taken by the evangelist of any miracles being wrought at this time by Christ, yet from the expression here used, we may reasonably conclude that he did perform some, and, probably, of a very striking character. It was the belief of the Jews, founded on Isa. xxxv. 5, that when the Messiah came he would do all kinds of miracles. We know that the ancient prophets had a derived ability to work miracles, but it had pleased God to withhold this power for from three to four hundred years, apparently that its restoration might attract the greater attention, and point out more clearly the person of Christ. Besides, the miracles wrought by Jesus were more stupendous in character and greater in number than were those wrought by any of the prophets, and thus showed his superiority.

32 The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

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.

Verse 32. *The Pharisees heard that the people murmured, &c.*] *Murmuring* here is not to be understood in the sense of complaining, but that the people did not then dare to express themselves openly and boldly, but spake secretly, or softly, as in whispers, their thoughts concerning Jesus. The Pharisees, that is, such of them as were members of the sanhedrim, however, hearing of this, and fearful lest the people should openly declare their belief in Jesus as the Messiah, deemed it necessary to take measures to put him to death, and therefore sent officers to take him.

Verses 33, 34. *Then said Jesus unto them*] Most critics are of opinion that the words "unto them" do not belong to the text, being omitted in a great number of the most ancient copies. The passage, also, is plainer without them, for Christ was addressing the people, not the officers. *A little while am I with you*] Jesus seems to have spoken this partly to show that he was not ignorant of the designs of his enemies, and partly to induce the people to give more attention to his instructions. He doubtless refers here to his crucifixion, which is generally supposed to have taken place about six months from this time, at the passover next ensuing. *Ye shall seek me*] That is, ye shall be confidently looking for, and ardently desiring the coming of Messiah, who I am. This prediction was strikingly fulfilled when, about forty years after the crucifixion, the

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?

Roman armies invaded Judæa, and destroyed the holy city. There was at that time a general expectation among the Jews that Messiah would come and deliver them from the Roman yoke. From that period to the present this people have continued to look for the promised Deliverer. *And shall not find me*] That is, find Messiah. Why? Because they looked to the future for one who had already come, in the person of Jesus of Nazareth. *Where I am*] When ye shall seek for me. He would then be in heaven; as appears from verse 33. *Ye cannot come*] Their rejection of him as the Messiah preventing. We must remember that this is said of them as a nation, not as individuals, for there were some who at this time believed on him, and remained steadfast to the end.

Verses 35, 36. Christ's declaration was so novel to the Jews, that they at once began to inquire of each other what it meant. *Will he go unto the dispersed among the Gentiles*] Or Greeks. By the "dispersed" we understand those Jews who were scattered among heathen nations, of whom there were many in almost every part of the then known world, particularly in Asia Minor, Greece, and Egypt, and who, on account of their using the Greek language, which since the conquests of Alexander and his immediate successors had become the prevailing tongue, were termed Greeks. *And teach the Gentiles*] We presume the meaning simply to be,

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.

Will he go to the Jews dispersed among the Greeks, and teach them?

Verse 37. *In the last day, that great day of the feast*] In the note on verse 2 it was stated that the feast of tabernacles was sometimes called the "feast of ingathering." In all probability, however, these were two distinct feasts; but as the feast of ingathering was held on the day after the close of that of tabernacles, the names were used indifferently. Whether the "last day" here spoken of refers to the last day of the feast of tabernacles, strictly considered, which would be the seventh of the assemblage, or to the last of the whole, which would be properly the feast of ingathering, cannot be positively determined, though we incline to the latter opinion. We are informed by Jewish writers, (though Moses takes no notice of the fact, the ceremony being supposed to have been instituted by Haggai and Zechariah on the return from the Babylonish captivity,) that on this day the priest, properly attended, repaired to the pool of Siloam, at the foot of Mount Zion, from which he drew water with a golden pitcher, and, returning to the temple by the water gate, poured it, after being mixed with wine, on the sacrifice upon the altar. Manifestations of great joy attended this ceremony, so that it became a common proverb, "He who never saw the rejoicing of drawing water, never saw rejoicing in all his life:" and it was from this general and extreme rejoicing, we presume, that this day was called the "great day." This custom was alleged to be founded on the passage, (Isa. xii. 3,) "With joy shall ye draw water out of the

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

wells of salvation." Jennings, on the authority of Maimonides, asserts this drawing and pouring out of water to have taken place every day during the feast of tabernacles, at the time of the morning sacrifice. Various opinions are entertained of the import of this rite; some supposing the water to be offered to God partly in commemoration of the miraculous relief of water produced from the rock by Moses, but principally to solicit the blessing of rain for the approaching seed time. Others think, on the admission of the Jews themselves, that this water represented the influences of the Holy Spirit, and that therefore Jesus Christ applied the ceremony and the intention of it to himself. May not both interpretations of it be correct? The wine was probably added to the water as a part of the sacrifice. Exod. xxix. 40. *If any man thirst*] It is thought that our Lord, who often borrowed parabolical or metaphorical ornament from passing circumstances, was actually witnessing the ceremony above noticed when he addressed these striking words to the people. By the "thirsting" here spoken of, the earnest desires of the soul after God are represented. The longing and feeling of need of such persons is strikingly figured by the sensation of thirst, the most painful, probably, to which the body is subject. *Let him come to me and drink*] The grace communicated to the soul through faith in Christ (which is what is meant by "coming to" him) is as refreshing and comforting to the spirit as water is to a thirsty man.

Verse 38. *He that believeth on me, as the Scripture hath said*] As no promise is to be found in these exact

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.)

words, the Saviour must, we think, refer to the import of certain passages, for instance, Isaiah xlv. 3; lv. 1; lviii. 11. *Out of his belly shall flow rivers of living waters*] The "belly" is sometimes put for the heart or mind, (see Job xv. 35; Prov. xxii. 18, margin,) as is the case here. "Living waters" are running, unfailling streams, and "rivers" denote abundance. The entire figure strikingly represents the rich abundance and refreshing graces of the Holy Spirit upon the heart and mind of believers; and by "flowing from the belly" or heart of the believer is meant the gracious influence he exerts upon others. The idea of the Saviour in this figurative language is, that every person who should believe in him would have in himself a fountain of lasting bliss—he would possess the principle of real and everlasting happiness; and, if faithful to God, would be honoured by being employed in some way in communicating like blessings to others; for "when a man turns to the Lord, he becomes like a fountain of living water, and rivers of benevolence and love flow from him to men of all nations and tribes."

Verse 39. *But this spake he of the Spirit*] That is, concerning the effusions of the Spirit, as above remarked. This verse is added by the evangelist as an explanation. *The Holy Ghost was not yet*] The word *given* is understood. "Certain measures of the Holy Spirit had been vouchsafed from the beginning of the world; but that abundant effusion of his graces predicted by Joel, (ii. 28,) which peculiarly characterized the gospel times, was not given till after the ascension of Christ." *Be-*

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

*cause Jesus was not yet glorified*] To "glorify" is to ascribe praise to, or put honour on a person. Jesus was not yet glorified in that high and commanding sense in which he now is, because he was still in a state of humiliation and abasement, the bright shinings out of his true character as God being hidden under the veil of his flesh; neither was he at this time "glorified" in his humanity, as the Redeemer of the world, not having yet given the overwhelming evidence of his real divinity and humanity combined, furnished by his resurrection from the dead and ascension into heaven, in which the essential glory of the Immanuel, the God-man, consists. Acts ii. 36; iii. 13, 15; Rom. i. 4. The Spirit, in its fulness, was to be given in consequence of Christ's resurrection and intercession, and was to supply the lack of his bodily presence and instruction to his immediate disciples and all future believers. See our Lord's own words, John xiv. 16-18, 26; xv. 26; xvi. 7-15.

Verse 40. *This is the prophet*] The gracious invitation and promise given by Christ, as stated in verses 37, 38, seem to have made a very favourable impression on the minds of many of the people; so that some of them (and, probably, the officers sent to apprehend him were among that number, verse 46,) acknowledged him to be no common personage. By "this is the prophet" we may understand "the prophet" who was to precede the Messiah; perhaps they thought him to be Elijah or Jeremiah, for their traditions led them to expect that both these servants of God would reappear among men about the time of Christ's advent; (see John i. 21;) or it may be that they referred to the prophecy of Moses,

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.

recorded Deut. xviii. 15, which, though spoken of the Messiah, the Jews are said to have understood to mean some other person.

Verses 41, 42. *Shall Christ come out of Galilee*] By "coming out" of Galilee is meant, belonging to, or being a native of that province. From this expression we infer that those present had either forgotten the remarkable circumstances attendant on and speedily following our Saviour's birth, (Luke ii. 8-14; Matt. ii. 16,) or that they were ignorant he was the same person. We deem the latter the more reasonable supposition. "*Shall Christ come,*" &c., is to be understood in the sense of a denial, He shall not come, &c. *The town of Bethlehem*] Bethlehem, distinguished as the birthplace of David, and of his more illustrious descendant, our blessed Lord, is pleasantly situated on the brow of a hill, about six miles south of Jerusalem. It is now called Beit Lahm, and is said to contain from one thousand to fifteen hundred inhabitants, mostly nominal Christians.

Verses 43, 44. *There was a division*] The original word properly signifies a rent, a separation; and figuratively, a difference in opinion, usually attended with angry feeling: which, judging from the next verse, was probably the case here. *Some of them would have taken him*] Had a desire so to do. These were, in all like-

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?

lihood, those who objected that Jesus could not be the Messiah, because he came out of Galilee.

Verse 45. *Then came the officers to the chief priests*] The officers who had been sent to seize Jesus. Verse 32. They were now returned to the Sanhedrim, which court was probably at this time in session. It seems from the narrative, that the "officers" had entered the temple while he was speaking, and were so impressed with the conviction of his innocence and authority, that they *dared not touch him*.

Verse 46. *Never man spake like this man*] This declaration was made by the officers in reply to the question, Why they had not brought Jesus? and it implies that his discourse was impressed on their consciences with superhuman influence, and a conviction produced on their minds that he was more than man. We believe that it was not so much the natural eloquence of the Saviour as the divine energy accompanying his words, that overawed, and perhaps changed, the purposes of these officers. Reader, his instructions are still the same; dost thou perceive in them such traces of wisdom and benevolence as lead thee to exclaim, "Never man spake like this man!"

Verses 47, 48. *Are ye also deceived?*] To be "deceived" is to be imposed on; to be induced to believe that to be true which is false. The Pharisees concluded Christ to be an impostor, because he did not answer



48 Have any of the rulers, or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

their expectations of the Messiah. Candour, however, required that his claims should be investigated before his pretensions were discarded. *Have any of the rulers believed on him?*] This is not a question designed to elicit information, but a sort of sneer at the officers for being "deceived," when neither the members of the Sanhedrim, (to whom was committed the direction of religious matters,) nor the sect of the Pharisees, had as a body received Christ.

