of the fall, but the brightness of the  
fallen Angel is thus set forth. The description is not figurative, but literal;  
i.e, as far as divine words can be said to  
be literal, being accommodated to our sensuous conceptions. See on this verse, Isa.  
xiv. 9–15, to which the words have a  
reference; and Rev. xii. 7–12.

**19.**] Our Lord here,—including all the  
evil and poison in nature in the **power of  
the enemy**,—from the power given Him  
over that enemy, asserts the gift to them,  
extended afterwards to all believers (Mark  
xvi. 18), of authority to ‘bruise the head of  
the serpent’ (Gen. iii. 15). There is an evident allusion to Ps. xci. 13.

**20.**] The  
connexion is—‘seeing that the power Which  
I grant to you is so large, arising from my  
victory over the enemy,—make not one  
particular department of it your cause of  
joy, nor indeed the *mere subjection of evil  
to you at all*—but this,—the positive and  
infinite side of God’s mercy and goodness  
to you, that He hath *placed you among  
His redeemed ones.*’

**the spirits** is  
something different from **the devils** (**dæmons**) in those words above, and denotes a  
wider range of influence—influence over  
*spirit* for good—whereby the “*spiritual  
things of wickedness*” (so literally in Eph.  
vi. 12) are subjected to the believers in  
Christ.

**written in heaven** is an expression in various forms frequent in  
Scripture, and is opposed to “*written in  
earth,*” Jer. xvii. 13, said of the rebellious.  
But no immutable predestination is asserted  
by it;—in the very first place where it  
occurs, Exod. xxxii. 32, 33, the contrary is  
implied:—see Ps. lxix. 28; Isa. iv. 3; Dan.  
xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. iii.  
5, xiii. 8, xx. 12, 15. The words **your  
names** seem to be a reference to **in thy  
name** above, which perhaps was with them  
a *medium of self-praise*, as so often with  
Christians, Our Lord says, ‘the true  
cause of joy for you is, not the power  
shewn forth by or in you *in My Name*, but  
that you, *your names*, are in the book of  
life’—as testified by the *Spirit* which  
“*beareth witness with our spirit that we  
are children of God,*” Rom. viii. 16. And  
this brings us to ver. 21, where our Lord  
rejoices in the revelation of these things  
even to the babes of the earth by the will  
and pleasure of the Father:—*these things*  
—not, the power over the enemy—but all  
that is implied in **written in heaven**.

This, which is the true cause of joy to the  
believer, causes even the Saviour Himself  
to triumph, anticipating Isa. liii. 11.

**21.**] The words **the holy**, before **spirit**, cannot well be excluded from the text; the  
expression as thus standing, is alone in the  
New Testament, but is agreeable to the  
analogy of Scripture: compare Rom. i. 4:  
Heb. ix. 14: 1 Pet. iii. 18: see also Rom.  
xiv. 17: 1 Thess. i. 6.

The ascription of  
praise, and the verses following, ure here  
*in the very closest connexion*, and it is perfectly unimaginable that they should have  
been inserted in this place arbitrarily.  
The same has been said of their occurrence  
in Matt. xi. 25; and, from no love of harmonizing or escaping difficulties, but from  
a deep feeling of the inner spirit of both  
discourses, I am convinced that our Lord  
did utter, *on the two separate occasions*,  
these weighty words; and I find in them  
a most instructive instance of the way in  
which such central sayings were repeated  
by Him. It was not a *rejoicing* before (in  
Matthew), but *only* a *confession*: compare  
the whole discourse and notes.

That  
the introductory words **in that hour**, or  
“*at that time,*” may have been introduced  
from one passage into the other, and perhaps by some one who imagined them the  
same, I would willingly grant, if needful;