Verse 49. *But this people*] Literally, this *rabble*, meaning the populace. "The common people were treated by the Pharisees with the utmost contempt; being termed by them 'people of the earth,' and were not thought worthy to have a resurrection to eternal life." The religion of the Bible is the only one, which ever obtained among men, that is equally adapted to the wants and capabilities of all men. *Who knoweth not the law*] By "law" here, it is probable that the *oral* and not the *written* law is intended; for from the stated reading of the Scriptures in the synagogues, as well as other means of information they possessed, we cannot suppose the common people to have been generally ignorant of the sacred writings: but of the oral law, or tradition of the elders, as it is sometimes called, they may be presumed to have had far less knowledge. *Are cursed*] This word is strongly expressive of contempt. "The sense of the verse seems to be:—As to this rabble, who are ignorant of the law, they are a parcel of *poor wretches!*"—*Bloomfield*. Query, Where

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.

did the fault lie—with the people who were kept in ignorance, or with those whose duty it was to instruct them?

Verse 50. *Nicodemus*] For an account of this ruler's interview with Jesus on our Lord's first visit to Jerusalem in a public character, and the deeply important and interesting conversation which then took place between them, see John iii. 1-21. *Being one of them*] That is, one of the members of the Sanhedrim.

Verse 51. *Doth our law judge any man before it hear him, &c.*] "Judge," here, means to *pronounce judgment against*—to *pass sentence of condemnation*; and "hear him" implies *hearing his defence*—or what he has to say for himself. The language of Nicodemus has the force of an assertion—Our law does not judge, &c. The "law" required that every accused person should have a fair and impartial trial, the accuser and the accused being brought face to face, and that the judgment should be in accordance with the evidence adduced. Lev. xix. 15, 16; Deut. xix. 15-18. The condemnation of Jesus, in the present instance, was a flagrant violation of this statute. Nicodemus does not appear as the advocate of Jesus, for he urges nothing in his favour; he merely requires that *justice* should be done, and the due forms of law preserved inviolate. He seems to have been a candid, upright man.

Verse 52. *They*] The incensed Pharisees. *Art thou*

## LESSON III.

*Conduct of Christ to the adulteress and her accusers—  
He declares himself to be the Son of God.*

JOHN vii. 53—viii. 20.

AND every man went unto his own house.

1 Jesus went unto the mount of Olives:

*also of Galilee*] That is, of the party of this Galilean, for the insinuation evidently implies a suspicion of his being attached to Jesus, whom they designated by this epithet, in the hope of lessening the weight of his pretensions to the Messiahship, it being known that the Christ was to come of David, and to be born at Bethlehem. *Search and look*] Examine the Scriptures. *Out of Galilee ariseth no prophet*] That is, there is no prediction that any prophet shall come therefrom; but as Messiah is predicted of, and a different birthplace assigned him, this Galilean cannot be the Messiah.

NOTES ON JOHN vii. 53—viii. 20.

The authenticity of the first eleven verses of the eighth chapter has been doubted by some distinguished commentators, they being omitted in several ancient copies of the Scriptures, but in the estimation of many others of equal or superior ability the weight of evidence is greatly in favour of their genuineness.

Verses 53 and 1. *Every man*] Every member of the Sanhedrim. *Went to his own house*] Namely, on the breaking up of the session, after the debate between Nicodemus and the Pharisees. But *Jesus went to the mount of Olives*] Mr. Wesley and some other commentators connect these words with the closing verse of the seventh of John. The "mount of Olives" is a

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 said 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?

mountainous range of about one mile in length, running from north to south, having three summits or peaks. It lies on the east of Jerusalem, and commands a very fine view of the holy city. It is said by Luke (Acts i. 12) to be "a sabbath day's journey," or somewhat less than an English mile, from Jerusalem. The mount received its name from the number of olive trees which grew on it, of which there are still a considerable number. It is not improbable that many tents might be pitched on this mount during the continuance of the feast of tabernacles, and among others that which Jesus used as his home.

Verse 2. *Early in the morning*] The morning of the day following the feast of ingathering, on which most of the events noticed in our last lesson took place. The reader will note Christ's diligence in his work—he went to it *early*. *Sat down and taught them*] The Jewish teachers or preachers usually *sat* while delivering their instructions.

Verse 3. *A woman taken in adultery*] The law of Moses directed that all persons against whom this crime was proved should be put to death. The man, therefore, as well as the woman, should have been accused.

Verses 5, 6. *Moses, &c.*] See Deut. xxii. 23, 24.

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.

*Tempting him—that they might accuse him]* Endeavouring to insnare him, and so bring him into disrepute and difficulty, either with the civil authorities or their own people. The Romans held, in criminal cases, the power of life and death in their hands; and though they permitted the Sanhedrim to try cases affecting their own laws, and pass judgment on the accused, a sentence of death could not be executed unless by sanction of the Romans. If, therefore, Christ had declared the woman guilty, a charge might have been preferred against him by the Sanhedrim for usurping power; or, if he had acquitted her, he might have been represented to the people as a teacher opposed to Moses, and perhaps as a favourer of crime. *Wrote on the ground]* This transaction occurred at the temple; the "ground" therefore means the pavement, or the dust of the pavement. Our Lord's conduct was, probably, designed to show these "tempters" that he wished not to say or do any thing in the business, as it belonged to the civil magistrate, not to the teacher of morals.

Verse 7. *They continued asking him]* They pressed for his opinion; whereupon he raised himself from his stooping position, and replied to them. *He that is without sin among you]* Meaning sin of the same character. It would appear that Christ knew he should here touch a chord which would vibrate in every bosom, their consciences condemning them for their own guilt and hypocrisy. *Let him first cast a*

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.

*stone at her]* Rather, let him cast *THE stone.* The allusion is to the regulation which required that the principal witness (for two at least were necessary, Deut. xvii. 6) should throw the stone which was to serve as a signal to the bystanders to commence the work of death. The witnesses thus virtually became the executioners, and the regulation seems to have been made in order to impress them with a deeper sense of the responsibility of their character as such. False witnesses, if ascertained to be such, laid themselves open to the same punishment which the law directed to be inflicted on the accused, had his guilt been established. Deut. xix. 18, 19.

Verse 8. *Again he wrote on the ground]* Perhaps this may have been done to give the baffled hypocrites an opportunity of withdrawing with the less confusion.

Verse 9. *They which heard]* Meaning those who had preferred the charge against the woman. *The eldest, even to the last]* We need not interpret this to mean that these scribes and Pharisees retired from the presence of Christ according to their age, but simply, that they all, from the eldest or most honourable of them, to the last, or least honourable, retired. *Jesus was left alone]* Not strictly so, for the people whom he had been instructing before the arrival of the malicious men just noticed were still with him, as is evident from verse 12. *Woman in the midst]* In the midst of this crowd.

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

Verse 10. *Hath no man condemned thee?*] By "condemned," here, we must understand *punished*, which is the execution of condemnation. It will be recollected that Jesus had given permission to that man among the woman's accusers who was himself guiltless to cast the first stone at her: which would have been equivalent to executing judgment.

Verse 11. *Neither do I condemn thee*] That is, not as a civil magistrate—he did not condemn her to die. But we are by no means to suppose that he approved or even thought lightly of her sin, for he expressly charges her with crime, and then exhorts her to *sin no more*. It is evident from this declaration of Christ that his kingdom is "not of this world,"—that is, not an earthly, but a spiritual dominion,—or he would not have failed to improve the opportunity thus offered to exert magisterial authority. As a moral teacher he condemned her sinful conduct, and in the same character pointed out to her accusers their wickedness in criminating her while allowing the same practice in themselves.

Verse 12. *Then spake Jesus unto them*] That is, to the people whom he had been instructing before the arrival of the scribes and Pharisees with the offending woman. *I am the light of the world*] There seems to be allusion here to Malachi iv. 2, where the coming of the Messiah is predicted under the figure of "the Sun of righteousness." The Jews were in the habit of applying similar expressions to Deity: hence they termed

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.

the Supreme Being, "the Light of the world." This they probably did in a twofold sense, intimating, 1st., that he was perfect in wisdom and happiness, of which "light" is the striking emblem; and, 2d., that he was the fountain of these blessings to others. This assertion was equivalent to declaring himself to be a divine being, and we presume him to have been so understood. *He that followeth me*] "Followeth me" means, believes on me; or, suiting the explanation to the figure, duly improves the light which is afforded for his edification, as men usually improve the light of the sun to the purposes of life. *Shall not walk in darkness, &c.*] "Darkness" is here symbolical of spiritual ignorance or wickedness. "Light of life" seems to be a metaphor drawn from the life-giving energy of the sun, whereby the greater part of vegetable and animal life is sustained: and may therefore be understood, "the light which giveth life." As the "light of the world," Jesus will, like the sun, pursue his course till all nations shall see and enjoy his light.

Verse 13. *The Pharisees said*] These Pharisees are not to be confounded with those who had preferred the late charge: they appeared to have been among the people whom Christ had been instructing. *Thou bearest record of thyself*] A "record" is, with us, a written statement, and is usually applied to papers of an official character, which papers, or records, are witnesses or remembrancers of the things recorded. The word has here, then, the sense of *testimony* or *witness*. *Thy re-*

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.

*cord is not true]* We are not to understand the Jews as intimating that Jesus spoke *falsely*, but that his testimony was not *credible*, or admissible, because he spake of himself, no man being allowed to bear witness in his own case. See verse 17, where the sense is very clear. This is in conformity with what Christ had himself declared, (John v. 31,) that if there were no other witness of the truth of his claims than his own testimony, he should not expect to be received.

Verse 14. *My record is true]* The case of Jesus Christ was an extraordinary one, and admitted not of the ordinary kind or degree of evidence. It is nevertheless true that he had *witness*, viz., 1st., the testimony of John Baptist; 2d., the harmony existing between the predictions which had been given of him, and his entire character as exhibited in his instructions and works. John v. 33, 36. *For I know whence I came, &c.]* The most necessary qualifications in an acceptable witness are, knowledge of that respecting which he testifies, and integrity of character. Jesus intimates, in this language, that he had a perfect knowledge of himself, and that he had truly testified this; that they were ignorant of his true character, and could produce no evidence against him, and therefore his own declaration could not be set aside by any counter testimony of theirs: and as, in case no evidence can be adduced against a man's statements respecting himself, such statements are to be accredited as true; so, as they could produce no testimony against him, he had a claim to be regarded as a competent and credible witness, and dealt by as such.

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.

Verse 15. *Ye judge after the flesh]* That is, according to the outward appearance, and with the judgment and feelings warped by passion and prejudice. It was, doubtless, because of this perverse state of mind that the priests, scribes, and Pharisees so generally and bitterly opposed Christ. 2 Cor. iv. 4. *I judge no man]* Meaning, probably, that he did not *so judge* any one. The import may, however, be, I came not to judge, but to save. John iii. 17. We prefer the former interpretation.

Verse 16. *And yet if I judge, &c.]* If he should see fit to pronounce sentence, for he was not forbidden so to do, his judgment would be "true and righteous altogether," and ought therefore to be entertained. *For I am not alone]* That is, in such judgment. *But I and the Father]* Can any connection be more intimate than this? We have here the *reason* why Christ's judgment is true—it is the same as the Father's—not merely agreeing thereto, but being one and the same judgment.

Verses 17, 18. *It is also written in your law]* In the law of Moses. See Deut. xvii. 6; xix. 15. *The testimony of two men is true]* That is, is credible, or valid. *I am one that bear witness of myself]* From this passage it would appear that the Jewish law allowed, in some instances, an interested individual to give evidence in his own case, and that if his statements were substantiated by the concurring testimony of another person, the requirements of the law were met. *And the Father.*

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.

&c.] Namely, first, at his baptism; and constantly, afterward, by the miraculous works which he accomplished, as well as by the fulfilment of the Old Testament prophecies concerning him. We presume the remarkable testimony given at the transfiguration to be inadmissible here, because that was given to but three of the apostles.

Verse 19. *Where is thy Father?*] These Pharisees knew very well that by his Father Jesus meant Jehovah, but they seem to have pretended to be ignorant of his meaning, as though they had said, Where is this other witness, thy father? let us see him, as if they expected to see him. *Ye neither know me nor my Father*] That is, they did not know the real character of either. To "know" God is to have a correct perception of his attributes, to possess faith in his declarations, to love him, and to be obedient to his requirements. *If ye had known me*] Namely, as the Messiah. *Ye should have known the Father also*] Does not this passage clearly declare the duality and unity of the Father and the Son? See John xiv. 8-11. The only way to become acquainted with God the Father is through God the Son, who has revealed him.

Verse 20. *In the treasury*] In one of the courts of the temple were placed a number of boxes or chests for the reception of the voluntary contributions of the worshippers toward the maintenance of the temple services.

## LESSON IV.

*Jesus declares the manner of his death—Again asserts his divinity.*

JOHN viii. 21-36.

THEN said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

Some say these boxes were eleven in number; others, that there were thirteen of them. They are generally supposed to have stood in the court of the women, whence that place is called "the treasury." It was a place of greater resort than any other part of the sacred precincts. *As he taught in the temple*] It should be borne in mind that our Lord never entered the "temple," properly so called; for none but the priests or their servants were entitled to this privilege. He, in common with all who did not belong to the sacerdotal order, worshipped in what are termed the courts of the temple, that is, either in the court of the women, or in that of the male Israelites, along both which were run two or more rows of covered piazzas, whose pavements were of fine marble, and the roofs of cedar, supported by numerous marble columns of great thickness.

NOTES ON JOHN viii. 21-36.

Verse 21. *Then said Jesus again unto them*] To the Jews at Jerusalem, for this discourse was also delivered in the temple. See verse 59. *I go my way, &c.*] Namely, as he had himself told them on a prior occasion, "to Him that sent him." See note on John vii. 33, 34, p. 22 of this volume. *Shall die in your sins*] "Sin" is a violation of the law of God; and

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.

to "die in sin" is to die while pursuing such a course as is contrary to his will—to die unpardoned by God, and in consequence, to be excluded—for ever excluded—from the bliss of heaven. *Psa. ix. 17.*

Verse 22. *Will he kill himself?*] The Jews deemed themselves the peculiar favourites of Heaven, and imagined that, because they were "Abraham's children," their everlasting safety was certain. Not being able to reconcile this notion of their security with the evident import of Christ's words, they sought to do away the force of his solemn warning by insultingly and deridingly asking one of another, "Will he kill himself?"—meaning that then there would, of course, be a wide separation between them and him, for they considered self-murder a crime of such an awful character as justly to exclude the perpetrator from the bliss of heaven, and doom him to the deepest misery.

Verse 23. *Ye are from beneath, I from above*] "Beneath" denotes the earth, and the expression intimates that they were influenced by earthly and depraved passions. "Above," being placed in opposition to "beneath," must mean "heaven," and is to be understood as expressive of Christ's character, which was as unlike theirs as heaven is unlike earth. We thus see that, though Jesus resents not the contemptuous and malignant language in which they had spoken of him, he does not pass it by unnoticed; but mildly reproves it, and clearly points out its cause.

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.

Verse 24. *I said, therefore, &c.*] Although it is true that all men are from "beneath,"—that is, have depraved appetites, passions, and views, yet, as all "do not die in their sins," it is evident that the mere fact of their being thus earthly is not the reason of their rejection. *For if ye believe not that I am*] Most modern commentators suppose a word to be wanting to complete the sentence; our translators have supplied the pronoun *he*, apparently understanding Jesus to declare himself to be the Messiah. For a similar case see Mark xiii. 6. *Ye shall die in your sins*] The original does not so much imply temporal as eternal death. The reason why they should "die in their sins" is here clearly assigned to be their refusal to believe in him.

Verse 25. *Who art thou?*] This question appears not to have been one of ignorance, designed to elicit information, but of scornful rebuke. *The same I said to you from the beginning*] Meaning, the same that I have been telling you. The "beginning" alludes, probably, to the commencement of the present discourse, at which time he assumed to be a divine personage by appropriating to himself a divine title. Verse 12.

Verses 26, 27. *I have many things to say and to judge of you*] It would appear that the profane conduct of the unbelieving Jews, in treating our Lord's claims

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.

and admonitions with so much ridicule and scorn, led him to use this language. "To say" has the sense of *to disapprove*, and "to judge," *to condemn*. *But he that sent me is true, &c.*] Christ here reasserts the credibility of his Father's testimony, and of his own as proceeding from him. By the "things which he had heard," is meant all things bearing on man's salvation, which in the capacity of mediator he had *learned* of the Father.

Verses 28, 29. *When ye have lifted up the Son*] A prophetic allusion to the manner of his death. John xii. 32, 33. *Then shall ye know, &c.*] Reference is here made to the wonderful circumstances attendant on and following his crucifixion; which would so demonstrate Jesus to be the Messiah, as to furnish incontrovertible evidence of the fact. "This prediction could not have been understood by his hearers, but was purposely expressed obscurely; partly from the reserve which prudence induced our Lord then to maintain, and partly because when what was now enigmatical should be explained by the *event*, there might arise that confirmation of faith which results from the *fulfilment of prophecy*." —*Bloomfield*. *He that sent me is with me*] Not only so "with him" as to endue him with authority, but with him in the most intimate and closest union. *The Father hath not left me alone*] It was the essential, unde-

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

rived divinity which dwelt within him, that performed the numerous and astounding miracles he wrought, that imparted such wisdom and grace to his language as constrained even some of the Jews to exclaim, "Never man spake like this man!" and that finally gave to his atoning sacrifice its distinguishing merit, so that God may now be just, and yet the justifier of him that believeth in Jesus.

Verses 31, 32. *If ye continue in my word*] Christ's "word" is his doctrine—that system of truth which his words made known. This language was addressed to those who believed on him, verse 30. In order to prove the blessedness resulting from being Christ's followers, it is not only necessary to receive his doctrines, but constantly to adhere to them, conforming our views, dispositions, and conduct, to their requirements. The pious Matthew Henry says, We should *dwell* in Christ's doctrines, as a man does at home, making them our centre, our rest, our refuge. *And ye shall know the truth*] The truth of his gospel. But how would they know it? By experiencing its influence on their own minds and hearts. The promise is similar to that recorded John vii. 17. *The truth shall make you free*] From what? the Roman yoke? No: but from the slavery of sinful passions; for those divine influences which are received when the truth is embraced, have a direct and necessary tendency to purify the heart, and



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?

free it from the domination of sin. By a beautiful figure, the divine aid, brought to the sinner's help by his reception of the truth, is here personified, and represented as one knocking off the fetters of sinful servitude, in which the sinner had so long been bound. In the Scriptures a state of sin is frequently represented as a most tyrannical and debasing servitude. Rom. iii. 23; vi. 6, 16, 17; Gal. iv. 3, 9. We learn here that religious obligation is not oppression, but true freedom. "He alone is free whom the truth sets free."

Verse 33. *They answered*] Not those who are just said to have "believed on him," but some of the other bystanders. *We were never in bondage to any man*] It is plain from this reply that these persons either misunderstood or misrepresented Christ's meaning. He spoke of a spiritual servitude; they make answer as though he had spoken of a political or civil subjection. It is matter of clearest history, both from the sacred and profane writings of the Jews themselves, that their nation had been several times under the yoke of foreign powers; but we cannot agree with some distinguished commentators that these persons uttered a notorious and deliberate falsehood. We think that they took a position which they could support with some show of truth, and when they said, "We were never in bondage," &c., that they alluded to *themselves*, laying an emphasis on the pronoun *we*: for though the Jews were at this very time tributary to Rome, and Judea, at least, was governed by a Roman officer, yet they enjoyed religious and much political liberty, which might have had a tendency to induce

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.

them measurably to forget or overlook their partial bondage.

Verses 34-36. *Jesus answered, Whosoever committeth sin is the servant of sin*] This remark was probably designed to correct their erroneous impressions of the nature of the servitude at which he had hinted; it seems also to intimate that the Jews, by becoming "servants of sin," had forfeited all spiritual advantage which it might have been intended should accrue to them as the seed of Abraham. *The servant abideth not in the house*] That is, has no claim so to abide, but holds his relation at the will of his master, who may part with him when he will. "House" has the sense of family. *The son abideth ever*] His connection with the family being placed on a far more secure footing than that of the mere servant, as being *part of the family*, whereas the servant is but an appendage. There is here a carrying out of the idea contained in the 32d verse, that, when made "free from sin," they should become the adopted children of God. See Rom. viii. 2, 14, 17, 21. "Ever" means *constantly, during life*. *If the Son make you free, &c.*] By "Son" we understand the Saviour to speak of himself, who, by constituting all such as believe on him the sons of God, according to this evangelist's express declaration, (John i. 12,) is said to make them free. Archbishop Tillotson says, that in some cities of Greece the son and heir had a right to adopt brethren into the family, and the inference is drawn that

## LESSON V.

*Christ again asserts his divinity.*

JOHN viii. 37-59.

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.

this custom was well known to the Jews, and that therefore Christ uses it to illustrate the freedom which he, as Son of God, would give to such as should believe on his name.

## NOTES ON JOHN viii. 37-59.

Verse 37. *I know that ye are Abraham's seed*] The Jews were the descendants of this excellent man, through his son Isaac. This fact our Lord readily admits, but makes use of it to show the inconsistency between their boasted claims of ancestry and their present evil conduct. *But ye seek to kill me*] And in the evil dispositions whence this desire arose, consisted their unlikeness to their great ancestor: hence, as they resembled him not in character, they were no longer his spiritual seed. *Because my word hath no place in you*] "Word," here, again, means *doctrine, instruction*. This was said to have "no place" in them, because it did not enter into their hearts, neither being embraced by them, nor exhibited in their lives.

Verse 38. *I speak that which I have seen with, &c.*] Meaning, that which I have *learned of*, (which is also the import of "have heard," verse 40,) for we learn by seeing and hearing. We need not suppose that Christ actually learned these things as we learn similar truths;

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

he suits his phraseology to the weakness of our natures, which only admits of our receiving ideas through the senses. *Ye do that which ye have seen with your father*] By "father," in this clause, Jesus evidently means Satan, see verse 44. "Have seen with," means, as above, *have learned of*. An interesting fact here presents itself, viz., That men learn good or evil from invisible spirits. The circumstances attending the fall of man, the express declarations of Scripture, and personal consciousness, alike testify that intelligences invisible to the bodily sense, do hold intercourse with our spirits, and present good or evil suggestions to our minds, and not unfrequently exert a mighty influence upon our conduct and destiny. But *how* this intercourse is carried on, who can tell? "We are fearfully and wonderfully made!"

Verse 39. *They answered, Abraham is our father*] Although Jesus had not yet named their father, we think it clear that the Jews saw the conclusion to which his argument would lead, and therefore declare Abraham, not Satan, to be their father. *Jesus saith, If ye were, &c.*] As these Jews were the lineal descendants of Abraham, it is plain that our Lord speaks of the *spiritual seed* of that illustrious man. The "works" referred to are, probably, his implicit faith in and prompt obedience to the revelations of God, to which the unbelief and disobedience of the Jews were the very opposite.

Verses 40, 41. *Ye seek to kill me*] See John v. 18 vii. 32. *This did not Abraham*] Or. *such things* Abrah. Vol. III.—4

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.

ham did not do. He was distinguished for the benevolence of his character, as well as for the readiness and strength of his faith. *Then said they, We be not born of fornication*] The relation existing between God and his church is often compared, in Scripture, to the marriage state, and the individual members of the church are regarded as children. In consequence of this figurative relation, faithlessness in the church came to be regarded as adultery. It will thus appear that by the phrase, "we are not born of fornication," the Jews meant they were not an idolatrous or heathen race, like the rest of the nations, as Christ's words would seem to intimate, but that they did really worship God, and claimed him for their father.

Verse 42. *If God were your Father*] Meaning, If they had any right to claim such relationship. *Ye would love me*] "Jesus was 'the brightness of his Father's glory, the express image of his person,' (Heb. i. 3;) and, 'Every one that loveth him that begat, loveth him that is begotten of him,' 1 John v. 1. From this we learn that all who truly love God, love his Son Jesus Christ." *I proceeded forth and came from God*] "To be of God," "born of God," "sent of God," are terms used of believers and prophets; but the expression, "proceeded" from God, is peculiar to Christ; it denotes his divine origin, that he is of the Father as a son of his

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, 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 in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.

own essence. The expression is often used to signify a proper birth when applied to man. See the Septuagint of Gen. xv. 4; xxxv. 11; where the same Greek word is in our translation rendered *came forth from, come out of, &c.* *He sent me*] This, of course, has reference to Christ's office as legate, mediator, or redeemer.

Verse 43. *Why do ye not understand my speech?*] "Speech" is supposed to refer to the *manner* of Christ's speaking, that is, his illustrating the *spiritual* relation of men to God by the natural relation of parent and child. *Because ye cannot hear my word*] "Hear" is supposed to have, in this place, the sense of *bear or tolerate*. "Word" means doctrine. We are not to suppose any mental inability rendered these persons incapable of comprehending Christ's instructions, but that through their perversity there existed an indisposition to embrace the truth: they *would not believe*.

Verse 44. *Ye are of your father, &c.*] That is, they resembled him in disposition, being *envious, malicious*. For this reason wicked persons are called the "children of the devil," (Acts xiii. 10,) in the same way as good people are termed, "children of God." *Lusts*] Desires, wishes. *Ye will do*] The word "will" here does not so much indicate that any particular thing would take place, as it does that they *chose, or were resolved, to do* the wishes of the wicked one. *He was a murderer from the beginning*] A "murderer" is a *killer*

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?

*of men*: and "beginning" means the beginning of the world: and such is still his character. Satan is here called a "murderer from the *beginning*," because it was through his means that our first parents fell from the state of holiness in which God created them, and thus "death, and all our wo," were introduced among mankind. *Abode not*] Continued not. Thus the Saviour's words imply that the devil was once in possession of (that is, that he loved and practised) the truth: but he departed from it himself, and then induced others to do likewise. See also Jude 6. *He speaketh of his own*] According to his nature and disposition—in accordance with his true character. *He is a liar*] A deceiver. *And the father of it*] "It" refers to *lying or falsehood*. Among the Jews the originator or chief of any thing was termed its father. So Satan is termed the father of lies, because he is the originator of that debasing and wide-spread vice.

Verse 46. *Which of you convinceth, &c.*] To "convince," with us, means to satisfy a man's own mind of the truth of a thing: but here it has the sense of to *convict*, or prove guilty. Which of you proveth me guilty of sin? perhaps meaning specially the sin of falsehood, that being contrasted with the "truth" spoken of in the preceding verse. *If I say the truth, &c.*] "If" has the force of *since*. It appears to us that Christ has here a double object in view: 1st, To show the dissimilarity existing between his own character and that of Satan: as though he had said, "I have proved him to be a liar,

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 honour my Father, and ye do dishonour me.

but who of you can prove the same against me?" and, 2d, To show, from this veracity or truth, that his claims to the Messiahship ought to be admitted, being so strongly confirmed by the purity of his character, wisdom of his doctrines, and the greatness, variety, and number of his miracles.

Verse 47. *He that is of God*] That is like unto him, that partakes of his nature, as children do of the nature of their parents. *Heareth God's words*] "Heareth" has the import of *heedeth*—he so hears these words as to obey them. A certain test is thus furnished whereby any man may determine whether or not "he is of God." *Ye hear them not*] The inference is conclusive—they were not of God.

Verse 48. *Say we not well*] Meaning, Say we not truly—have we not good reason to say? *A Samaritan*] "Samaritan" seems to have been a term of the utmost reproach, and was equivalent to calling him a *heretic* and *idolater*, for the Jews "accounted the Samaritans to be both." Similar modes of speech prevail to some extent among us, as when we say of a person, He is a Turk, meaning thereby a barbarous, cruel man; or, He is a Jew, meaning one very rich and avaricious. *And hast a devil*] See note on John vii. 20, page 16 of this volume.

Verses 49, 50. *I honour my Father*] This he did, both in the sense of *obeying*, by executing his injunctions, and in that of *reverencing*, by teaching such doctrines

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

as tended to exalt God in the estimation of men. The argument is, I cannot be possessed of a demon, as ye say I am, for I honour my Father, which wicked spirits do not. *I seek not mine own glory*] "Glory" means *credit, praise, honour*. Jesus Christ sought not to win the praises of men, but to make them better and happier. We may, however, understand his "not seeking his own glory" to mean, that he cared not to vindicate himself from the aspersions cast upon his character. He mildly and simply shows them to be false, and there leaves the matter. *There is one that seeketh*] One who cared for Christ's glory, and would judge his accusers. Our Lord's example should teach his followers not to rail against their persecutors if called to bear reproach; but to commit their case to Him who judgeth righteously, trusting that He will make their righteousness to appear as the noon-day.

Verse 51. *Verily*] Truly, certainly. *If a man keep my saying*] "Saying" means *doctrine*; and by "keeping" it, is implied embracing its truths and performing its requirements. *He shall never see death*] "Never see death," means, *shall not die*—that is, spiritually and eternally. "The design of Jesus Christ in this passage was to demonstrate that he was not possessed by an evil spirit; since the keeping of his words would procure eternal life for all who obey him, while Satan, on the contrary, leads men into sin, whose wages is death, or everlasting perdition."—*Horne*.

Verses 52, 53. *Now we know that thou hast a devil*]

thou hast a devil. 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 honour myself, my honour is nothing: it is my father that honoureth 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.

They seem to have asserted that he was deranged. *Abraham is dead, &c.*] Although the Jews were well acquainted with the import of Christ's language, and admitted the doctrine of a life beyond this present existence, they perverted our Lord's words, affecting to understand him to mean that believers in him should be exempt from bodily death, and endeavoured thereby to fasten on him the charge of being possessed by a demon. *Art thou greater, &c.*] As Christ's claim to confer immortality implied the possession of it himself, the Jews justly interpreted this as virtually an arrogation of superiority over Abraham and the prophets. *Whom makest thou thyself?*] The Jews did not deny that the Messiah would be superior to the prophets and patriarchs; but because they were bent on not acknowledging Jesus to be that prince, they object to his present assertions. They seem to have spoken in an insulting manner.

Verse 54. *Jesus answered, If I honour myself, &c.*] Here our Lord rebuts the charge of arrogance, by showing that this glory is not sought by him, but freely given him by the Father.—*Bloomfield*. He, however, tacitly admits his superiority to Abraham, &c. *Ye have not*

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?

*known God*] Have not a just sense of his character. *Abraham rejoiced*] Rather, *earnestly desired*, or *longed*, for such is the import of the word translated rejoiced. *To see*] That is, that he *might see*, or have a distinct conception of. *My day*] Literally, "my time;" that is, the time when Christ the promised Saviour should come into the world. Reference is doubtless had to the promise made to Abraham, that in his seed should all the families of the earth be blessed. *He saw it, and was glad*] But how did he see it? Probably, partly by the eye of faith, a faith so strong and clear as to be compared to sight, (Heb. xi. 13, 19; 1 Pet. i. 10-12;) and partly by a revelation supposed to have been made to him on being commanded to offer up Isaac.

*Verses 57. Fifty years old*] Jesus is supposed to have been, at this time, about thirty-three. "Among the ancients, fifty was considered the age when any one was past his vigour, and at which he was discharged from severe service, civil or religious. Thus the sense is, Thou art not yet an old man. *And hast thou seen Abraham?*] The Jews still obstinately misinterpret our Lord's words, and affect to understand him to say that he, as man, was co-existent with their great ancestor. Christ, however, did not say that he had "seen Abraham," but that Abraham had earnestly longed to see the time of his manifestation; and seeing it, in prospective vision, was exceeding glad. Their cavils now brought the question of Christ's superiority to the single point of his pre-existent nature, and Jesus was compelled either to deny their

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

assumption, or to admit and confirm it. His answer is given in the next passage.

*Verse 58. Verily, verily*] Truly, truly. The asseveration has the nature of an oath, and was repeated, probably, to give his declaration the more weight. *Before Abraham was, I am*] The expression "I am," denotes, with us, the *present* merely—the *now*; because we divide time into past, present, and future. But applied to God, it denotes *continued* existence: "From everlasting to everlasting thou art [not *wast* and *wilt be*] God," Ps. xc. 2. *It was, in all likelihood, to impress the mind of man with the idea of his continued and unchanging existence, that the Eternal selected for his name an epithet expressive of this attribute—I am,* (Exod. iii. 14;) and many, especially of the older commentators, understand Christ to apply the same cognomen to himself in this passage—and thus assert himself to be God. A number of the more recent critics, however, take the *present tense* to be put for the *imperfect*, and read the passage, "Before Abraham existed, I existed." The conclusion would, even then, be the same; for if "I am," does "not amount to conferring on Christ the *appellation* of Deity, it may still be reasonably understood to intimate, together with existence prior to a given period, uninterrupted existence since that time, and, by implication, existence unconnected with any time: that is, eternal duration, an attribute of the God-head alone. Thus the same sense will arise as in the

## LESSON VI.

*The return of the seventy—A lawyer questions Christ—  
The parable of the good Samaritan.*

LUKE x. 17-37.

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.

first-mentioned interpretation; an *attribute* of Deity being employed for an *appellative*. In this sense the Jews evidently understood Jesus; otherwise they would not, in exasperation, have attempted to stone him for blasphemy."

Verse 59. *Jesus hid himself, &c.*] Probably so mixing with the crowd as to avoid discovery. We know not where they obtained the stones; it may be some repairs of the temple were in progress, and they picked them up at hand; or they might have gone to the outer courts or beyond for them, and when they returned Jesus might have escaped.

## NOTES ON LUKE x. 17-37.

Verse 17. *The seventy returned*] For an account of the appointment and sending forth of these persons, see Luke x. 1-16, pp. 391-395 of the second volume. We know not when or where they returned to their Master, but deem it probable that they rejoined him at Jerusalem, at the feast of tabernacles. *Devils*] Demons—evil spirits. *Are subject unto us through thy name*] They were cast out by the authority of his name. The miracles of our Lord were wrought by an original, those of his servants by a derived power.

Verses 18, 19. *I beheld Satan, as lightning, fall*

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.

*from heaven*] As to be "exalted to heaven" signifies the receiving of pre eminent power and glory, (Matt. xi. 3,) so to "fall from heaven" is to be deprived of dignity and power. The Latins had the same mode of expression, for Pompey is said by Cicero to have "fallen from the stars." "Lightning" is an emblem of great quickness of motion, and intimates that the "fall" was rapid. The meaning probably is, When I sent you forth I foresaw that the power of Satan would be destroyed with the rapidity of lightning. The whole is a figurative description of the speedy overthrow of Satan's dominion over men by the influences of the gospel. *I give unto you power to tread on serpents and scorpions*] The scorpion is an insect frequently found in tropical climates, is generally about two inches long, and so much resembles the lobster in form, that the latter is called by the Arabs the *sea-scorpion*. The poison of this insect



is in its tail, at the end of which is a small, curved, sharp-pointed sting.—Harris. "The wound inflicted by the

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.

scorpion is said to be *excruciatingly* painful, though not often fatal; this fact illustrates Rev. ix. 5, which speaks of "the torment of a scorpion, when he struck a man. The insect is considered as belonging to the family of spiders, both in its conformation and habit."—*Pictorial Bible*. Some commentators suppose the terms "serpents and scorpions" to be merely figurative expressions denoting cunning, malicious, cruel men and devils; but it is better to consider them as both literal and metaphorical. See Mark xvi. 17; Acts xviii. 3-5. *The power of the enemy*] By "enemy" Satan is doubtless intended, the Scriptures representing his opposition to the gospel as that which most effectually retards its progress. *Nothing shall hurt you*] That is, nothing shall effectually injure you or your work. We thus learn that no affliction should be permitted to befall them but what should be for the furtherance of the work in which they were engaged, and tend to their own advantage. The declaration is in accordance with the promise that "all things shall work together for good to them that love God."

Verse 20. *Rejoice not, &c.*] We are not to understand Jesus as censuring the disciples for being very glad that evil spirits were "subject unto them," but merely as advising them not to account the possession of this power their chief privilege. *Rejoice because your names are written in heaven*] These words are metaphorical, denoting that they were possessed of that moral character, through faith in Christ, which imparted a fitness for the possession of heavenly felicity; for that

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

God really keeps a book, and writes in it the names of his children, is too gross a thought to be entertained. The allusion is to the ancient custom of registering the names of citizens, that it might be known who were entitled to the privileges and honours of citizenship, and the rights of such individuals be secured to them. The relation of citizens of heaven was of far greater value to them than the possession of the most extraordinary powers, because these powers might exist independent of moral excellence, and consequently their possessors fail of attaining everlasting life; the disciples are therefore encouraged to rejoice in this relation, rather than in their power over evil spirits. We are thus taught that however valuable and desirable talents and influence may be, they are as nothing in comparison with vital piety, which alone can secure to man an inheritance on high.

Verse 21. *In that hour Jesus rejoiced*] It is not often that we read of our blessed Lord manifesting an emotion of joy; and it must have been excited on this occasion by other and stronger cause than the success which had attended the brief mission of the seventy. The probability is that he "rejoiced" at the success which he foresaw would attend the preaching of his gospel in the world, even though propagated by instruments so feeble as to be compared to babes. *I thank thee, that thou hast hid these things, &c.*] Rather, "I adore thee, because, *having* hidden these things—the truths of his gospel—from the wise and prudent, (men so wise that they would not submit to be instructed,



hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me 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:

even by God himself,) thou hast revealed," &c. By the "wise and prudent" the conceited, self-righteous of the nation are probably intended; and by "these things" being "hidden" is meant their being undervalued and rejected by them, the idea of their own goodness preventing their feeling any proper need of or interest in his instructions. See notes on Matt. xi. 25, 26, pages 116, 117, vol. 2.

Verse 22. *All things*] All things relating to the subject on which he had been speaking—all things connected with the salvation of man. For exposition of this verse see note on Matt. xi. 27, pp. 118, 119, vol. 2.

Verses 23, 24. *Blessed are the eyes which see, &c.*] This declaration was made "privately:" that is, was addressed more particularly to Christ's immediate followers than to the assembled multitude. *Many prophets and kings have desired, &c.*] The "things" to which he alludes we presume to have been the publication of the gospel, and the evidences by which it was accompanied and confirmed. Matthew (xiii. 17) testifies to Christ's saying, on another occasion, "Many prophets and righteous men have desired," &c.; in John viii. 56, we are informed that Abraham was glad at seeing Christ's day, and Peter, speaking of the salvation which had been predicted, says of the prophets who had

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?

spoken of it, they searched "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," 1 Pet. i. 10, 11. "Distant and obscure, though to them most interesting, visions of the future intensely fixed their attention, and produced the strongest desires for clearer knowledge on subjects all important to them, and to mankind at large."—*Watson*.

Verse 25. *A certain lawyer stood up*] The lawyers were probably synonymous with the scribes; for Saint Matthew (xxii. 35) calls him a lawyer whom Mark (xii. 28) terms one of the scribes; if so, they were the interpreters and teachers of the Mosaic law. *Tempted him*] Tried him, put to the test his knowledge of the divine law, and skill in explaining it; probably hoping to find some cause of complaint against him. *What shall I do to inherit eternal life?*] The most important question which can occupy the thoughts of men. It is probable that this was a debated question among the Jews, and one to which various answers would be given, according to the estimate formed of the comparative importance of different moral duties, or of certain ceremonial observances. There seems to have been prevalent at this time a belief that certain acts of partial obedience would infallibly secure eternal life, without its being sufficiently considered that the heart must be

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.

right. See Matt. xxii. 36. "Master" signifies *teacher*, and "inherit" has here the sense of *obtain*. Reader, art thou earnestly endeavouring to secure everlasting life? "Believe in the Lord Jesus Christ, and thou shalt be saved."

Verse 26. *What is written in the law?*] The "law," strictly speaking, means only the books of Moses; but the expression sometimes includes the whole of the Old Testament Scriptures. It is probable that the lawyer expected Jesus to have followed the practice of the teachers of his time, and to have made some fanciful distinctions between lesser and greater commandments; he, however, endeavours to draw off the attention of the inquirer from the disputations of the schools and the opinions of mere men, and to fix it on the written word of God, the only infallible rule of faith and practice. See 2 Tim. iii. 15-17.

Verse 27. *Thou shalt love the Lord thy God with all thy heart, &c.*] To "love God with all the heart," is to unite all the faculties of the soul in rendering to him the most intelligent and sincere, the most affectionate and resolute service, of which we now are, or may hereafter become capable. Love is the root and principle of every act of real obedience toward God, without which such act can have no genuineness of character, but is considered as mere hypocrisy before him. The lawyer's reply seems quoted from Deut. vi. 5; Lev. xix. 18.

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?

Verse 28. *This do, and thou shalt live*] The religion of both the Old and New Testament requires a life of holy obedience and love in all who profess to be brought under its influence; and though a title to salvation is based on other ground than that of merit in the disciple, it is nevertheless true that without a conscientious endeavour to fulfil the requirements of God's law, no one amenable to such law will enter heaven. We do not, therefore, agree with those who teach that our Lord said this to convince the inquirer that obedience to the command is impracticable. "The great practical end and effect of our redemption is that we may be brought to love God with all our heart, soul, strength, and mind, and our neighbour as ourselves. Faith leads to pardon: a sense of forgiving mercy produces LOVE: love is the great principle of true obedience, and when supreme and universal, produces the willing consecration of our entire service to God. All this is necessary to eternal life; and if so, all this is POSSIBLE, by the grace of God." —Watson.

Verse 29. *He, willing to justify himself*] That is, wishing to vindicate himself from the seeming imputation of having asked a simple question—one easily settled by reference to the sacred writings. *Said, Who is my neighbour?*] The word "neighbour" means, one dwelling near by: hence any person who, for the time being, is near us, no matter of what country, creed, or character, is our neighbour. The lawyer here intimates that his question was not of so easy solution as our Lord

30 And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves,

had imagined, inasmuch as a difficulty presented itself in determining who ought to be regarded as his neighbour. The query of the lawyer shows this to have been a disputed point among the Jewish expositors. The Pharisees held that Jews only were to be regarded as neighbours, the Gentiles being excluded all right of participation in their law of kindness. There seem to have been a few teachers, however, who advocated a more rational and religious interpretation of this important law. It was to settle this point that our Lord speaks the beautiful and affecting parable which follows.

Verse 30. *A certain man*] Meaning, a certain Jew, for the force of the parable depends on the circumstance that the person who received aid was a Jew, and the person who rendered it a Samaritan. *Went down from Jerusalem to Jericho*] Jericho, a city within the bounds allotted to the tribe of Benjamin, is supposed to have been situated about eighteen miles east-north-east of Jerusalem, and was formerly a place of considerable note. It was the first city taken from the Canaanites by Joshua, being delivered into his hands by a miracle. He razed it to the ground, and denounced a severe curse on the person who should rebuild it, which curse had its fulfilment upon Hiel the Bethelite, about five hundred and thirty-seven years from that time. Josh. vi. 20, 26; Heb. xi. 30; 1 Kings xvi. 34. A flourishing school of the prophets was established here, (2 Kings ii. 5;) and in its neighbourhood Elisha performed one of his most distinguished and beneficial miracles. 2 Kings ii. 21. In the time of our Saviour Jericho yielded only to Jerusalem for size and magnificence, though its situation was

which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

rather low, being in a bottom of the *Great Plain*, which fact gives propriety to the expression "went down," &c. The country around ranked among the most fertile parts of Palestine, abounding in palm trees, (whence in Deut. xxxiv. 3 it is called the City of Palm Trees,) and yielding also great quantities of the opobalsamum, or balm of Gilead, a drug highly esteemed among the orientals, even to the present time; and which, being an article of commerce, accounts for the mention of publicans and of a chief publican being in that region. Luke xix. 2. The city underwent various vicissitudes, being alternately rebuilt and destroyed "until the twelfth century, when it was finally overthrown by the infidels." At present it is a miserable hamlet containing about thirty hovels, and is called Riha.—*E. Robinson. Thieves, &c.*] The road from Jerusalem to Jericho was and still is accounted one of the most dangerous in Palestine, on account of the depredations committed on it. Jerome says that in his day it was called "the bloody way;" and in 1820 the traveller Sir F. Henniker was stripped naked by the Arabs, and left severely wounded on this road. At the present day the passage is through a series of rocky defiles, and the surrounding scenery is of the most gloomy appearance. Mr. Buckingham says of it, "The very aspect of the scenery is sufficient on the one hand to tempt to robbery and murder, and on the other to occasion a dread of it in those who pass that way. It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired."

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

Verse 31. *By chance*] As we say, it so happened. Mr. Wesley reads, "It came to pass," remarking, there is no such thing in the world as chance or fortune. *There came down a certain priest that way*] Jericho was assigned as one of the residences for the priest: and we are informed that about twelve thousand priests and Levites had their dwelling there. *When he saw him he passed by, &c.*] Apparently without taking the slightest notice. By "other side" we are probably to understand *over against* or *opposite* to him.

Verse 32. *A Levite*] The whole tribe of Levi, it will be remembered, were consecrated to the tabernacle or temple service, though only the family of Aaron were appointed to the priesthood. The Levites were the assistants of the priests. *When he was at the place*] That is, when he came to it; for he also seems to have been on his way to or from Jerusalem. *Came and looked on him*] Regarded him attentively, but still did nothing to relieve him. We need not understand Jesus as conveying any reflection on the priest and Levite, as such; they seem to have been introduced chiefly to keep up the truth of the illustration, it being likely that they were more frequently found on the road than any other class of persons, on account of their rotation of service at the temple.

Verses 33-35. *A certain Samaritan came where he was*] Samaria, the country to which this man belonged,

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.

was a district which lay on the north of Judea, and comprised the territory which formerly belonged to the tribe of Ephraim, and the half tribe of Manasseh which had their inheritance on the western side of the Jordan. The Samaritans and Jews had long been inveterate enemies to each other, their enmity arising partly out of acts of hostility which the Samaritans committed against the Jews on their return from the Babylonish captivity, and partly from religious differences. *He bound up his wounds*] By applying bandages to hold down the lips of the wound. *Pouring in oil and wine*] Both which were used as medicines by the ancients, either mixed or unmixed. Mr. Wesley says that when well beaten together they form an excellent balsam for a fresh wound. The custom of carrying oil (olive) on a journey is evidently very ancient. See Genesis xxviii. 18. It is probable that oil was carried both for anointing the person, and to apply to accidental wounds or bruises. *Set him on his own beast*] Either horse, mule, or ass; most probably the latter. *Inn*] Probably such a one as is now known in the East by the name of *khan*. These, as travellers tell us, consist of a large court yard, generally provided with a reservoir or fountain, on all sides of which court are a number of rooms, used occasionally for chambers or warehouses. The better sort have a story above the ground floor, used only as lodging rooms, with a colonnade, or piazza, running along in front, from which ac-

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.

cess is obtained to the rooms. Some of these khans or caravansaries are mere resting places, affording nothing but shelter; others are in charge of a keeper, who fur-



nishes each traveller with a mat to sleep on, and the key of his lodging room. Travellers generally carry their provisions with them. *Took care of him*] Nursed him during that day and the following night. *Two pence*] Two denarii, equal to about twenty-eight cents of our money. Although this may seem to us a very small sum, it is likely that it was much more valuable then and there than the same amount would be with us. It seems to have been the price of two days' wages to a labouring man. Matt. xx. 2. *Host*] The keeper of the place of entertainment. How strikingly does the conduct of this *good Samaritan* contrast with the unfeeling, inhuman conduct of the priest and Levite.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

"They would not help their own afflicted and wounded countryman. He, who could not be expected to aid a Jew, overcame all the usual hostility, saw in the wounded man a neighbour, a brother, and kindly denied," and probably endangered, "himself to show kindness to the stranger."—*Barnes*.

Verses 36, 37. Which was neighbour? Who fulfilled the office of neighbour? He that showed mercy? Rather, he who exercised benevolence; for to show mercy implies, with us, the pardoning of offences. Perhaps his Jewish prejudices would not allow him to say, The Samaritan. Here we see the nature and use of parabolic or illustrative teaching—it conveyed instruction without exciting evil passions. Had Jesus at first told the lawyer that a Samaritan was neighbour to a Jew, and deserved his kindness, it is not unlikely that all the man's prejudices would have been aroused, and the truth have been effectually excluded from his mind. But when, by a beautiful and affecting narrative, he brought the man to see and feel that it might be, he was constrained to admit it. Go, and do likewise] That is, Go thou, and regard thy suffering fellow-creatures as thy neighbours. Thus our Lord taught that it is the duty of man to compassionate and relieve the distressed without allowing himself to be circumscribed in his affections and efforts by the narrow limits of national or religious partialities;—to regard every man as his neighbour. Nor is this doctrine to be admired only as a noble sentiment; under Christianity it becomes obligate.

## LESSON VII.

*Christ entertained by Martha—Teaches his disciples a form of prayer—Parable of the importunate friend.*

LUKE x. 38—xi. 13.

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.

*tory, binding itself upon the conscience as the law of Christ. That its influence has not been as extensive among men as it should have been, is true; but that it has had considerable effect is nevertheless certain.*

## NOTES ON LUKE x. 38—xi. 13.

Verse 38. *As they went, he entered a certain village*] Probably Bethany, a small village on the eastern side of the mount of Olives, and distant from Jerusalem about two miles. John xi. 18, margin. *Martha received him into her house*] The original implies, *entertained him hospitably*. From its being said that Martha received him, it is probable that she was the mistress, and that Mary and Lazarus resided with her. Grotius conjectures that Martha was a widow.

Verse 39. *Mary also sat at Jesus' feet, &c.*] This was the ancient posture of disciples or scholars; and the expression may denote nothing more than that she was one of his followers. Watson says, "This too was the character of Martha; for Mary is said *also* to sit at Jesus' feet—that is, as Martha did." On this occasion our Lord's visit appears to have been improved by Mary

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:

with special diligence, as she left all other cares to give undivided attention to his instructions.

Verse 40. *Martha was cumbered*] The original signifies *drawn different ways at the same time*, and admirably expresses the situation of a mind surrounded (as Martha's then was) with so many objects of care that it hardly knows which to attend to first.—Wesley. *About much serving*] Solicitously engaged in making much preparation for the entertainment of her guests. *Lord, dost thou not care, &c.*] Martha's anxiety seems to have carried her so far as to produce an impatient, fault-finding frame of mind: she appears even indirectly to reprove her Lord for detaining her sister from her assistance.

Verse 41. *Martha, Martha*] There is a peculiar tenderness in the repetition of the name, as well as solemn caution, as though he considered her in danger. *Thou art careful*] Anxious. *Troubled*] Disturbed,—making too much ado. "The original seems to express the restless situation of a person in a tumultuous crowd, where so many are pressing on him that he can hardly stand his ground."—Doddridge. It does not appear that our Lord condemns the "many things" about which Martha "cared," but her caring unnecessarily and in too great a degree about them. "Yet she was a good woman; in the notice taken of her by John she appears before us as a person of noble and exalted faith. She had, indeed, a dangerous habit of indulging an anxious mind;

42 But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

Chap. xi. 1. And it came to pass, that as he was praying in a certain place, when he ceased, one of his

this was her weakness and source of danger; but this reproof probably cured the evil."—*Watson*.

Verse 42. *But one thing is needful, &c.*] Meaning, probably, religion, which is absolutely necessary to the present and future welfare of mankind. This Mary had chosen, and manifested her attachment to it by now listening eagerly to our Lord's words. We are not to infer, however, that Martha had entirely neglected this "good part"—only that Mary was more devoted to its cultivation than was her sister. *Shall not be taken away from her*] It may be that the *primary* import of these words is a gentle refusal to comply with Martha's request that he would bid Mary help her. There is a sense, however, in which they are true in a much higher degree; for God will *never* take away his grace from any one who endeavours rightly to use it; and neither the world, sin, nor the devil *can* destroy it, so long as its possessor cleaves to Him. Our own voluntary act or consent alone can remove the love of God from the heart where it has been once planted. O let us watch and pray that we become not cast-aways! There is then one *good* which men can, through the mercy of Heaven, secure amid all the mutations of life, and that is THE CHIEF GOOD. 1 Tim. iv. 8. It is a "life hid with Christ in God." Of what earthly good can this be said? Of *none*.

Chap. xi., verse 1. *Teach us to pray, &c.*] Prayer is simply the offering up our desires for such things as we

disciples 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.

wish or need. Prayer acceptable to God supposes that we ask for such things as are agreeable to his will, and that we ask for them in a right manner—that is, in the name of Christ, and with faith. John xvi. 24; Heb. xi. 6; Matt. 21, 22; James i. 5, 6. The Jewish doctors are said to have been in the habit of teaching their disciples a form of prayer, and it appears that John the Baptist had done the same thing. Our Lord had also given that inimitable form denominated the "Lord's prayer;" but it may be that the disciple making this request was either ignorant of that fact, or supposed it to be designed for general use, being given in the sermon on the mount, and that the disciples ought to have one peculiar to themselves. It should be our earnest desire, also, to be taught how to pray; for unless the Spirit teach us, we can neither entertain a just sense of our need, nor find suitable language in which to address God, much less can we offer our petitions in a right spirit. The doxology, "For thine is the kingdom," &c., is wanting in the prayer as given by Luke; there are, also, a few other alterations of no great importance. The full form is to be sought in Matthew, and we act rightly in always closing this divinely-composed prayer with the doxology, which leaves the heart fixed upon God, as the opening elevates it to him. For the expo-

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

sition of the prayer, see the notes on Matthew vi. 9-13, pages 52-57, of volume second.

Verses 5, 6. *He said unto them*] In illustration of the duty of urgent, importunate prayer ; for it should be remembered that it is not so much our duty to vary and multiply our petitions as to plead them with an earnest importunity, suitable to the greatness of the blessing asked. *At midnight*] Journeys in the east are often performed in the night-time, on account of the heat of the days. The arrival of a traveller at midnight was, therefore, no unusual occurrence. *Lend me three loaves*] Bread, in the east, is usually baked in thin cakes or biscuits, about nine or ten inches in circumference. It is evident that the "loaves" must have been very small, from three of them being supposed necessary to furnish a meal. That the applicant had no bread or other food to set before his friend, agrees also with another well-known "custom of the orientals"—namely, that of preparing but sufficient food for the current day ; so that a person who arrives at night is more than likely to find the house bare of [cooked] victuals. In such cases the women are sometimes set to grind corn and bake bread ; but it seems that, in the present case, the man knew that his neighbour happened to have some bread in the house, and probably preferred to apply to him as the more convenient alternative."—*Pict. Bible.*

Verse 7. *My children are with me in bed*] This does not mean that they were in the same bed with him, but

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.

9 And I say unto you, Ask, and it shall be given you ;

that they were all in bed. Sir J. Chardin says, that it is usual for families to sleep in the same room, laying their mattresses on the floor. *I cannot rise, &c.*] The man seems to urge his fear of disturbing the family as a reason why he could not comply with the request of his friend. This feature of the narrative is not in harmony with the open hospitality of the eastern people ; but we must recollect, that in parables every circumstance is not expected to apply :—the leading thought only being generally susceptible of application, and the rest thrown in to fill up the narrative. In the present instance, our Lord's object was to illustrate the benefit of persevering intercession, and therefore the parable is made to conform to his design. Besides, the illustration derives additional force from the contrast between a churlish man and the benevolent God.

Verse 8. *Because of his importunity, &c.*] It is evident from this, that the man is supposed to continue his knocking and pleading, otherwise he would not be importunate, for that implies incessant solicitation. So we are to continue our intercessions with God. It may be, that we may ask, and ask for what is agreeable to his will, and yet the desired blessing be delayed—but remember it is only delayed, not denied, and probably delayed because we are not in a fit state to receive or profit by it.

Verses 9-11. See notes on Matt. vii. 7-10, pages 76, 77, volume second.



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?

Verse 12. *If he ask an egg, will he offer a scorpion?* "The scorpion is compared with an egg, on account of the oval shape of its body. The body of the scorpion, says Larny, is very like an egg, as its head can scarcely be distinguished; especially if it be a scorpion of the white kind."—*Harris' Bib. Nat. Hist.* The question has the force of a negation—he would not do so.

Verse 13. *If ye then, being evil, &c.* See Matt. vii. 11, page 77, volume second. *Give the Holy Spirit!* Matthew says, "Give good things," of which the best is that here promised. As the duty of prayer is universal, so is the promise of the gift of the Holy Ghost, in his enlightening, purifying, comforting influences: for that his *miraculous* endowments cannot be intended is evident, inasmuch as they were partial in extent and temporary in duration; while the influences here alluded to are universal in extent, and coeval in duration with the duty of prayer. Reader, art thou in possession of this gift? Remember, "If any man have not the Spirit of Christ, he is none of his."

## LESSON VIII.

*Christ reproaches the Pharisees and Lawyers.*

LUKE xi. 37-54.

AND as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

## NOTES ON LUKE xi. 37-54.

Verse 37. *As he spake*] The expression "as he spake" does not fix this event as taking place immediately after the preceding discourse, but means only upon a certain occasion, while he was speaking.—*Holden.* (For the section comprising verses 14-36, see volume second, pages 133-151.) *A certain Pharisee besought him to dine with him*] "Besought" means earnestly entreated. The word rendered "dine" properly denotes to take the first meal of the day, the Jews usually eating but two, of which this was the slighter; the second meal, or supper, taken after the heat of the day had passed, being the principal meal. The former was usually eaten about ten or eleven o'clock of our time, and the latter about six or seven in the afternoon.\*—*Jahn.* *He went in and sat down to meat*] "Immediately on entering he seated himself at table, in the usual reclining position." Some commentators suppose that this Pharisee invited our Lord to his house with an evil design. We see no evidence of such ill intent; and think it far more likely that he had been interested in the discourse to which he had listened, and invited him from the impulse of a friendly feeling.

\* Horne says, "The Jews rose early, about the dawn of day, when they breakfasted; they dined about eleven in the forenoon; and supped at five in the afternoon."

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees

Verse 38. *When the Pharisee saw it*] That is, observed that Jesus thus placed himself, directly on entering, at the table. *He marvelled*] Wondered—was astonished; it was so unusual, and, in his estimation, so improper, to eat without first washing. The conduct of our Lord may seem, at first sight, to exhibit a want of attention to the courtesies of polite life. He was, however, well aware of the undue importance attached to the ceremony of washing, and wished to convince his host, and the others who were present, of their error. This he could not have done, we presume, in a more striking manner. The law of God "was more honoured in the breach than the observance" of this superstitious rite. *Had not first washed*] The Pharisees were very superstitious in their observance of the rite of washing before meals. Mark vii. 3, 4. It is not improbable that the custom originated in a proper sense of cleanliness; for as the Jews, in common with all eastern people, used neither knives nor forks at their meals, but conveyed food from the dish to their respective platters, as well as to the mouth, with the fingers, it was but proper that their hands should be perfectly clean. The fast did not consist, therefore, in paying a proper regard to personal cleanliness, but in elevating this observance to the authority of a divine enactment, and in making a great part of their religion to consist in such ceremonies. Mark vii. 8, 9. See the notes on Mark vii. 1-4, pages 299-301, volume second.

Verse 39. *Now, &c.*] The term "now" signifies whenever, as at the present time, they were about to

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?

cat. *Make clean the outside of the cup and the platter, &c.*] The "cup" and "platter" were the vessels out of which the people drank and ate; our Lord, however, here speaks metaphorically, the company present being represented by the vessels, of which the body answers to the "outside," the soul or mind to the "inward part." By "making clean the outside," allusion is made to the superstitious washings of the Pharisees,—by his non-attendance to which rite Jesus had excited the astonishment of his host,—and to their extreme carefulness to make a fair appearance before men. *Full of ravening*] "Ravening" means *plunder*; the picture is a faithful representation of this sect, they being everywhere represented as addicted to covetousness, the parent of extortion and rapaciousness.

Verse 40. *Ye fools*] The term "fool," in Scripture, frequently denotes an exceedingly abandoned character. Psa. xiv. 1; Prov. xiv. 9. It seems here, however, to have the sense of *inconsiderateness*, or lack of understanding. The expression "is not one of angry reproach, but of a reproving description." *Did not he that made that which is without, &c.*] Although the words are arranged as a question, the phrase implies an affirmation—He who made that which is without made that which is within also. The point of the reproof lies in their professing to attend to the outward purification as a religious act—from a desire to please God, who had formed the body; and they therefore stood condemned by that very act for neglecting the purification of "that

41 But rather give alms of such things as ye have; and behold, all things are clean unto you.

which is within," the soul, which is equally God's workmanship, and the higher and nobler part of man's nature. Every acceptable act of a religious character must have its origin in the affections—be the offering of the heart.

Verse 41. *Give alms of such things as ye have*] "Alms" are charities or benefactions bestowed on the poor. By "such things as ye have" their property of every kind is probably meant, of which they are advised to give "alms" according to their several ability. The Pharisees were thus advised that the right practice of the duties of benevolence is much more pleasing to God than the utmost punctuality in the observance of the superstitious ceremonies which they had imposed on themselves could possibly be: not, indeed, that almsgiving is a duty of paramount obligation to other moral duties; for no single duty is rightly performed unless all the other duties are also attended to, inasmuch as the *right performance* of any duty depends on the state of the heart, and if the heart be right, all other duties will have their share of attention. "Almsgiving" is, therefore, used merely as the representative of all other branches of practical piety. *And behold, all things are clean unto you*] The Pharisees entertained the opinion that unless the washings, to which reference has been made, were attended to, their food might become defiled, through their having come in contact with some unclean person or thing, and thus they be rendered ceremonially unclean. Our Lord assures them, that if due attention were had to the practice of piety, they need be under no apprehension of displeasing God by a neglect of these outward rites; for that nothing but sin could really de-

42 But wo unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment

file them. Mr. Henry supposes Christ makes allusion to Deut. xvi. 12-15, where it is provided that a certain portion of the income of the people should be devoted to charitable purposes, and that, having so done, a blessing should rest on the remainder.

Verse 42. *Wo unto you, Pharisees*] Not an imprecation, but an exclamation of righteous indignation. *Ye tithe mint, and rue, and all manner of herbs*] A "tithed" is the tenth part of any thing, and is commonly used to denote a tax imposed for the support of the ministers of religion. From Numbers xviii. 21 it appears that God had commanded the Israelites to give a tenth of their property, or its value, to the Levites for their maintenance, who in their turn gave the tenth of what they received to the priests. It farther appears, from Deut. xiv. 22, 23, that another or second tenth was appointed for festival occasions at the place where the national altar should be erected. The tithe imposed every third year (Deut. xiv. 28) is generally supposed to be the same as that referred to in the twenty-second and twenty-third verses, the only variation in the law being, that in the third year the people were allowed to consume this portion in acts of beneficence at their respective abodes instead of conveying it to the tabernacle or temple. Both these portions were independent of the ritual offerings and first-fruits, and of their voluntary sacrifices. It is therefore probable, we think, that full one-third of the income of the Jews was consecrated to the services of religion, in some form or other. Notwithstanding this heavy taxation, however, the Pharisees, "in their affectation of being more scrupulous in the observation

and the love of God: these ought ye to have done, and not to leave the other undone.

of the law than others, or seeking to increase the merit of their righteousness by a work of supererogation, gave the tenth of 'all manner of herbs,' a kind of produce so insignificant in itself as not to have been included in the intent of the tithe law: for that the law did not require the people to pay a tax on herbs appears from the Talmud, where it is said, "The tithing of corn is from the law, the tithing of herbs from the rabbins." Happily, the ministers of religion are, in this country, supported by the voluntary contributions of the people, so that this compulsive, and in some respects odious feature in ecclesiastical polity is avoided. "Mint" is "a well-known herb of an agreeable odour, and aromatic, bitter, pungent taste. The whole genus, of which there are more than sixty species, has been celebrated from the most remote antiquity, for their useful qualities." "Rue" is "a small garden plant, of a strong, nauseous smell, particularly when bruised. It was formerly in high repute for its medicinal properties, but is now very little used. About twenty species are known, all of which are natives of Asia, Europe, or Africa."—*Botany of the Scriptures. Pass over judgment and the love of God*] By "judgment" we understand those acts of righteousness toward their fellow creatures which the law required them to perform. These, however, and the all-important duty of *love to God* (from which alone the right performance of those duties can flow) were lost sight of amid their scrupulous attention to the mere externals of religion. It is ever thus with formalists. *These ought ye to have done, &c.*] By the term "these," "judgment" and "love to God" are meant, which, as the more

43 Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Wo 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.

important duties, ought to have received chief attention. From this declaration it is evident that our Lord did not reprove the Pharisees for "tithing mint, and all manner of herbs,"—in other words, for their show of piety,—but for neglecting "the weightier matters of the law."

Verse 43. *Ye love the uppermost seats in the synagogues*] "Synagogues" are buildings used by the Jews for the worship of God; and the "uppermost" or chief seats in them are the seats nearest to the place where the sacred books are kept, which seats are considered most honourable, and were therefore desired by the Pharisees. *And greetings in the markets*] "Greetings" are salutations—evidences of reverence and respect. By "markets" the places of principal concourse are intended. We are not to understand our Lord as reproaching courtesy or civility, but that extreme *love* for distinction and the praise of men which formed so distinguishing a trait in the character of this self-righteous and pompous sect.

Verse 44. *Wo unto you, scribes and Pharisees, hypocrites*] The "Pharisees" were a religious sect of the Jews, the "scribes" a class or order, some of whom embraced the religious tenets of the Pharisees, while others held to those of the Sadducees. Both parties being reprov'd for their hypocrisy shows that the Pharisees were not alone in their pretended zeal for the honour of God. *Ye are as graves which appear not, &c.*] They presented a beautiful outside appearance, as graves do when hidden by the rich verdure. According

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Ye unto you also, ye lawyers! for

to the Jewish law, (Numbers xix. 16,) any person who touched a dead body or a grave became unclean for seven days, during which time he was not permitted to assemble with the people for the worship of God. The import of the comparison therefore is, That as "graves which appear not" were more dangerous than those which were readily distinguished, as they could not be so easily guarded against, but might be touched unawares, and defilement ensue, so the scribes and Pharisees were more dangerous to community from the specious garb of piety with which they had covered themselves, than they would be if their true character were known, for then they would not have the same opportunity of spreading moral contamination.

Verse 45. *Then answered one of the lawyers*] We have before had occasion to remark (p. 63, this vol.) that the terms "scribes" and "lawyers" seem to have been used synonymously. *Thus saying, thou reproachest us*] To "reproach" is to censure, to upbraid. Our Lord had previously inveighed only against the Pharisees, but in verse 44 he joins the scribes with them, which led the lawyer to say, "Master, thus saying thou reproachest us also:"—as though he supposed that Jesus had inadvertently coupled the scribes with the Pharisees. In the verses following, our Lord administers as severe a reproof to the lawyers expressly, as any he had yet uttered, thus showing that what he had before said was not the result of inattention.

Verse 46. *Ye lade men with burdens, &c.*] The ceremonial, and perhaps traditional, injunctions of the Jews

ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Wo unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

are here compared to heavy burdens which the people were obliged to carry. By its being said to the lawyers, *ye lade, &c.*, is meant that they were very rigorous in exacting from the people an outward attention to all the requirements of religion, which observances were so "grievous to be borne," that Peter declares, Acts xv. 10, "neither our fathers nor we were able to bear" their yoke, and we think it very certain that had it not been for the special providence of God in causing their fields and flocks to bring forth astonishingly, the people could not have endured the expensive and in many respects vexatious religious establishment under which they lived. *Ye touch not the burdens, &c.*] With all their pretended zeal for the fulfilment of the law, these instructors practised not the things they enjoined on their hearers as matters of the first importance,—nay, they seem to have borne no part of the burden. In the language spoken of them by Christ on another occasion—"They said and did not." And herein, more especially, lay their sin.

Verses 47, 48. *Ye build the sepulchres of the prophets, &c.*] To honour illustrious men by building them splendid tombs has been the practice of all civilized nations, and prevailed among the Jews. The "sepulchres" here spoken of were tombs erected over the graves of the prophets, in commemoration of them, and as an evidence of respect to their memory. They were kept very clean, and presented a beautiful appearance to the eye. *Your fathers killed them*] We are not to

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:

understand Jesus as reproving these "lawyers" for the act of their progenitors, for which act they could not be in any wise accountable; the allusion seems to be to their resemblance in *character* rather than to their *descent*. *Ye bear witness that ye allow the deeds of your fathers*] To "allow," in the sense in which the word is here used, is to *approve*, to *assent to*; and to "bear witness" is to *give evidence*. These words, then, intimate that notwithstanding their seeming veneration for the holy men whose sepulchres they thus ornamented, they had, in fact, imbibed the same spirit as their fathers. The reproof does not lie, therefore, against their building the sepulchres, but against their hypocrisy.

Verses 49-51. *Therefore said the Wisdom of God*] Probably by the "Wisdom of God" we are to understand our Lord himself, this being a dignified and oriental mode of expression for *I say*. See Matt. xiii. 34, where the acts here attributed to "the Wisdom of God" are distinctly claimed by our Lord as his. For a parallel-expression see John i. 1, where Jesus is called "the Word," probably because he has made known to us God's will. We presume he is here called the "Wisdom of God," because God by him makes known his wisdom in creation and in redemption. Col. i. 13-18. *I will send them prophets and apostles, &c.*] This he had already done to some extent, (Matthew x. 1-7; Luke x. 1-3,) and the design was to be carried out fully after his own death, when they should preach "repent-

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 Zachari-

ance and remission of sins among all nations, beginning at Jerusalem." *That the blood of all, &c.*] "The prophets and others were not sent to heighten the condemnation of the" leading men of this unhappy nation, for, on the contrary, the motive which induced God to send them was an earnest desire to save the people; yet in Scripture idiom the *undesigned effect* is sometimes expressed as though it had been the *moving cause*; their foreseen persecution is, however, introduced "as a further illustration of the character of these bad men, and as justifying the severity of the sentence which Christ denounces against them." *From the blood of Abel unto the blood of Zacharias*] "Abel" was the second son of Adam, and was put to death by his brother Cain. Gen. iv. 2, 8. By "Zacharias, son of Barachias," is probably meant the Zechariah mentioned 2 Chron. xxiv. 20-22, he being the only one of that name whom the Scripture mentions as having fallen a victim to his fidelity in declaring the truth. Zechariah is indeed called the son of Jehoiada, but it is well known that the Jews had frequently two names, and it is not improbable, therefore, that Jehoiada and Barachias were one and the same person. So "Matthew" is also called "Levi," and "Nathanael" is elsewhere termed "Bartholomew." "The blood of Abel is mentioned, because it is said to 'cry from the ground to God,' Gen. iv. 10; and for the same reason, that of Zacharias is also named: he, when 'he died, said, The Lord look upon it, and require it;' so that both cases mentioned,—that of Abel and that

as, which perished between the altar and the temple: verily, I say unto you, It shall be required of this generation.

52 Wo unto you, lawyers! for ye have taken away the

of Zacharias,—are those of men persecuted to death for righteousness' sake, and whose deaths were expressly connected with the awful circumstance—a cry to Heaven for righteous retribution."—*Watson*. Perished between the altar and the temple] It is said that a space of nine feet was left between the altar of burnt offerings and the temple (or tabernacle) itself, as an asylum for criminals, which might not be violated but in cases of decided murder. See Exod. xxxviii. 2. *It shall be required of this generation*] Not, indeed, that that generation would be held guilty of all "the righteous blood" which had been shed, but that "a punishment equal to the accumulated woes brought upon men for the crime of rejecting the truth, and persecuting its righteous preachers in all these ages" should fall with unmitigated severity on the heads of the Jews. "And this was an act of manifest justice, since they put one infinitely greater than all the prophets to death, even the Messiah himself; and in opposition to stronger evidences of a divine mission than any former prophets had given, wreaked their persecuting hate both upon him and his disciples."—*Watson*. "This generation" means the men of that age—the men then living. For an inspired statement of the reasons of the divine procedure in punishing his rebellious people, see 2 Chron. xxxvi. 16–19; and for a solemn warning to ourselves, see Rom. xi. 20–23.

Verse 52. *Ye have taken away the key of knowledge, &c.*] By the "key of knowledge" we understand the right interpretation of the Old Testament Scriptures to

key of knowledge: ye enter 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.

be meant, which the lawyers had so perverted by their foolish and irrelevant expositions as to render them difficult to be understood, hiding their important and simple truths under the rubbish of traditional and rabbinical sayings. It may be that the Saviour alludes to the custom of presenting a key to those who, on examination, were judged fit to become the public teachers of the Jewish faith, as an intimation that they were duly authorized to unlock and dispense to the people the truths of religion, which key they always wore as the badge of their office. *Ye enter not in, &c.*] By their erroneous expositions, more especially of the prophecies relating to the Christ, the scribes had greatly hindered the reception of the gospel; while their pride and self-conceit, not less than their perverted notions, prevented their receiving personal benefit.

Verses 53, 54. *The scribes and Pharisees*] Irritated, probably, at the rebukes which had been given them. *Began to urge him vehemently*] Became furious; finding themselves completely unmasked in the presence of a large concourse of people. See chapter xii. 1.—*Clarke*. *Provoke him to speak, &c.*] They prepared questions to be answered off-hand, without giving him time to recollect himself, or answer with deliberation. They seem to have crowded question upon question, probably in the expectation of his saying something in the hurry and confusion of thought which they endeav-

## LESSON IX.

*Christ cautions his disciples against hypocrisy.*

LUKE xii. 1-12.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his

voured to induce that would subject him to accusation. *Laying wait for him*] Rather, laying snares for him.—*Campbell. That they might accuse him*] It is likely with the hope of bringing about his death. Thus did they give certain evidence of the truth of the charge brought against them, that they "allowed" or approved and imitated the conduct of their fathers in persecuting the messengers of the Most High God. Notwithstanding their artifice, "our Lord had perfect self-command; and as his wisdom confounded, so his prudence baffled all his enemies, and that without any sacrifice of ministerial fidelity."

## NOTES ON LUKE xii. 1-12.

Verse 1. *In the mean time*] Probably while Jesus was discoursing with the scribes and Pharisees, as recorded in the last lesson. *An innumerable multitude*] The original is *myriads*, or ten thousands. Such forms of speech are common in all languages to express an exceedingly great number. *Trode one upon another*] Not trampled each other down, but, through their extreme anxiety to get near enough to hear his words distinctly seriously incommoded each other by crowding. To them, however, he did not address himself, but, as his custom frequently was, to his disciples, advising them to

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.

beware, *above all things*, (which is, perhaps, the true meaning of the words rendered "first of all,") of the errors of the Pharisees. To "beware" means to *take heed, to guard against. Leaven of the Pharisees*] "Leaven" is sour or fermented dough, and is used in making bread. In Matt. xvi. 12 this expression is employed to denote the objectionable *doctrines or instructions* of this sect; here, however, it seems to have reference to their *character and conduct. Which is hypocrisy*] "Hypocrisy" may be likened to leaven, because of its insinuating nature; which once allowed, its tendency is to spread itself throughout the man, imparting its influence to all his acts and words. The hypocrite is a deservedly odious character—his fellows know not when or where to trust him, and in the sight of God he is hateful. Perhaps of all characters the religious hypocrite is the most hopeless, the arrows of truth rarely penetrating the armour of self-righteousness and conceit in which he has enveloped himself. Yet "the hope of the hypocrite shall perish." Christ here enjoins on us to be perfectly *honest* in all our doings, and especially so in matters of religion; to turn with *all our hearts* to God, and to follow our Saviour in all *integrity* of purpose and practice.

Verse 2. *There is nothing covered, &c.*] By the things here supposed to be "covered" and "hid," are meant those evil traits of conduct or disposition which had been concealed under the fair show of uprightness and truth; and by their being "revealed" is set forth the certainty of their being exposed, either in the present life, or at the



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 house-tops.

4 And I say unto you, my friends, Be not afraid of them

day of judgment. Nothing can be concealed from God. Psa. cxxxix. 1-4. This fact is urged as a consideration why the disciples should be open and sincere in their profession and conduct.

Verse 3. *Whatsoever ye have spoken in darkness, &c.*] "Darkness" means *secrecy*, and "light" *publicity*. Although there seems to be here special reference to the communications of the disciples—"whatsoever ye have spoken"—the phrase is doubtless to be understood in a *general sense*, denoting that "every secret thing" shall be brought to light, and, so far as may be needful for the justification of "the ways of God to man," shall be exposed. *In the ear, in closets*] Meaning, in the strictest confidence and in the most retired places. *Proclaimed upon the house-tops*] The houses in Judea being flat-roofed, with a balustrade round about, were used for purposes of recreation, &c., and occasionally proclamations were made therefrom. So among the Turks, at the present day, a *crier* announces with a loud voice the hour of public worship from the minaret or tower of the mosque. It is evident that these expressions of the Saviour are not to be taken literally; they were, probably, Jewish proverbs, and by this figurative language he "makes known the fact that ultimate concealment of one's character or purposes is impossible, and that therefore his disciples should sedulously guard against hypocrisy. See Ecclesiastes xii. 14; 1 Cor. iv. 5; 2 Cor. v. 10."

Verses 4, 5. *Be not afraid, &c.*] Be not so afraid of

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; 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?

them as, in order to please them, to be induced to do any thing contrary to your duty as my disciples. Christ knew that those whom he addressed would be placed in the most trying circumstances; and that the best defence against an improper fear would be a salutary, reverential fear of, and trust in God. By the phrase here used, "kill the body," is meant the destruction of animal or natural life—the taking away the present life. This man may do, by the divine permission, but it is utterly beyond his power to blot the soul out of existence. It thus appears that not only were the truths above noticed designed to guard Christ's followers, in all ages, from the evils of hypocrisy, but to fill their minds with the comfortable assurance that as He whom they serve is intimately acquainted with all characters and purposes, so, also, he would be with them in all trials, and either deliver them therefrom, or take them to that blissful state where "the wicked cease from troubling, and the weary are at rest." *Hath power to cast into hell*] From Matt. x. 28, (on which see Notes, page 249 of the second volume,) it appears that both body and soul are referred to, as in danger of being "cast into hell."

Verses 6, 7. *Are not five sparrows sold for two farthings?*] Implying that they are. Matt. x. 29. The word rendered "sparrow" meant with the Jews any clean bird; therefore the meaning is, "Are not five [small] birds sold for two farthings?" It is supposed that these birds were